

**2ND AFRICAN PHILOSOPHY WORLD CONFERENCE (UNICAL 2017)**

**THEME:**

**THE STATE OF AFRICAN PHILOSOPHY IN AFRICA TODAY**

**JOINTLY HOSTED BY THE UNIVERSITY OF CALABAR, NNAMDI AZIKIWE  
UNIVERSITY AND THE UNIVERSITY OF THE WITWATERSRAND, IN  
COLLABORATION WITH THE CONVERSATIONAL SCHOOL OF PHILOSOPHY  
(CSP)**

**OCTOBER 12–14, 2017**

**@ THE UNIVERSITY OF CALABAR, NIGERIA**

**Conveners/Conference Organising Committee:**

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Directorate of Research and Quality Assurance, University of Calabar

Bassey Andah Institute for African and Asian Studies, University of Calabar

**Logistics:**

The Conversational School of Philosophy (CSP)

**Host:**

Prof. Kyrian A. Ojong, Head, Department of Philosophy, University of Calabar, Nigeria

**Chief Host:**

Prof. Zana I. Akpagu, Vice-Chancellor, University of Calabar, Nigeria

## Biographies of our Keynote Speakers



**Paulin J. Hountondji** is Emeritus Professor of philosophy at the national universities of Benin, Cotonou, and Director of the African Center for Advanced Studies in Porto-Novo. Some of his publications include: *African Philosophy, Myth and Reality* (Indiana University Press, 1997; first published in French, 1977); *Endogenous Knowledge: Research Trails* (ed.) (Dakar, Codesria 1997; French original: 1994); *The Struggle for Meaning: Reflections on Philosophy, Culture and Democracy in Africa* (Ohio University Press, 2002; original French: 1997); *La rationalité, une ou plurielle?* (ed.) (Dakar, Codesria, 2007); *L'ancien et le nouveau: la production du savoir dans l'Afrique d'aujourd'hui* (Porto-Novo: Centre africain des hautes études, 2009), and other books and articles mainly in French. Hountondji was the Beninese Minister of Education, then Minister for Culture and Communication from 1990 to 1993 and Vice-President of the International Council for Philosophy and Humanistic Studies (CIPSH) from 1998 to 2002. From 2002 to 2005, he was Vice-President of the Council for the Development of Social Science Research in Africa (CODESRIA). He is presently President of the National Council for Education (since 2009) and one of the 25 founding members of the Benin National Academy of Science and Arts (since 2012). He is also the “Sherpa” (personal representative of the Head of State) of Benin at the Permanent Council of the Francophone Summit.



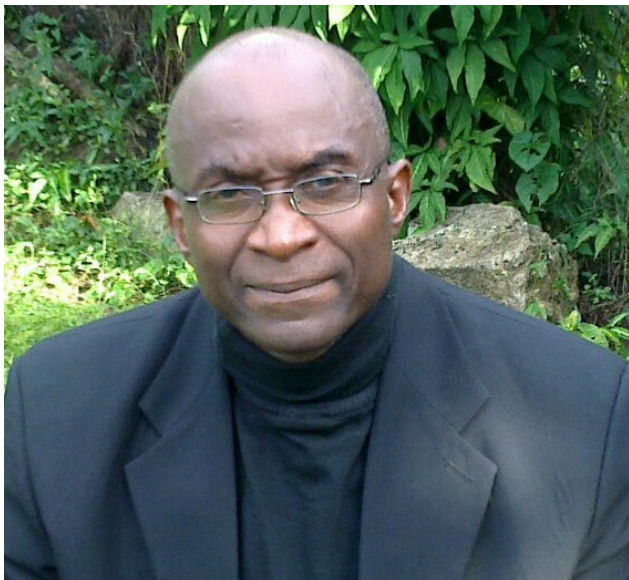
**Helen Lauer** joined the Department of Philosophy and Religious Studies, College of Humanities, University of Dar es Salaam as a full professor in 2015, shortly after her induction into the GAAS. Prior to that, for twenty seven years she served full time in philosophy at the University of Ghana, heading the department from 2008 to 2012. Her MPhil (in 1983) and PhD (in 1986) in philosophy are from the City University of New York Graduate Center, where she worked on action theory under the doctoral supervision of David M. Rosenthal. She was granted a post doctorate year at University of Oxford just before assuming her faculty appointment in Ghana in 1988. She remains on the editorial board of the University of Ghana's *African Journal of Management Research*. Along with philosophy students and their undergraduate cohorts in related programmes of the social sciences and humanities, she teaches applied ethics to post graduate students of public administration, governance, and public health. Since 2001 she has been a member of the Board of Rethinking AIDS, a scientific consortium evaluating the HIV causes AIDS hypothesis.

Just before leaving New York City, Helen swam butterfly stroke for 60 kilometres around Manhattan Island in a benefit to support the citizen's referendum to remove nuclear weapons from New York Harbour. The referendum succeeded, and in 1986 the nuclear warship US Idaho was renovated into a naval museum – 15 years before the infamous 9/11 strike on southern Manhattan – where it remains docked to this day, one kilometre from Ground Zero, the site of the former World Trade Center.

Helen first became interested in serving as an educator in Africa through her encounters with anti-apartheid activists in both the ANC and the PAC beginning in the late 1970s, whom she met as volunteer in Amnesty International, co-ordinating all prisoners of conscience cases in South Africa.

Apart from articles focussing on problems at the foundations of social science, and revealing the anomalies of humanitarian aid committed in the global health arena, Helen continues to edit anthologies featuring African authors in critical theory across the arts and sciences. The purpose of these non-profit collections is to make accessible seminal scholarship to researchers and thinkers on the African continent. The most recent was released in Accra in 2012 by Sub Saharan Press, co-authored with Kofi Anyidoho, and titled *Reclaiming the Human Sciences and Humanities through African Perspectives*. It was translated in 2016 by an esteemed scholarly publishing house in Brazil, in response to former President Lula de Silva's law requiring that all public schools teach African culture and history. This Portuguese version is now available for free download on the internet.

Helen is currently committed to learning kiSwahili in order to teach philosophy and logic meaningfully in East Africa. She hopes to make herself useful in whatever way possible to the Ghana Academy of Arts and Sciences from her position in philosophy in East Africa, and as a recently recruited member of the newly established Azanian Philosophical Society.



**Innocent Izuchukwu Asouzu** is a Nigerian Igbo Catholic Priest and Philosopher; born on October 13, 1952 at the commercial Enyimba City of Aba to the merchant family of Mazi Charles Ijeoma Asouzu and Ezinne Juliana Anaezi Asouzu of Aro-ndizuogu.

After his philosophical studies in Nigeria in 1975, he travelled to Austria to continue with his postgraduate studies. He studied Theology to M.A. level at the Theological Faculty of the University of Innsbruck under the auspices of the Jesuits at Collegium Canisianum. During this time, he came in contact with the writings of Paul Tillich, whose method of correlation he admired, and the works of Wolfhart Pannenberg. His deep interest for social theory is already evident in his M.A. Thesis in Philosophy titled, “Verstehen

gesellschaftlicher Handlungen durch Begründungsschritte“ (Rational Steps for the Understanding of Social Action). He did his doctorate studies in philosophy and sociology at the Geisteswissenschaftliche Fakultät (Faculty of Humanities) of the University of Innsbruck where he continued with his interest in social theory. His Ph.D. Dissertation was devoted to a critical disagreement with some of the basic ideas of Erlangen School of Philosophy. The dissertation bore the title “Gesellschaftliche Konfliktregelung Als Pragmatische Aufgabe. Eine kritische Betrachtung des Konstruktivismus” (Practical Regulation of Social Conflicts. A Critical Consideration of Constructivism). An extract from his dissertation was published by the Austrian philosophical academy upon request under the title -- “Eine Analyse und kritische Bewertung der Methode und des Prinzips der praktischen Argumentation Oswald Schwemmers”. in: *Conceptus, Journal of Philosophy*, 18(1984) No. 44, pp. 85-103. Asouzu has devoted his life towards working out a complementary social theory for the regulation of conflicts and this has crystalized into his Ibuanyidanda Philosophy or Complementary Reflection. The seminal ideas of his theory are already contained in his early writings that include 1) “Kritische Betrachtung des konstruktiven Wissenschaftstheorie. Erwägungen zu praktisch-philosophischen Konfliktregelungsstrategien” (A Critical Consideration of the Constructive Philosophy of Science. Strategies towards practical Philosophical Regulation of Conflicts) Georg Olms Publishers in Hildesheim, Germany, 1984 2). “Gedanken über die religiöse Problematik der Gegenwart im Licht der Theologie der Religionen” (Reflections On the Contemporary Problems of Religion in the Light of Theology of Religions): In this work on religion, Asouzu sought to offer insight into how mutual harmony can be achieved in the co-existence of diverse religions of the world; a cause that has always agitated his mind for which he was invited on November 30, 1995, to give a public lecture held in Feldbach, Austria and organised by URANIA on "Meine Erfahrung im Zusammenleben mit Moslems" i.e. "My experience living with moselms". Radio Gloria Switzerland equally invited Asouzu in 2013 to deliver a scholarly lecture on ibuanyidanda philosophy towards promotion of mutual coexistence among peoples. Asouzu spoke on the theme: “IBUANYIDANDA UND DIE HERAUSFORDERUNGEN DER DOPPELWERTIGKEIT UNSERER LEBENSERFAHRUNGEN” i.e. “ibuanyidanda and the ambivalent challenges of Life”

Prof. Asouzu was ordained Catholic priest in Austria in 1979. On returning to Nigeria in 1986 he worked briefly in his diocese, Aba, before taking a permanent teaching appointment at the University of Calabar in 1988. He has since then been teaching at this University and researching intensively into the theoretical preconditions of mutual coexistence between units within any given framework. This gave rise to his ibuanyidanda philosophy, in which he succeeded in articulating his idea into a system with its own principles and method of investigating

reality. Since the application of Asouzu's *ibuanyidanda* philosophy to African philosophy, African philosophy has noticed tremendous positive changes as it steers a systematic course. Variants of his complementary philosophy are trending among reputed African philosophers who draw inspiration from his ideas. His wide ranging influence in African philosophy can be seen in Compatibility Theory, Integrative Humanism, Consolationism, variants of tree valued logic, Ezumezu Logic, Harmonious Monism, Conceptual Mandelisation etc. Besides, his ideas have influenced a new generation of young ambitious scholars who are bent on changing the major contours of African philosophy for good, as can be attested to by the number of critical essays and works written on Asouzu's *Ibuanyidanda Philosophy (Complementary Reflection)* by professional national and international scholars alike. The same can be said of the numerous Ph.D. Dissertations, M.A. Theses and scientific projects that have been articulated on and around Asouzu's *Ibuanyidanda Philosophy*. The idea of complementarity which Asouzu espouses is so important for African philosophy that Heinz Kimmerle designates it as: "the specific contribution of African philosophy to world philosophy" ("An Amazing Piece of Comparative Philosophy". In: *Confluence: Online Journal of World Philosophies*], pp221-223, 2014. Vol 1)

Fr. Prof. Asouzu has been consistent in developing his system as is shown in the collection of his essays: "Ikwa Ogwe". Besides his numerous essays published in highly reputed national and international journals, that reflect the systematic application of his thinking to diverse areas of knowledge, Asouzu has tried to give a systematic account of his thinking in his major books but most especially in these works: 1) *The Method and Principles of Complementary Reflection in and beyond African Philosophy*. Lit Verlag, Münster, New Brunswick, London, 2005. 533 pages. 2) "Redefining Ethnicity Within 'The Complementary System of Thought' in African Philosophy". In: *Re-ethnicizing the Minds? Cultural Revival in Contemporary Thought*. Edited by Thorsten Botz-Bornstein and Jürgen Hengelbrock. Amsterdam/New York, 2006. pp. 63-78. 3) *Ibuanyidanda. New Complementary Ontology. Beyond World-Immanentism, Ethnocentric Reduction and Impositions*. Litverlag, Münster, Zurich, New Brunswick, London, 2007. 440 pages. 4) *Ibuaru. The Heavy Burden of Philosophy beyond African Philosophy*. Litverlag, Münster, Zurich, New Brunswick, London, 2007. 335. 5) *Ikwa Ogwe. Essential Readings in Complementary Reflection. A systematic methodological Approach*. Saesprint Publishers, Calabar, 2007. 439 pages. 6) -- *Ibuanyidanda (Complementary Reflection) and Some Basic Philosophical Problems in Africa Today. Sense Experience, "ihe mkpuchi anya" and the Super-maxim*. Litverlag, Münster, Zurich, Vienna, 2013, 120 pages. For many reputed scholars, Asouzu's approach is a major breakthrough in what is known as African philosophy. He was honoured with an award by The Philosophical Association of Nigeria in recognition of his invaluable contributions to African philosophy.

As a member of University of Calabar community, Fr. Prof. Asouzu has served meritoriously in various capacities as the Dean of Arts, as Head of Department of Religious Studies and Philosophy and as a member of the University Senate, among others. He was the priest in charge of St. Paul's Parish, University of Calabar from 1987-1990. He is a member of many professional bodies including the Nigerian Philosophical Association; National Association of African Religion and Culture; Catholic Theological Association of Nigeria.

As a Roman Catholic priest, Fr. Asouzu has served as pastor of souls in diverse capacities within an outside Nigeria.

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**Panel 02: Session One: 11. 50 – 12. 20; 12. 20 – 12. 50; 12. 50 – 01. 20 respectively**

**Chair:** Dr. F. O. Juma      **Rapporteur:** James O. David

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**2<sup>nd</sup> Presenter:** Chukwueloka S. Uduagwu (University of Calabar, Nigeria) “Doing Intercultural Philosophy from the African Place: A Perspective on the Language Challenge”

**3<sup>rd</sup> Presenter:** Zaato M. Nor (Benue State University, Nigeria), “African Philosophy and Intercultural Engagements: An Essay in Retrieval of the African Humanity”

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**2<sup>nd</sup> Presenter:** M. O. Aderibigbe (Federal University of Technology, Akure, Nigeria), “African Philosophy and the Problem of Relevance: An Examination of Indigenous Economic and Socio-Cultural Values for Contemporary Development”

**3<sup>rd</sup> Presenter:** Edward J. Alam (Notre Dame University-Louaize, Lebanon), “African Philosophy as Dialogical Conversation: Facing Contemporary African Challenges”

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**3<sup>rd</sup> Presenter:** Efio-Ita Nyok, Osuala Amaobi Nelson & Joseph Odok (University of Calabar, University of Ibadan & University of Calabar, Nigeria), “The Emerging African Person: Paradoxes and Contradictions”

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---- “WECSAn Knowledge Production in a ‘Post-Truth’ Era”

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**Chair:** Dr. C.C. Nweke      **Rapporteur:** Dr. Paul Haaga

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**6. 00 pm: END OF DAY ONE**

**DAY TWO: FRIDAY OCTOBER 13, 2017**

**09. 00 am – 11. am:                    FIRST PLENARY SESSION**

**Round Table Discussion on** “Revisiting the Question of African Identity in the Context of Continuing Social, Political & Leadership Crises”

**Discussants:** Prof. J. Obi Oguejiofor, Prof. A. O. Balogun, Prof Edward Alam, Prof. D. N. Oluwagbemi-Jacob, Dr. Dirk Louw.

**Chair:** Prof. Ike Odimegwu     **Rapporteur:** Dr. Anthony Okeregbe

**11. am - 11. 20 am:                    TEA BREAK**

**11. 20 am – 12. 50 pm:                FIRST PARALLEL SESSIONS [CES PANEL 01 – 08]**

**Panel 01: Session One: 11. 20 am – 11. 50 am ; 11.50 – 12. 20; 12. 20 – 12. 50 respectively**

**Chair:** Prof. Kyrian Ojong     **Rapporteur:** Oko J. Alexander

**1<sup>st</sup> Presenter:** Britta C. Saal (*Polylog. Forum of Intercultural Philosophy*, Tübingen, Germany), “About the Taking Place of Intercultural Philosophy as a Polylogue”

**2<sup>nd</sup> Presenter:** Martins F. Asiegbu (University of Nigeria Nsukka), “African Philosophy and Intercultural Dialogue at the Depth Level”

**3<sup>rd</sup> Presenter:** Isaiah A. Ngedu & Solomon O. Ojoma (Federal University Lafia, Nigeria & VID University, Norway), “Remedial Approach to Cultural Globalization and Intercultural Competence”

**Panel 02: Session One: 11. 20 am – 11. 50 am; 11.50 – 12. 20; 12. 20 – 12. 50 respectively**

**Chair:** Dr. C. O. Akpan      **Rapporteur:** Chinedu Stephen Ifeakor

**1<sup>st</sup> Presenter:** Abdulhakim Umar (Ahmadu Bello University, Nigeria), “A New Solution to Sorites Paradox using Hausa Proverb”

**2<sup>nd</sup> Presenter:** Owo Gideon Idike (Ebonyi State University, Abakaliki), “The Poverty of Formal Logic in the Study of African Philosophy”

**3<sup>rd</sup> Presenter:** Ephraim-Stephen Essien & Peace I. Osaghae (University of Abuja & Veritas University), “African Conception of Space and Time Beyond Newton, Kant And Einstein”

**Panel 03: Session One: 11. 20 am – 11. 50 am ; 11.50 – 12. 20; 12. 20 – 12. 50 respectively**

**Chair:** Dr. M. O. Aderibigbe **Rapporteur:** Sunday E. Odum

**1<sup>st</sup> Presenter:** Charles C. Nweke & Chukwugozie D. Nwoye (Nnamdi Azikiwe University, Awka, Nigeria), “African Philosophy and the Effects of Terrorism on Nigeria’s Integral Development”

**2<sup>nd</sup> Presenter:** Fatai Asodun (University of Lagos), “Artificial Intelligence Research and Digital Development in Africa: Looking Through the Lens of African Metaphysical Worldview”

**3<sup>rd</sup> Presenter:** Bambale Z. Lawal, (Ahmadu Bello University, Nigeria), “The Philosophy of Punishment in Hausa Society: An Ethical Inquiry into the Evidence of Utilitarian and Deontological Justifications”

**Panel 04: Session One: 11. 20 am – 11. 50 am ; 11.50 – 12. 20; 12. 20 – 12. 50 respectively**

**Chair:** Dr. Anthony Ufearoh **Rapporteur:** Ogabo Godwin Adinya

**1<sup>st</sup> Presenter:** Edward U. Ezedike (University of Port Harcourt, Nigeria), “African Ontology and Eco-Communitarianism: A Reconstruction”

**2<sup>nd</sup> Presenter:** Brian Ifere Njar (University of Calabar, Nigeria), “African Metaphysics & Sustainable Development in Africa: An Examination”

**3<sup>rd</sup> Presenter:** Marcel I.S. Onyibor (Federal University of Technology, Akure, Nigeria), “Justification of Oral Testimony in Igbo and Yoruba Epistemology”

**Panel 05: Session One: 11. 20 am – 11. 50 am ; 11.50 – 12. 20; 12. 20 – 12. 50 respectively**

**Chair:** Dr. Matthew I. Obijekwu      **Rapporteur:** Alo F. Chibuzor

**1<sup>st</sup> Presenter:** Cyril-Mary P. Olatunji & Akinpelu A. Oyekunle (Adekunle Ajasin University, Nigeria & University of South Africa, South Africa), “Epistemic Complementarity and the Quest for a Contemporary African Environmental Philosophy”

**2<sup>nd</sup> Presenter:** Dominic A. Okoliko & James O. David (Human Rights and Conflict Resolution Centre (HRCRC), Abakaliki, Nigeria & University of Zululand, South Africa), “Ubuntu on the Climate Change Governance: Moving Beyond Conceptual Conundrum”

**3<sup>rd</sup> Presenter:** Agofure J. Onoromhenre & M. Umar Aisha (Ahmadu Bello University & Federal University Birnin Kebbi, Nigeria), “African Philosophy: The Questions of Climate Change and the Environment”

**Panel 06: Session One: 11. 20 am – 11. 50 am ; 11.50 – 12. 20; 12. 20 – 12. 50 respectively**

**Chair:** Prof. O. A. Balogun      **Rapporteur:** Jude A. Orinya

**1<sup>st</sup> Presenter:** Edwin Etieyibo (University of the Witwatersrand, South Africa), “On the One Concept and Many Accounts of African Ethics”

**2<sup>nd</sup> Presenter:** Onebunne, Jude Ifeanyichukwu (Federal College of Education, Technical, Umunze) & Alike, Mirian Ngozi (Nnamdi Azikiwe University, Awka).

