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**[filosofiatheoretica@unical.edu.ng](mailto:filosofiatheoretica@unical.edu.ng)**

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**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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**Contact:**

C/O, Editor

Filosofia Theoretica: Journal of African Philosophy,  
The Conversational School of Philosophy,  
Department of Philosophy,  
University of Calabar,  
Calabar.

PO BOX 3684, Cross River State,  
Nigeria.

Telephone: +234-7084785456

E-mail: [csp.info@unical.edu.ng](mailto:csp.info@unical.edu.ng)

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### ***Editorial***

In our time, the Western world still controls the factory of knowledge production, regulation and dissemination. This is why the foremost challenge facing African philosophy today is willful neglect and conscious unwillingness by the West to allow African philosophy to thrive. For the African philosophers, promoting African philosophy has become a struggle. They are not to give up or recoil inwards in despair. They are to imagine the West as the proverbial bird that chose to disquiet the line by perching on it. In the end, though the line dances without respite, the bird also dances without rest. African philosophers are to confront this challenge—this conspiracy of silence—between the West and the East by ceaselessly honing the message of African philosophy and stoking the fire of its conversations without season. *Filosofia Theoretica* continues to provide a veritable platform for this campaign.

I therefore, present Volume 5 Number 1 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 are original and 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, Innocent Asouzu writing from University of Calabar, tries to show how Western attitude to reality can be traced to the divisive exclusivist type of mind-set behind Aristotle's conception of the world. He outlines some of the severest consequences of approaching the world with such a mind-set, and how such has complicated matters in some of the major debates in African philosophy. He recommends recourse to *ibuanyidanda* or complementary philosophy, as a way out. Those who have read Asouzu before know what to expect in this essay. What they probably may not know is that this piece is Asouzu's severest attack on both Eurocentrism and Afrocentrism. A must read.

From Obafemi Awolowo University, Ile-Ife, Victor Olanipekun investigates the moral bases for the execution of witches in parts of Africa. He asks; "is it morally right to kill? Should witches be killed? If witches should be executed, are there moral and legal bases for such killing? How should we account for the question of sanctity of human life?". Those who are interested in the answers to these pregnant questions should read this insightful piece.

Writing from University of Ibadan, Bolatito Lanre-Abass and Matthew Oguh subject the problem of xenophobia in Africa to philosophic scrutiny. They project xenophobia as a menace that polarizes society and humanity which creates room for "otherness" rather than "orderliness". They point out the philosophical implications of this sort of divisiveness particularly to the human community and

suggest a way out. This is an important literature and I recommend it to all especially those in position of policy formulation and reviews in Africa.

From Lagos State University writes Adeolu Oyekan on the subject of reparation and slavery and the challenges of political leadership in Africa. While agreeing to the morality of reparation, the author questions the steadfastness of Africa's current political leadership that wastes resources and jeopardizes Africa's development. The author wishes to see a politically sincere, progressive leadership in Africa before the question of reparation will make moral sense. This essay is full of insights, frankness and controversies. A must read for all.

Also from Lagos State University, Oseni Afisi stretches further the growing discussions on the subject of African science. He asks: "Is African Science true science?" And concludes that "there exist varieties of inquiry beyond what has been developed in the 'West' which can still be justifiably termed scientific." The author engages other African scholars and throws up challenging insights on the subject specifically on the methods of African science. Those who love to read the so-called controversial masterpieces in academics will find this essay very interesting.

Dr. Mesembe Edet of the University of Calabar employs the method of conversational thinking in reappraising Innocent Onyewuenyi's postulations on reincarnation. He argues that "the challenge of explaining African cultural phenomenon is one of *hermeneutics*. The question is a question of hermeneutics, because its focus is not on whether ancestors are metaphysical entities, but rather on what they *mean* within African existence." He inaugurates the "thesis that there is not a belief in reincarnation in African culture strictly speaking, but a belief in the *regeneration of life*." This is a very important addition to the literature on reincarnation.

Also, writing from the University of Calabar, Aribiah Attoe questions the validity of the supposition that ethnophilosophy is the foundation of African philosophy. He calls this supposition a myth. He employs the conversational method to engage with some opinion holders in this regard. The author supplies new insights to a nagging issue. An interesting read for all practitioners of African philosophy.

In our conversation section for this issue, Victor Nweke (Nwa-nju) from the University of Calabar engages with Jonathan Chimakonam's (Nwa-nsa) thoughts on cogno-normative epistemology expressed in "The knowledge Question in African Philosophy: A Case for Cogno-Normative (Complementary) Epistemology" published as the chapter four of [Atuolu Omalu: Some Unanswered Questions in Contemporary African Philosophy, 2015]. The nwa-nju highlighted the main theses of the essay and engaged with them one after another. He found germs of philosophic originality but calls for a broad-based work to strengthen the theory. This is an eye-opening conversation.

Finally, Joseph Agbo writing for Ebonyi State University supplied a review of Ada Agada's [Existence and Consolation: Reinventing Ontology, Gnosis and Values in African Philosophy]. He showed the highpoints of the work and also pointed out some of its loose points. In the end, he submitted that "this book is a

must read for all those who have been or will be interested in the future and progress of African philosophy.”

On the whole, the Volume 5 Number 1 offers interesting articles for the reading pleasure of all. We are once again proud to bring to our readers this exciting issue. An anonymous African thinker once said that the building of a sustainable project requires the effort of all and the Igbo immortalized this philosophic wisdom in their famous work song “bunoo, bunoo, ibu anyi danda...” We savor our growing experience in publications in African philosophy and 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!*

**Editor -in- Chief**

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