

CRITICAL SEARCH FOR IGBO PHILOSOPHY IN THE PEOPLES' CULTURE AND WELTANSCHAUUNG

By

Jude I. Onebunne, PhD

Department of Philosophy

Nnamdi Azikiwe University, Awka

juno.anyi@gmail.com 08034074664

ORCID iD: 0000-0002-89956097

Abstract

Culture is an essential aspect and an elemental feature in human existential enterprise. Man, fundamentally, having been born into a particular culture, remains a product of that culture. Because he has a unique way of behaving, almost quite different from animals and even fellow men, he's regarded as a cultural being, *animal culturalis*. In particular, culture, therefore, is very central to the being of every Igbo person. Philosophy, African Philosophy, in the ageless words of Okere, T. (1983), is the hermeneutics of culture. Igbo people sharing in the idea of being cultural animals, within the ambience of cultural realities, are culture-bound. These Igbo cultural realities, however, spring-forth from the unique, symbolic and conceptual ideas of *Onye aghana nwanne ya, Ibu anyi danda, Igwe bu ike, A na-atutu, Arumaru, Egbe bere, ugo bere, Ezumazu, et cetera*. Moreover, using the method of critical analysis, the researcher finds out that critical interpretation of these cultural realities, as well as traditional experiences and proper application of such in Igbo Weltanschauung, make for Igbo Philosophy. The hermeneutics of Igbo tradition and culture stands for Philosophy and as well Igbo Philosophy *qua tale*. However, Igbo Philosophy to this extent remains a particular philosophy in African Philosophy.

Keywords: Igbo philosophy, culture, leadership, value orientation.

Introduction

Philosophy as world heritage has a tradition that spans across the world of humanity. African philosophical tradition has changed all the philosophies emanating from continental Africa of which Igbo philosophy by the Igbo people of Nigeria in West Africa is one of them. As a people, *Ndigbo*, a dot-people, shares in the concept of *animal culturalis* as well as *animal rationale*. Our theme, *Critical Search for Igbo Philosophy in the Peoples' Culture and Weltanschauung* is all about identifying major and or other sources of critical engagement in our time and age. As a people, the culture and world-view which are very fundamental and precisely foundational elements of critical thoughts are involved. A proper and functional appreciation of culture (as peoples' way of life and living) and traditions (transferred or borrowed way of a people) alongside their world-view is very *ad rem* in philosophical excursus and this is why Okere, T. (1983) maintains that philosophy *qua tale* is hermeneutics of culture. Igbo peoples' trado-cultural practices and their views of the world stand for a philosophy, especially African Philosophy.

This paper, however, extends its methodological approaches in appreciating the unique place of other philosophical traditions and their philosophies especially, African Philosophical tradition and African Philosophy that later birthed the possibility of Igbo Philosophical Tradition (seen in the

dynamics of Igbo cultures and Weltanschauung sourced within Igbo language, proverbs, myths, and rituals) and then Igbo Philosophy. Many sections of this paper will explore the tapestries in the informed operative lexicons like *onye aghana nwanne ya*, *ibu anyi danda*, *igwe bụ ike*, *a na-atụtu*, *arumaruka*, *egbe bere ugo bere*, *one bụ nne*, *egbe bere ugo bere*, *ezumezu*, *izu ka mma na nne ji*, *et cetera*. Proper hermeneutics on these conceptual entities shows their criticality within African world-view.

Appreciation of Culture

There are many perspectives on culture as there are different human beings who are subjects of different cultures. The word culture originates from the Latin word *colere*, meaning *to cultivate*. Minhaz (2011) is of the opinion that the word culture comes from the Latin word *cultura*, relating to cult or worship. In its broadest sense, the term refers to the result of human interactions. In the chequered history of humanity, scholars have assigned a wide range of meanings to culture as a particularity in human existence. Humanity must behave as such differentiating itself from animality *per se*. Human beings equally distinguishes themselves from other human beings with a differential uniqueness embedded in culture. This differential singularity makes culture basic and fundamental in human interactions and enterprise. Culture is an essential aspects and elemental features of human enterprise. Man, fundamentally, having been born into a particular culture, remains a product of culture. He's, therefore, regarded as a cultural being, *animal culturalis*. A proper appreciation of culture encompasses a comprehensive aggregation of classifiable qualities and differential attributes that distinguish people within common global societies. The concept of culture, commonly understood as compendium of accommodative peoples' ways of life, is often expressed in language, food, clothing, *et cetera* within the limits of social norms, taboos and values. However, Mondin (2011) defines culture from three perspectives: *eliterian* (knowledgeable disposition), *pedagogical* (educational) and *anthropological* (man-centred). Citing Taylor, R., Mondin (2011) while acknowledging that man is a cultural being upholds that, "... culture signifies that totality of customs, techniques, and values that distinguish a social group, a tribe, a people, a nation: *it is the mode of living proper to society*" (p. 146).