**3<sup>rd</sup> Presenter:** Uwaezuoke P. Obioha (Akwa Ibom State University, Nigeria), “Authentic Personhood in Traditional Igbo-African Thought”

**Panel 07: Session One: 11. 20 am – 11. 50 am ; 11.50 – 12. 20; 12. 20 – 12. 50 respectively**

**Chair:** Joseph N. Agbo      **Rapporteur:** Victor Nweke

Aribiah D. Attoe (University of Johannesburg, South Africa), “Examining the Methods and Praxis of Conversationalism”

**2<sup>nd</sup> Presenter:** Samuel Asuquo Ekanem (Federal university wukari, Nigeria), “Essenceism as Part of Conversationalism”

**3<sup>rd</sup> Presenter:** Edwin Ejesi (University of Calabar, Nigeria), A Critique of Conversationalism as a Method in African Philosophy

**Panel 08: Session One: 11. 20 am – 11. 50 am ; 11.50 – 12. 20; 12. 20 – 12. 50 respectively**

**Chair:** Prof. Asira E. Asira      **Rapporteur:** Michael N. Buki

**1<sup>st</sup> Presenter:** Joachim I. Ukutsemuya (Federal University of Petroleum Resources, Nigeria), “African Philosophy: From Doubts of its Existence to its Focus on the Problem of Development in Africa”

**2<sup>nd</sup> Presenter:** Osita Nnaji for (Nnamdi Azikiwe University, Nigeria), “Gnosiological Catalyst to Africa Renaissance; the Role of African Scholars”

**3<sup>rd</sup> Presenter:** Christopher O. Akpan (University of Calabar, Nigeria), “Narrative Knowledge, Human Development and Contemporary African Philosophy”

**12. 50 am – 01. 50 pm:      LUNCH BREAK**

**01. 50 pm – 03. 20 pm:      SECOND PARALLEL SESSIONS [CES PANEL 01 – 08]**

**Panel 01: Session Two: 01. 50 – 02. 20; 02. 20 – 02. 50; 02. 50 – 03. 20 respectively**

**Chair:** Prof. Kyrian Ojong      **Rapporteur:** Agofure J. Onoromhenre

**1<sup>st</sup> Presenter:** James O. David, Primrose T. Sabela & Dominic A Okoliko (University of Zululand, South Africa), “What is Wrong with Ubuntu as a Development Ethics? Assessing its Interpretations, Applications and Expectations

**2<sup>nd</sup> Presenter:** Moses Gbadebo (University of Lagos), “Redefining African Philosophy for Emancipation from Western Cultural Imperialism”

**3<sup>rd</sup> Presenter:** Diana-Abasi Ibanga (University of Calabar, Nigeria), “Clustered, Non-Clustered and Pre-Clustered Concepts of Personhood”

**Panel 02: Session Two: 01. 50 – 02. 20; 02. 20 – 02. 50; 02. 50 – 03. 20 respectively**

**Chair:** Dr. Okpowhoavotu Dan Ekere      **Rapporteur:** Efio-Ita Nyok

**1<sup>st</sup> Presenter:** Thabang Dladla (University of Fort Hare, South Africa), “‘Teacher Don’t Teach Me Nonsense’: A Reflection on the State of African Philosophy in South Africa”

**2<sup>nd</sup> Presenter:** L. Uchenna Ogbonnaya (University of Calabar, Nigeria), “African Philosophy: A Dance Between Two Poles”

**3<sup>rd</sup> Presenter:** Innocent I. Enweh & Nneka I. Okafor (University of Nigeria Nsukka, Nigeria), “The Task of African Philosophy”

**Panel 03: Session Two: 01. 50 – 02. 20; 02. 20 – 02. 50; 02. 50 – 03. 20 respectively****Chair:** Prof. Ike Odimegwu **Rapporteur:** Chukwueloka Uduagwu**1<sup>st</sup> Presenter:** Lawrence Ojong (University of Calabar, Nigeria), “The Question of African Philosophy Today: The Need for a Paradigm Shift in Philosophy”**2<sup>nd</sup> Presenter:** Ikechukwu A. Kanu (Tansian University, Nigeria), “Igwebuike and Human Rights Violation in Africa**3<sup>rd</sup> Presenter:** Jude A. Orinya (Nnamdi Azikiwe University, Nigeria), “African Philosophy and Philosophy in Africa: A Journey from Conceptual Decolonization to Curriculum Decolonization”**Panel 04: Session Two: 01. 50 – 02. 20; 02. 20 – 02. 50; 02. 50 – 03. 20 respectively****Chair:** Dr. A. Eresia-Eke **Rapporteur:** Aribiah D. Attoe**1<sup>st</sup> Presenter:** Mesembe I. Edet (University of Calabar, Nigeria), “Conceptual Decolonization, Conceptual Mandelanization or Conceptual Liberation in African Philosophy and A Post-Colonial World of Interculturality”**2<sup>nd</sup> Presenter:** Oyekan A. Oluwaseyi (Lagos State University, Nigeria), “Group Identity, the Individual and the Idea of Soul-Making in Appiah’s Ethics of Identity: Prospects and Challenges for Postcolonial Africa”**3<sup>rd</sup> Presenter:** Emeka C. Onyeawunna (Ebonyi State University, Abakaliki), “Colonialism: A Psycho-Analytic Justification of Fanon’s Prognosis and its Challenge to Contemporary African Philosophers and Intellectuals”**Panel 05: Session Two: 01. 50 – 02. 20; 02. 20 – 02. 50; 02. 50 – 03. 20 respectively****Chair:** Dr. Ikegbu E. Ahamefula **Rapporteur:** Dominic A Okoliko**1<sup>st</sup> Presenter:** Olajumoke M. Akiode (University of Lagos, Nigeria), “Women’s Participation in African Philosophy in a Postmodern World”**2<sup>nd</sup> Presenter:** Chidiebere Obi (Nnamdi Azikiwe University, Nigeria), “A Moral Evaluation of the Intercultural Approach to Gender: A Case Study of the Igbo-African-Culture”**3<sup>rd</sup> Presenter:** Nura Ibrahim (Ahmadu Bello University, Nigeria), “Mind-Body Problem: The Hausa Perspective”**Panel 06: Session Two: 01. 50 – 02. 20; 02. 20 – 02. 50; 02. 50 – 03. 20 respectively \*This panel may take a few extra minutes****Chair:** Dr. Ademola K. Fayemi **Rapporteur:** Amadi Inya Egwu**1<sup>st</sup> Presenter:** Joseph N. Agbo (Ebonyi State University, Nigeria), “From Abstract Individuals to Phenomenological Citizens: A Communalist Ontological Resolution of a Paradox in Democracy”**2<sup>nd</sup> Presenter:** Mulumba I. Obiajulu (Nnamdi Azikiwe University, Nigeria), “Communocracy: A Fundament of Globalization”**3<sup>rd</sup> Presenter:** Wale Giwa (University of Lagos, Nigeria), “A Contemporary Revolution of African Philosophy”**4<sup>th</sup> Presenter:** Metuonu, I. Chukwuemeka (Joseph Ayo Babalola University) “African Philosophy in the Face of a Speciesist World”

**Panel 07: Session Two: 01. 50 – 02. 20; 02. 20 – 02. 50; 02. 50 – 03. 20 respectively****Chair:** Prof. Chris Ijiomah **Rapporteur:** Amobi Osuala Nelson**1<sup>st</sup> Presenter:** Nelson U. Ukwamedua (Veritas University Abuja, Nigeria), “Humanocentrism and the Liaison of Forces in Igbo-African Ontology: A Discourse in Existential Metaphysics”**2<sup>nd</sup> Presenter:** Obinna V. Obiagwu (Federal University of Technology, Owerri, Nigeria), “The Symbolism of Igbo Traditional Media”**3<sup>rd</sup> Presenter:** Cardinal I. C. Ihejirika (University of Port Harcourt, Nigeria), “Rethinking John Dewey’s Instrumentalism Vis-a-Vis the Igbo Notion of Akonucheism”**Panel 08: Session Two: 01. 50 – 02. 20; 02. 20 – 02. 50; 02. 50 – 03. 20 respectively****Chair:** Dr. Edward Ezedike **Rapporteur:** Dr. Moses D. Gbadebo**1<sup>st</sup> Presenter:** Philip A. Idachaba & Paul T. Haaga (Kogi State University & Veritas University, Nigeria), “Globalizing African Philosophy: An Intercultural Assessment”**2<sup>nd</sup> Presenter:** Chris Osegenwune (University of Lagos, Nigeria), “African Philosophy: Beyond Ideological Theorizations”**3<sup>rd</sup> Presenter:** Oko J. Alexander (University of Calabar), “Complementary Reflection as a Method for doing Intercultural Philosophy from the African Place”**03. 20 pm – 04. 50 pm: SECOND PLENARY SESSION****Keynote Lecture** Professor Innocent Asouzu, University of Calabar, Nigeria. ---“Changes, Adaptation and Complementary Noetic Transformation”.**Chair:** Prof. U. O. Uduma **Rapporteur:** Dr. F. O. Juma**04. 50 pm: END OF PRESENTATIONS****04. 50 pm – 06. 30 pm: APWC MEETING on Fashioning the Future Direction of African Philosophy. Presenters: Jonathan, Chimakonam, Edwin Etieyibo and Ike Odimegwu****07. 00 pm: CONFERENCE DINNER PARTY @ The Fusion Restaurant and Bar. Live Musical Performance by Ras Amadioha [wear your dancing shoes]****DAY THREE: OCTOBER 14, 2017****10. 00 am: Calabar City Tour**

Interested delegates should register with N2000 Only

**ABSTRACTS/PAPER SUMMARIES****1. HOW AFRICAN IS PHILOSOPHY IN AFRICA?**

Professor Paulin Hountondji, National University of Benin, Republic of

## Benin

### Abstract

By ‘African philosophy’, one usually meant the system of thought supposedly shared by all Africans as revealed by Western ethnologists, anthropologists and philosophers, and later on by African scholars themselves. It was assumed that the ordinary African was not aware of this system of thought and absolutely needed the intervention of the Western or, later on, African scholar to take cognizance thereof. The critique of ethno-philosophy as developed nearly fifty years ago by some African scholars including myself, led to an alternative vision. African philosophy should be understood quite simply as *philosophy done by Africans*. This re-definition of the concept had huge implications. Among other effects, it made it possible and legitimate again for an African philosopher to investigate non-African as well as African traditions of thought, to deal with universal issues and problems instead of being condemned to just describing or reconstructing his/her ancestors’ thought. The critique of ethno-philosophy allowed a kind of intellectual liberation and opening up of the intellectual horizon.

The problem however is: are we going to do philosophy just as they do it in the West or elsewhere? Are we going to read Plato, Aristotle, Francis Bacon, Descartes, Hume, Kant, Hegel, Marx, to take just a few examples, in the same way as they do in their home countries? And when we come to African thought, should we approach it with the same bias and the same rear-thoughts as the majority of Western scholars have been doing so far? The purpose of this paper is to draw attention first to the liberating effect of the critique of ethno-philosophy and second to the necessity to find out a specific African way to practice philosophy, which in fact is a way to resist the diluting effects of globalization in these days and age.

## 2. CHANGES, ADAPTATION AND COMPLEMENTARY NOETIC TRANSFORMATION

Professor Innocent I. Asouzu, University of Calabar, Nigeria

### Abstract

I recognise that the state of African philosophy is today more promising than ever. This notwithstanding, African philosophy has to contend still with some difficulties traceable to remnants of the spirit of the Great Debate: There is still the tendency to model African philosophy after soliloquy where, one speaks one's thoughts aloud by oneself, at best only within a closed circle of friends and admirers short of speaking to a wider global audience. As a problem that is noetic in character, I seek to address it by an understanding that articulates method as *ikwa ogwe* within a complementary systematic framework.

## 3. WECSAn KNOWLEDGE PRODUCTION IN A ‘POST-TRUTH’ ERA

Professor Helen Lauer, University of Dar es Salaam, Tanzania

[**Prefatory note:** I coin the label WECSA [phonetically WEX-SA] to refer when appropriate to West, East, Central and Southern regions of Africa generally, in order to sidestep the standard stereotyping connoted by ‘Africa’ and ‘Sub Sahara’.]

### Abstract

Many of the life threatening difficulties that WECSAn populations continue to endure are sustained in virtue of white ignorance about WECSA dominating the global arena. Here the case of the emergency international response to the West African Ebola crisis of 2014-2015 illustrates a case in point. It is distressing that the dissemination of information about WECSA has become an industry wholly preoccupied with controlling appearances. The pursuit of knowledge for profit remains opposed to revealing reality as experienced by non-elites throughout the world in order to motivate substantive remedies for egregious injustices and imbalances in the distribution of the costs of globalisation. The production of scientific facts and simplistic theories in this ‘post-truth’ era follows a precedent of elemental sloganeering, emotive blurts and fiction padded news-bites increasingly immune to correction and revision in light of diverse first hand empirical experience and nuanced analyses by individuals in the conditions distorted by photo-shopped snapshot discourse. Current authoritative use of the electronic media truncates the very concept of accuracy beyond ordinary recognition of those living in non-digitalised communities, sustained outside of cyberspace bubbles. A range of epistemological stances address the possibility of fabricating facts to wide acclaim. Facts can be seen in various ways to be social constructions (Hacking 1999)—from Paul Boghossian’s (2006) conservative outright intolerance of constructivism altogether, to Bruno Latour’s (1979) roguish wholesale anthropological account of scientific manufacture of facts as a piece of the collective rituals peculiar to laboratory culture.

For this presentation, to understand evidence-based knowledge production as it contrasts with elaborated ‘alternative facts’ in a ‘post truth’ era, it is useful to distinguish the promulgation of *canonical* claims from *factive* knowledge. Nowadays there may be no way to meet the expenses of doing research at the global level other than to keep a strict eye on cost effective applications and mass marketing opportunities that will secure the dividends sufficient to retain shareholders’ investments. In consequence, scientific knowledge and its applications on a global scale are evaluated with respect to the capacity to commodify research results and to create product-demand, to garner the approval of

affluent tax payers, and to expand markets worldwide. These non-epistemic profit motivated considerations have become fixtures in the criteria for selecting research goals and adjudicating theories.

As an antidote to this situation, I rely on Kwasi Wiredu's theory of truth as "considered opinion" (Hallen 2004 p. 106, Wiredu 1980) to carve out a moderate relativist framework in which to assess the influence of profit motives and other non-epistemic values driven by knowledge monopolies controlling *canonical* reportage in epidemiology. Similar analyses would apply to theoretical orthodoxies about food security, environmental protection, and economics justice in WECSAn modernity. I demonstrate briefly how the logic of capital renders the mainstream scientific consensus immune to evidence and reinforces the promulgation of misleading dogma in the construction of medical knowledge that is authorized at the highest echelons of the global health arena.

In conclusion, I propose an antidote to the dominance of corporately managed ignorance (Yancy 2004). I discuss the feasibility of WECSAn philosophers spearheading an international intellectual resistance by networking and communicating among diverse knowledge producing communities, independently of the distorting limitations that characterise most digitalized research cartels operating through cyberspace. I indicate ways that indigenous Akan and Yoruba epistemic values (Hallen and Wiredu 2013) reinforce "disinterested truth-seeking" which was once the hallmark of the global north's mainstream scientific communities, but is no longer (Bauer 2012).

#### 4. ETHNO-PHILOSOPHY AS THE PROPER FOUNDATION OF AFRICAN PHILOSOPHY

Ada Agada PhD

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##### Abstract

In this paper, I point out that the demand for a direct path from thought to thought rather than one from communal life to thought – which is what the rejection of ethno-philosophy amounts to – takes it for granted that African philosophy already stands on a foundation other than ethno-philosophy. I assert that the anti-ethnophilosophical project perpetuates a culture of meta-philosophy standing on a quicksand foundation of empty intellectual discourse, what some thinkers have correctly identified as perverse dialogue. I note how the anti-ethnophilosophical project seeks to elevate analyticity or criticality to the status of a determining condition for African philosophy while overlooking the problem suggested by the fact that a philosophical tradition must have a foundation on which increasing intellectual sophistication must feed if that tradition must count as anything beyond empty intellectualism or perverse dialogue. I insist that Western philosophers today can afford to place analyticity and criticality over and above synthetic thinking because Western philosophy already stands on a robust foundation built over centuries and, in fact, millennia. Using the critical, analytic, and evaluative design, I argue that the recognition of ethno-philosophy as the proper foundation of African philosophy takes nothing away from the intellectual integrity of the black mind, nor does it pander to a subtle intellectual defeatism born of an unconscious admission of the primitivity of the black intellect and, therefore, a second-class status for African philosophy. I identify some of the more notable developments in 21st century African philosophy, with direct reference to Nigeria, to show how the recognition of the ethno-philosophical foundation can produce world class philosophy that embraces the criticality and analyticity demanded by antagonists of ethno-philosophy. I conclude by pointing out that building on the inspirational foundation of ethno-philosophy promises the most originality and creativity in African philosophical thought.

#### 5. IN QUEST FOR INDIVIDUAL-COMMUNITY RELATIONSHIP IN CONTEMPORARY AGE: LESSONS FROM YORUBA THOUGHT SYSTEM

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##### Abstract

The contemporary African society is infiltrated with the consequences of post-independence cultures of extreme individualism: terrorism, corruption, climate change, unstable and irresponsible government, extreme poverty, greediness, etc. This has adversely affected the cherished African communal existence from the social through political to religious values. As a result of this, there is an urgent need to address this anomaly in African society through a genuine alignment between the individual and the community as embedded in Yoruba thought system. This study employed an analytical approach in philosophy. This will undoubtedly promote and revamp, in Africa again, the spirit of individual initiatives within the framework of the communal structure without suppressing one for the other. This balancing strategy is basic towards achievement of human personality formation is basic to achieving in human personality in the Africa continent: the humanistic African cultural values.

**Key Words:** Communitarianism, Culture, Individualism, Personality, Values, Yoruba Culture

#### 6. AFRICAN PHILOSOPHY IN SEARCH OF HISTORIOGRAPHY

Ademola Kazeem Fayemi PhD

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University of Johannesburg, South Africa**

**Abstract**

As African philosophy is, undeniably, a part of the world philosophical heritage, one of the most pressing tasks confronting African philosophers today is that of a comprehensive history of their theoretical vocation. This paper attempts a critical exposition of the imperativeness of this task; it investigates the problems and challenges involved in writing an omnibus history of African philosophy. The paper explores the prospects of overcoming the challenges. It critically examines the controversy between the apologists and non-apologists of an ancient history of African philosophy, and consequently exposes the furtive false presuppositions and flaws inherently implicit in their respective arguments. In furtherance of the debate on historiography in African philosophy, the paper defends the theses that: (i) a viable historiography of African philosophy should proceed in a piecemeal, and be selectively focused on histories of African philosophies as opposed to a comprehensive history of African philosophy; (ii) a vibrant historiography of African philosophy should seek to be historico-thematic in approach as opposed to the current trend of historic-philosophic figural approach dominant in Western philosophy; (iii) for an authentic histories of African philosophies, canon for its periodization must align with the historic experiences and identities of Francophone, Anglophone and Lusophone African societies as opposed to aping the Western periodization models.

**7. AFRICAN PHILOSOPHY AS MUSE FOR AFRICAN LITERATURE: AN OVERVIEW**

**M. Umar Aisha<sup>1</sup> & Agofure Joyce Onoromhenre**

<sup>1</sup>Department of European Languages, Federal University Birnin Kebbi,

<sup>2</sup>Department of English and Literary Studies, Ahmadu Bello University, Zaria, Nigeria

**Abstract**

The conceptualization of African Literature has undergone intellectual critique for several decades, but has however been able to establish itself as a distinct intellectual discipline and discourse. In the various arguments and justifications, it is evident that Literature in Africa (both oral and written) is strangled to the social cultural idealism of the continent and its targeted audience. African Literature showcases the norms, beliefs, communalism, histories and emergent social trends of this target audience. These ideologies put together, conceptualize African philosophy. This paper examines the manifestations and reflections of African philosophy in literary works and how and how this philosophy has served as the bedrock in which African fictional works thrive. These works are justified or otherwise as African Literature based on their level of dedication to the people's philosophy as well as the reflection of this philosophy characters and issues projected.

**8. BLACK BODIES, WHITE GUILT, PURE FACES**

**Julio Andrade**

**PhD Candidate, University of Stellenbosch, South Africa**

**Abstract**

The fees must fall protests that started on South African university campuses toward the end of 2015 soon went beyond a demand for free higher education, reigniting the still smouldering embers of the Rhodes must fall campaign, breathing new life into that movement's calls for the decolonisation of the South African university in particular, and South African society in general. As the protests, and the countermeasures thereto, grew increasingly more violent, the lament for "brutalised black bodies" became proportionally more searing. The recurring refrain of the black body as the site of the protesters struggle evokes George Yancy's (2008) *Black Bodies, White Gazes*. Yancy's metaphor of the black body has come to stand for colonialism, and racism's denuding, dehumanising and humiliation of black identity. The widespread use of the term black bodies (as opposed to black persons, or individuals) in the media reporting of the fees must fall movement, especially by persons of colour, attest to the power of Yancy's metaphor, and yet the term is curiously absent from two prominent theorists writing about (South African) 'White guilt'. The first is Samantha Vice, in particular her 2010 essay, "How do live in this strange place?" Vice argues that (white) guilt as a response to past injustices and continued black deprivation allows whites to ignore how they were, and still are, complicit in the "violent and demeaning structures" of colonialism and apartheid. Instead, the appropriate modality of whites, is shame, which should be directed toward the self and undertaken in silence and humility. The second is Rafael Winkler, who wrote a series of articles in the *Mail & Guardian* (2017a; 2017b) in response to the turmoil at the PSSA which, following charges of racism, saw its president and two other members resign in 2017. Calls for transformation and decolonisation were once again at the forefront. Winkler's position on white guilt (2017a; 2017b), is that white guilt objectifies black people; and is thus not the proper modality of white relations with blacks. The notion of the black body, recalls for this author, another seminal metaphor – Emmanuel Levinas' face which represents the alterity of the Other (1969). This exteriority refuses representation and categorization calling forth an infinite responsibility for the Other. (White) Guilt, I will argue, employing Levinas, is an appropriate modality, and an ethical response, because in embracing (white) subjectivity being 'held hostage' by (black) otherness, a closer approach to

both retributive and distributive justice is facilitated. Furthermore, white guilt does not objectify blacks, at least not in the way Winkler describes it. Aiding this reinscription of white guilt and the concomitant (dis)attribution of blame I will use Painter-Morland's (2006) redefinition of accountability as relational responsiveness which sees accountability as responsibility to someone instead of for something.

