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Note to Contributors:

General Information: Filosofia Theoretica Journal of African Philosophy, Culture and Religions is dedicated to the 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@gmail.com. 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. It is published twice a year with maximum of ten (10) articles including book review on each volume.

Review Process:

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Important Notice:

Filosofia Theoretica: Journal of African Philosophy, Culture and Religions, previously published by Graduate Research Unit (GRU) and Congress on African Philosophy and Religions (CAPAR) and edited originally by Prof. G. O. Ozumba, is now published by the Calabar School of Philosophy (CSP) as its official journal and edited by Dr. Jonathan Okeke Chimakonam. The site is also moving from www.platojournal.com and www.africanphilcongress.com to the university-based site www.csp.unical.edu.ng. The editorial board has also been shuffled to make way for improved service. Every other thing about the journal remains the same. Thanks-----Editor

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Editorial

In this Volume 3 number 1, we present yet again, diverse and original topics in different areas of African studies which include prominently issues in African philosophy, culture and religions. As we continue to develop, propagate and promote a new phase of African philosophy, culture, history and religions where creative originality perfectly blends with established traditional and modern resources, the frontiers of our knowledge are extended in many useful ways. In keeping with our vision and reputation as the most original academic journal in African philosophy and studies from the continent of Africa, we present a cache of interesting essays for the researchers, students, teachers and general readers.

Chimakonam seeks to break yet another ice with his novel thought on interrogatory theory. In it he presents institutions as social structures or the building blocks of the society. The precolonial African social structures were replaced with colonial ones that are hardly compatible and have been easily distorted to retard the progress of postcolonial African societies. Interrogatory theory prescribes a three-mode of interrogation geared toward social reconstructions. Any scholar that loves critical theory would find this essay novel and refreshing especially for the African experience.

From Adekunle Ajasin University, Benson Igboin writes about African religious discourse on names and identity. African names he argues are not philosophical rhetoric, but they are believed to convey deep intrinsic significance for the bearer and the community as a whole. He also argues that African names evaluate nature, essence as well as provide a string of relationship between the living and the dead. His essay argues that though African names function thus much, the various incursions into Africa have continued to vitrify their context, nature and continuum. Through the gristmill of religious interpretive framework, he further argues that if this trend remains unabated, African names as part of African religious cultural value or heritage would in no distant time ebb into oblivion. This essay provides that sort of rock-bottom excavation of African cultural and religious practices. A must read for scholars in African culture and religion.

In his essay on ethnocentric bias in African philosophy, Ezeugwu employs Asouzu's ibuanyidanda ontology to x-ray various manifestations of ethnocentrism in philosophy. He is of the view that it is

not bad for the Africans to defend their philosophy and their origin, as against the claims and positions of the few African thinkers, who do not believe that African philosophy exists, and a great number of the Westerners, who see nothing meaningful in their thoughts and ideas, but in doing so, Ezeugwu observes that the proponents of African philosophy became biased and elevated their philosophy and relegated other philosophies to the background. Thus he extrapolates that the charge of ethnocentrism against those who deny African philosophy can also be extended to those African philosophers who in a bid to affirm African philosophy commit the discipline to strong ethnic reduction. If you enjoy philosophical animadversions, this is perhaps an essay you would find insightful.

Peter Bisong in his essay engages J. O. Chimakonam on his bodily theory of personal identity. Personal identity for him correctly resides in the consciousness and not in the body as Chimakonam theorizes. A splendid intellectual encounter, Bisong took on Chimakonam's essay published in the first volume of this journal pound for pound. Students and scholars of philosophy especially those in philosophy of mind would find this essay entertaining and richly informative.

From the University of Witwatersrand South Africa, Edwin Etieyibo tinkers with the mercurial topic of postmodernism and African philosophy. He articulates the central direction that postmodern thinking or philosophy (or postmodernism or postmodernity) takes. Then he presents a brief sketch of African philosophy, focusing mostly on some aspects of African ethics. From there he gestures towards the view that while postmodern thinking seems to suggest that African philosophy is a legitimate narrative or "language game" it could be argued that given its central ideas and doctrines African philosophy may be open to some of the worries facing modern thinking (or modernism or modernity). This essay is a perfect example of philosophical rigor that throws a new light on the subject of African philosophy. Indeed, philosophers of various persuasions would find it very interesting.

