

### ***Editorial***

Without philosophy, the world would be filled with brutes! But the essence of philosophy practice does not lie in agreements rather; it lies chiefly in disagreements. Where people usually agree, there reason has gone on holiday and the spirit of philosophy vanquished. But our disagreements must be respectful to distinguish it from the banter of brutes or charlatans. This is what *Filosofia Theoretica* stands for hence, conversational thinking.

I therefore, present Volume 4 Number 2 of *Filosofia Theoretica*, a journal dedicated to the promotion of conversational orientation in African philosophy. Conversational philosophizing breaks away from the perverse orientation introduced by the Universalist school in African philosophy. Papers published in the journal have phenomenological basis and thrive on productive conversations among actors. We believe that conversational philosophy represents one of the modes through which the episteme of African philosophy could grow by opening new vistas and unveiling new concepts.

To this end, Prof. Olatunji Oyeshile writing from University of Ibadan, examines the interconnectedness of modernity (which has its basis in the social world), Islam (which provides the human with transcendental values) and an African culture (which serves as a nexus of modernity and Islam). In this Age of religious violence, this piece supplies great insight into the heart of religious influence.

From Obafemi Awolowo University, Ile-Ife, David Oyedola holds a conversation with Anthony Appiah on the latter's theory of race as illusion which connects with D. A. Masolo's impossibility of identity. The Nwa-nju concluded that it is not enough, as a derivative of Appiah's skepticism about race and identity, to gesture at racial and identity concerns while using logical incoherence, globality, methodological separatism and cosmopolitan traits to undermine the relevance of identity which is the soul of the postcolonial quest for a distinct African race or black (African) philosophy. Those who enjoy sublime intellectual encounters should read this essay.

Writing from Adekunle Ajasin University, Akungba-Akoko Dr. Cyril-Mary Pius Olatunji introduces the concept "Ignocence" and uses it as an index to critique the search for political Messiah in the Nigerian polity. Those who feel strongly about the culture of political impunity and corruption in the post-independence Africa should read this piece.

And from University of Port Harcourt, Dr. Christian Emedolu undertakes the massive task of clearing the fog on the horizon of African science as an emerging discipline. The author maintains in his conversations that most of the ideas presented by some African scholars contain vestiges of the magical tradition in them. He argues that even though this might not be a flaw by any reasonable standard, there is a genuine need to separate magic from science, if we ever crave for any form of material/physical progress in Africa. He converses with a good number of scholars in African science and concludes that time has indeed come for us to properly

streamline our thoughts and make progress in the direction of African experimental science.

In the conversations section, we feature two conversational essays. The first comes from Augustine Atabor (Nwa-nsa) of the University of Nigeria, Nsukka who engages V. C. A. Nweke (Nwa-nju) on the latter's conversation with him in the preceding issue of this journal. The Nwa-nju had argued in Vol 4. No 1., that Atabor's position that postmodernism attempts to deny the possibility of objective truth in the social sciences might not be correct, and submitted that: first, postmodernism is the *vindicator* not the *vituperator* of the social sciences. Second, the claim of Atabor that "the attack of postmodernism on positivism is an attack aimed at the possible claims of the objectivity by the social sciences" (2014, 55) is inaccurate. Third, while "Modernism encourages the universalization of Western values" (2014, 58) postmodernism encourages the relativization of all values, extols cross-cultural borrowing and challenges intellectuals in all cultures, including Africa, to seek and devise solutions to the diverse problems affecting human beings in the contemporary world using any fruitful method. Fourth, postmodernism sees objectivity in the social sciences and indeed in all the sciences as a matter of "compatibility" or "solidarity" with the "consensus" reached by the works of leading authorities in a given intellectual community at a given point in time. Last, globalization today is more or less the universalization of Western values because it is riding on the wheels of modernism, and an ideal global ideology will only be possible if it emerges as a product of consensus reached by the views of leading authorities in all regional intellectual and social communities that make up the globe. The Nwa-nsa responds in this issue. First: that postmodernism could be said to liberate the social sciences if it is only saying that objectivity must not be defined by the scientific spirit of the natural science. But, it vituperates the social sciences if it says that objectivity does not exist at all in the social sciences. Second; Atabor argues that Nweke's second accusation cannot be traced to Atabor's original thesis and finds Nweke's critique wanting on the grounds of misunderstanding and recommends a more careful rereading of Atabor's text. Third; Atabor considers Nweke's poser too narrow a tale to be told both of modernism and postmodernism, but accuses Nweke of seemingly trying to favor postmodernism against modernism. Atabor holds that it is fairer to say that both modernism and postmodernism do not hold any future for the African because for him, while modernism excludes the African in its discourse because it thinks him dispossessed of rationality, postmodernism introduces the African to a divisive philosophy which automatically destroys the communalistic orientation of the African man and robs him of the value of unity, thereby exposing him to the pains of tribalism and ethnicity. Fourth; the Nwa-nsa responds that truth is not a matter of politics, neither is it a matter of solidarity or consensus. Truth has a unique objective character. If the Westerners have politicized the truth, we will be unfair to ourselves to further the proliferation of the politicization of truth. Nwa-nsa further cautions that it must be known that between the oppressed and the oppressor,