## **9. DECOLONIZATION AND DESUPERIORIZATION: ON A TROUBLING MYSTERY OF WESTERN THOUGHT**

**Bjorn Freter**

**Independent Researcher, Berlin, Germany**

### **Abstract**

The decolonialization of African thought progresses in a joyous way. It is, even in Western philosophy, widely regarded as quite positive that African thinking is experiencing a renewed empowerment. It seems imperative that western philosophy restrains itself in this engagement. It seems appropriate that this task is left to the African thinkers. However, the impression arises that Western philosophy considers this a satisfactory contribution to decolonization. This is a fundamental error.

It is a triviality that the decolonization is necessary because there was a colonialization. Of course, the victim of this violence must rehabilitate, re-appropriate himself.

But what about the perpetrator of the violence? He cannot simply stay the same. We must find and overcome that which enabled Western thinking to become this pathetic violent colonizing perpetrator.

We will try to point out that this is mainly because of the implicit superiority assumption of Western thinking.

This thinking is either mendacious to itself and does not want to see this assumption. Or it is caught up in a regrettable condition, which has to be described as un-enlightened, in which it regards its superiority as an objective fact.

The condition of not intervening is a presumption of objective neutrality and denial of the role as the perpetrator and thus no reparations need be made. Western thinking must become conscious of the fatal superiority assumption. Or else it will remain paternalistically holding back without complementing the efforts of decolonialization with a Desuperiorization of itself.

Western thought must finally acknowledge the other as different and of the same value at the same time. That what is dear to us may be different, but that things are dear to us, that makes us all equal, makes us all brothers and sisters.

## **10. THE PHENOMENON OF 'AFRIKAANSE' PHILOSOPHY**

**Dirk J. Louw PhD**

**Department of Philosophy, Stellenbosch University, South Africa**

### **Abstract**

The year 2016 saw the publication of Afrikaanse Filosofie (SUN Press), authored by Pieter Duvenage. This is a landmark publication in so far as it introduces us to Afrikaanse Philosophy as an important, yet vastly undervalued current in African philosophy – undervalued chiefly because of a language barrier, i.e. the inaccessibility of the Afrikaans Language for the vast majority of Africans and other non-African practitioners of African Philosophy. Though Afrikaans is being spoken by millions on the African continent, it very much remains a minority language, not only in Africa, but also in the Southern African region where the Afrikaans-speaking community predominantly resides. Duvenage traces the development, especially over the last hundred years, of Afrikaanse Philosophy, specifically as it was and still is being practised at institutions of higher learning in Southern Africa. My paper not only serves as a comprehensive critical review of Duvenage's Afrikaanse Filosofie, but also aims to introduce the insights of key proponents of this philosophy to a wider (African) audience, thereby – so I intend to argue - enriching the African philosophical tradition.

## **11. 'TEACHER DON'T TEACH ME NONSENSE': A REFLECTION ON THE STATE OF AFRICAN PHILOSOPHY IN SOUTH AFRICA**

**Thabang Dladla**

**University of Fort Hare, South Africa, dlathabang@yahoo.com**

### **Abstract**

Philosophy in South Africa continues to be an enterprise shaped by the conquerors to reproduce the traditions of their respective mother country; British analytic philosophy in the case of the English settlers who arrived in the 1820s, and European continental philosophy by the Dutch/Afrikaner settlers who arrived in the early 1650s (More, 1996. Dladla, 2016). The repercussions of this was the neglect of the experience of being present here and the ethical implications therein. This is to say that philosophy in South Africa is colonial; it was, and continues to be, complicit with the conquering of the indigenous peoples of South Africa who have inhabited the land from time immemorial. Evidence of this is the marginalised status of African Philosophy: Its ghettoization and exoticization. This essay engages the experience of being a student of philosophy in the so called 'new' South Africa as a decedent of the indigenous conquered peoples of the land. It is argued that this philosophy is nonsense in the philosophical sense; it is preoccupied

with mimicry and continues to neglect the reality that is colonial South Africa and the insatiable demands for justice on the part of the conquered.

\*From Fela Anikulapo Kuti

## **12. ANTHROPOCENTRIC OR ECO-COMMUNITARIAN: AN AFRICAN PHILOSOPHICAL INQUIRY OF HUMAN AND ANIMAL RELATIONS**

**Adewale Oluwole Owoseni, M.A**

**Department of Philosophy, University of Ibadan, Nigeria, a.owoseni@yahoo.com**

### **Abstract**

In an interview granted by Reginald Oduor, the challenge of African philosophical inquiry of human and animal relations has been expressed, following Oduor's skeptical stance about other available philosophical inquiry of animal ethics besides those of Tempels (1959) and Mbiti (1969) that shared views on the status of non-human animals in African thought. From a broad perspective, the view that the theme of human and animal relations could be implicated within discourses in environmental philosophy; which has been exemplified in the thoughts of many prominent African philosophers like Harvey Sindinma, Kevin Behrens, Calestous Juma among many more could be sustained. However the need to prioritize philosophical focus on Oduor's challenge of human and animal relations can hardly be underrated. This discourse attempts to engage human and animal relations from the context of Yoruba thoughts. Adopting hermeneutics, critical and conceptual approach, it signifies the possibility of African philosophical reflections on human and animal relations, discerning the epistemological, ethical and ontological/metaphysical dynamics of human and animal status/roles as subject and object as well as embodied agents for deterring environmental/ecosystem degradation. Hinging specifically on Yoruba framework of beliefs/sayings, attitudinal practices and dispositions, the discourse advances that African philosophical reflection on human and animal relations is underscored by the dialectics of anthropocentric and eco-communitarian rationale that emphasize that human and non-human animals are essential agents for environmental balance and order.

**Keywords:** Yoruba, Human and animal relations, Anthropocentrism, Eco-communitarianism, African philosophy.

## **13. AFRICA'S PROBLEMS AND THE PROBLEM-SOLVING POTENTIAL OF AFRICAN PHILOSOPHY**

**Uchenna Azubuike Ezeogu, PhD & Amos Ameh Ichaba, PhD**

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### **Abstract**

It is a common knowledge that Africa has struggled with many collective and regional challenges at various points in her history, ranging from extreme poverty to inter – ethnic, regional and cultural hostilities among others. This situation raises some salient questions with regards to the role of African philosophy in addressing them. Such questions include: Can African philosophy solve Africa's socio-political and economic problems? If it can, should African philosophy ignore these African challenges in favour of a purely speculative and theoretical brand of philosophy? How relevant will the philosophy of a people such as Africa be if it does not help tackle the overwhelming problems of its people? What is the pragmatic contribution of African Philosophy to the social wellbeing of the African continent? This paper argues for the inevitability of emphasizing the need to solve Africa's emerging social-political and economic challenges using African philosophy. It also acknowledges that African philosophy has the well withal to help proffer solutions to the myriad of socio-political and economic challenges confronting the African people and in fact, African philosophy's relevance should be determined largely by how far it is able to go in proffering potent solutions to Africa's socio-political and economic problems.

**Key Words:** Africa, Problem – solving, African Philosophy

## **14. AFRICAN PHILOSOPHY: THE QUESTIONS OF CLIMATE CHANGE AND THE ENVIRONMENT**

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### **Abstract**

African philosophy concerns itself with the ways in which African people make sense of the world they inhabit. With the growing awareness of environmental discourses in the twenty-first century, leading to the environmental catchword Anthropocene- anthrop 'man' and cene 'new', climate change and the environment occupy a significant space not just in scientific programs but in the wider cultural imagination of African eco-philosophy. However, some critics in their reductive views believe that African philosophy is inherently anthropocentric and has nothing significant to offer in addressing climate change and ecological concerns. Against this backdrop, this study will

explore the extent to which African philosophy contributes extensively to the discourses of climate change and the natural world. The natural environment for Africans is not labeled “other” as often observed among industrialists and capitalists rather it is a vital part of the African traditional world equilibrium hence, anything that imperils the African peoples’ ecosystem endangers their very existence-socially, economically, morally, politically, spiritually and ecologically. This paper will also demonstrate that there is a huge correlation between socio-political, economic and suppressive structures in Africa’s postcolonial condition which translates to climate change, environmental despoliation, raising temperatures, underdevelopment, and its corollary in the African ecological space.

**Keywords:** African philosophy, Climate change, Environment, Postcolonial condition

## **15. CHALLENGES FACING AN AFRICAN IDENTITY**

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### **Abstract**

The challenges facing an African in terms of his identity are enormous. This is a problem that African scholars cannot run away from addressing it. Some contributaries of the predicament of an African Identity is the African culture, history in the colonial perspective and the increasingly modern western world influence. It is necessary to understand that one of the main causes of Africa’s social conditions is what happened in the past, our collective pain and humiliation under the terror of slavery and colonialism. From a psychological standpoint, when an African is not sure of who he is or when he is stopped of all identity and forced to assume another, then he becomes vulnerable to taking on the identity of any strong “character” nearer to him, irrespective of whether that “character” carries good or bad values. Historically, Africa may have lagged behind Europe in terms of technology, however long before coming of Europeans to the Continent, Africans possessed social and political philosophies as valid as those of their European counterparts. The African systems revolved around a universal recognition of human worth which formed the spiritual foundation of African Societies. However, after the arrival of a white man everything changed. An African was divided by race, tribe, class, gender and skin colour and believed in the lie that he was not good enough and this is the main problem. Africans today are asking harder questions of their reality, however, they still have a mountain to climb before they are ready to accept that we are just as good and on equal footing with the rest of the world. Such a dialogue must consider the cultural and historical African thought systems and world-views. This paper therefore discusses the influence of colonialism on the aspect of African Identity.

**Key words:** Identity, Colonialism, African System, Culture, World-view

## **16. THE PHILOSOPHICAL EXPOSITION OF AFRICAN HUMANISM: THE PROMOTION OF HUMAN DEVELOPMENT**

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### **Abstract**

African humanism is the background of societal development. The value-system of African culture aims at the promotion of man and the society. By history it is noted that the recession of African development is by colonialism, neo-colonialism and imperialism. The backwardness of Africa is by the intrusion of the western value-system especially capitalism which promotes individualism and materialism which are hostile to African people. The traditional African value-system is humanistic and in view of the present day cultural upheaval caused by the western models, there is need to reactivate this humanistic value-system of Africa. This writing is not only a portrayal of the beauty of African humanism, but it is a manifestation of how African humanism (mirrored from Igbo setting) is more superior to the western ideology of individualism and materialism which as practiced has been the bane of socio-cultured upheaval of some Africa countries. The application of the philosophy of African humanism is therefore the solution to the upheaval

## **17. REMEDIAL APPROACH TO CULTURAL GLOBALIZATION AND INTERCULTURAL COMPETENCE**

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### **Abstract**

The demand for the interaction of cultures through globalization is not new in the scheme of events since its inevitability presents the universe of man as a global village. However, in various ramifications, there is also the question of cultural superstructure to determine which culture reigns supreme. Some scholars have opined that the

exaltation of the western culture over others should be embraced, thereby placing it side by side, or put more directly, equals it with homogenization. Thus, the ascription of western culture as that which should be operational becomes the crux of cultural globalization. To this end, cultural globalization becomes three-dimensional; homogenization, hybridization and polarization. This trio is regarded as lacking intercultural competence that should supposedly be attributed to the powerful states of the world that are key players of globalization. With the method of hermeneutics and critical analysis in the quest for the integration of all cultures, intercultural dialogue becomes a supplement to cultural synergy and serves as an antidote to cultural superstructure in an ever-changing world.

#### **18. THE TASK OF AFRICAN PHILOSOPHY**

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##### **Abstract**

The phenomenon of imposture, counterfeit, mediocrity and fraud in all spheres of public and private life calls for serious reflection on the question of the nature of reality and appearance. It is the opinion of this paper that investigating the problem of reality is both a perennial task of philosophy and the current demand of African philosophical reflection. Taking clue from Heidegger's analysis of truth and falsehood and his interpretation of being as "what-lets-itself appear", the paper cautions against the ontology of virtuality with its character of relativism. Adopting analytic method, the paper goes ahead to explore the ethical implications of such an ontology in a world bedeviled by falsehood. The paper concludes by indicating that it is by applying itself to clarification of concepts and theories related to the understanding of reality that a reliable ontology relevant for the grounding of viable ethical theory or principle would be achieved.

#### **19. EMERGING SYSTEMS IN AFRICAN PHILOSOPHY: HERMENEUTIC TRADITION**

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##### **Abstract**

The probing question of whether or not there is an African Philosophy is left on the back burner of the late twentieth century. However, having died out, it has triggered what is called "the great debate" about the nature of African Philosophy. This is evident in a plethora of recurring publications in contemporary African Philosophy. It is rather worrisome that this recurring debate about the content and nature of African Philosophy has engulfed almost its entire discourse. Incidentally, this debate is centered on approach for the presentation of African Philosophy to the global culture. Henry Odera Oruka projected altogether six trends in African Philosophy, this paper identifies with his later, Hermeneutics Approach; thus, it is an attempt to bring into prominence the hermeneutic tradition in African philosophical discourse as a coherent system of thought and approach. Philosophy across cultures seek and engage to explain reality from their various perspectives, granted, no culture is bestowed a monopoly to philosophize. Articulating the task of this paper, we shall take a critical look at three problematic concerns in African Hermeneutic Tradition: the concern from culture to culture, the concern from indigenous language to cosmopolitan language and finally the concern from oral to written discourse.

#### **20. A NEW SOLUTION TO SORITES PARADOX USING HAUSA PROVERB**

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##### **Abstract**

Logical reasoning is an essential tool used in searching for knowledge, for it allows people to enhance the quality of arguments they make and evaluate arguments constructed by others. Logic is divided into two broad categories. First, classical logic, its semantic is bivalent. The principle of bivalence states that every declarative statement is either true or false. For example the statement "Abuja is in Nigeria" is either true or false (i.e. there is no third value). Second, non-classical logic is any logic that is not classical, i.e. its semantic principle is not bivalent example of non-classical logic include: three-valued logic, many-valued logic (fuzzy logic) etc.

Sorites paradox is the name given to class of paradoxical arguments which arise as a result of the indeterminacy surrounding limits of application of the predicates involved. The philosophical problem with sorites paradox is that sorites argument is a valid argument but with the mark of an invalid argument (i.e. it seems to have true premises with a false conclusion). This paper will argue that the philosophy in Hausa proverbs is sufficient to resolve the problem of sorites paradox. The paper attempts to adopt the method of philosophical argumentation and conceptual clarification to examine the strength of the argument using Hausa proverbs and the criticisms of the principle from the point of view of many-valued logic. The paper will conclude that no matter what kind of predicate that is involved in sorites paradox, the new solution to sorites paradox using Hausa proverbs would still be sufficient. And that opens up a way

for further research on: (a) why do we have philosophical problems in logic? (b) what kind of logic is in Hausa proverbs.

## **21. AFRICAN PHILOSOPHY AND THE PROBLEM OF RELEVANCE: AN EXAMINATION OF INDIGENOUS ECONOMIC AND SOCIO-CULTURAL VALUES FOR CONTEMPORARY DEVELOPMENT**

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### **Abstract**

This paper examines the role of African Philosophy in the face of the socio-economic challenges facing the contemporary African societies. It seeks to clarify that there are certain indigenous economic and socio-cultural values that are capable of solving the present predicament which has crippled the development of most African nations. The paper considers, critically some indigenous values, such as reciprocity which promote interaction among the people and fraternity, which strengthens the bonds of familyhood, promote friendship among others, as such that are urgently needed for the transformation of the contemporary African society. The justification of this work is against the background of neglect of indigenous value system over the years in exchange for Western values which has left us with the question of our identity, the question of who we are. The paper adopts the philosophical methods of conceptual clarification and reconstruction of ideas. However, the significance of the work is to show that there are certain indigenous core values which can ensure economic interactions, promote mutual bonds and enhance unity and togetherness for a collective development in contemporary Africa.

## **22. POLITICAL ECONOMY AS A THEORETICAL FRAMEWORK FOR THE STUDY OF AFRICAN PHILOSOPHY**

**Agha Eresia-Eke, PhD, Department of Philosophy, Niger Delta University, Bayelsa State, Nigeria**

### **Abstract**

The concern of this paper is an effort to locate the problems inherent in the idea of an African Philosophy into the matrix of political economy. This is with a view of showing that a proper understanding of the proceeding will prove it to be the nexus of the study of African Philosophy. In this regard, the paper undertakes a clarification of the term political economy, which includes the exposition of the entailments of it. Similar effort is also deployed in attending to the idea of an African Philosophy so that we appreciate what it is and its abiding characteristics. Drawing from the exposed constituent of political economy as a concept and African Philosophy as an idea, we consequently trace the relationship which sustains them. Resulting from this relationship, this paper concludes that the research programme of entrenching African Philosophy alone on its own is inadequate for African Philosophers to confront the challenges posed by the African conditions. To aid the study to put into proper perspective the sequence of narratives and in reaching to the above position, the method which we accept for this research is one of exposition, conceptual clarification and philosophical analysis (analytical). The value of this method offers the chance to analyze and clarify the central theme of the study as it also yields to the proper identification of the condition of the African philosopher.

## **23. HERMENEUTICS OF AFRICAN PROVERBS AND WISE SAYINGS AS A VERITABLE CURRICULUM FOR CONTEMPORARY AFRICAN PHILOSOPHY**

**Christian Agbanusi, Department of Philosophy, Nnamdi Azikiwe University Awka, Nigeria**

### **Abstract**

The great debate on African philosophy kicked off in the early nineteen seventies and raged throughout the nineteen eighties and nineteen nineties. The debate provoked various thoughts and contributions from philosophers, especially those of African descent. The crux of the matter was whether or not the works or bulk of materials presented as constituting African philosophy should be properly seen as such. In other words, the debate centred on whether African philosophy existed or not. The philosophers and scholars involved polarised on this issue. Theophilus Okere held an intermediate view. He opined that the existing African cultures did not constitute what could properly be termed 'African philosophy', but that they constituted the relevant raw materials from which, through hermeneutics, African philosophy would emerge. The theme of this paper is to consolidate on the major contribution of Theophilus Okere to the growth of African philosophy. This paper seeks to find out whether relevant curriculum could be raised from African wise sayings and proverbs. My thesis is that this is possible through hermeneutics, and that the resultant body of knowledge would be very relevant in the formation of the curriculum for courses in contemporary African philosophy. Hence, using hermeneutic and analytic methods, the paper involves an intensive study of a good number of African proverbs and wise sayings with a view to exposing the inherent logic, intelligence and lesson, by which they are qualified for the purpose.

#### **24. AFRICAN PHILOSOPHY AND THE CHALLENGES OF DEMOCRATIC EVOLUTION IN AFRICA**

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##### **Abstract**

The most contemporary issue in African philosophy is the articulation of its proper contributions to African society and the world at large. This contribution must be placed within the context of history, the challenges of the environment and the demands of globalization. Though the social question has dominated the African philosophic venture since after the period of the debate, the increasing and continuous eruption of political conflicts across Africa make valid the primacy of the social question. This problem anticipates an evolution of socio-cultural milieu that places the democratic evolution at the centre of the omnibus quest for development and promotion of the values of freedom and human dignity. It is a situation in which African philosophy is invoked to enter into dialogue with the entire range of human experience with the sole purpose of discovering a human meaning, human values and the truth. The aim of a democratic discourse in African philosophy is not merely theoretical but practical and normative. Our reflection will be geared to determining how to make Africa safe for democracy. How to restructure the African society to respond to the ideals of participatory democracy and how to create the environment for the survival of democracy in its real than pretentious form. This paper will endeavour to apply the method of social critique to unravel the prevailing cultural ideal to contemporary African society. It will highlight democratic culture. It will advance the case for a pragmatic consensus and democratic charter as viable options for pluralist and personalist democracy for Africa.

#### **25. FROM ABSTRACT INDIVIDUALS TO PHENOMENOLOGICAL CITIZENS: A COMMUNALIST ONTOLOGICAL RESOLUTION OF A PARADOX IN DEMOCRACY**

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##### **Abstract**

Philosophy in Africa must serve socio-political needs and this paper is an exercise in that service. Democracy as a political option is trapped in a paradox that appears unresolvable; the fact that all of its models, brands or variants are conceived by propping them with preceding adjectives, such as liberal, majoritarian, representative, pluralist, consensual, strong, western, American, European, African, home-grown, social, military, etc. The implication is that just any system can be Democracy once there is an adjective that gives it exactness. No wonder some analysts said they have identified 550 sub-types of Democracy! Yet when stripped of its qualifying adjectives, Democracy appears as a hollow, imprecise, unidentifiable concept. The paper confronts this challenge by first rejecting the dominating and colossal image of the liberal variant, with the abstract individualist ontology at its base. Using the expository- historical- hermeneutic method, the paper argues that this paradox can be resolved within the communalist ontology with a phenomenological conception of 'citizen', not 'individuals', as the ontological entities of the social world. For it is only within this communalist ontology that we can talk of Democracy qua Democracy; that is, Democracy Unadjectivized.

