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Note to Contributors:

General Information: *Filosofia Theoretica* Journal of African Philosophy, Culture and Religions is dedicated to the promotion of conversational orientation and publication of astute academic research in African Philosophy, Culture, History, Art, Literature, Science, Education and Religions, etc. The articles submitted to *Filosofia Theoretica* must be presented in defensive style i.e. defending or promoting some theses and review of books are also covered within the standard range of this journal. The journal has a vision to put Africa and African intellectuals on the global map. However, this does not imply that non-Africans cannot submit articles for consideration insofar as the title fall within the focus of the journal.

Submission Requirements: All manuscripts must be original (hence, not under consideration anywhere) and submitted to the editor in MS word format via e-mail: filosofiatheoretica@unical.edu.ng. The entire work can range from 2000 to 6000 words maximum excluding citations with a concise title and a 150 word abstract. Authors are not to place page numbers or paper title (on each page) on the manuscript; we no longer accept endnotes and footnotes. Articles (or parts of articles) in languages other than English will no longer be considered. All submissions must list the author's current affiliation and contact points (location, e-mail address, etc.). In regards to style the Calabar School of Philosophy Documentation Style which is downloadable from the journal's site is the only acceptable reference style. Camera ready manuscripts will receive first preference in the publishing cycle. Any manuscript not well proof read will not be considered for review. All manuscripts are peer-reviewed and those considered acceptable by the editors will be published after recommended corrections free of any charges as quality and originality are the ONLY conditions for publishing essays in this journal.

Aim:

FILOSOFIA THEORETICA was founded by Jonathan O. Chimakonam in May 2010 and the aim is to make it a world class academic journal with a global brand that would thrive on standard, quality and originality, promoting and sustaining conversational orientation in African Philosophy. It is published twice a year with maximum of ten (10) articles including book review on each volume in both print and online editions with separate ISSN. The Online version is published by

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Editorial

Our readers who have read the previous issues of this journal know exactly what to expect in this Volume 3 Number 2. Like we always say, *Filosofia Theoretica* has emerged as one of the vocal outlets for rigorous essays on African philosophy and sundry fields. Now, we encourage contemporary African philosophers to engage in critical discussions aimed at building an architectonic individual-based episteme for African philosophy in keeping with our founding principle of promoting and sustaining conversational African philosophy. This special issue is dedicated to the theme of postmodernism where African philosophy is presented as a postmodern resistance to the hegemony of Western philosophy.

To this end, Joseph Agbo writing from Ebonyi State University explored some nagging issues on the post-modern scientific thoughts of Thomas Kuhn and Paul Feyerabend taking special interest on their Implications for Africa. For those hoping to see the foot-prints of postmodernism on African thought and a lucid textual interpretation of Kuhn and Feyerabend,, this essay is a must read.

And from Obafemi Awolowo University Ile-Ife, Jacob Adetolu writes on the subject of Religion, Postmodernism and Postmodern Scholarship in Africa. This essay makes a stunning reading on the appraisal of postmodernism in a broader sense and specifically in the area of postmodern scholarship in the discipline of religious studies in Africa. This essay is critical, prescriptive and novel most of all.

Writing from the University of Nigeria, Nsukka Dr. Augustine Atabor discusses the question of objectivity, its implications for the social sciences in the era of postmodernism and in particular, from an African perspective. Those who know the importance of objectivity in any philosophical discourse would relish the idea of an African philosophy perspective to it.

Also from the Obafemi Awolowo University Ile-Ife writes David Oyedola on The Culture-oriented Bias of African Philosophical Inquiry. Does culture merely influence a philosophy or is culture philosophy? What sort of influence has African culture on African philosophy? Questions like these inform the critical investigations carried out by the author in this deeply incisive essay. Those who cherish surprising and unexpected insights would love this essay.

Coming from the Federal University Lafia, Dr. Isaiah Ngedu writes on the Scientific Progress and Postmodern Culture: The African Experience. This scintillating essay welds the radicalism of postmodernism and the dynamism of African thought in one piece of adorable writing. Any serious scholar would love to read this essay.

Dr. Jonathan Chimakonam writing from the University of Calabar dwells on the curious subject of Ududo Reasoning in African Thought as a

Postmodern Formalist Method in Logic. All logic freaks and indeed, every scholar who love to read original thoughts would find this essay quite compelling.

Also from the University of Calabar writes Segun Samuel writes on the controversial Prefix “African” and its Implication for Philosophy in Africa. All those who enjoy the writing style of the greats like Peter Bodunrin would love this essay. Segun unleashes his arguments with rare candor that makes for joyous reading.

And from far away University of Zimbabwe, Prof. Fainos Mangena inquires: Can Africana Women truly embrace Ecological Feminism? Those who are keen on the subject of feminism and the debates on environmental philosophy and Africana agitations cannot afford not to read this new and fresh perspective.

And finally from the Erasmus University Netherlands, Prof. Heinz Kimmerle sends in his review of Sophie Oluwole’s mind-bugling book on *Socrates and Orunmila: Two Patron Saints of Classical Philosophy*, first published by the German-based Journal *Confluence* (2014). To the duo of Kimmerle and the editorial management of *Confluence*, we owe enormous gratitude for granting us the permission to reprint this scintillating review here. Those who wish to read a great summary of the book on the great Greek thinker Socrates and the Great Yoruba thinker Orunmila would have Kimmerle to thank. Oluwole’s book is curious; the review of it by Kimmerle is superb.

As this is a Special Issue of *Filosofia Theoretica* focusing on Postmodernism and African Philosophy, we enjoin African and scholars in African thought to freely send in their comments or discussions on any of the essays in this issue for publication in a subsequent issue. Comments and discussions should not exceed 750 words on a 12 point time new roman. We are glad to serve you once again this intellectual menu. An anonymous African thinker once said that if the agama lizard fell from the top of iroko and no one praised him, he will nod his head and praise himself. We praise our contributors who are the real heroes ceaselessly penning down essays that promote and sustain conversational African philosophy. *Hakuna Matata!*

Editor -in- Chief

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