Olúkáyòdé Adéşuyi writes on the relevance of culture in the formulation of African philosophy. Culture cannot be wished away in articulating any philosophical tradition. He explains that culture is an all encompassing phenomenon and that it serves as a relevant source for the discussion on African philosophy. He uses functionalism and structuralism as theories that could be used to understand African philosophy and culture. This essay challenges those who describe African philosophy as

ethnophilosophy or cultural philosophy by establishing the inevitable role which culture has to play in the formulation of any philosophical tradition. It is an exciting piece.

Fainos Mangena writes from the University of Zimbabwe in Southern Africa. He writes in defense of ethno-philosophy and in response to Kanu's eclecticism published in the Volume 2 Number 1 of this journal. He is of the opinion that as Africans of Black extraction, we were doing a disservice to our very own philosophy which they call Ethno-philosophy. For many years African philosophy has not been taken seriously by both African Philosophers and Western Philosophers alike. For him, African philosophy has been disparaged and downgraded for failing to have, among other things, a coherent system of thought and a method that can be applied across all the cultures of this world. He argues that philosophy needs not to have a method that is applicable across cultures in order to be a philosophy that is worth celebrating. He urges that the current generation of African philosophers should develop a logic on which African philosophy should sit instead of "running away from their burning house only to seek refuge next door." This essay represents a radical and audacious defense of a thought model many wish to flee from. A must read for all the cowards and heroes of African discourse.

Lucky Ogbonnaya in discussing the question of being in African philosophy is of the view that the question of being is not only a problem in Western philosophy but also in African philosophy. He posits that being is that which is and has both abstract and concrete aspect. He arrives at this conclusion by critically analyzing and evaluating the views of some key African philosophers with respect to being. From these, he discovers that the way that these African philosophers have postulated the idea of being is in the same manner like their Western philosophers whom they tried to criticize. He synthesizes a notion of being that leans heavily on Asouzu's *ibuanyidanda* ontology which does not bifurcate or polarize being, but harmonizes entities or realities that seem to be contrary or opposing in being. Whoever wants a refreshing introduction to African ontology would find Ogbonnaya's essay an important research resource.

Writing from Ebonyi State University, Uduma Oji addresses the controversial question of the "Africanness" of a philosophy. For him, the African question in African philosophy is enigmatic because of the

intentional attempt to rationalize Africans out of humanity. Eurocentric scholars and missionaries mutilated history and concocted a false image of Africans which they presented as the substantive African identity. Following this, a search for the criterion of African philosophy seems to have been made unavoidable by this turn of events. But this is not without some problems. This is because such a criterion will restrict the scope of African philosophy to a given epoch. In this sense, African philosophy will be concerned with only a part of the African historical experience. Therefore, he argues that given the comprehensive nature of philosophy, we must be inclined to the persuasion that a criterion for the Africanness of a philosophy ought to be derived from the totality of the African experience. This is perhaps one of the most troublesome issues in the formulation of the African philosophical tradition. Uduma handles that with great insight and clarity. Every philosopher whether African or non-African needs to read this essay.

In concluding this issue, Mesembe Edet presents an elegant review of an ice-breaking work by Godfrey Ozumba and Jonathan Chimakonam entitled [Njikoka Amaka: Further Discussions on the Philosophy of Integrative Humanism, (A Contribution to African and Intercultural Philosophy)]. Mesembe highlights the importance of system building if African philosophy is to develop and very cheerfully points to the fact that the authors of the work Godfrey O. Ozumba and Jonathan O. Chimakonam seeks to consolidate the African philosophic conversation in respect of system-building within the context of the philosophy of Integrative Humanism, a trend or tradition which has emerged from the Calabar School of Philosophy (CSP) and has become quite popular and dominant in contemporary African philosophy. He describes the work as the magnum opus of Integrative Humanism, pointing out the philosophical depth and intercultural philosophic value of the work. Whoever wants to read a comprehensive summary of the book has to read this elegant review that says it all.

As a certain African proverb admonishes “do not drink raffia wine because palm wine is on the way”, which simply suggests that what lies ahead is greater, we enjoin our dedicated readers who enjoyed the elegance of the previous issues to savor the brilliance of this current issue. It is our aim to continue providing the platform for present generation of Africa’s intellectuals to chart a new course for African philosophy, history, culture and religions. We applaud all the scholars who use our journal’s platform to lend their voices to the future of Africa. They are the champions of our time and the makers of the new

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Africa. Through the creativity in their pens, they seek to inaugurate a better and progressive Africa. *Hakuna Matata!*

Editor -in- Chief

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