#### **26. THE METAPHYSICAL FOUNDATION OF AFRICAN MEDICINE**

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##### **Abstract**

It is an undeniable fact that no African culture has been denigrated by the Europeans like the African medicine. In fact, many European scholars including some Africans have condemned the method of traditional African medicine and of course, get confused on how African herbal doctors often arrives at their discoveries, without having ideological background of universalisation and generalization that constitute the modern scientific laws. These uninformed scholars according to udiwomen "have condemned the method of African science as being mystically and religiously inclined, superstitious, more practical than theoretical, isolatory than community driven, esoteric and so on (311). They believe that African medicine lacks any justification. In this case however, the paper attempts to examine the metaphysical foundation of African medicine and establish that African traditional medicine men are more interested in the efficacy rather than any regimental procedures. It noted further that the overall foundation of African medicine is anchored on the vital force which usually brings about the expected results. These vital forces are being who usually owe their continued existence on the Supreme Being (God) for their sustenance and existence. Although, they are all forces hence, they are unified by the indispensable possession of life force. They have an activating principle of power which enables them to exercise power and to function in unique manner

## 27. ENHANCING THE GROWTH OF AFRICAN PHILOSOPHY AMIDST DOMINANT CULTURAL SYSTEMS AND TRADITIONS IN NIGERIA

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### Abstract

There is a general notion that every philosophy is a product of culture; and the culture of a people usually depicts their identity, belief systems, as well as their traditional and social inclinations. This therefore means that all known cultures according to Yina, have in-built gilded value systems, philosophy and social modes of viewing, understanding and interpreting the vicissitudes of nature, living life, encountering and coping with excruciating experiences in specific environment (208). This claim is also associated with African Philosophy which seeks to understand reality from dynamic cultural and traditional systems in Africa. The struggle for global institutionalization of African philosophy has come and gone but internal problems such as cultural dominance and superiority claims among some scholars of African Philosophy still exist. Scholars who belong to these dominant cultures believe that any philosophical tradition devoid of some aspects of their culture should not be regarded as African Philosophy. In Nigeria for instance, the three dominant cultures-the Igbo, Yoruba and Hausa/Fulani cultural systems were sometimes caught in this wave of misunderstanding. While scholars of Igbo and Yoruba culture play significant role in the growth and spread of African philosophy, it is observed that most philosophical traditions in Nigeria that do not possess certain aspects of Igbo or Yoruba culture are often times regarded as mythology, fetish, barbaric, unscientific and archaic. The task of this paper therefore, is to enhance the growth of African Philosophy through the elimination of this wrong notion among some scholars of African Philosophy in these respective cultures, by ensuring that every philosophical idea that seeks to explain the vicissitudes of nature as well as appeals to the culture, belief system, and tradition of a people is given equal recognition in the field of African Philosophy. The research adopts both empirical and analytic approach, using relevant literatures from books, journals and personal experiences as data.

**Key words:** African Philosophy, Cultural dominance, Tradition.

## 28. EXAMINING THE METHODS AND PRAXIS OF CONVERSATIONALISM

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### Abstract

I have, in reaction to the generally backward thinking and descriptive methodologies of African Philosophy, such as ethnophilosophy, sage philosophy etc, suggested the need for a proper and rationally consistent methodological foundation for African philosophy. In acknowledging this deficit, this paper was burdened with attempting to provide an apt philosophical methodology for doing African philosophy. This method I have identified as “Conversationalism” or “Conversational Philosophy” - which seeks to deconstruct and reconstruct new ideas through the rigorous and critical questioning, interrogations, protestations and contestations of the ideas of the position of the Nwa-nsa or proponent by the Nwa-nju or opponents. I shall in this paper therefore, contest with existing methodologies in African philosophy, deconstructing them and attempting to remould the methodology of African philosophy in the light of Conversationalism. I shall also critically examine and expose the various tenets and principles of Conversational Philosophy in a bid to make clear and distinct its precepts and method.

**Keywords:** Methodology, Interrogatory Theory, Conversational Philosophy, Ethnophilosophy, Nwa-Nju, Nwa-Nsa, African Philosophy

## 29. AFRICAN PHILOSOPHY AND INTERCULTURAL DIALOGUE AT THE DEPTH LEVEL

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### Abstract

The globalizing World provides one of the reasons for intercultural philosophy. Pursued on the grounds of equality, the question of communication between various cultures emerges obtrusively. To be meaningful, any intercultural dialogue need be pursued on depth level. How would one deal with impermeability at this level? This is the major problem of intercultural Philosophy. This paper aims at constructing a response to it. To do so, it considers a number of issues: the question of the meaning of intercultural philosophy, the problem of language and communication at depth level, the incommensurability of frameworks e.t.c.

## 30. AN ESAN ENVIRONMENTAL ETHICS

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**Abstract**

This study is an exposition of an Esan conception of, and the metaphysical foundation and validation of environmental ethics based on Esan ontology. It begins with a brief excursion into Esan ontology to enable an understanding of the Esan perception of reality and the place of man in the totality of this reality. It explicates how this ontology impinges on the environment and how it affects the Esan people's relationship with the environment concretely. The study argues that in Esan worldview, ontology intertwines with the natural environment and this interplay constitutes the ontological basis upon which a viable and genuine environmental ethics can be established. The study reveals that in Esan ontology, man is not dichotomised from the rest of reality; rather, it acknowledges that there is unity among beings and that the different components of nature complement each other to make a being the being that it is. The study argues further that resulting from her ontology, the indigenous Esan considers the non-human parts of environment as part and parcel of her moral community. It argues that not only man, but also future generation of people, the natural environment, including animals, plants and non-living beings have intrinsic value and in consequence, moral standing and are thus moral patients. The study thus argues for an inclusive environmental ethics derivable from the metaphysical union which exists among beings in Esan thought.

**31. THE PHILOSOPHY OF PUNISHMENT IN HAUSA SOCIETY: AN ETHICAL INQUIRY INTO THE EVIDENCE OF UTILITARIAN AND DEONTOLOGICAL JUSTIFICATIONS**

**Bambale Zubairu Lawal**  
**Department of philosophy, Admadu Bello University, Zaria Nigeria**

**Abstract**

The practice of punishment exists in Hausa society. This is as much as it exists in many other societies. Hausa cultural practices reflect. Punishment of a person however, entails intentionally harming that The practice of punishment in Hausa society, for instance, is involved when we consider Hausa literature with particular reference to proverbs, folk tales and songs, through which person which is ordinarily deemed an immoral act. In view of the problem of the intentional infliction of harm that punishment poses, moral reasons (justifications) in the form of theories have been offered to defend the institution of punishment. In the western philosophical tradition, some of the most important theories of punishment include deontology, to which strands of theories such as retributivism and contractarianism, belong, and consequentialism, to which strands of theories such as utilitarianism belong. Some theories are however a combination of both deontology and consequentialism (hybrid theory). This paper enquires into Hausa literature with a view to showing that the hybrid theory of punishment fits into the Hausa justification of punishment. The paper adopts the method of philosophical argumentation and interpretation to argue that punishment, if freed from certain abuses is a morally defensible institution in Hausa society.

**32. A RELOOK AT THE QUESTION OF THE MEANING AND ORIGIN OF AFRICA**

**Asira E. Asira PhD & Peter Bisong Bisong PhD**  
**Department of Philosophy, University of Calabar, Nigeria**

**Abstract**

What is Africa? When and how was this name derived? Why are we call Africans? These are questions the researchers think need satisfactory answers first before deliberations on what should and should not qualify as African philosophy, religion, science, culture etc. This is very necessary considering the negative connotations the West has heaped on Africa in the course of history. If the term 'Africa' comes from the West, it possibly carries a negative connotation and it will be foolish to accept, embrace and defend a name given by those who saw nothing good in Africa, without seeking clarification. This paper tasks historians, philosophers of history and other interested scholars to dig deep into the annals of history in order to lay bare for all, the reasoning behind the name Africa. When this is done, that is the moment we would want to jettison the name or proudly embrace it. That is the moment we could begin discussions on what qualifies as African philosophy, African Religion, African culture etc.

**33. CONVERSATIONALISM AS AN EMERGING METHOD OF THINKING IN AFRICAN PHILOSOPHY**

**Jonathan O. Chimakonam PhD, cspp**  
**University of Calabar & University of Johannesburg**

**Abstract**

In this paper, I employ an under explored sub-Saharan African notion of 'relationship' to formulate a method on which discourses in African and intercultural philosophies could be grounded. I claim that conversationalism, as the method is called, which is a new idea in African philosophy might be an attractive model for thought if we take seriously the demand of equal and horizontal engagement especially in the field of intercultural philosophy. To do this, I will show what the method of conversationalism might look like in application. I will articulate a principle called Context-

dependence of Value (CdV) which attempts to shift the paradigm of the truth of our propositions from the ‘facts’ which such ‘propositions’ assert to the ‘context’ in which those propositions are asserted, to show not only what makes conversationalism new but to also provide strong arguments on what makes it ultimately desirable for intercultural discourse and particularly now that some thinkers are calling for the decolonisation and Africanisation of philosophy.

**Keywords:** Conversational philosophy, African philosophy, method, conversational thinking, truth, Context-dependent of Value, conversationalism, intercultural philosophy

#### **34. AFRICAN METAPHYSICS & SUSTAINABLE DEVELOPMENT IN AFRICA: AN EXAMINATION**

**Brian Ifere Njar**

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##### **Abstract**

Africa as a continent though with rich natural resources is still underdeveloped and has no sustained development. The need therefore, for a sustainable development in Africa arises when considered within the backdrop of rich natural and human endowments. Metaphysics as a branch of philosophy deals with the foundational structures through which existence is understood for a proper structuring/building and development of interactive existence of both animate and in-animate existential elements. African metaphysics then entails the crystal understanding of foundational elements which comprises of belief system, communal solidarity cum co-existence and interactions with nature. The African unanimous belief structure on the inter-relation between the supreme which brings about unity and communal solidarity, as explicated in Ibuanyidanda philosophy, an integrative and collaborative co-existence in the “anti-dote” for sustainable development in Africa.

Thus, the study articulates sustainable development in Africa through this branch of African philosophy using the ontological origins in Africa philosophy as our paradigm of articulation and explanation. It establishes the issues involved in sustainable development, establishes the ontological relevance experience. Finally, it is recommended from the study that if Africans should go back to their root, metaphysical root, that is, going back to their ontological roots, were there do not only look at the physical but beyond the physical, most crisis in Africa would definitely be resolved and the light of development and sustaining it will arise.

**Key words:** African metaphysics, Sustainable development, Ontology, Existential

#### **35. ABOUT THE TAKING PLACE OF INTERCULTURAL PHILOSOPHY AS A POLYLOGUE**

**Britta C. Saal PhD**

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##### **Abstract**

“If you want to go fast, go alone. If you want to go far, go together.” Jonathan O. Chimakonam refers to this African proverb to reflect about the two values individuality and complementarity in African thinking. --- “Don’t accept a philosophical thesis to be well founded, when it is formulated only by people of one single cultural tradition.” This “minimal rule of intercultural philosophizing”, formulated by Franz M. Wimmer, implies a demand for philosophical collaboration. In both cases it seems as if the main goal is not so much to reach a philosophical result fast, but to go more deep, more far into a topic. Consequently, Wimmer developed the so called philosophical polylogue and Chimakonam has started to establish a new school: the conversational school in African philosophy.

Against this background, Chimakonam initiated a philosophical conversation with Bruce Janz about ‘philosophical space’. Their conversation is a very good example for a vivid border-crossing philosophy as activity. At the same time these reflections are conversational reflections about conversation and dialogue. Quite in the sense of an intercultural polylogue I’d like to join this conversation with the question: Where, in which place in the inter-space, does intercultural philosophy take place? And how does it take place? To answer this question I like to distinguish between the dimension of the intercultural – that means the cultural places –, and the dimension of the intercultural – that means the places of encounter, engagement, and negotiation in the inter-space. It is here, where philosophy as an activity takes place(s) in form of (a) polylogue(s). That is to say, the place of intercultural philosophizing is a place in the inter-space which arises in the very moment of taking it by practicing a polylogue. Intercultural philosophy is thus, first and foremost, an activity marked by a processual, common, conversational, and polylogical practice.

#### **36. ON THE ONE CONCEPT AND MANY ACCOUNTS OF AFRICAN ETHICS**

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##### **Abstract**

In this paper, I begin the first attempt at mapping out what I consider to be the *one* concept of African ethics and some of its *many* accounts. I take the *one* concept of African ethics to be the general notion of African morality and the *many* accounts to be narrations or versions that try to flesh out this concept. Regarding the *one* concept of African ethics, I suggest that characteristic of African ethics is *communal flourishing*. Taking Ubuntu, Ujamaa and African character based ethics as representative of the *many* accounts of African ethics, I highlight the sense in which they constitute developments of the general notion of *communal flourishing*.

### **37. THE MISGUIDED CONCEPTION OF TEACHING PHILOSOPHY~A CASE FOR ACADEMIC CONCERN IN NORTHERN NIGERIA**

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#### **Abstract**

There is a need for Philosophy and indeed African Philosophy to become a veritable tool of knowledge towards contributing to the development of our educational system and the country at large. This will help in producing citizens with high social and moral values and contribute to the proper practice of the principles of democracy. The argument of this paper is that acquisition of philosophical knowledge in many of our Northern higher institutions has remained in lockstep with the inability of some Nigerian citizens who desire to study or teach Philosophy as a course, with the conception that it produces liberals in conservative communities, it will corrupt the Islamic religion, decrease one's faith or believe in God, and also the erroneous view that the nature of studying philosophy in general is abstract, and considered economically not viable. To surmount this problem and prevent Nigeria from denying others the opportunity to study courses of their choice, the paper recommends that the federal government and leaders of the various institutions that are unbiased, progressive, honest, sincere and committed to social justice and equity to help bond our society and promote stability in our educational system and the nation through the study of philosophical knowledge.

### **38. RETHINKING CLIMATE CHANGE COMMUNICATION STRATEGIES IN AFRICA: THE CASE FOR INDIGENOUS AFRICAN MEDIA**

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#### **Abstract**

The mass media have played a significant role in shaping public opinion and perceptions about climate change. However, the phenomenon is still misunderstood, particularly in Africa where an information lacuna about the science of climate change persists, owing to among other factors the marginalization of African philosophy and knowledge practices. As a consequence, citizen engagement with climate change discourse is very minimal and awareness about its causes and risks remain marginal. Numerous studies have questioned the philosophical basis of climate change communication, with some scholars accusing the mass media of mis-communicating (Henderson-Sellers 1998; Boykoff and Boykoff 2004; Antilla 2005) climate thereby undermining popular participation in climate change initiatives. This paper adopts an Afrocentric philosophical approach to critique climate change communication strategies in Africa, using biomass burning as a lens for this analysis. It interrogates the philosophical assumptions embedded in contemporary climate change communication strategies epitomized by the obsession with 'big media' and how such assumptions militate against consensual participation and understanding of the climate change discourse in Africa. It advocates the integration of mass media with indigenous media in generating public engagement on climate change issues. The paper argues that the communication of climate change science in Africa could be better served by integrating African indigenous communication modes and modern mass media climate change education and communication in Africa. As a component of African IKS indigenous communication media such as 'Oramedia' have distinct characteristics that resonate with the lived experiences of the majority of African people and therefore more effective in communicating complex issues such as climate change.

### **39. AFRICAN ENVIRONMENTAL ETHICS: A NON-ANTHROPOCENTRIC AFRICAN ENVIRONMENTALISM, THE JOURNEY SO FAR**

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#### **Abstract**

Africa today is faced with several environmental issues ranging from gully erosions, desertification, flooding, overpopulation, water pollution and Co2 emissions from cars and machines etc. Two factors cause these issues; the aging earth and the activities of man. Environmental ethics therefore seeks for the extension of moral community to include the ecosystem as a whole. African environmental ethics therefore is an inquiry into the thought system and ontology of the Africans as regards the environment. This paper looks at the theories and conceptions put forward by scholars in their bid to evolving a promising non anthropocentric African environmentalism. Oruka and Jumia calls it parent earth ethics, Ogumbemi's view, Tangwa's Eco-bio-communitarian, Ramose's Ubuntu ecology, Behrens' African relational environmentalism, Chemburu's views. In the journey so far, using the philosophical method of analyses, we will see that in the greater part, these theories are either not African at all, judging from African ontological system or not African enough in the sense of not reflecting one important aspect of African ontology. I propose however, that obligatory anthropoholism is a more promising African environmental attitude. My view gives a sense in which humans has a pride of place in African ontology, (obligatory) It also stresses the developmental implications for the African continent.

#### **40. A LITTLE MORE CREATIVE WITH RESEARCH THEORY IN THE UNDERSTANDING OF THE DBM PROGRAMME IN ZIMBABWE: A METAPHILOSOPHICAL APPROACH**

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##### **Abstract**

The paper deals with the metaphilosophical questions patterning to research theory in DBM in Zimbabwe. This emerged as part of findings of a three year study at the Centre for Cultural Media and Communication Studies (CCMS), University of KwaZulu-Natal (UKZN) in South Africa. The existence of 'an alternative philosophy' through which knowledge and understanding of issues in Africa is critical. Furthermore, the paper engages with the possible nature of such a philosophy. The importance of the study lies in the controversial nature of the question about a Zimbabwean (or African) philosophy through which the DBM programme in the country could be understood. This has arisen as a critical component of the current debate regarding metaphilosophy in Africa. The possible nature of such an 'alternative philosophy' is also an essential issue of the debate. Metaphilosophical questions concerning the Digital Broadcasting Migration (DBM) programme turned out to be critical in reflecting the nature, challenges and benefits of the programme to Zimbabwe. In a manner which does not pretend to be new but simply creative, this paper engages with the meaning and nature of philosophy about DBM from the views of Zimbabwean academics. In themselves, the issues are not new but are presented here in a way that reveals springs of fresh insights concerning DBM. Furthermore, the questions considered by the current paper also bring into stronger light some features which are sometimes overlooked when metaphilosophical questions concerning research theory in Africa in general are considered. These questions debated in this paper are also critical in emphasising important bearings and the general trajectory of arguments, in the area. Given the objective of the study, a preliminary understanding of metaphilosophy and theory, their linkages is critical.

##### **Key Words**

Metaphilosophy, Philosophy, Theory, Digitisation, Zimbabwe

#### **41. IGWEBUIKE AS AN IGBO-AFRICAN PHILOSOPHY OF INCLUSIVE LEADERSHIP**

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##### **Abstract**

A cursory glance at the historical development of the concept of leadership in Africa reveals that proposals during the nationalistic movements of the twentieth century were basically in the direction of an inclusive system of government. Thus, Senghor places the family at the centre of social structure; Nyerere's political philosophy was familyhood; while Awolowo called for a socialist system of government, Nkrumah proposed Pan-Africanism, and Azikiwe welfarism. All these were based on the African worldview that is inclusive, integrative, complementary and wholistic. Following the complementary nature of the African worldview, this work makes an attempt to articulate an Igbo-African concept of leadership within the context of Igwebuiké philosophy, to serve as a model for the essential elements of effective leadership. For the purpose of this research, the hermeneutic method of inquiry and Indigenous Wholistic Theory would be employed. This research hopes to produce both Inclusive Leaders and Inclusive Organizations in Africa that would run a system of leadership that would carefully include the contributions of all stakeholders in the community or organization

**Keywords:** Igwebuiké, Inclusive, Leadership, Igbo-African, belongingness, Socialism.

#### 42. EPISTEMIC COMPLEMENTARITY AND THE QUEST FOR A CONTEMPORARY AFRICAN ENVIRONMENTAL PHILOSOPHY

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##### Abstract

This paper argues for the idea of Epistemic Complementarity as a viable method in the quest for a contemporary African environmental philosophy. Explicating the complementary principles of Asozou (2007) and Oluwole (2015), it strives to locate a fresh basis for the exploration of alternative methodologies in environmental discourse from the African epistemic worldview. Arguing in consonance with Bryant (2011) that epistemology provides the foundation for the culture's experience and understanding of reality, the paper averred that the place of epistemology cannot be overemphasized in the quest for panacea to environmental problems and development of ethical principles. It identified and examines varying forms of orientations of African world-views in environmental philosophy ranging from Ogungbemi (1997) nature relatedness, Godfrey Tangwa (2004) "ecobio-communitarianism", Murove(2004), Lenka Bula (2008) Ubuntu philosophy and or Ukama idea, Kelbassa 2005, 2015) Indigenous ethical application, to Chemhuru (2016) Teleological approach. And however, observed the over reliance on ethics as well as the lack or under-usage of African epistemology in their approaches for the development of appropriate methods in the discursive field of African environmental philosophy. Employing the critical and analytical method of philosophizing, the paper posits that the idea of epistemic complementarity provides sound framework that overtly incorporates appropriate ontological commitments and ethical concerns needed for African environmental philosophy. The paper thus holds that the idea provides informed understanding of the past, present and future stance of appreciating the complexity of human/nature interactions especially, as it relates to the contemporary Africa.

