

**FILOSOFIA THEORETICA
JOURNAL OF AFRICAN PHILOSOPHY,
CULTURE AND RELIGIONS**

A Publication of

The Conversational Society of Philosophy (CSP)



VOLUME 9 NUMBER 3 SEPTEMBER-DECEMBER 2020

**ISSN: 2276-8386 (Print)
E-ISSN: 2408-5987 (Online)**

SCOPUS ID: 21100812553

Editorial Board (General)

- Dr. Jonathan O. Chimakonam, University of Pretoria, Editor-in- Chief
- Dr. Mesembe I. Edet, University of Calabar, Assoc. Editor
- Dr. Bernard Matolino, University of KwaZulu Natal, Assoc. Editor
- Dr. Idom T. Inyabri, University of Calabar, Copy Editor I
- Dr. Ada Agada, The CSP, Copy Editor II
- Dr. Aribiah Attoe, University of Fort Hare, Copy Editor III
- Dr. L. Uchenna Ogbonnaya, The CSP, Editorial Assistant
- Victor Nweke, University of Koblenz-Landau, Editorial Assistant
- Segun T Samuel, University of Johannesburg, Editorial Assistant

Associate Editorial Board (French Language)

- Dr. Pius M. Mosima University of Bamenda, Cameroon Assoc. Editor I
- Dr. Bado Ndoye Université Cheikh Anta Diop, Senegal Assoc. Editor II
- Dr. Paul Christian Kiti University of Abomey-Calavi, Cotonou
Copy Editor I
- Dr. Fatima Doumbia Université Félix Houphouët-Boigny
Côte d'Ivoire Copy Editor II

Editorial Consultants

- Professor Innocent Asouzu »» University of Calabar, Nigeria
- Professor Thaddeus Metz »» University of Johannesburg, South Africa
- Professor Louise du' Toit »» University of Stellenbosch, South Africa
- Professor Oladele Balogun »» Olabisi Onabanjo University, Nigeria
- Professor Apollos Nwauwa »» Bowling Green State University, USA
- Professor Olatunji Oyeshile »» University of Ibadan, Nigeria
- Professor Bruce Janz »» University of Central Florida, USA
- Professor Uduma O. Uduma »» Ebonyi State University, Nigeria
- Professor Fainos Mangena »» University of Zimbabwe, Zimbabwe

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: submission@cspafrika.org or 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, but footnotes may be used in the CSP Style Guide. 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 regard 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 quarterly 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.

Review Process:

Generally, Editors should be able to reach a decision including recommending corrections if any or acceptance/rejection of any paper within three 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 expressed in articles. Contributors may receive one copy of the journal free of charge, but additional copies may be obtained at the normal price. Copyright to articles published in the journal shall remain vested with the journal. All correspondences including subscription, copyright and sponsorship to the Editor via: editor@cspafrika.org or info@cspafrika.org
Visit us at:

<http://www.cspafrika.org>

or

<https://journals.co.za/content/journal/filosofia>

Indexing Information:

Filosofia Theoretica is abstracted/indexed in SCOPUS, EBSCO Discovery, EBSCO Humanities Source Ultimate, ELSEVIER, NAVAR Academic (Korea), CNKI Scholar, SCImago Journal Rank, Philosopher's Index, AJOL, Google Scholar, OCLC Worldcat, Archive.org, Scribd, SABINET, The African Journal Archive (AJA), African Digital Repository, Academia.edu, AfricaBib, EBSCO Database, Black Studies Center Index, JournalTOCs, Philosophy Documentation Center, The Norwegian Register for Scientific Journals, Series and Publishers, etc.

Editor's Contact:

Jonathan O. Chimakonam,
The Conversational School of Philosophy (CSP)
University of Calabar, Nigeria
editor@cspafrika.org, csp.info@unical.edu.ng

Filosofia Theoretica: Journal of African Philosophy is a publication of the Conversational School of Philosophy. It publishes quarterly: January-April, May-August and September-December. Manuscripts are to be submitted electronically to submission@cspafrika.org or filosofiatheoretica@unical.edu.ng

FILOSOFIA THEORETICA is a member of Committee on Publication Ethics (COPE)



Editorial: Virtual Culture, Digital Community, AI and Information Ethics

In the last few years of the 20th century, the internet was commercially introduced to the world. Coupled with technological advancements in the area of computing and robotics, the boom in the information and communication technologies industry ushered in, in full force, what has come to be described as the fourth industrial revolution (4IR). There is no gainsaying the fact that in this 21st century, and with the fourth industrial revolution in full swing, human beings (today) mainly inhabit a digitalised world. We feel the effects of the 4IR in our social spaces, where individuals can afford to commune with other members of society, both far and near, through mobile devices. Politically, we see how social media has become an effective means of campaigning, how communication/data technologies have become essential to the voting process, and how the election processes of a sovereign nation can/have been influenced by computer experts sitting in front of a computer, sometimes, thousands of miles away.

The truth is, the fast pace with which the 4IR moves, has left many persons unprepared and unable to navigate this increasingly digital world effectively and without harm. There is now a need to take stock of where we are coming from, where we are, where we are going and whether we need to move any further. We must gaze directly at this new phase of existence and interrogate some of its ideas, its assumptions and its very nature. This is not a job for scientists and developers, who rarely think about their designs' socio-ethical implications, except that it works. No! this is a job for philosophers who are equipped to ask those searching but critical questions and exhume those hidden implications that are buried deep within the context of the fourth industrial revolution.