none is human; while the oppressed is a slave, the oppressor is a beast. Freedom, for him, only comes when the oppressed is able to liberate himself and then liberates his oppressor. He submits that if objectivity becomes a matter of solidarity and compatibility what does it hold for the future of Africa? Fifth; Nwa-nsa concedes that Nwa-nju has made a credible point in his fifth critique. For him, the point above is quite understandable. However, he reverses the discourse back to Nwa-nju, “I have heard in some quarters that the United Nations is a tool which the West uses to further her dominance. If this is true, then I wonder which platform Nweke will recommend as the bases for the universal dialogue that would yield a global idea that is far reaching.” Those who feel strongly about these incisive and entertaining conversations between Nweke and Atabor are free to contribute their thoughts.

On the second conversation, V. C. A. Nweke (Nwa-nju) converses with David Oyedola (Nwa-Nsa) on the latter’s essay entitled “African Philosophy and the Search for an African Philosopher: The Demise of a Conflictual Discourse”, published in Vol 4. No 1., of this journal. Nwa-nju explains that the unique contribution of Oyedola’s article to the controversial discussion on the criteria for the Africanness of a philosophy is its ability to directly explicate its relationship to the question of *who can or should be called an African Philosopher* – is it: (1) a philosopher from Africa, (2) a philosopher doing philosophy in Africa, or (3) a philosopher doing African philosophy? He declares that Oyedola’s analysis unfortunately failed to provide an explicit answer to these fundamental questions that are inherent in his paper. This lacuna he says, stems from the fact that Nwa-nsa perhaps did not understand that the term “African philosopher” is not just complex but necessarily ambiguous. Nwa-nju goes on to expose what he believes are the lacuna inherent in Nwa-nsa’s position and articulates a schema based on the standpoint of The Conversational School of Philosophy – The Calabar Circle to fill the lacuna he identified in Oyedola’s position. Indeed, those who have longed to see the growth of African philosophy would definitely enjoy reading this section on conversations.

Finally, Dr. Mesembe I. Edet of the University of Calabar produces an insightful and incisive review of the book [Personhood in African Philosophy], 2014. Cluster Publications: Pietermaritzburg. Paperback. Pp192, written by the South African philosopher Dr. Bernard Matolino of the University of KwaZulu-Natal. He presents the arguments of the book and by employing the method of conversational thinking exposes what he believes were the strengths and weaknesses of the work. Effectively, he accuses Matolino of committing the fallacy of tu quoque with his theory of “Limited Communitarianism”. Transcending that, Mesembe proposes what he calls “Autonomy-in-Community theory of personhood. Both the book and the review remark the style of conversational thinking of the CSP.

On the whole, the Volume 4 Number 2 offers interesting articles for the reading pleasure of all. We are once again proud to bring to our readers this exciting issue. We announce that *Filosofia Theoretica* has now been admitted as a member of Committee on Publication Ethics (COPE).

An anonymous African thinker once said that if death did not kill the yam tuber in the sand, it will surely sprout shoot. We savor our growing experience in publications in African thought. But above all, we praise our contributors who are the real heroes ceaselessly penning down essays that promote and sustain conversations in African philosophy. *Hakuna Matata!*

*Jonathan O. Chimakonam*

**Editor -in- Chief**