#### 43. WOMEN'S PARTICIPATION IN AFRICAN PHILOSOPHY IN A POSTMODERN WORLD

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##### Abstract

African philosophy can be described as the critical reflection of African people about life, human interaction, their socio-political realities and environment. Every philosophy as we know it is a reflection of its time and socio-political realities. Given that we are in the postmodern era, which is both a climate and culture as well as a period of erosion of absoluteness of realities such as truth, tradition and knowledge. What does this period portend for African philosophy and for African women in particular? How does its deconstruction of the framework of superior knowledge claims and paradigm of logicity enhance the authenticity of African logical template? How does it foster women inclusion and participation? And how does this translate to the attainment of maturity and contemporary relevance for African philosophy. This research aims to provide answers to these questions by analysing Richard Roty's pragmatist brand of postmodernism and the Yoruba strand of African philosophy. It aims to do a hermeneutic analysis of some Yoruba proverbs such as "ajeji owo kan ko gberu dori" in establishing the benefits accruable to African philosophy by the virtue of women inclusion both in their realities as Africans and as African philosophy practitioners.

**Keywords:** African philosophy, Pragmatism, Postmodernism, Inclusion, Women

#### 44. AFRICAN PHILOSOPHY AND THE EFFECTS OF TERRORISM ON NIGERIA'S INTEGRAL DEVELOPMENT

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##### Abstract

With the different degrees of violence, hostilities and accompanying suspicions and tension moments experienced in Nigeria today, it seems Nigeria can be comfortably named as one of the homes of acts of violence best described as terrorism. With philosophical investigation as a method employed in this study, it unearths unjust structure occasioned by the colonial masters as the cause of terrorism in Nigeria. And that this unjust structure is today being sustained by some elements in Nigeria, hence, the pronounced nature of the problem under study. With the foregoing findings, the paper concludes that with consensual restructuring flowing from genuine dialogue, acts of terrorism as experienced in Nigeria will be reduced to its barest minimum if not entirely eradicated.

**Keywords:** Africa, Philosophy, Terrorism, Integral, Development.

**45. NAVIGATING THE MYTHS, INNUENDOES AND CONSTRAINTS FOR IMPACTFUL WOMEN PARTICIPATION AND INCLUSION IN AFRICAN PHILOSOPHY**

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**Abstract**

This research argues that identifying the obvious and underlying patterns of constraints to women inclusion in philosophy and participation as philosophers is essential to a robust and impactful African philosophical enterprise. But pertinent questions need to be asked, such as the following. Are women really excluded from African philosophy? If yes, what could be the basis of their exclusion? Where does this basis originate from? What are the array of strategies and processes to put in place or adopt to bring about a change? If no, what are the indicators or proof of such inclusion? In providing answers to these questions we will examine the underlying patterns and forces responsible for the actual or perceived exclusion of women in African philosophy. The research methodology adopted is a critical analysis and comparison of various African philosophic texts emanating from Yoruba culture. The value add is the opportunity to critically analyse the certainty of women exclusion from African philosophy and what can be done to bring about impactful women participation and inclusion in African philosophy.

**Keywords:** African philosophy, constraints, exclusion, impactful participation, women

**46. AFRICAN PHILOSOPHY AS DIALOGICAL CONVERSATION: FACING CONTEMPORARY AFRICAN CHALLENGES**

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**Abstract**

If the four-decade debate between the two dominant approaches to, and conceptions of, African philosophy can evolve into arduous dialogical conversation, then an original and powerful convergence may be on the horizon. Since so many able African philosophers are now to be found on both sides, such a merging promises to shed novel light upon the myriad of serious social, economic, environmental, and spiritual challenges presently facing Africa. If philosophical sages, who are also rigorous thinkers, invade the schools, the universities, the courts, and the parliaments, then Africa's immensely rich natural resources might still be rescued from foreign exploitation and thus come to serve and save not only Africa, but perhaps an entire consumer-capitalist possessed planet that seems headed for destruction. Case by case descriptions of what this philosophical convergence might look like are developed in the context of specifying (in addition to foreign exploitation of natural resources) what some of the other more pressing social and spiritual challenges are: new and improved forms of moral imperialism that seek to impose the West's "reproductive health" and LGBT agendas on Africa, and the internal and external tendencies to promote in Africa radical Christian and Islamic fundamentalism.

**47. JUSTICE AND SPIRITUALITY**

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**Abstract**

Justice is one phenomenon that has remained a topical issue in philosophical and social discourses to date. But as central and important as justice to human societies, it has remained a difficult task to agreeably define. Notwithstanding the challenges with its definition, there is a sense or if you like assumption as to what it connotes. More often, when reference is made to justice, the idea of law and all its processes readily comes to mind. But for law and its processes to effectively play this role, the justice delivery system must align with the spirituality of the people. Interestingly, spirituality is not universal; it is rooted in a people's world-view. In almost every part of Africa, the spirituality is related, but different from the West whereas the legal system operated in almost every part of Africa is a relic of colonialism, a Western heritage which incidentally does not align with the people's spirituality, hence its failure to promote justice and prevent the monumental corruption, ineptitude and inhumanity. Justice is the ideal that law aims at promoting. But law can only do that when the process of its administration aligns with the spirituality of the people. This paper therefore argues the position that a judicial system is more likely to promote justice where it aligns with the spirituality of the people. We intend to argue our position through a methodology of expository, critical and systematic analysis. Our aim is to promote a culture-rooted system of justice delivery.

**Key words: Spirituality, Law and Justice**

**48. CAN AFRICAN PHILOSOPHY BE DONE IN AN AFRICAN LANGUAGE? TOWARD CONSOLIDATING THE GAINS AND PROGRESS IN AFRICAN PHILOSOPHY**

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**Abstract**

Can African philosophy be done in African language? In response to this question, I make a case for the creation of an indigenous cultural language that serves as a means of articulating, communicating and disseminating African philosophical ideals. African philosophy and philosophers have come a very long way. Right from the late 1990's which form the contemporary or new era of African philosophy; systems, theories and methodologies of doing African philosophy have been developed, articulated and rigorously clarified and presented by different scholars. The major aim of such intellectual accomplishment among others is to redeem the image of African, restore its lost cultural heritage and emancipate her from colonial setbacks. Recognizing the extent to which these noble goals have been achieved, I advocate that, for us to consolidate on the gains and progress made in African philosophy so far, here is a need for African scholars to develop a language culture that will enable Africans to do philosophy and present same in an African language. My contention is that African philosophy done in a foreign or colonial language is like dressing Africa in a borrowed rope and hence, is a misnomer. As long as African scholars continue to overlook this, the gains and further progress in African philosophy rather than being consolidated, becomes greatly hampered. Moreover, the lofty goals of restoring the lost glory of Africa would not have been completely achieved. In recognition of the diversity of language in African culture, I employ the method of critical analysis, conversationalism and deduction, to project Afrolingualism as the key to achieve this end. Afrolingualism, is a conscientious effort by African scholars to contrive or construct a unanimously accepted indigenous language of discourse in philosophy.

**Keywords:** African Philosophy, African Language, Consolidation, Language Culture and Afro-lingualism

**49. AFRICAN ONTOLOGY AND ECO-COMMUNITARIANISM: A RECONSTRUCTION**

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**Abstract**

The interdependence and interpenetration of ontological relations and the eco-communitarian structures we find in nature that enhances environmental mutualism and common good are quite fundamental to African traditional socio-ecological thought. This eco-philosophy depicts individual organisms in nature as exhibiting a relational or interactive disposition with others from where they derive their mutual well-being. Against the backdrop of the prevailing hermeneutical problems encountered by some scholars in explaining African environmental attitude, this paper undertakes a reconstruction of the nature of the eco-relationship between humans and the communities of life in the African traditional environment and concludes that, though metaphysically grounded, it was quite symbiotic and evokes the thoughts of moral responsibility.

**Key words:** Africa, ontology, eco-communitarianism, environment

**50. CLUSTERED, NON-CLUSTERED AND PRE-CLUSTERED CONCEPTS OF PERSONHOOD**

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**Abstract**

The concept of personhood, projected by African philosophers, is clustered. It presents the individual as "person-of-persons" – derived from the framework "We are therefore I am". This sort of framework ties a person to the community and does not allow the individual to take initiative of his own without seeking ontological agreement with his community. I see this framework as weak and retrogressive; and as the main source of African socio-economic backwardness. The concept of personhood entrenched in Western conceptual scheme is non-clustered. It presents the individual as "I" – derived from the framework "I think therefore I am". This sort of framework encourages personal autonomy and protects the individual from the tyranny of the community; and does not require the individual to check his initiatives with the community. I see this framework as weak and problematic; and as the main source of the crisis of globalism. The model of personhood I suggest here is pre-clustered. It presents the individual as "person-as-others" or "person-like-others" – deriving from the premise "I am as you are". This sort of framework recognizes others as existing like him and as having self different from his, hence, entrenching the attitude of live let live. This model of

personhood is based on two cultural forms of the Igbo: one, “Ikenga” (which stands for competitive personhood), and two, Ndu Mmili Ndu Azu” (which stands for live and let live). The pre-clustered model of personhood addresses the problem of social justice as something that should be negotiated as a “negotiated good” rather than as a “right” – because it is not something merited but benevolent.

### **51. REDEFINING AFRICAN PHILOSOPHY FOR EMANCIPATION FROM WESTERN CULTURAL IMPERIALISM**

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#### **Abstract**

This work explores the possibility of redefining African Philosophy for emancipation of Africans from Western Cultural Imperialism. It proceeds from a consideration of the relevance of African philosophy and the recognition of the influence of Philosophy generally and African Philosophy in particular on the human mind both in thinking and knowing. It discusses the relevance of African Philosophy to the challenge of Western cultural imperialism and the quest to ultimately build up African culture and civilization. Man, we must note is a cultural being as well as a cultural builder, who is expected to make cultural contribution to world civilization. The work begins with clarification of our working terms, which are, the concept of African Philosophy, emancipation, culture and imperialism, thereafter, we discuss the relationship between African philosophy and the issue of cultural emancipation.

### **52. GLOBALIZING AFRICAN PHILOSOPHY: AN INTERCULTURAL ASSESSMENT**

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#### **Abstract**

In today’s world of globalization, certain ideas/ideals are held to be global. These global ideals/ideals are held so in contradistinction to local ones. Beyond being different from the local, these global ideas are considered superior and of higher values compared to the local ones. But these global ideas/ideals did not just appear. They are products of processes. This suggests that at certain points such ideals were local, particular and specific. What then are the processes through which these ideas have become global? What constitutes the driving force for the metamorphosis of these local ideas/ideals into global strongholds and focal points? Answering these questions and relating the answers to the quests for globalizing African Philosophy is the focus of this essay. This essay will show that there are four ways through which this globalizing process can occur: (i) through power matrices or the coloniality of power; (ii) through the pragmatic potentials such ideals portend; (iii) from the philosophical perspective, the logical rigour which a local ideal embodies; (iv) the ethical and hermeneutic aura which a local ideal exudes. From all the above, the essay seeks to show that all these transformation processes swing the pendulum of the dialectics between the local and global more in favour of the global, but only the ethical-hermeneutic model swings the pendulum in favour of none. Rather, it holds both in a fruitful tension bearing in mind the pluriversal and multicultural nature of our time. This is the path the quest to globalize African Philosophy should take.

**Key Words:** African, Global, Intercultural, Local, Philosophy

### **53. WHEN AFRICAN PHILOSOPHY SPEAKS: LESSONS FROM THE POLITICAL IDEAS OF SHEIKH USMAN IBN FODIYE**

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#### **Abstract**

Plato’s political theory was not only part of his overall philosophical system but profoundly shaped by his social and political circumstances. His political experience was one of general decay and decline. In his view, the traditional polis, the main function of which was inculcating its moral values, was under assault from forces of democracy, individualism, and imperialism. Such was the situation in the African area known as Hausaland where Sheikh Usman ibn Fodiye, a 19<sup>th</sup> century African Islamic scholar developed a political idea and propagated it. Ibn Fodiye’s campaigns won the majority of the polity and resulted in radical reformation that chased the autocratic ruling class out of office and established a new government based on Islamic political thought. This paper identifies the reformation as a political problem requiring philosophical discuss. The prime objective of the discussion is showcasing the ideas of ibn Fodiye. The hermeneutics method is employed in the discussion and the conclusion is that the scholar significantly sought for the freedom, equality, rights, and issues such as women’s education and family and community ethics.

#### **54. RETHINKING JOHN DEWEY'S INSTRUMENTALISM VIS A VIS THE IGBO NOTION OF AKONU CHEISM**

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##### **Abstract**

This work examines John Dewey's instrumentalism postulate against the Igbo notion of "Akonucheism". Dewey proposes instrumentalization of man, morality and knowledge in order to pragmatically solve human problems. He prescribes the experimental method for all disciplines and insists that science be allowed to operate without a moral umpire. This overemphasis on the scientific method constitutes one of the problematics of his pragmatism and endangers the receptivity of the sciento-technological rationality among strictly cultural societies such as the Igbo. On the other hand, the term "Akonucheism" is a coinage, which derives from Igbo words for intelligence (Ako or Izu) and Thought (Uche). It describes the employment of intelligent thought, which entails the pragmatic integration of the positive elements found in the moral charter (culture) of the Igbo people of Nigeria, with acquired learning, knowledge or technical skill (amumamu and nka-na-uzu) to produce relevant knowledge (now styled wisdom). This wisdom, contextually solves existential problems and the process of its extraction is what is called "Akonucheism". Our aim in this paper, therefore, is to propose a balanced and rational integration, which makes it possible for the positive moral elements locatable in cultures to readily and complementarily fuse with the sciento-technological rationality in order to produce problem solving wisdom (Amamihe). However, we observe that among the Igbo, the circuit of knowing gets only completed when humane solutions are achieved without loss of human dignity, personhood and moral values hence, our rethinking Dewey's instrumentalism. The analytical and comparative methods of enquiry are adopted for this research.

**Keywords:** Instrumentalism, "Akonucheism", Experimentalism, Knowledge, Wisdom.

#### **55. AHAMEFULA: THE PHILOSOPHY OF UNITY AND IDENTITY (NEW PARADIGM FOR AFRICAN LEADERSHIP DEVELOPMENT)**

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##### **Abstract**

Plethoras of arguments exist on the need to adopt and follow a logic that is independently African devoid of interruption and interjection in the leadership and management of African affairs and development. African contemporary indigenous philosophers have come up with various flowering philosophies geared towards cooperation and harmony of Africans disregarding their existing diversities. Ahamefula: the Logic of Unity and Identity (New Paradigm for African Leadership Development) while not dispelling these efforts, has seen this as a development to the teeming thematic advocacy to further liberate Africans from the gulag of the western imperialist economic and political dependence using internal mechanism. The Igbo notion "Ahamefula" is derived from two words, namely, "Aham" and "efula" which means "my name and/or identity are not to be lost respectively. These are words used to connote the identity (Ejiri mara) of a person, a family, a community or a nation. Ahamefula can also be rendered as "Amamefula" meaning my family heritage, identity or root should not be lost or closed up. Ahamefula is found on the logic of unity and identity. Being conscious of the significance of unity, the paper argues that the use and application of internal logic akin to African existential conditions has the propensity and fluidity to take Africans to the desired economic, social, political, cultural and religious promise land. It also argues that as a continent with sovereign states, its unity is of utmost necessity which will navigate the process of building a formidable political, economic and military structure comparable with those of the European Union, Asian tigers, northern and southern America. This is possible in the context and atmosphere of Ahamefula as an internal logic of unity and identity.

**Key words:** Ahamefula, leadership, development

#### **56. AFRICAN PHILOSOPHY: FROM DOUBTS OF ITS EXISTENCE TO ITS FOCUS ON PROBLEM OF DEVELOPMENT IN AFRICA**

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##### **Abstract**

This discourse acknowledges that African philosophy has gone past the stage of defending itself whether it really exists. It rather focuses on what African philosophy is doing today, that is concentrate on the pressing problem in the continent, which is the problem of development where the continent cannot boast of sustaining decently her population. This discourse basically holds that the problem of development resulting in inadequate sustenance of the African populace is crisis of culture in the continent. Analyzing the nature of culture with insights from Jose Ortega

Y Gasset, it posits that simplification of all inherited culture based on the aim of culture is imperative in order to have in place a culture that decently sustains the African.

**Key words:** African philosophy, African Problem, Cultural crisis, Gasset, development, Sustenance and the African

#### **57. WHAT IS WRONG WITH UBUNTU AS A DEVELOPMENT ETHICS? ASSESSING ITS INTERPRETATIONS, APPLICATIONS AND EXPECTATIONS.**

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##### **Abstract**

This study primarily situates Ubuntu moral stands within the development ethics discourse. This is to critically engage its merits for the much-touted 'African solution to African problems', against the backdrop of the dying influence of Ubuntu ethics in African societies. It joins the recent (and ongoing) critical debate vis-a-vis the relevance and viability of Ubuntu as an African moral theory especially by Matolino, Kwindigwi, Metz and Chimokonam. The aim is to ascertain Ubuntu's applicability in addressing the myriads of social ills increasingly bedevilling development in sub-Saharan Africa by assaying certain interpretations, applications and expectations of Ubuntu perspective that seem to thwart the project of making the perspective a more practical guide for viable progress in modern sub-Saharan African societies. Attention is paid to the rationale behind the seeming mismatch between general expectations of Ubuntu in terms of its potential for economic development and what currently obtains, minding the socio-economic pressure on African societies due to globalization. The study suggests that unless certain uncritical premises of Ubuntu ethics are revisited, reinterpreted, strengthened and possibly institutionalized in modern government structures, the efficacy of Ubuntu as development ethics for African societies will remain insignificant and as a mere rhetoric.

**Keywords:** Ubuntu, Development Ethics, globalization, institutionalization.

#### **58. AFRICAN PHILOSOPHY AND PHILOSOPHY IN AFRICA: A JOURNEY FROM CONCEPTUAL DECOLONIZATION TO CURRICULUM DECOLONIZATION**

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##### **Abstract**

The thesis of this paper is that the state of African philosophy in Africa today is in a sense tied to the state of philosophy in Africa. Therefore, it is difficult to improve and consolidate the progress in African philosophy without transforming the curriculum of philosophy in Africa. By philosophy in Africa I refer to the teaching of philosophy in Africa. I employ theoretical and argumentative methods of philosophy to defend my thesis. My main argument is that notwithstanding the emergence of African philosophy as a legitimate philosophical tradition in the last decades of the 20<sup>th</sup> century, the challenge of conceptual decolonization is still prominent because the predominant curriculum of philosophy education in contemporary Africa is still Western oriented both in terms of content and method. The content of courses in the history, as well as, the core branches of philosophy such as metaphysics, epistemology, axiology and logic, often contains only the views of leading Western philosophers. Also, these courses are conventionally taught without making conscious and systematic reference to the relationship between the philosophical views of the leading Western philosophers and the African experience. The consequence of this is that students of philosophy in Africa are consciously trained to philosophize neither from nor on the African experience. Their training makes them to see Western philosophy as the paradigm for doing philosophy anywhere. In view of this, I conclude that the progressive development of African philosophy in Africa tomorrow calls for the decolonization of the philosophy curriculum in Africa today.

**Keywords:** African philosophy, Conceptual decolonization, Curriculum decolonization, Philosophy in Africa

#### **59. ARTIFICIAL INTELLIGENCE RESEARCH AND DIGITAL DEVELOPMENT IN AFRICA: LOOKING THROUGH THE LENS OF AFRICAN METAPHYSICAL WORLDVIEW**

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##### **Abstract**

Research shows that the enormous level of digital development already attained by many advanced nations of the world owes largely to Artificial Intelligence (AI) research. Breakthrough in AI research turns out to be the needed livewire that boosts the emergence of Information and Communication Technologies (ICTs). Capacity to utilise these technologies is one of the indices of measuring societal development today. Advanced nations simply invest in AI research in order to tap into the wealth of ICTs. It is therefore not out place to recommend that Africa should take a

cue from these nations by exploiting the gains of AI research in order to close ranks with them and share a space on the positive side of the digital divide. Nevertheless, this paper argues that such exploitation should be properly channelled towards attaining the kind of digital development suitable for Africa. Consequently, the paper advocates for a digital development founded on African metaphysical worldview that promotes human moral, social, and political wellbeing, unity, cooperation, family-hood and communal relations. The aim here is to subdue the orientation of conquest that commonly accompanies digital technological exploration.

**Key words:** African Metaphysics, Artificial Intelligence, Digital Development, Digital Divide, ICTs.

#### **60. THE QUESTION OF AFRICAN PHILOSOPHY TODAY: THE NEED FOR A PARADIGM SHIFT IN PHILOSOPHY**

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##### **Abstract**

With the existence of African philosophy established, one of the issues that confront African philosophers is, how relevant is African philosophy? Central to this question is the issue of how African philosophy can be made relevant in Africa and beyond. In the paper, it is argued that African philosophy will become relevant when it is not only thought as a branch of philosophy (Western Philosophy); but that it should be made a discipline of its own. The reason for this stance is that western philosophy is today relevant because it has been developed and is been studied as a discipline. Thus, this paper holds that African philosophy will reach the level where western philosophy is if it gains its autonomy from western philosophy in universities in Africa and beyond. This paper also asserts that this can be made feasible if philosophy curriculum is adjusted. This is what is referred to as paradigm shift in philosophy. This paper is expository and prescriptive.

