

Editorial

The issues concerning African studies addressed in this volume are quite diverse and original. As we continue to develop, propagate and promote a new phase of African philosophy, culture, history and religion where creative originality perfectly blends with established traditional resources, the frontiers of our knowledge are extended in many useful ways. In keeping with our vision and reputation as the most original academic resource in African studies, we present a cache of interesting articles for the researchers and general readers.

Chimakonam further develops his African numeric theory. In it he shows just how unique African number system is following the uniqueness of African thought system. His presentation of it falls under the category of group identity akin also to the structure of African ontology. In this interestingly original work the author presents a design of African basic numerals, a set of other mathematical/logical signs and the idea of the African conception of infinite number. Adopting and implementing some of these would no doubt reposition Africa.

From Benue State, Ada Agada writes about the future of African philosophy with immense passion and a call for originality. He asks if any progress has been made and if any is being made. His observation across the history of African philosophy is that just a little progress has been made following the dearth of originality, individuality and creativity among African philosophers. In this instigating paper, he argues that much of what has been done is ethno-philosophy constitutes backward-looking. A few philosophers like Senghor and recently Asouzu are leading the pack in a forward construction of African philosophy. To develop African philosophy, actors must rationally engage in new constructions albeit, from African perspectives. This, the author calls his theory of Consolationism which operates with the doctrine of mood. Thus for him, African philosophy has

progressed from the rhythm of Senghor to the joy of being of Asouzu and now to consolationism which is the radicalization of Asouzu's Ibuanyidanda philosophy. Readers will find issues treated in this paper highly inspiring.

From the University of Nigeria Nsukka, Kanu writes about the need to push forward the development of African philosophy through his theory of eclectism. Various schools in African philosophy are not to be castigated for their lack of philosophical perfection. Much academic energy for him is wasted in this endeavour. Actors should seek an eclectic means of sifting and welding together the best part of these schools for a consummate understanding of the focus of African philosophy. By unifying the ancient and the modern, the universalist and the particularist, African philosophy takes shape. It is at the point of this romance, the author says, that authentic African philosophy is realized. Scholars of African philosophy are enjoined to take the thesis of this paper seriously.

Obiajulu writes from Nnamdi Azikiwe University Awka and discusses the popular African theory of forces from the Igbo metaphysics. The theses of his paper include: confirmation of much of Tempelsian observation in the Bantu and further systematization of the Igbo-African metaphysics. With great passion and creativity, Obiajulu excavates philosophical resources from the original Igbo-African worldview and in an incredible intellectual somersault blends them into a metaphysically pact theory in African philosophy. Charms, ike, ogwu, etc., are some of the concepts he worked with. His, obviously charts a new course for African philosophers and philosophy.

From the University of Calabar, Inameti writes about the administration of Justice in pre-colonial Efik land. Dwelling on the original jurisprudence of the Efik people of Eastern Nigeria, Inameti laments the erosion of a credible legal system which offered true justice as against the porous system imposed by the

colonialist where the ability to argue well determines the direction justice swings in the court as against the true condition of things. Tapping into African thought system, Inameti explains various ways native Africans may determine justice more efficiently. His paper makes a passionate proposal for a “judi-cultural renaissance” as a pivot for a new social orientation and justice delivery system in Africa may Efik land.

Back to the University of Nigeria Nsukka, Kanu investigates the sources of a true African philosophy. African philosophy, if it is to be, must have sources different from that of the West. It is the originality of such sources that speaks volume about the uniqueness of African philosophy. Reeking with great passion, the author seeks to discover some of such sources which include: African Historical Experience, African Traditional Prayers, Songs, Symbols, Languages, Artistic Expressions, African Names, Myth, Folk Tales, and Proverbs. He focuses on the ability of the African philosopher to filter philosophy from these sources and tap into their relevance for the present and future societal demands.

Ideyi Nwabuiro writes from Ebonyi State University and looks at the tense issue of ethnic and religious crises in Nigeria. Philosophy aims at making men better who in turn make their society better. But where men have degenerated into bigots and tribalists, philosophy becomes helpless at developing the society. Ideyi laments the situation in Nigeria where men have abandoned philosophy for religion as the source of their redemption in this existential world. Part of the problem that results in the case of Nigeria are religious bigotry and tribal sentiments which are inimical to society’s development. Ultimately, he argues that a desire for the realization of man’s existential well-being is the mother of all his desires in the world- the first and last rung on the ladder of his existence. And it is not religious bigotry that can achieve that for him rather, it is a sane philosophical orientation that he needs.

From Imo State University, Egwutuorah makes a case for African communalism following Asouzu's theory of Ibuanyidanda ontology. The individual he says, is not self sufficient but has many needs which he cannot supply to himself. Hence, human beings agreed to submit voluntarily to a system and were bound to live in unison and solidarity. This is like a form of social contract that established the original African societies. The efficiency of this could be demonstrated in Asouzu's Ibuanyidanda as a result this innovative paper seeks to modernize African communalism by modeling it after the highly regarded Igbo-philosophy of complementarity as systematized by Asouzu. The author skillfully knits together a brand of communalism that would suffice for modern African societies. In the event of the massive failure of liberal democracy in much of Africa, Egwutuorah's thesis becomes highly recommended.

In concluding this issue, C. B. Nze writing from Madonna University produces an efficient review of the scintillating classic by J. O. Chimakonam entitled *Introducing African Science: Systematic and Philosophical Approach*. He says that this book presents African science from the philosophical perspective. Theorizing under this subject, he says that Chimakonam maps out African thought system for the first time and systematizes African logic on top of which he laid the bricks of African science. In his accolades the author declares: "Only history and posterity would probably come to understand what invaluable impact this noble project would make to the life and story of the black man wherever he is in the world. Indeed, this is a book right on time but ahead of its time!"

As the African proverb says "whatever dance that comes along in your generation, dance it for that makes you a member of your generation", it is the dance of the present generation of Africa's intellectuals to chart a new course for African philosophy, history, culture and religion. 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