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analyses of new ideas or discoveries in all the areas mentioned above. Extensions of existing theories and review of books of this nature 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 publish on it.

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Generally, Editors should be able to reach a decision including recommending corrections if any or acceptance of any paper within two months of receipt which is communicated to the author subsequently. Authors are therefore advised to avoid needless correspondences. Also, Editors are not committed to the views

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THE ‘NEW’ FILOSOFIA THEORETICA: AFRICAN JOURNAL OF PHILOSOPHY, CULTURE AND RELIGION

Formerly published under the title *Filosofia Theoretica: African Journal of Invention and Ideas*, by the Graduate Research Unit (GRU), Department of Philosophy, University of Calabar, Nigeria and edited by Prof. G.O. Ozumba, has now been adopted by Congress on African Philosophy and Religion (CAPAR) and edited by Dr. Jonathan Okeke Chimakonam. The website has also moved from www.platojournal.com to www.africanphilcongress.com the former site which hosted the journal has been disabled.

Principal Contacts

Editor-in- chief

C/O Dr. Jonathan O. Chimakonam
Department of Philosophy
University of Calabar,
PMB 1115, Cross River State
Nigeria
Telephone: +234-7035254923
admincap@gmail.com Or

Managing Editor

C/O Rev. Fr. Kanu Ikechukwu Anthony (OSA)
Augustinian Institute

Makurdi
P.O.BOX, 584
Benue State
Nigeria
Telephone: +234-8036345466
Ikee_mario@yahoo.com

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Editorial

In this volume the reader shall be treated to a collection of original papers in different aspects of African thought. Some of these papers are voluminous thus offering detail exegeses. Some others however are rather brief but dense confirming the Igbo-African saying “*enenja nwite, ogbonyuọ oku*” meaning “the neglected small pot that fumed and quenched the big fire beneath it”. In keeping once again with our tradition and reputation as a journal that makes the most original presentations in African studies, we bring to the reader in this issue a cache of scintillating papers.

From the University of Nigeria Nsukka, Kanu critically chronicles the theories of being in African philosophy. In this concise but rich work, the author leads the reader into the worldview metaphysics which account for the various conceptions starting from Tempels Placid’s concept of being as force, Alexis Kagame’s concept of being as Ntu, Iroegbu’s understanding of being as belongingness, the perspectives of Okere, Abanuka and Njoku who view being as Chi and Edeh’s analysis of being as ife-dị. Although, this work did not exhaust the list but the dexterity with which the author treated his concerns are insightful. This is a resource the student, researcher and first time reader of African philosophy would find properly educating.

Chimakonam in the University of Calabar takes his theory of African logic to Quantificational level. ‘*Ana etu mmadu ori ji, owere obi na apị mbazu*’, ‘one who is being accused of stealing yam from someone’s farm goes on sharpening a spear in his heart’. The controversies generated from his conference papers where he has developed elementary systems of African logic have not did down, this author here presents a quantificational theory of African logic. Fit with signs, symbols and rules, Chimakonam develops African predicate logic first and second order. He presents the syntax and the semantic components pointing out the places of

contexts and other metalogical properties. Apostles of African ingenuity and thought freedom would find this paper very interesting.

Joseph Agbo from Ebonyi State University theorizes on a way to get African philosophy from this era of commentary to an era of creativity. The author argues that the concern of philosophy in Africa in the past three or four decades has centered on the philosophy of culture, but that the greatest challenge facing contemporary philosophy in Africa is for Philosophers and other scholars to develop a culture - “culture of philosophy”. This imperious need for a culture of philosophy he states would be brought about by the principles of “refl-action” – thinking-to-act! The development of this theory of “refl-action” becomes the focus of this scintillating paper. Students and African philosophers generally will find this work a useful intellectual resource.

From Essien Ukpabio Presbyterian Theological College, Ogbonnaya sets out to juxtapose Sartre’s ontology with Asouzu’s ontology. The work holds that any bifurcative and polarizing concept of being is problematic. In critically examining Sartre’s idea of being the author discovers that it is bifurcating and polarizing in nature. The result of his study is that Asouzu’s ontology as based on the concept of *Ibuanyidanda*, undergirded by the principle that “anything that exists serves as missing link of reality” is antithetical to Sartre’s. Asouzu’s ontology he explains posits mutual complementary relationship among all fragments of realities rather than segmentation. This position of Asouzu accentuates the African metaphysical stance above that of the West represented by Sartre. This deeply analytic paper is an important piece in African ontology.