#### **61. CONCEPTUAL DECOLONIZATION, CONCEPTUAL MANDELANIZATION OR CONCEPTUAL LIBERATION IN AFRICAN PHILOSOPHY AND A POST-COLONIAL WORLD OF INTERCULTURALITY**

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##### **Abstract**

‘Conceptual’ ‘Decolonization’, ‘Conceptual Mandelanization’ and ‘Conceptual Liberation’ are three varying orientations in contemporary African Philosophy which have been recommended as the appropriate agenda for contemporary Africa. The paper analyses and explores these three approaches within the context and conditions of a post colonial Africa which must critically engage with her own particularity while at the same time rejecting extreme forms of cultural, national or regional chauvinism in today's world of interculturality. The paper rejects the approach of conceptual decolonization advanced by Kwasi Wiredu, and is also critical of Kwesi Tsri's case for conceptual liberation because of their undue centrism and ethnocentric reduction and commitment. It recommends conceptual mandelanization as an interculturally oriented and practical approach to philosophizing about the African condition and Africa's interactions and encounters in a post-colonial world of interculturality which aspires to peace, justice, equity, integration, tolerance and harmonious development and progress. The point of the paper is that contemporary African philosophy must address concrete existential problems of the African condition, so as to reconstruct the Africa we know, in shaping the Africa of the future. The further point is that in today's world of interculturality, contemporary African philosophy can be done without the idol of ethnocentric reduction. It is submitted that this project of conceptual mandelanization in contemporary African philosophy purveys the methodological preconditions for the development of a new African social philosophical system based on the humanist principles of Nelson Mandela. This is necessary and urgent in a world that awaits Africa's contributions in the current global socio-political and intercultural landscape. The methods adopted by the paper are critical interrogation and conversationalism.

**Keywords:** Conceptual Decolonization, Conceptual Mandelanization, Conceptual Liberation, Interculturality, Post-Colonial Africa

#### **62. HUMANOCENTRISM AND THE LIAISON OF FORCES IN IGBO-AFRICAN ONTOLOGY: A DISCOURSE IN EXISTENTIAL METAPHYSICS**

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##### **Abstract**

It appears palpable that there are horizontal and vertical experiences and this informs the exchange and communication of being, action and relations. This underlines the metaphysics of transformation which includes a brand of

hermeneutics which is able to reconcile neatly the theory of being irrespective of contradictions which might have characterized western philosophy. This then underlines the kind of holistic view of reality that pervades the Igbo-African world. This spirituality has also revealed their ontology where nature becomes part of the human being, and the human being by theory of theistic Panpsychism become part of divine nature. This is the *kpim* that defines and situates the concern of this paper. This paper employing the critical analytic and existential dimension of philosophic discourse attempts to analyse the grounds, nay the humanocentric grounds/bases for the interaction of forces/beings in Igbo ontology. This is in lieu of examining this interrelationship that exist between the various ‘worlds’ in Igbo-African ontology and most of all especially the evergreen role of the man.

**Keywords:** Beings, Forces, Humanocentric, Igbo-African, Man, Ontology, Interaction.

### 63. TOWARDS AN AFRICAN ECO-PHILOSOPHY

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#### **Abstract**

The environmental crises that presently ravage the world have assumed an alarming level that threatens the very existence of life on the planet earth. This predicament is an existential condition which African philosophy cannot afford to overlook. Hence the imperative of an African eco-philosophy that can serve to create a platform for addressing these pressing environmental issues so as to create sustainable human relationship with the natural world. The present work is an attempt to nibble at or articulate, at least in a skeletal form an African eco-philosophy shaped by African worldview and cultural milieu. The method is predominantly analytical and hermeneutical. Basic to a task of this nature is the exploration of the ontological status and understanding of the natural realities or *other-than-human* realities in the African worldview and the possible difference from the status of humans. Every other considerations, be it the moral/ethical, religious or political builds on this. African worldview, essentially characterized by ontological relatedness, pro-life and unity of beings with onto-ethical communal norms, could make for inclusive relationship that perceives man as part and parcel of nature, pluralism, pro-life *cum* futuristic and inherent values, respect for the natural world and ecofriendliness. These positive values are good ingredients for constructing an African eco-philosophy that ultimately makes for sustainable environment.

### 64. UBUNTU AS A PLAUSIBLE GROUND FOR A NORMATIVE THEORY OF JUSTICE FROM THE AFRICAN PLACE

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#### **Abstract**

The main objective of this paper is to examine the plausibility of Ubuntu as a paradigm for a normative theory of justice from an African place. It adopts the research imperative of conversational philosophy which states that every researcher should critically engage extant literature on her/his research towards the constructive articulation of a more profound position using the methods of critical analysis, systematic emendation and sound argumentation. Accordingly, the paper engages extant literature on Ubuntu as a philosophical concept from an African place and then explain why Ubuntu can serve as a plausible ground for a normative theory of justice from Africa. Sequel to this, the paper raises certain challenges associated with, and possible objections to the adoption of Ubuntu and then proceed to examine, repudiate, emend or reconstruct them where necessary. In all, the basic thesis of the paper is that different thinkers in different societies often construct and appeal to conflicting theories of justice based on their personal interpretation of the prevailing conceptions of human nature and social circumstances they subscribe to. The prevalent theories of justice in both philosophy and political theory are fundamentally constructed from the prevailing conceptions of human nature and social circumstances in the Anglo-Saxon and European (Western) intellectual heritage. Given that the prevailing conceptions of human nature and social circumstances in the Western intellectual heritage differ from what could be found in Africa’s intellectual heritage, a theory of justice constructed from Africa’s intellectual heritage may be different from the predominant theories from the Western place. Since the question of justice is still an open-ended issue, the paper submits that constructing a plausible theory of justice from the African place is a necessary philosophical project.

**Keywords:** African place, Constructivism, Conversational philosophy, Justice, Normative theory, Ubuntu

### 65. THE EMERGING AFRICAN PERSON: PARADOXES AND CONTRADICTIONS

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**Abstract**

The Julius Nyerere's Ujamaa principle which states thus: 'I am because we are, and because we are therefore I am' best captures the spirit of communalism in Africa. Similarly, Innocent I. Asouzu's Ibuanyidanda Philosophy which posits that there's no burden too heavy for Danda the ant to carry graphically illustrates that Africans are in being truly committed to their communalism can always solve their problems irrespective of the burden. It goes therefore to contend that the basis for definition of the African person was communalism. What may be referred to as the pristine African person, that is, the African before the corruption by various foreign forces, was deeply rooted in the community as against the individualism of the Occidental civilisations. In pristine Africa, one of the striking expression of our overt communal leaning was in the dignity of human labour which is a cardinal value in traditional Africa. However, in contemporary times this aforementioned highly cherished value has been sacrificed on the altar of disaster capitalism where the dignity of human labour is measured by surplus value/profit. It calls to mind the extant culture in the era of slave trade where the human person was exchanged with dry gin, mirror and gun powder. The trio of international trade on slave, colonisation and imperialism nay globalisation dealt and still deals a solid blow on the communal African. We have asserted in this paper that a resort to our traditional values being deliberately wary of its defects holds the key to our emancipation as a race. Accordingly, we have explored the Concept of Personality, African Communalism (the African person), Historical impact on the African Person, Africans —a wolf to Africans, African Communalism vis a vis communism.

Key words: Africa, Communalism, Globalisation

**66. DUTY AND RESPONSIBILITY: AN AFRICAN CONTEXTUAL ANALYSIS**

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**Abstract**

The notion of responsibility in this paper is used in relation to moral duties of assigned tasks. Duty essentially commands category; this is to say that any assigned task or position that an individual finds him or herself obligated to carry out and or occupy should command our total attention and commitment to it. Unfortunately, in most African contexts, people occupy positions mostly for its own sake, relegating the perquisites of paraphernalia of office appears to dazzle the minds of people, rather than take charge or seriously the moral duty those positions demands. This paper argues that people should not parade themselves as occupants of positions that they do not have the moral stamina to carry out the moral imperatives that those positions demands. This thesis is premised on the assumption that positions that obtain in human society are meant to execute specific tasks that are geared towards societal and human development. This is because the crisis in development attainment in most African countries are rooted essentially in this disconnect between positions or office on the one hand and the occupiers of these positions vis-à-vis the remuneration attached to the office. Large chunks of common wealth in most African societies are expended on maintaining of some of these positions. It is on record that African parliamentarians are the highest paid in the world, yet the quality of their legislation comes to rank among the lowest in the world. This paper posits that there is a correlation between performance and remuneration. This correlation is important because human beings can be vain-glorious especially if their lower appetite and primitive desires are given a pride of place. This paper insists that Africans would not get it right unless we begin to give creativity, merit, and initiative their due reward.

**Key words: Duty, Responsibility, Commitment, Integrity, Public Good**

**67. AFRICAN PHILOSOPHY: A DANCE BETWEEN TWO POLES**

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**Abstract**

With the reality of African philosophy established; one of the pertinent issues bothering African philosophers is the question of methodology [how is African philosophy to be done]. I will examine the methodology of the Conversational School of Philosophy [CSP] in order to show that it is a movement between the Particularists and the Universalists stance. Before I do this, I will first show that African philosophy methodology debate has been between these two extreme positions – the Particularists stance is that African philosophy should develop and follow its peculiar methodology and the Universalists stance that African philosophy should follow the methodology of Western philosophy. I will also show that before the coming of Conversational School of Philosophy, there emerged the Eclectic [Afro-eclectic] philosophy which tries to reconcile between the Particularists and the Universalists by advocating for merging of some of the elements of both stance. This stance, though plausible is vague since it does not specify the elements that are to be combined. It is based on this, that the emergence of the Conversational School of Philosophy

and their methodology for African philosophy becomes very important. In this paper, I will show that the methodology of CSP builds on the crest of the Afro- eclectic philosophy; but transcends it in that, it is more specific about the elements of the Particularists Universalists positions. For instance, one aspect of its methodology is ‘Conceptual Articulation’ which opines that African philosophy should be done through articulation of African concepts [Particularists pole] and giving them universal applicability [Universalists pole]. This shows that African philosophy is a movement between the Particularists and the Universalists poles. This paper will be expository.

#### **68. A MORAL EVALUATION OF THE INTERCULTURAL APPROACH TO GENDER: A CASE STUDY OF THE IGBO-AFRICAN-CULTURE**

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##### **Abstract**

Intercultural approach to gender is a process through which different cultures interact on gender related matters. The reason for this interaction is to learn and exchange ideas on how gender has shaped each other’s society in terms of distribution of duties and even the understanding of morality. Experience has shown that this interaction has been marred by the tendency of a ‘superior culture’ always wanting to act as the yardstick for measuring other cultures. Since gender is culture-based, using a particular culture’s understanding of gender as the basis for measuring others will be counterproductive. The Igbo-African-culture has been a victim of this intercultural interaction and therefore calls for some questions: what qualifies an action to be gender marginalizing? If gender roles vary as cultures vary, would the attempt to use a culture’s gender understanding as the standard for measuring others not be guilty of chauvinism? This paper attempts to answer these questions amongst others thereby submitting that the best solution to the perceived gender inequalities in any given culture (Igbo-African-Culture as a case study) is the one obtained from a thorough moral evaluation of the traces of inequalities in a people’s culture in line with the peculiarity and uniqueness of culture and not the solution obtained through the lens of a ‘superior culture’. This is because, what obtains in a culture may not be the case in another. This does not mean that the paper is against the exchange of ideas between cultures but on the contrary, it is another way of saying that a culture should not borrow what may destabilize the foundation of its existence.

#### **69. THE SYMBOLISM OF IGBO TRADITIONAL MEDIA**

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##### **Abstract**

In the age and time when there are no more elevating values in the practice of the media and where even the most obscene and lurid are permissible, coupled with a craze for wanton commercialization of all media products and process, there will be need for an alternative. Necessity of the Igbo Traditional Media springs therefore from the fact that other forms of media have failed in the light of the social-political corruption, moral decadence, chastisation and not being able to stand as the conscience of the society in the social-political and religious systems. To the extent that today, Media practitioners are either easily bought or intimidated in the course of doing their work. The people they give the message are not always close to them like in the case of Igbo Traditional media. They can as such pay less attention to objectivity and get away with it. But this can be much more difficult in the case of Igbo traditional media. Here the system is a closed circuit with much more attention being paid to the individuals involved. Just like an Igbo adage has it that ‘one cannot sale a leaping fowl at home.

#### **70. COMMUNOCRACY: A FUNDAMENT OF GLOBALIZATION**

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##### **Abstract**

The community is a fundament of globalization, globalization such as orchestrated in the foundation of United Nation Organization is formed as a result of energy discovered in harmonious relationship which Africans enjoyed before any nations of the world. Community is cosmopolitan and the first principle of cosmopolitanism was harboured in African communalism with its integrative value and force of providing synergy among the communes in Africa. Life and identity of an African begin from the community. It is the community that gives meaning to its members’ life and identifies them as belonging to that group. Communocracy, the rule of community, presumes and underscores the

importance of the subsuming of the 'I' in the thou' and also delineates the inescapability of the community in the making of the individuals that make it up. The community is autochthonous - it has what it takes to organize itself for itself, to subsist within its contingent limits and of course possesses certain paraphernalia to share with other communities. Albeit, community needs the cooperation of others but the dynamics of its progress and retrogresses is incardinated in its soil such that it can move to what angle nature has destined it to. This paper is intended to project African foundation for the globalization philosophy. African origin of globalization philosophy underlines vividly the denigrating antecedents of Western globalization which is embedded in capitalism, imperialism, colonialism and neo-colonialism, whereas African proto and neo-globalization struggle is a move towards cosmopolitanism, a kind of Afropolitanism, a true project of unification of the entire people of the world under the same Godhead. At the end of this paper the issue of togetherness of Africans, their ontological value of 'united we stand' and the overwhelming import of the rule of the community as predating democracy, shall have been established.

Key words: Coomunocracy, Cosmopoliticism, Afropoliticism, neocolonialism, globalization.

#### **71. THE STRUGGLE FOR CONTROL OF AFRICA: CHALLENGES FACING AFRICAN INTELLECTUALS IN THE RESTORATION OF AFRICAN IDENTITY IN THE GLOBE**

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##### **Abstract**

The African continent over the years has been misconstrued by the Western world. The basis of the discourse on African philosophy has been that of rationality (reason) and irrationality (emotion). Africans have been accused of being irrational, savage, non-human or subhuman. That Africa has no history, no culture and has never contributed towards the world civilization and development. Since then, the tentacles of the discourse on rationality and irrationality of Africans have seriously widened. The authenticity of African identity has been, as well, questioned. Globalization, which is seen as a medium of unification, has come with its implicit or explicit evidences of neocolonialism and imperialism. With this, human relation has existed on the platform of superiority and inferiority, civilized and uncivilized, developed and underdeveloped world. All these were predicated on the philosophical racism that was self-evident in the philosophical works of some Western philosophers. Using hermeneutical method, this work intends to investigate into the basis of the struggle for control of African identity. The work concludes that there is much to be done in Africa by African intellectuals. African philosophers or intellectuals should live beyond speculations and embark on pragmatic approach regarding culture, politics, economic and globalization so as to restore African identity in the globe

#### **72. COMPLEMENTARY REFLECTION AS A METHOD FOR DOING INTERCULTURAL PHILOSOPHY FROM THE AFRICAN PLACE**

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##### **Abstract**

This paper, "Complementary Reflection as a Method for Doing Intercultural Philosophy from the African Place" intends to tackle the major problem of intercultural philosophy. This problem is the absence of method which in the long run leads to the weakening of some systems from the philosophical place and the projecting of dominant system(s) that could have a polarizing, antagonistic and elitist undertone in the philosophical space. This demean the uniqueness of philosophies as informed by the peculiar worldview of other cultures. By so doing, philosophy can easily become a platform for the exchange of prejudices misconceived as comparison of distinct and disjointed Worldviews. This paper is of the view that complementary reflection is the right method for doing intercultural philosophy. The reason is that complementary reflection acknowledges that differences and similarities are inescapable attributes of being which should not be pursued as ends in themselves but that reality is constituted of missing links that are intricately interwoven. Hence, the dialogue and polylogue of intercultural philosophy should not be aimed at comparison of cultural thoughts for its own sake but for the purpose of complementarity. The submission of this paper is therefore that complementarity should be adopted as the method of doing intercultural philosophy. The methodology of this research are expository and conversational.

#### **73. UBUNTU ON THE CLIMATE CHANGE GOVERNANCE: MOVING BEYOND CONCEPTUAL CONUNDRUM**

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**Abstract**

This study engages the debate on Ubuntu as a viable ethical theory vis-à-vis the climate change governance (CCG). Recent event has shown that the status of Ubuntu and of human-induced climate change are far from being settled. The former is exemplified by the recent crossfire philosophical engagement between Matolino, Kwindingwi and Metz on the one hand and the trio and Chimokonam on the other hand. Similarly, CCG is being challenged by political languages that pose threat to already overdue global action towards curbing climate change imparts as indicative of President Trump's poignant stand towards it. Interrogating these two incidences and in light of political impasse inherent in conventional ethical theories informing CCG, we argue that Ubuntu, invigorated by ongoing theoretical 'conversation' is posed to provide robust alternative policy guidelines for global common problems such as climate change. Contrary to Matolino and Kwindingwi thus, we argue that the ongoing 'conversation' on the status of Ubuntu, which is not entirely new, is good and necessary for the project of developing an African perspective for moral questions.

**Keywords:** Ubuntu, ethical theory, Climate Change, Governance and Debate

**74. COLONIALYSIS: A PSYCHO-ANALYTIC JUSTIFICATION OF FANON'S PROGNOSIS AND ITS CHALLENGE TO CONTEMPORARY AFRICAN PHILOSOPHERS AND INTELLECTUALS**

**Emeka C. Onyeonwunna**

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**Abstract**

Colonialism – is a concept articulated and developed by the Nigerian scholar, Emeffiana Ezeani – refers to a mental disease inflicted on the colonized due to prolonged systematic manipulation and miseducation by their colonizers. It is mainly characterized by a stupefying form of inferiority complex that makes it difficult for one to engage in critical and creative thinking. The main position of this paper is that the undesirable socioeconomic quagmire of most African countries today have persisted for too long because most of the inhabitants of many African countries are suffering from colonialism. Sequel to this, I maintain that the existence of colonialism in post-colonial Africa justifies Fanon's prognosis about how the psychological effects of colonialism will make caricature of any form of political decolonization that is devoid of mental reconfiguration. I buttress this point using the theory of psychoanalysis. The paper is purely a qualitative research. It adopts the method of critical analysis and evaluation. In all, I submit that one of the major challenges to African philosophers and intellectuals in the 21<sup>st</sup> century is the decolonization and reconfiguration of the minds of Africans – including the academia and the political, religious and traditional leaders.

**Keywords:** African philosophers, African intellectuals, Colonialism, Psychoanalysis, Frantz Fanon

**75. AFRICAN PHILOSOPHY: BEYOND IDEOLOGICAL THEORIZATIONS**

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**Abstract**

African Philosophy over the ages has been struggling with the problem of identity. This is because emphasis has centered on the ideological content rather than the intellectual content of such a philosophy. This paper recognizes that philosophy is a product of culture and civilization for world transformation. An emerging trend is the attention giving to African Studies at the detriment of African Philosophy. This gap between African Philosophy and African Studies has brought a contest on which one is required to move African intellectual force to the global community. This paper is of the view that both fields can contribute positively towards African intellectual values and humanism without a contest or one being afraid of the other. For African philosophy to be philosophical and creative to tackle the enormous academic and political challenges bedeviling the continent, its intellectual content should be adequate and prepare our minds towards emancipation in leadership, education and culture that can move the continent forward. It has been observed that much emphasis has been on ideological postulation now is the time for action on the gains over the controversy on the existence or non- existence of African Philosophy. Following the footsteps of other philosophies which made their culture the foundation of their worldview, African philosophy should do the same in order to restore the confidence of our intellectuals who have lost their bearing and now looking for identity. Going beyond ideological theorization holds the key for a dynamic African philosophical scholarship.

**Key words:** African, culture, ideological, theorization, global

**76. GNOSIOLOGICAL CATALYST TO AFRICA RENAISSANCE; THE ROLE OF AFRICAN SCHOLARS.**

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**Abstract**

The awareness level of contemporary African scholars of the inescapability of the truly African renaissance, on what is truly African, has begun to gain cogency among thinkers of different backgrounds within and beyond the shores of

the continent. This renaissance in all spheres of life of Africans, albeit for the world to know that Africanness is not identical with dullness of the intellect, rediscovers and repositions the new Africa as one that is mentally liberated from the incarcerative influences of western thought system. This revival portends a total and absolute abandonment of Africa's dependency on foreign ideologies for a conspicuous and overt return to original system which, ultimately, will orchestrate and showcase their primordial intellectual excellence, formerly in form of native wit, for which Africans were known. This paper examines, inter alia, the commitment of productive African intellectuals using African projects, in the spirit of 'metanoia' to return to things that are natively African, to secure equal platform for intellectual excellence in science, technology and inventions. In this way the relevance of Africa to global welfare will not be placed on bargain table.