Rodrigues, C. L. (n. d.) defines culture as a system of ideals or structures of symbolic meaning. Put differently, according to this view, culture should be understood as a symbolic system which in turn is a way of communication which represents the world. This form of communication is based on symbols, underlying structures and beliefs or ideological principles. This is why Wikipedia (n.d.) maintains that culture is an umbrella term which encompasses the social behaviour, institutions and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities and habits of the individuals in these groups. Culture is often originated from or attributed to a specific region or location. Cole (2019) defines culture as a term that refers to a large and diverse set of mostly intangible aspects of social life. According to sociologists, culture consists of the values, beliefs, systems of language, communication, and practices that people share in common and that can be used to define them as a collective. Culture is, nevertheless, the compendium of humanity as product of the society in contradistinction with mere animality. Culture is also what we do and how we behave and perform (for example, theatre and dance). This is why culture informs and is encapsulated in how we walk, sit, carry our bodies and interact with others; how we behave depending on the place, time and *audience*; and how we express identities of race, class, gender and sexuality, among others. Culture also includes the collective practices we participate in, such as religious ceremonies, the celebration of secular

holidays and attending sporting events, (Cole, 2019). As an encompassing term that includes what we have learned about our arts and literature, history, traditions, ethical values and habitual customs, Culture is as such in so far it is comprehensive. Minhaz (2011) tries to show the meaning of culture as a complex of values, ideas, attitudes and other meaningful symbols created by people to shape human behaviour and the artefacts of that behaviour as they are transmitted from one generation to the next. Culture for him is defined in some ways, but most simply, as the learned and shared behaviour of a community of interacting human beings.

Accordingly, in line with the above definition, Minhaz (2011) highlights three important attributes of an individual's culture. First, it is 'created by people,' evolving due to human activities and passed on to the succeeding generations. Second, the impact of cultural influences are both intangible and tangible. People's basic attitudes and values directly result from their cultural environment. Additionally, people leave physical evidence of their culture through art and craft-work, buildings, concrete symbols and tangible signs, furniture, laws, and food. Third, the cultural environment evolves and it most often evolves over lengthy periods. Changes in women's roles in the home and business as well as the outward desire for leisure time have come about quite slowly. Other changes, however, occur more quickly. Clothing styles, fashion, for example, come and go rather hastily, (Minhaz, 2011). Merriam-Webster (n.d.) defines culture as the customary beliefs, social forms and material traits of a racial, religious or social group. Also, it is the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time, (Merriam-Webster, n.d.). The set of shared attitudes, values, conventions, goals, integrated pattern of human knowledge and practices that characterize an institution or organization. Culture is man-made. It's a product of man's unique way of life over time. Therefore, culture is not natural but rather a human creativity, a human activity. This is why it is the product of *human society* which can be inherited or learnt often through language as its vehicle. Often, it is not intentionally done but it's a resultant effect of peoples' way of facing reality and presenting themselves in such a way that they are identified and recognized as such within other comity of nations and people and race. In this context, therefore, culture is holistic and integral featuring tangible and intangible realities, visible and invisible innuendoes in a material and non-material forms and modes as components of realities. In this understanding, consequently, culture moderates human actions and as well informs and inspires human activities.

Appreciation of Weltanschauung

Weltanschauung is people's world view. The people in our context here are the Igbo people who by virtue of their being and animality share in the act of human reasoning and critical thinking as defining factor philosophizing. These people, for being people, have national identity of having one root, hence, a world view, a way of looking at reality from the binoculars of their birth and formation. A people sharing in identifiable realities like language, dressing, food and world-view, which is synonymously translated Weltanschauung. Weltanschauung is a German Anglicized word literally means universal perspective. As a global view, Weltanschauung is a specific philosophy or a peculiar critical view of life, (Merriam-Webster, n.d.). That is, the world view of an individual or group of a people. It is a world view, a philosophy of life. As a comprehensive standpoint in apprehending the realities around one, it is a general ideology that specifies and signifies a particular position or point of view on realities.