For African philosophers, the need to participate in the discourse is even more pressing. Until recently, issues surrounding matters related to artificial intelligence (AI), Data ethics, digital/virtual communities, etc., have been largely ignored in the discipline. Even now, with these issues being examined by more African thinkers, novel insights are still possible and much needed. Central questions such as: what does an increasingly digital world mean for human relationships today? What are the ontological properties of a virtual culture, as opposed to the non-virtual/digital world? What ethical theories best undergird digital communities? What contributions can African ethics make to the world of information technology? What are the implications of the fourth industrial revolution/Artificial intelligence for Africa?, are examples of issues requiring our philosophical attention. The need to contribute to the growing literature on these issues provided the impetus for this present thematic issue on “Virtual Culture, Digital Community, AI and Information Ethics”.

In response to our call, some African scholars have offered various ideas. Peter Ikhane, in his article “*Symontosis* and Conceptual Ambivalence in Worldmaking”, explores “an African Metaphysics of virtual reality” through, what he calls, “the principle of *symontosis*” in a bid to answer questions regarding how we are to understand our real-world experiences, in relation to our experiences in the virtual world. He further argues that our present existence provides sufficient metaphysical anchor for the virtual world. On his part, Adeolu Oyekan, in his article titled “Technology and Social Cohesion: Deploying Artificial Intelligence in Mediating Herder-Farmer Conflicts in Nigeria”, attempts to show how artificial

intelligence/machine learning can help manage the (mostly) violent tensions that exist between some farmers and cattle herders in some parts of Nigeria. Specifically, he argues that digitalising grazing and farming culture would help farmers and herders make decisions that not only guide both parties towards productivity but also guide them away from the sort of contact among themselves that enables conflict.

David Pittaway, in his article titled “Digital Hygiene: Pandemic Lockdowns and the Need to Suspend Fast Thinking”, examines the negative effect of the increase in time, spent on the internet and on social media, following the lockdown induced by the COVID-19 pandemic. According to him, increased stress levels and poor health are some of the difficulties arising from the increase in time spent online. He further tells us that spending long periods online, triggers the body’s flight/fight response by stimulating the sympathetic nervous system, which then forces many people into “system 1 thinking” or “fast thinking”. For him, the solution to this problem requires an intentional suspension of “fast thinking” through what he calls “philosophical perception”.

Abiola Azeez and Tosin Adeate, in their paper “Second-Wave AI and Afro-Existential Norms”, argues that second-wave artificial intelligence does not fully capture Afro-existential practices and norms. They base their argument on the assumption that the (ethical) model on which second wave AI is built, is based on Western individualistic framework, which is unsettled by Afro-existential practices.

Finally, Uche Okoye, Esther Ogbu and Gerald Ome, inform us of the fact that Africa is not yet adequately prepared to embrace the fourth industrial revolution. The reason for this, according to them, is multi-dimensional. They conclude by suggesting that the existential situation of contemporary Africa(ns) today, must be vastly improved, if Africa is to take full advantage of the fourth industrial revolution. Through these debates and discussions, we hope to stimulate even more conversations regarding these issues. Happy reading!

JO Chimakonam

Editor

TABLE OF CONTENTS

Editorial

v-vi

1. *Symontosis* and Conceptual Ambivalence in Worldmaking
Peter Aloysius Agbonoga IKHANE 1-14
<https://dx.doi.org/10.4314/ft.v9i3.1>
2. Technology and Social Cohesion: Deploying Artificial
Intelligence in Mediating Herder-Farmer Conflicts in Nigeria
Adeolu Oluwaseyi OYEKAN 15-32
<https://dx.doi.org/10.4314/ft.v9i3.2>
3. Digital Hygiene: Pandemic Lockdowns and the Need to
Suspend Fast Thinking
David Anthony PITTAWAY 33-48
<https://dx.doi.org/10.4314/ft.v9i3.3>
4. Second-Wave AI and Afro-Existential Norms
Abiola AZEEZ & Tosin ADEATE 49-64
<https://dx.doi.org/10.4314/ft.v9i3.4>
5. The Place of Africa in the Fourth Industrial Revolution
Uche Miriam OKOYE,
Esther Obiageli OGBU &
Gerald Ejiofor OME 65-84
<https://dx.doi.org/10.4314/ft.v9i3.5>

CALL FOR SPONSORSHIP:

*The Editorial Board of *Filosofia Theoretica* hereby calls on corporate bodies, philanthropists and funding organizations to come to the aid of this journal. Potential funders will be acknowledged in the printed copies/e-copies as well as in the journal's website. Funding could cover the production of one issue or several issues or the bilingual editions. We need this funding to enable us to maintain and improve on our existing high standard. To discuss the terms of funding, please email us: admin@cspafrika.org and we will get back to you. For inquiries, email us at info@cspafrika.org Thank you!*

Official Notice:

The CSP has officially migrated from the University of Calabar website which has hosted it for a long time to its independent website. Every information about the society and the journal can now be accessed at the new site below:

<http://www.cspafrika.org>