#### **77. AN ONTOLOGICAL DECONSTRUCTION OF THE 'EPISTEMIC AGENTS' IN INDIGENOUS KNOWLEDGE**

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##### **Abstract**

This paper will provide an ontological analysis of the influence of 'epistemic agents' in the determination of our stages, strengths and capacities of reasoning towards the structure of thought and branches of knowledge. It will access the role of 'epistemic agents' in the enhancement of intellectual development in African thought. These 'epistemic agents' include people, land, water and the entity of nature. The dialectic among them is that they are the center of knowledge, and our level of understanding of them affords us the chance of genuine knowledge and strong social constructions on our knowledge about them. This stems from the fact, that when Africans encounter these 'epistemic agents', they either conceive them in terms of their significance; in worship (Religions), or in Knowledge (science and development). This brings us to the knowledge of them as empiricist 'Epistemic agents.' This paper presents these 'epistemic agents' as 'empiricities' that undertow the tropically inspired epistemic rules that moved and are still moving the thinking of the people. This paper argues the following; (i) Our knowledge of the epistemic rules generating knowledge from these 'epistemic agents' are ideologically saturated. (ii) Our linguistic pre-figurative strategies of explanation are not enough to portray our indigenous understanding of them. (iii) The African understanding of these agents has been lost in the western myths of rationality and science and as such, has been decoupled from the cognitive power of language and formalized systems of thought. The objective of this paper is to emphasize on the notion of 'epistemic agents' as the sources of the mental infrastructure of all human branches of knowledge, as such the foundation for Africa's self development and research. The aim of this paper is to rescue African narratives from pre-modal silence caused by the suppressive effects of dominant classical traditional protocols and to propose for an original development of the 'epistemic agents' in the invention of relevant indigenous academic disciplines from our genuine understanding of these agents.

**Keywords: Ontology, Empiricist, Knowledge, 'Epistemic Agents', Language, Nature**

#### **78. AFRICAN CONCEPT OF REINCARNATION AS A PARADIGM FOR SUSTAINABLE DEVELOPMENT OF SOCIETY**

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##### **Abstract**

There is no gainsaying the fact that sustainable development of society is very essential to human existence. This is because one of society's most fundamental necessities is preservation of human life and the environment. Due to the imperativeness of the preservation, human responsiveness to it has not only been a practical everyday activity but also a subject of earnest intellectual and political considerations. Accordingly, scholarly conferences and publications have been organised around the subject matter as a theme. And the United Nations (UN), which is one of the world's most important and revered political bodies, is known to have made it one of her Millennium Development Goal (MDGs). By virtue of sustainable development of society, people are urged to create and maintain superior quality of living that would span generations. They are to meet their present needs without compromising the ability of future generations to meet their own needs. But the theoretical motivator for this behaviour has been a subject of intellectual challenge and debate since the beginning of its scholarly discussion. The paradigms proffered have often been argued to be inadequate in motivating the conduct. This paper applies analytical methodology of philosophising to propose African notion of reincarnation as a paradigm that would sufficiently motivate the conduct.

**Keywords: Sustainable Development, African notion of Reincarnation, Metaphysics, Ethics of Posterity, Ethics of Intergenerational Justice.**

## 79. THE POVERTY OF FORMAL LOGIC IN THE STUDY OF AFRICAN PHILOSOPHY

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### Abstract

This paper titled “The poverty of Formal Logic in the Study of African Philosophy” is meant to study the success or otherwise of the use of the principles of formal Logic in solving philosophical issues in African/ Africa continent. Conceiving Logic as the Science of right reasoning, it is no longer an issue of contest concerning the existence of African Logic. However, this paper tends to argue that Logic as formalized by Aristotle and developed by other philosophers like Frege, Russell, Pierce etc to the level of symbolic Logic cannot be successfully implemented in the study of Issues in the African Continental Philosophy. It is also the position of this paper that not all issues raised within African continent by African Philosophers are qualified to be called African Philosophy and as such contends only with those philosophical issues raised by African Philosophers concerning African problems. The research adopted majorly the method of Hermeneutics and tends to contribute to the recent quest to Institutionalize the study of African Logic.

**Keywords:** Poverty, Formal Logic, African Philosophy

## 80. GROUP IDENTITY, THE INDIVIDUAL AND THE IDEA OF SOUL-MAKING IN APPIAH'S ETHICS OF IDENTITY: PROSPECTS AND CHALLENGES FOR POSTCOLONIAL AFRICA

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### Abstract

Kwame Appiah is one of those philosophers who question the epistemological basis of group identities, as well as their ethical implications. To that extent, he fits the label of an eliminativist in discourses on identity politics. One of Appiah's claims is that group identities are prone to inconsistencies and incoherence, thereby undermining the capacity for an individual to live an ethically successful life. Appiah therefore advocates state intervention in the shaping of our environment in such a way that impacts on our cognitive system, which then helps us to make the lives that we want. This paper examines Appiah's liberal conception of identity, and argues that the conception of the State as an impartial arbiter though ideal, is simplistic. It argues further that the idea of soul-making is practically and normatively incapable of addressing the challenges of group identities in Postcolonial Africa. The paper concludes that what group identities require is effective management, in such a way that allows for self-expression at the individual level, and accommodation and tolerance at the inter-social level. The challenge thus is that of finding an appropriate mechanism of identity mediation rather than eliminating them.

## 81. THE AFRICAN PHILOSOPHER AND THE BURDEN OF INDIGENOUS KNOWLEDGE SYSTEM (IKS)

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### Abstract

Philosophy from the ancient period to contemporary period is regarded as the basis for rationality in all human societies. It is thus a veritable framework for showcasing, transmitting and developing the constitutive elements necessary for growth and development. The African philosopher, very steep in western philosophical orientation, is more often than not engaged with the interrogation of reality from the western mindset and saddled with the problem of accommodating the cultural elements in his/her own culture for development, especially in the areas that constitute indigenous knowledge. The problem this paper sets out to address is that of how the African philosopher with the western philosophical mindset can have an adequate gaze into African realities. We submit that the African philosopher must live with the reality that forms of knowledge within the indigenous African culture are as important as western epistemological paradigms. We adopt the critical and reconstructive methods of philosophy to examine the orientations in African philosophy concerning the cultural framework of philosophy and recommend that the African philosopher must theorize and promote indigenous knowledge because it offers a lot in the quest for the African development and that indigenous knowledge must not be seen as a burden but a blessing towards creating a complementary paradigm to the western 'scientific' framework. The imperative of indigenous knowledge system in African development cannot be over-emphasized in contemporary period.

**Keywords:** Philosophy, Africa, Indigenous knowledge, Western scientific framework, Culture.

## **82. RETRIBUTIVISM AND THE IDEA OF RESTITUTIVE JUSTICE IN AFRICAN JURISPRUDENCE: TOWARDS A RETRIBUTIVE THEORY OF JUSTICE**

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### **Abstract**

The classic debate among legal philosophers has been to unearth the grounds upon which punishment is or can be justified. Retributivism appears to be winning the debate in recent times given its intuitively appealing characterization as ‘backward-looking’ and its insistence on proportionality in punishment. Thus, adherents of this theory argue that punishment is justified, within the ‘backward-looking’ framework, iff it ‘takes away’ the unfair advantage gained by offenders in committing crimes. To this end, punishment is justified insofar as it is ‘backward-looking’ and proportionate to the value of the unfair advantage. But the question remains, how do we determine proportionate punishment? The paper argues that it is misleading to equate the ‘taking away’ of ‘unfair advantage’ with punishment. While a variety of retributive theory holds that punishment ought to proportionately match off the degree of harm caused by a wrongdoer but fail in showing how, the paper holds that such determination can be found within African jurisprudential idea of restitutive justice. First, the paper reveals that while proportionality is determinable in some crimes, it is not in others. For such crimes that are acquiescent to proportionality, the paper develops a framework within which this can be achieved. For offences that are not amenable to proportionality, which marks the end of retributivism, the paper suggests we look to restitutive justice as found within African jurisprudence.

**Key words: African Jurisprudence, Justice, Punishment, Retribution.**

## **83. RETHINKING OGUNDOWOLE’S PHILOSOPHY OF SELF-RELIANCISM IN THE AFRICAN SEARCH FOR SELF-DISCOVERY AND SUSTAINABLE DEVELOPMENT**

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### **Abstract**

One of the major issues that have elicited response from scholars within and outside of Africa is the question of why Africa have continually lagged behind when compared with other continents of the world as regards development. Indeed, while other nations of the world that hitherto belonged to the derogatory club of the “third world nations” have moved on, only African nation-states remains to be mentioned as members of this club. Several attempts have been made in times past and models developed with the intent of placing Africa on the pedestal of a kind of development that is both enduring and sustainable but these attempts have yielded little or no results partly because of the fact that they are either not genuinely developed to help Africa realize herself and to rescue Africa from the jigsaw of underdevelopment or that they are developed to keep Africa perpetually dependent on the West which for the most part are the benefactors of Africa. This paper engages the expository, descriptive and analytic methods of philosophical research in its bid to revisit Ogundowole’s Philosophy of Self-Reliancism in the African search for self-discovery and sustainable development. The paper argues and concludes that for Africa to realize and discover herself, and to develop herself in a manner that is sustainable, the adoption of Ogundowole’s philosophy of self-Reliancism which stipulates that we look inwards and strive to be self-reliant rather than perpetually depending on the west at every point of need is both timely and imperative.

**Keywords: Self-Reliancism, African, Self-Discovery, Sustainable, Development.**

## **84. SAGE PHILOSOPHY AND ETHNO-PHILOSOPHY: WHAT DIFFERENCE?**

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### **Abstract**

The commencement of courses and discourses in African philosophy in scholarship within Africa and even beyond marked the end of the polemics on the existence of an African philosophy that followed Temple's work. However, the question of what constitutes African philosophy remains unresolved in response to which various approaches to the study of African philosophy have been suggested, namely ethno-philosophy, philosophical sagacity or sage philosophy, national ideological philosophy and professional philosophy. This paper focuses on ethno-philosophy, which defines African philosophy as a study of the chronicled worldviews, beliefs, myths, folklores, folk wisdom, traditions and cultures of the African people as opposed to philosophy as a study of the logically argued ideas of individuals, for instance, Plato’s epistemology, Aristotle’s Metaphysics, David Hume’s empiricism, among others. Ethno-philosophy faces a major challenge, namely that it entails ‘group’ philosophy, which negates the basic

characteristic of philosophy as an articulation of the thoughts or ideas an individual. Sage philosophy became therefore, a response to, and reformation of, ethno-philosophy. It consists in identifying individuals in society reputed for their profound insights and wisdom, not necessarily literate or trained in philosophy, by the trained philosopher, who engages the sages and weaves their ideas and wisdom into a coherent matrix of thought or theory. The question that arises therefore from the sage-philosopher interaction is, who do we refer to as the progenitor of the said interaction? Is it the sage or the trained philosopher? However, if one refers to the idea as belonging to both the sage and the trained philosopher, then we return to same problem of African philosophy as 'group' philosophy. Is sage philosophy different from ethno-philosophy?

#### **85. DOING INTERCULTURAL PHILOSOPHY FROM THE AFRICAN PLACE: A PERSPECTIVE ON THE LANGUAGE CHALLENGE**

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##### **Abstract**

This paper argues that language is one of the instruments for fostering Intercultural philosophy which is aimed at the “Global Expansion of Thought” (GET) through intercultural dialogue and cross-cultural understanding. The reason for this position is that thoughts are expressed in language. And language is an expression of thought about reality. Reality is the same everywhere but its conception and representation via language varies from place to place. This variation in languages and thoughts poses a challenge to the globalization of philosophy and the entire human race within the global village. This paper seeks to highlight the implication of this for doing intercultural philosophy from the African place. The argument is that variation in language and thought frustrates intercultural philosophizing from the African place. Due to improper attention to language disparity, intercultural philosophizing from or with the African place often result to hermeneutic discord. The rippling effects of this is the misrepresentation of concepts and ideas, conceptual imposition, disagreement, ill-will and misunderstanding. This paper, therefore, calls for a sort of complementary turn that can enable philosophers to arrive at mutual understanding of different thoughts in different philosophical traditions. This, according to this paper, is the path to harmonious conversation, which can promote genuine intercultural philosophizing despite divergence of language. The paper is argumentative and expository in its approach. The conclusion of this paper is that intercultural philosophy can achieve its goal of intercultural dialogue, cross-cultural understanding and the Global Expansion of thought if the said complementary turn and harmonious conversation are given serious consideration and applied in the course of global philosophizing.

**Keywords: Complementary Turn, Global Philosophy, Harmonious Conservation, Hermeneutic Discord, Intercultural Philosophy**

#### **86. THE NECESSITY FOR INTERCULTURAL PHILOSOPHY AND THE NEW CHALLENGE FOR AFRICAN PHILOSOPHY**

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##### **Abstract**

This paper examines the history, development and future of African philosophy against the elaboration in intercultural philosophy of the concepts of ‘equality of cultures’ and ‘multiverse of cultures’. It thus explores the interconnection between the necessity for intercultural philosophy and the new challenges posed for African philosophy by this and argues that the presumptions and ideals underlying intercultural philosophy imperatively necessitates a paradigmatic shift in African Philosophy from the quest for identity, encapsulated, as it were in the question of its existence to the challenge and demands of its survival as a resonating and authentic genre. The paper emphasizes that the question of African Philosophy is obviously no longer that of whether it exists or not; even for those who would ordinarily hesitate to acknowledge its existence, it has gradually dawned on all that at least the robust debate as to the existence or non-existence of African philosophy in a rather undeniable sense created African philosophy. It is also evident that in many respects, the responses to the question of African philosophy actually helped to determine the subject matter, nature, approach and, perhaps, goals of African philosophy. But the necessity for intercultural philosophy heightened as were by the fact that African philosophy itself is constitutionally intercultural imposes new challenges on African Philosophy. And unless African Philosophy snatches the opportunity offered by intercultural philosophy its survival as a genre is questionable. The debate on the existence of African philosophy is over because it is no longer plausible. The new thrust nay challenge is to get down to specific philosophizing. We should not just write about philosophy or write philosophically; that's mere scholarship. However, even if we would start at the level of 'mere scholarship', at the end of the day when we begin to carry out researches in specific areas, on specific people, etc, sooner than expected, we would have created enough materials that would generate more interests in African philosophy. And from

"Scholarly philosophy", we can (sometimes even simultaneously) move into proper philosophizing as we select definite areas or issues to think on. Indeed, African philosophy should philosophize on African problems, issues and prospects; then send out these philosophies for global or universal appreciation. This is where literacy, and with it literature, come into the picture; and therein the African philosophy of the future would "preserve and expand itself".

#### **87. BUSINESS WORLD AND GLOBAL ISSUES: IMPLICATION ON AFRICA**

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##### **Abstract**

Science and technology have made so many impossible things possible today in Africa: modes of travel, media of communication, reaching the farthest planets are some among the achievements which were only dreams centuries ago. There has also been cultural dissemination and sharing of knowledge in the production of food, medicine, shelter, clothing and other related fields. In a word, the so-called unexplored Africa has become small or globalized as a result of all these achievements but has it made the Africans more communalistic than individualistic? It is equally true that Africans have become small or even tiny in their minds, in their attitudes towards one another; or else how can we account for so much selfishness, so much unbridled passion for greed and so much fight for power. Are they not all for economic reasons? More than that, a new ethos has emerged: Relentless pursuit of profit at all cost, without minding whose ox is gored. At this juncture, one necessarily may ask: is there any dichotomy between the development of science and technology and the cultivation of values in Africa? With the method of analysis, we shall investigate into these problems. Finally, the value of service as the end of our actions is proffered as a solution to the problem of greed in business in Africa which comes from outright pursuit of profits, leaving man at the mercy of his desires.

#### **88. AN EXCAVATION OF THE PHILOSOPHICAL IMPORT OF PARTICULARIST SCHOOL OF THOUGHT IN CONTEMPORARY AFRICAN PHILOSOPHY**

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##### **Abstract**

The door of the debate and question about the existence of African philosophy is closed, and the argument pertaining to such, ended and adequately addressed. This is because African philosophy is now being taught in many African Universities, and so many scholarly books and articles on it have been written and published in reputable journals by various African scholars. This, notwithstanding, there have been this belief that philosophy is the same everywhere, operating under the ambience of a given method, not minding any racial, national or personal values and culture. As a matter of fact, philosophy must be separated or divorced from culture and tradition. This paper set out to differ from the above view, owing to the fact that philosophy is culture-oriented. Hence, various people philosophize based on their cherished values, cultural backgrounds and variegated norms. It is very difficult, if not impossible, to deny the local relevance of a given philosophy. What necessitated this research, therefore, is the fact that many African scholars have forgotten the foundation, and advocate Western modality, as against African modality in doing African philosophy. This paper contends that it is as a result of this that the status, definition, relevance and method of African philosophy have not been adequately articulated. Critical and expository methods were used in this paper to demonstrate that particularist system of thought should be adhered to in order to regain our cultural heritage that have been dragged to the mud by many African philosophers.

**Keywords: Particularist, African Philosophy, Culture, Modality.**

#### **89. TAKING AFRICAN VIRTUE ETHICS AND CHARACTER TRAINING PRINCIPLES TO THE SCHOOLS**

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##### **Abstract**

The debate about the existence of African Philosophy is gradually fading into history as it is being overtaken by the question of the relevance of philosophy to the social, economic and political malaise bedeviling African States. Currently, the unmasking of the masquerades of cultural imposition from the West is aggressively taking the center stage. In this new wave of recuperative consciousness, practitioners and researchers of academic philosophy in Africa should be propagating and orchestrating the sustained teaching of African virtue ethics and character training principles in the primary and secondary schools and even beyond. This is with a view to bringing about the re-awakening of African cultural values in the formative years of the youths for constructive social engagements. The

way to achieve this objective is to exhume the cultural ethical values by which pristine African societies maintained moral equilibrium, social harmony, and public trust in pre-colonial times and embed these in the school curriculum. Larry et al (2014), Gyekye (1996), Awoniyi (1975), Fayemi (2009), Anyiam-Osigwe (2013) and Unah (2005 & 2014) have been pointing in this direction. A causal link exists between the moral bankruptcies in modern African societies infused by colonial cultural imposition and the lack of well developed, integrated and sustained character training in schools. “Zu dar sachen!” “Back to the things themselves!” is a phenomenological maxim. When a people are confused and find themselves in social, economic, political quagmire and moral debacle, the conventional wisdom is to return to their original life ways to recapture their historical essence. Thus, as political leaders battle the scourge of official corruption which has assumed epidemic proportions in several African states, taking virtue philosophy to the schools has become a compelling imperative in the emerging African world order.

#### **90. CELIBACY AND AFRICAN CONCEPT OF PERSONAL IMMORTALITY: A REINTERPRETATION**

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##### **Abstract**

The issue of celibacy is an existential reality. Celibacy has to do with a state of voluntarily being unmarried or abstaining from sexual relationship or both. This means that a celibate cannot have a child of his own. On the other hand, African concept of personal immortality is strongly hinged on procreation. African people believe that a man immortalizes himself in his children. This explains why Africans vehemently frown at barrenness and impotency. Against this backdrop and knowing too well that some people are celibates especially for religious or personal reasons, few questions perturb the mind of the researcher, namely: What is the place of celibacy in African concept of personal immortality? Does it mean that celibates cannot participate in personal immortality? In a bid to answer these and the related questions, this study employs phenomenological and hermeneutical methods of philosophical inquiry. The study observes that procreation should not be the only factor for personal immortality. It therefore argues for a social dimension of African concept of personal immortality. This, in the view of this study, is a reinterpretation of African concept of personal immortality.

**Keywords:** Celibacy, African, Personal Immortality, Social Dimension

#### **91. AFRICAN PHILOSOPHY AND INTERCULTURAL ENGAGEMENTS: AN ESSAY IN RETRIEVAL OF THE AFRICAN HUMANITY**

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##### **Abstract**

African humanity has suffered a lot of disdain and scorn as all manner of aspersions are cast on it. This is clearly demonstrated in the philosophies of David Hume, Immanuel Kant and Georg Hegel, etc up to the contemporary times as shown the work of Richard J. Hersnstein and Charles Murray: The Bell Curve and similar ones. Clearly, there are resounding echoes of the carryover of stereotypes and prejudices sparkling in the contemporary times. African Philosophy which prides itself as foundational and reactionary philosophy was subsequently projected by African scholars as well as scholars of African philosophy to counter these surging misinformed and dehumanizing claims about Africans from the West. Thus, African philosophy became the pedestal which Afrocentric scholars mounted in order to project Afrocentricism – African identity and humanity, etc. The essay explores the nexus between African philosophy and intercultural engagements. It calls for a collaborative study of African philosophy from the cultural perspective as this would expose the uninformed minds about the unexplored areas which militate against a better understanding of the African within his cultural milieu and thought system. Accordingly, the essay aims at retrieving the declining glory and honour of the African people by deconstructing the unsubstantiated dehumanizing claims and aspersions mischievously associated with Africans that inundated the Western world and elsewhere. It utilizes hermeneutics for this purpose and recommends in conclusion that African philosophy be thought in the Western world to secure a better understanding of the identity and humanity of the African. More so, Africans of whatever status have to ‘examine themselves’ and conduct themselves with dignity and honour. The cultivation of this conduct coupled with a firsthand knowledge of African philosophy would help in eliminating the denigration of the Africans.

#### **92. THE CONCEPT OF JUSTICE IN TRADITIONAL IGBO JURISPRUDENCE**

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**Abstract.**

Justice is the goal of law, the reason-d'etre of law. Law so to say is fundamentally an instrument of justice. That is why any law that is unjust is intrinsically null and void, it is no law at all, because it is involved in intrinsic self-contradiction. The purpose of law is to serve the cause of justice. Justice basically is giving everybody his due, or treating equals equally. The foundation of justice is the fundamental equality of all men. The equality here is ontological equality. Justice means many things and sometimes different things to many scholars for which there are myriad theories of justice. For the positivists, justice is seen as conformity to the law. For the social right theorist, justice is seen as conformity to the law. For the social right theorist, justice is seen as doing what promotes the social good. But for the natural law theorist, justice is tied to the idea of natural rights where right is regarded as the ultimate basis of justice. For the traditional Igbo society justice can be seen as akankwumoto and ikpenkwumoto. Where akankwumoto denotes justice as virtue of a particular person, ikpenkwumoto or ikpeziriezi refers to the expression of this virtue in practical judgement at the event of dispute.