From Obafemi Awolowo University Ile-Ife, Adesuyi presents the African (Nigerian) perspective to the Thematic contradiction in Thomas Aquinas’ conception of the State. The author examines Thomas Aquinas’ conception of the state and its implication(s) in the post-colonial Africa, and Nigeria as the reference point. He

critically looks into the various conceptions of state of some of Aquinas' predecessors, to serve as background to Aquinas' political theory. From there he argues that Aquinas' theory is self-defeating, given what obtains in the Nigerian religious groups. He also shows that the themes in Aquinas' conception of the state are contradictory, factually not acceptable and logically absurd given the situation of the Nigerian religious entities. Certainly, this is an insightful piece.

If you are allergic to radical thoughts or paradigm shift then you need not read this paper. Obiajulu writing from Nnamdi Azikiwe University Awka advocates the indigenization, Africanization, Nigerianization and even Igbonization of Christianity while retaining its essence. One point of his argument is the replacement of wafer bread and medicated wine with Oji Igbo (Igbo Kola nut) and Nkwu enu (Palm wine) as sacramentals of body and blood of Christ. His argument is that it is consecration that transforms them into body and blood of Christ. And as such, African substitutes to wafer bread and medicated wine are necessary and would suffice. The philosophical merit of this work is astonishing and its readership is imperative to all well-meaning African philosophers. For its radical insight, we award it the best paper of this issue.

Writing from the University of Nigeria Nsukka, Kanu again dwells on the subject of African cosmology. The focus of this paper is to review the dimensions and conceptions of African cosmology single out the places of the divinities. The author argues for the equivalence of the different conceptions from Ijiomah to Ekwealor and to Onunwa despite the geometrical difference. The places of the divinities in African cosmology are well laid out in this work with examples from some cultural worldviews. This insightful paper clears the air as per the non-uniform conceptions offered by African theorists. A must read for those interested in deeper knowledge about Africa.

From Imo State University Owerri comes Egwutuorah's presentation of the theory of Afrizealotism in African Philosophy. The author states that Afrizealotism addresses the issue of returning to authentic African life characterized by black dignity, black nobility, black power and black consciousness. He also says that it awakens the African from his slumber and makes effort to liberate Africa from the shackles of imperialism, colonialism and neo-colonialism. Hence, the Salvation of Africa must come from Africans through the Spirit of Afrizealotism. In this aggressive master piece, Egwutuorah makes a cultural campaign in African Philosophy. He seems to argue that the philosophy that Africa needs is the philosophy developed from native African thought system. Those who can't take their hands off anything original need to read this.

In concluding this issue, Bissong treats the scholars to a review of Asouzu's recent work *Ibuanyindanda (Complementary Reflection) and some Basic Philosophical Problems in Africa Today*. An exhaustive and terrific presentation, it can almost be said to be a concise photocopy of the book. It gives the first time reader of Asouzu a clear perception of what the philosophy of Ibuanyidanda is. The reviewer says that Asouzu attempts to highlight in his usual eclectic style, the impact of *ihe mkpuchi anya* and our ambivalent laden experience of reality on our consciousness. He believes these constraining mechanisms or phenomena impact on the way we judge, act, will and philosophize. He seeks through his Ibuanyidanda philosophy to neutralize the effect of these constraining mechanisms on our consciousness; so that at every instance we may be able to grasp the *Ibuanyidandaness* of every reality. This book is both original and innovation. Innovational, in the sense that it seeks to advance the frontiers of the theory. According to the reviewer, "Asouzu in this beautifully written book has laid bare the foundation of the problems in Africa and the world at large – the problems that have kept philosophy in a tortuous movement over eons of years".

According to an African proverb ukwa rue oge ya odaa which means “the bread fruit falls when it is ripen”. The time is ripe for the present generation of Africa’s intellectuals to chart a new course for African philosophy, history, culture and religion. In our characteristic manner, 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 Africa. Through the creativity in their pens, they seek to inaugurate a better and progressive Africa. *Hakuna Matata!*

Editor -in- Chief