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Manuscripts are to be submitted electronically to

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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 and Thought. The articles submitted to Filosofia Theoretica must be presented in defensive and conversational style. 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 falls 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 Conversational 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 each 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 Ajol, South Africa.

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Editorial

The journey of reason in the African place has been anything but fruitful. The epochs that pre-date the contemporary period have been dominated by debates and metaphilosophy of some sort. System building has not been prominent. Yet it is in system building that a philosophy tradition counts its fruits. *Filosofia Theoretica* continues to provide a veritable platform for this campaign.

I, therefore, present Volume 5 Number 2 of *Filosofia Theoretica*, a journal dedicated to the promotion of conversational orientation in African philosophy aimed at unveiling new concepts, opening new vistas of thought and sustaining the conversation.

Writing from University of Lagos, Ademola Kazeem FAYEMI discusses “Hermeneutics in African Philosophy”. He re-examines the hermeneutic in the ongoing discourse on methodology in African philosophy. The diverse understanding of hermeneutics is not only limited to Western philosophy; in the few decades of its history in African philosophy, hermeneutics has also assumed different meanings. This paper discusses not only the historical evolution and development of hermeneutists in the West but also in Africa. He submits that basic to hermeneutics is dialogue and its proclivity towards intercultural understanding. The paper is without doubt a new layer on the ideas on hermeneutics in African philosophy. Those researching in the area of hermeneutics, intercultural philosophy and the problem of method in African philosophy will find it very useful.

Also writing from University of Lagos, Anthony OKEREGBE discusses the lingering issue of the African Predicament in light of Peter Singer’s Samaritanism with an existentialist interpretation. He discusses the African predicament from the purview of need and lack and the moral duty to give aid. He argues that, if we have the capacity to intervene and prevent something bad from happening, without sacrificing anything of comparable moral importance, we ought morally to do it. He submits that Singer’s principle of ‘Samaritanism’ (hitherto restricted to doling out goods and money) should be extended to include solicitude and actionable intervention on life-threatening human conditions of whatever kind. This is an impressive re-interpretation of Singer within the context of African predicament. The essay is a must read.

And from University of Birmingham comes Emerson Abraham JACKSON whose discussion of “Phronesis and the Epistemological Journey through Research undertakings involving Human Participants in the Context of Sierra Leone” is eye-catching. Issues like the ethical code of practice was highlighted as an important instrument in helping researchers (particularly in the Sierra Leone context) manifest serious thoughts in their quest for pursuing knowledge, through engagement with human participants. The ethical requirement of a researcher to demonstrate intellectual virtue / prudence is a key aspect of the discourse in this article - that which enables trust to be established, and more so, the researcher's ability to exercise

practical wisdom in their engagement with research communities. This is a very important essay in the field of research methodology.

Victor C. A. NWEKE writing from University of Calabar on “Mesembe Edet’s Conversation with Innocent Onyewuenyi: An Exposition of the significance of the Method and Canons of Conversational Philosophy” attempts to bring out the conversational orientation in Mesembe Edet’s engagement with Innocent Onyewuenyi published in the preceding issue of this journal. He demonstrates how the conscious adoption of conversationalism and adherence to the canons of CP enabled Edet to engage Onyewuenyi in a very critical and creative conversation on the African belief in reincarnation which eventually led to a novel reconceptualization of reincarnation in African philosophy. It unveils the significance of conversationalism and the canons of CP in practice. This piece is a must read for all those that are still unclear about the nature and value of conversational philosophy.

In our section on conversations, Chukwueloka S. UDUAGWU writing from University of Calabar engages with Christian EMEDOLU on the latter’s idea of African magic and African science. Appropriately titled “Understanding the difference between African Magic and African Science: A Conversation with Christian Emedolu”, Nwanju or the contestant sought to question some of the positions of Nwa-nsa or the protestant. He raises further questions that beckon on the Nwa-nsa for clarifications. Again, this is an insightful contribution to our section on conversations.

Finally, in place of a book review, we feature a special publication of an inaugural lecture. This second inaugural lecture to be published in this journal is by Uduma Oji UDUMA of Ebonyi State University Abakaliki. In this piece titled “Beyond Irredentism and Jingoism: Reflections on the Nature of Logic and the Quest for (An) African Logic” the author attempted once more to revisit the subject of logic in African philosophy or as some would have it, African logic. He discusses the views of those he calls jingoists and irredentists and distances himself from them. He argues that there is logic in every human culture and language. He argues also that even the ancient Africans had logic in their languages but contends that logic as the tool of thought is universal and not culture-bound. He investigates the nature of logic and then examines again the notion of (an) African logic before showing the relevance of logic to life. This piece is an important contribution to the debate on logic in Africa.

On the whole, the Volume 5 Number 2 offers interesting articles for the reading pleasure of all. We are once again happy to bring to our readers this exciting issue. An anonymous African thinker once said that “essential totems are never found missing in the goat skin bag of a studious medicine man”. We savor our growing experience in publications in African philosophy and thought. But above all, we praise our contributors who are the real heroes that ceaselessly pen down essays that promote and sustain conversations in African philosophy. *Hakuna Matata!*

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