

**PROFESSOR ANTHONY IKECHUKWU KANU, OSA:
THE BOHEMIAN PROFESSOR OF IGWEBUIKE PHILOSOPHY, WHO
OPPOSES DISCONTINUITY**

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Abstract

Realizing that the contemporary human society is fast becoming ideologically polarized and that the effects of this have broken the individual, the professor rolled out a restrain in its most robust form. First, there was the need to confront discontinuity; compartmentalization {as opposed to specialization} was seen as a halt in the wheel of progress. Not only was this one of the curses of our time but more so that its poison has to be endured until an alternative is fashioned out. Thus, from metaphysics to metanoia, from the phlegmatic and pragmatic to the sanguine and supine, from logic to language, economics to epistemology, Igwebuike publishes itself as the incarnation and confirmation of solidarity and complementarity. This is the end point in understanding the philosopher. This paper is written to introduce Professor Kanu Ikechukwu Anthony and his Igwebuike philosophy.

Keywords: Igwebuike, Philosophy, Kanu Ikechukwu Anthony, Nigerian, Philosopher

Introduction

Whether Ikechukwu Kanu's brand of philosophy appeals or appalls, everyone knows two things about him: he does not like to write and that this is never true. At the beginning of what will turn out to be a glistening and glistening career, Kanu sought to have that overriding idea that will not only define his work but whose influence will keep any engagement with his writings in a constant search for meaning. Increasingly disenchanted with an outlook that premised its thinking on a rupture of the whole, this eccentric professor gave birth to the principle of *Igwebuike*, a postulate which argues along the lines of *Ubuntu* and *Ujamaa*.

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Anthony Kanu was born in Yola, Adamawa State, in 1981, the son of Sir Emmanuel Nwafor Kanu and Cecilia Menwa, both of Arondizuogu in Imo State. He studied in two local elementary schools before proceeding to have a secondary education in a Catholic minor seminary. Anthony who describes his father as a near flawless educationist and the most influential person in his life, was brought up in a family of six siblings as a Renaissance man, with an interest in many fields of learning, particularly the arts. This can clearly be understood as no conflicts of ambitions were noticed in his training to the Catholic priesthood {which saw him study for first degrees in philosophy and theology} and his eventual embrace of the academia. In fact, he refers to July 4, 2009, the day of his priestly ordination and 2016, the day of the conferment of his professorship as two singular moments when the vassal knelt before his suzerain.

With Igwebuike as "the underlying principle and unity of African traditional religious and philosophical experience", Ikechukwu seeks to present that ambience within which the individual will not be on the fringe but in the circle. Hence, this thought of his has found expressions in many writings including:

1. *Igwebuikeconomics: Towards an Inclusive Economy for Economic Development*
2. *Igwebuikecracy: The Igbo-African Participatory Socio-Political System of Governance*
3. *Igwebuikeology as an Igbo-African Philosophy for Catholic Pentecostal Relationship*
4. *Igwebuike as an Igbo-African Hermeneutic of Globalization*
5. *Igwebuike as a Trend in African Philosophy*
6. *Igwebuike as the Consummate Foundation of African Bioethical Principles*
7. *Igwebuike as the Expressive Modality of Being in Igbo Ontology*
8. *Igwebuike as an Igbo-African Philosophy for the Protection of the Environment*
9. *Igwebuike as an Igbo-African Philosophy of Inclusive Leadership*
10. *Igwebuike as an Igbo-African Modality Of Peace And Conflict Resolution*
11. *Igwebuike as a Complementary Approach to the Issue of Girl-Child Education*

12. *Igwebuike as a Wholistic Response to the Problem of Evil and Human Suffering*
13. *Igwebuike as an Igbo-African Ethic of Reciprocity*
14. *On the Sources of Igwebuike Philosophy: Towards a Socio-Cultural Foundation*
15. *Igwebuike Philosophy and Human Rights Violation in Africa*
16. *Igwebuike as an Igbo-African Modality Of Peace and Conflict Resolution*
17. *Igwebuike As A Hermeneutic Of Personal Autonomy In African Ontology*
18. *Igwebuike and the Question of Superiority in the Scientific Community of Knowledge*
19. *Igwe Bu Ike as an Igbo-African Hermeneutics of National Development*
20. *Igwebuike as the Hermeneutic of Individuality and Communality in African Ontology*
21. *Igwebuike and the Logic (Nka) of African Philosophy*
22. *Igwebuike as an African Integrative and Progressive Anthropology*
23. *African Traditional Philosophy of Education: Essays in Igwebuike Philosophy*
24. *New Africanism: Igwebuike as a philosophical Attribute of Africa in portraying the Image of Life*
25. *Igwebuike as an Igbo-African Philosophy for Christian-Muslim Relations in Northern Nigeria et al.*

For most part, Igwebuike seems to be the closest to the reinvention of an earthly paradise. It might not necessarily be so but what is distinct is that the philosophies of both the left and right - in their extreme/moderate forms - ultimately do not and cannot guarantee the strength that lies in togetherness. However, Igwebuike is not another name for socialism, welfarism or communism. It is equally not a commentary on *que sera, sera*. Igwebuike is a call, an invitation. Indeed, it is a *perfectum propheticum*.

Professor Anthony Kanu has several academic awards/qualifications and he sits on the governing board of many national and international bodies. But it is through Igwebuike that he anticipates "the death of the author". He lives on in Igwebuike.

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