The latter can also be described as truthfulness in the making of judicial decisions. Justice is further expressed in igbo proverbs and names, folklores, folksongs, rituals and mythologies. The traditional igbo theory of justice is frequently tested in a number of areas such as inheritance issues, marital/family tension, criminal matters land disputes and inter-town clashes.

### **93. AFRICAN PHILOSOPHY AS AFRICAN EXISTENTIAL PRIMA: WHAT CONTRIBUTIONS FOR SCIENTIFIC DEVELOPMENT?**

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**Abstract**

Researches in different area of African philosophy have reached a point of maturation. It is taken as a given that some of these researches are primarily focused on the existential reality or condition of the African people. The important role of science and by extension technology to a people cannot be quantified. Current reality shows that it is one of the key indicators of economic prosperity. The primary aim of this work is to attempt an investigation into how philosophizing within the African context of reality has fared from the angle of science. How have the resultant ideas or theories if any, translate into interdisciplinary synergy for better living condition and escape from poverty of the Africans? These and other related questions will inform the thrust of this work culminating into recommendations that will add vital contributions to scholarship.

**Keywords:** Science, technology, existence, reality, prima, synergy, interdisciplinary, research.

### **94. COLONIAL MISSIONARY EDUCATION AND AFRICAN PERSONALITY PROBLEM IN THE CONTEMPORARY PERIOD: A TRANSCENDENTALIST ANALYSIS**

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**Abstract**

This paper argues the point that philosophy is primarily a national and racial project meant to awaken the consciousness of nations and races to the universal pedestal of world historical reckoning. It disagrees with K.C. Anyanwu's position that every philosophy is a cultural philosophy conditioned and limited by culture. It rather accentuates the position of philosophers such as C.S. Momoh, E.K. Ogundowole, Kwesi Wiredu, Kwame Gyekye, W.E. Abraham, Immanuel Kant, George Hegel, Edmund Husserl and Martin Heidegger who argue that philosophy should propagate culture either by way of consolidation or reconstruction. Consequently, the paper projects the viewpoint that the most profound way to improve the nature and reach of African philosophy with regard to curricula, dissemination of research and collaboration, is to wholistically anchor the African philosophy project on African culture. The paper further queries the wisdom behind the propagation of the African philosophy project upon the foundation of colonial missionary education, which promotes the cultural perspectives of Euro-Christianity and Arab-Islamism. And whereas colonial missionary education, by its cultural perspectives, canvasses a monistic world outlook based on the antagonism of opposites, African culture emphasizes the pluralistic orientation based on the complementarity of opposites. Hence, the paper submits that more fundamental than improving the nature and reach of African philosophy is the question of African personality problem. Unless this primary problem is resolved, African philosophical project will continue to suffer from the blemish of alienation.

**Keywords:** Colonial Missionary Education, African Personality Problem, Contemporary Period, Transcendentalist Analysis

## 95. A CONTEMPORARY REVOLUTION OF AFRICAN PHILOSOPHY

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### **Abstract**

"The controversy over what constitute an African philosophy, tends to dominate so much that it forms almost the entire content of the discourse"(Godwin Sogolo). African philosophy, indeed is rooted in African culture and religion, just as how Greek philosophy is rooted in the theological postulations of Homer and Hesiod. Also, contemporary African philosophy as an academic enterprise, has grown out of this traditional foundation, just like Greek philosophy. But there is still a leap of backwardness in the enterprise of African philosophy. Historically speaking, African philosophy arose as a mild reaction to the incessant eurocentric claims of the Europeans. They simply regarded Africans as savages, hybrids (people who had lost the virtues of their culture, and are incapable of comprehending European culture), primitives, incapable of doing philosophy, and so on. Ever since then, what African philosophers have tried to do over the years, is debunk the claims of these eurocentric scholars. However, contemporary African philosophy should grow out of the activity of proving the authenticity and existence of African philosophy. Contemporary African philosophy ought to be a matured discipline that has passed the stage of proving to non-Africans, its content and existence. It is time we focus on making African philosophy a critical and rigorous academic discipline. In fact, there is an iota of truth in the claim that being occupied with the task of making African philosophy a critical and rigorous academic discipline, is an indirect way of proving the existence of a genuine African philosophy, to the Eurocentric scholars. All these and more forms the main thrust of this paper. However, it is important to begin this discourse with a detailed analysis of the history of African philosophy, after which we shall delve into the inauguration of certain schemes that are bent on making African philosophy a critical and rigorous academic discipline.

## 96. JUSTIFICATION OF ORAL TESTIMONY IN IGBO AND YORUBA EPISTEMOLOGY

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### **Abstract**

This article is aimed at justifying oral testimony as a source of knowing in Igbo and Yoruba epistemology. This paper was informed by the fact that although previous studies on the subject by scholars acknowledged that orality is a crucial aspect of acquiring, retaining and disseminating knowledge in Africa, however, their claims were neither argued with appropriate epistemological theory and methodology, nor with processes or procedures for evaluating and authenticating orality which brought about prejudice and presupposition in their works and in turn makes their arguments and conclusions inadequate. This made contemporary epistemological discourses in African Philosophy to barely capture the plural oral indigenous knowledge systems which had made meaning to individuals, peoples as well as cultural groups in traditional Africa. This will be carried out by using epistemological context-based theory to examines Igbo and Yoruba oral testimony arising from proverbial knowledge, mystical knowledge, mythical knowledge, symbolic knowledge, old-age knowledge, folklore knowledge, intuitive knowledge, religious knowledge and oral tradition through the methodology of reductionist and non-reductionist approaches, which emphasised critical analysis and philosophical evaluation in justifying our claims to know on the basis of what we are told or heard. Hence, our conclusion is that oral testimony is as much a justification for believing and claiming to know in Igbo and Yoruba epistemological context and is arguably a veritable, valuable and authentic means of acquiring, retaining and disseminating knowledge.

## 97. SARTRE'S HUMANISM AS A TOOL OF SOCIAL AND POLITICAL DEVELOPMENT IN AFRICA

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### **Abstract**

The African condition today reveals a continent struggling with developmental issues. For many years now, the socio-economic news coming out of Africa, especially the New States or south of the Sahara have been one of gloom. African is bedeviled by unemployment, poor infrastructural development, poor work ethics, corporate organizational irresponsibility, nepotism, factionalism and political 'god-fatherism'. Others issues troubling the continent are: tribalism, ethnicity, social injustice, lack of respect for procedural and legal justice, religious conflicts, poverty, hunger, poor maintenance culture, insecurity of life and property. Of particular concern to this research is the problem of poverty in the New States. This has remained a major impediment to Africa's developmental aspirations. This work hence reconsiders Sartre's humanism as a veritable tool for social transformation. As such the issue of existence, as addressed by existentialists must be properly evaluated in the light of the development crisis ravaging the African continent. Existentialist's approach of emphasizing the capacity of man to transcend the given and transform his

environment, is fundamental to this work. It appears that most theories of development only addressed man's diverse profiles, and underplay his existential capacities. As a consequence, the status of man, at the centre of various forms of predicaments, is often neglected, while prominence is given to his attributes. Thus, the approach has not solved the human tragedy in Africa, characterized by reversals in social progress. However, findings on existential paradigm show that Africa possesses both human and natural endowments needed to actualize her development. Therefore, the adoption of Sartre's concept of humanism as a potent tool for tackling the developmental crises often encountered in Africa. The point harboured is that Sartre's humanism captures the metaphysical and ontological powers of man in making meaning out of meaninglessness, and order out of chaos. Consequently, the study introduces an alternative guide to Africa's quest for development through man's transcendent abilities. Employing the method of critical and rigorous analysis, known to phenomenological enquires, the work subjects Africa's problems of underdevelopment to critical scrutiny. The kernel of Sartre's concept of humanism consists in confronting the given and transcending to the desired situation. The work argues that the re-adaptation of Sartre's humanism is imperative for the socio-economic transformation of the new states of Africa, through the conscious creation of wealth.

**Key words:** authenticity, development, freedom, humanism, poverty, transcendence

#### **98. IGWEBUIKE AND HUMAN RIGHTS VIOLATION IN AFRICA**

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##### **Abstract**

Human rights are moral principles which describe certain standards of human behaviour, and are regularly protected as legal rights in municipal and international law. They are commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being, and which are inherent in all human beings regardless of their nation, location, language, religion, ethnic origin or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. This piece studies the anthropological consequences of the violation of human rights from an African perspective. This study is based on the Igbo-African philosophy of identity and alterity, which sees the other, not in terms of the 'I and the Not I' but in terms of the 'I and Thou'. The other is seen as a complement of the self, and to violate the human rights of the other who is a complement to you is to violate your own fundamental human rights. For the purpose of this research, the hermeneutic method of inquiry and Indigenous Wholistic Theory would be employed. This research anticipates to re-awaken the need for a more sympathetic approach towards the human rights of the other.

**Keywords:** Human Rights, Igwebuike, Violation, Fundamental, Complementary, Alterity.

#### **99. AUTHENTIC PERSONHOOD IN TRADITIONAL IGBO-AFRICAN THOUGHT**

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##### **Abstract**

The precarious nature of human life and the general social disorder that characterise human society is a human creation. A good human community requisite for human well-being is equally not natural but man-made. This type of community is made possible by the conscious activities of good persons. This paper discusses the notion of authentic personhood in traditional Igbo thought and argues that the qualities and values of authentic personhood create the wholesome human relations necessary for social cohesion and human well-being. The paper further claims that the Igbo traditional notion of authentic personhood is better than the Western conception of personhood and can therefore serve as a cure to most of the ills of our modern society if well understood; qualities harnessed and rightly applied in human interactions and general social engineering.

#### **100. INTERROGATING AFRICAN SCIENCE AND THE QUESTION OF DEVELOPMENT IN AFRICA**

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##### **Abstract**

The question of development ranks among one of the major questions that scholars in Africa and for the most part, of African descent have had to grapple with in the recent past. While this question ramifies such issues as regard the imperativeness of looking inwards and working within the confines of development models that are distinctively African and that are developed by Africans, the question of the potency of African science at engendering development have also permeated such discourse. It is consequent upon the above that this paper seeks to interrogate the place of African science in the quest for African development in the 21<sup>st</sup> century. Hence this paper employs and deploys the expository and analytical methods of data analysis; the choice of these methods is hinged on their appropriateness for this study. The study found out that African science is shrouded in secrecy and factor hampers knowledge development in Africa and by extension the overall development of Africa. Hence this study concludes that for attainment of the overall development of Africa, the characteristics feature of African science which is the secret element of same must be done away with. It is only at this point that Africans can ventilate on knowledge and at the same time, work towards channeling such knowledge for her development.

**Keywords:** African, Science, Africa, Development, Secrecy

### **101. ETHICS, ENVIRONMENT AND PHILOSOPHY: TOWARDS SUSTAINABLE DEVELOPMENT**

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#### **Abstract**

Human actions and conduct have both positive and negative effects on mankind and his environment. This is why ethicists have propounded different theories that are supposed to guide man's conduct in order to distinguish the right from the wrong. Environmental ethics as an aspect of environmental philosophy attempts a justification of the rightness and the wrongness of human activities as they affect other non-human members of the society or environment. Despite the efforts of both ethicists and environmentalists, man has continued to conduct himself in a manner, most unhealthy to the environmental resources. This is the problematic that informed this research on "*Ethics, Environment and Philosophy: Towards Sustainable Development*". The main objective is to apply selected ethical theories to the philosophical study of environment in order to ascertain their implications for sustainable development. To achieve this goal, philosophical methods of critical analysis, conceptual clarification and deduction were employed in the examination and exposition of the nature and tenets of the following selected ethical theories; Platonism, Hedonism, Subjectivism, Teleologism and Deontologism. It was discovered upon application that, these theories present both positive and negative implications for environment, philosophy and development. Hence, man must be positively minded whenever he undertakes any action be it from the perspective of Platonists, Hedonists, Subjectivists Teleogists or Denotologists. If there must be development and sustainability in the environment, then the positive aspects of each of these theories must be harnessed to yield what this paper describes as environmental eclecticism.

**Keywords;** Ethical theories, Environment, Philosophy and Sustainable Development, Environmental Eclecticism

### **102.AFRICAN CONCEPTION OF SPACE AND TIME BEYOND NEWTON, KANT AND EINSTEIN**

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#### **Abstract**

This paper intends to demonstrate that African conception of space and time transcends the variant, fragmented and atomized notions of space and time in Western thought indicated by Isaac Newton, Immanuel Kant and Albert Einstein. An African holistic account of space and time is predicated on an integrative and complementary account of reality as constituting matter and spirit.

**Key words:** Space, Time, Matter, Substance and Accidents

### **103.EVALUATION OF TESTIMONY AND THE RELIABILITY OF ORAL AFRICAN EPISTEMOLOGY**

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#### **Abstract**

This article dwelt on the evaluation of knowledge acquired via oral means in African epistemology, adopting testimony as an epistemological theory of appraisal. This is informed by the need to provide an African-based research that will promote the advancement of African philosophy in a manner that could further enhance African epistemology. Although scholars acknowledge that orality is a crucial aspect of acquiring, retaining and disseminating knowledge in Africa, however, their claims were neither argued with appropriate epistemological theory and methodology, nor with

processes or procedures for evaluating and authenticating orality which brought about prejudice and presupposition in their works and in turn makes their arguments and conclusions inadequate. This made contemporary epistemological discourses in African Philosophy to barely capture the plural oral indigenous knowledge systems which had made meaning to individuals, peoples as well as cultural groups in traditional Africa. This article justifies oral testimony as an appropriate source of knowledge acquisition that will serve as the most reliable foundation of Oral African epistemology which will help substantiating the other existing challenges in the validation of substance of African Philosophy. This is done by exposing the relationship between African modes and means of knowing and oral testimony, arising from proverbial knowledge, mystical knowledge, mythical knowledge, symbolic knowledge, old-age knowledge, folklore knowledge, intuitive knowledge, religious knowledge and oral tradition as context-based theory which can be epistemologically justified through the testimonial theories of reductionist and non-reductionist approaches. Our methodology lies in the analysis and interpretation of various materials drawn from Yoruba sages and Ifa oracle knowledge acquisition and disseminating systems which led to the conclusion that oral testimony is as much a justification for believing and claiming to know in a Yoruba African context and is arguably a veritable, valuable and authentic means of acquiring, retaining and disseminating knowledge.

#### **104.NARRATIVE KNOWLEDGE, HUMAN DEVELOPMENT AND CONTEMPORARY AFRICAN PHILOSOPHY**

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##### **Abstract**

This paper titled, "Narrative Knowledge, Human Development and Contemporary African Philosophy", is prompted by the common belief that philosophy in general, and in our context, African philosophy should focus more on human development. The paper observes that though a number of works in African philosophy seems to be living up to this billing, there is paucity in philosophizing on narrative knowledge as a category for development of the human mind, which arguably is the crux of human development. Thus, the paper aims at arguing that narrative knowledge could be a very important epistemic category towards human development in contemporary Africa. In doing this, an attempt shall be made to give an exposé on the concept of narrative knowledge. Also the philosophical quest for human development shall be examined, after which a conclusion shall be drawn on the relevance of narrative knowledge on development of the human mind. The method used here is a combination of expository, analytic and hermeneutical method

**Key Words:** Narrative Knowledge; Human Development; African Philosophy; Epistemic

#### **105.A CRITIQUE OF CONVERSATIONALISM AS A METHOD IN AFRICAN PHILOSOPHY**

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##### **Abstract**

This essay concentrates on an analysis of conversationalism as well as a rigorous evaluation of this emerging method which attempts to provide a basic framework for both African philosophy and intercultural philosophy. This method encourages the co-existence of opposing variables and the recognition that fundamental differences exist because of opposing ontological loyalties of these variables. It argues that there is a need for the continuous reshuffling of thesis and anti-thesis and the need to proceed in any given discourse without seeking after any expectation of a synthesis. This brings about so many questions and problematics concerning the advancement of final answers and solutions or even dissolutions to puzzles and issues affecting finite existential reality; in Africa particularly and the world in general. This paper therefore is an attempt to evoke further thought on the discourse by highlighting these grey areas. The methods used in this essay are purely based on analysis and logical criticisms, respectively.

**Keywords:** Conversationalism, African Philosophy, method.

#### **106.RECONSTRUCTING AFRICAN SOCIETY WITH TRADITIONAL AFRICAN SOCIAL ETHICS IN THE FACE OF GLOBALIZATION**

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##### **Abstract**

Ethics generally entails the norms, precepts, principles and moral codes, which regulate the conduct and actions of individuals in societies. Every society therefore has a set of social ethics. Ancient African society was rich in social ethics that moderated the members of the society. Cursorily, some early European writers on Africa such as Nasden, Burton and Nadel had dismissed as non-existent, the notion of ethics and morality among Africans. Such erroneous early European observations about the traditional religion, ethics and morality of the Africans, were even used to justify especially their unpalatable judgment about the African's mental and moral characters. This paper sets out to

provide a clear understanding of traditional African social ethics and morality. It shows how traditional ethical principles helped to maintain and ensure social order and stability in traditional African societies. It x-rays the effects of Western incursion and influence on the smooth functioning of traditional ethics. It recommends the reconstitution and reestablishment of traditional ethical principles in modern Africa, especially in this age of globalization. The paper surmises that a harmonization of traditional ethics with the positive elements of Western culture would make for a better moral society in contemporary Africa.

#### **107.ESENCEISM AS PART OF CONVERSATIONALISM**

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##### **Abstract**

There has been a great waste of intellectual energy exerted in the discovery of African philosophy. This can be seen in the efforts to define African Philosophy, and answer the questions; what is African Philosophy? What is the method of African Philosophy?. This becomes more compounded by the various problems associated with documentation, history, language, logic and the critical questions that have to do with African Philosophical tradition. Indeed, all these intellectual exercises tend to suggest that African Philosophy was lost or never existed before now. These also suggest the inferiority of African Philosophy to that of the West. In this paper therefore, effort will be made to assert that African Philosophy is as superior as any Philosophy either in the West or Asia. We will also challenge the position that the method of African Philosophy is different but we will argue that the method of Philosophy is the same globally, which have to do with dialogues through exchange of ideas in the form of conversation that has been tagged conversationalism. At the end, we will show and conclude that Essencism is a part of this universal conversational method, which bears both African, Asian and Western ideas. This will also be given historical perspective to establish our logic here in defense of our position.

**Keywords:** Essencism, Conversationalism, Method, Philosophy.

#### **108.EBUB VERSUS UBUNTU**

##### **EXPANDING THE PHILOSOPHICAL ECONOMICS OF BELONGINGNESS AND XENOPHOBIA**

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*EBUB* (an acronym for *Egbe Bere Ugo Bere*, which is literally translated: Let the Kite perch, let the Eagle perch, meaning Live and let live) and *UBUNTU* (I am what I am because of who we are) are concepts of co-existence and human relational interaction in African traditional society and setting. They are, however, conceptual ingredients of belongingness expressed in the act of perching as in *Ebub* and act of relationship as *Ubuntu* expresses. Hence as Belongingness builds and improves traditional African Unity, Xenophobia simply disintegrates such. Nevertheless, the idea and every expressive facet of xenophobic manifestations (as against different forms of war, religious extremism, ethno crisis and violence) are alien to conventional African core value systems expressed in togetherness, extended family-hood and relatedness as professed by some of our African philosophical-historical figures. Using the method of philosophical analysis, this paper finds out that the fundamental core African value systems of tolerance and chauvinism are bastardized on the altar of globalized intolerance and inherent racial violence. This paper nevertheless recommends a return to the basic human relationship expressed in proper belongingness as the African Metaphysics of *To Be*.

**Keywords:** *Ebub*, *Ubuntu*, Economics, Belongingness, Xenophobia

#### **109. AFRICAN PHILOSOPHY IN THE FACE OF A SPECIESIST WORLD**

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##### **Abstract**

Following from the history of Western Philosophy, there seem to be no space for the accommodation of an African Philosophy. The debate of the possibility of an African Philosophy cannot be over emphasized. Furthermore, there has been a crisis of relevance if there be any conception of as African Philosophy in the first place. Towards this backdrop, various attempts have been made in contemporary writings in African Philosophy

to locate the focus of the possibility, acceptability and problem surrounding the idea of African Philosophy. The denial of a possibility an African Philosophy ranges from the problem of articulating an authentic African Philosophy which should be true to African culture, to the conceptual problem of African Philosophy and further to that of making the African Philosopher's works relevant to human interest within their societies as suggested by Olusegun Oladipo. Amongst these challenges of African Philosophy, the missing gap which is seen as a perennial challenge is that of Speciesism. Western Philosophy has a speciesist attitude which makes it claim unnecessary superiority even over an idea that emanates from the African world. Speciesism is a concept used in Animal Ethics which maintains on a prejudice or an attitude of bias towards the interest of members of one's own specie (group or race) and against those of members of other species (group or race). Speciesism as used in this study denotes the Western assumption of superiority in having a philosophy and denying the possibility of any other group as having a philosophy. This study addresses this speciesist attitude of the Western world as traced from imperialism/colonialism and as it extends to other denials towards the African idea of identity, personality, politics and so many other pan-African ideas.

**Key words:** Africa, Philosophy and Speciesism.