Weltanschauung stress the fact of ones point of view as the foundation of an unaided reasoning in confronting realities as such. Weltanschauung according to Wikipedia (n.d.), primarily means the

way a person looks at the phenomenon of life. Some people (particularly those who have not lived very long) have not formed any broad (inclusive, even *sophisticated*) view of life. Others consider a large number of factors before forming their overall view or opinion of the phenomenon of human existence. Therefore, a person's *Weltanschauung* counts for his or her entire epistemological appreciation of life and gnoseological view of the world. Wikipedia (n.d.) maintains that *Weltanschauung* is all about the wide worldview or wide world perception. It is a concept that is fundamental to every possibility of knowing and as such refers to a *wide world perception*. Additionally, it refers to the framework of ideas and beliefs forming a global description through which an individual, group or culture watches and interprets the world and interacts with it as a social reality. The *Weltanschauung* of a people originates from the unique world experience of such a people, which they experience over several millennia. *Weltanschauung*, which Wikipedia (n.d.) opined was "first used by Immanuel Kant and later popularized by Hegel, was always used in German and later in English to refer more to philosophies, ideologies and cultural or religious perspectives, than to linguistic communities and their mode of apprehending reality...In 1911, the German philosopher Wilhelm Dilthey published an essay entitled, *The Types of Worldview (Weltanschauung) and their Development in Metaphysics* that became quite influential. Dilthey characterized worldviews as providing a perspective on life that encompasses the cognitive, evaluative, and volitional aspects of human experience (Wikipedia, n.d.).

Understanding Philosophical Traditions

Tradition as *trado*, *traditio*, (handing over) and *tradere* (hand over, deliver) deals with the accepted and practised *handed-downs*. In line with this, tradition is the mother of communal existence and mother of socio-political integration in every viable society. Consequently, philosophical traditions as human tradition and social processes are instituted to propitiate philosophy as human enterprise. Kellog (2015) defines tradition as "a way of thinking, behaving, or doing something that has been used by the people in a particular group, family, society, *et cetera*, for a long time".

Philosophical traditions study critical traditions or institutions of philosophy within the history of philosophy as a human excursus. In philosophical traditions, critical works, authors and ideas are divided into time and space, to understand how they came about, that is, the evolution or development of such philosophical enterprise. Onebunne & Okoye (2023) reiterates that philosophical traditions has to do with proper understanding of philosophy from the regional and historical aspects of its development. Granted that philosophers do not and ought not to necessarily agree but their opinions and views are important in the cause of history. The perennial problem of philosophy alludes to this that philosophers do not necessarily agree but their thoughts significantly endure. Continuing, Onebunne & Okoye (2023) maintains that the idea of tradition is very pertinent in philosophy. Tradition is used to indicate the quality of a piece of information being discussed. Whether they are documented fact or not does not decrease their value as cultural history and literature. Traditions are a subject of study in several academic fields. The concept of tradition, as the notion of holding on to a previous time, is also found in science-technological enterprise and more in philosophical discourses. Contemporary philosophy is often divided into traditions dominant in different philosophical traditions. Philosophy as a part of world philosophical heritage is a product of traditions of philosophy: Western Philosophical Tradition (WPT), Eastern/Oriental Philosophical Tradition (EOPT), Abrahamic (Judeo-Islamic) Philosophical Tradition (AbPT) and African Philosophical Tradition (APT). However, Kanu (2015) succinctly, observed accordingly

that the “universality of philosophy is the basis for African Philosophy” as well the Western Philosophy. Other sections will be on the proper understanding of African Philosophy from APT with the appreciable principles of Africanism and Pan-Africanism.

Appreciation of Philosophy

Philosophy, etymologically from the Greek Lexicons, is *philos* (love) and *sophia* (wisdom) transliterated love of wisdom. To this point philosophy remains a human science that seeks wisdom and a personal enterprise with an unaided reason. Philosophy is totally a human undertaking and endeavours. Maritain (2005) reiterates,

... this stand by maintaining that philosophy is the highest of the human sciences, that is, of the sciences which know things by the natural light of reason. But there is a science above it. For if there be a science which is a participation by man of the knowledge proper to God himself, obviously that science will be superior to the highest human science. Such a science, however, exists; it is theology (p.72).

The word theology means the science of God. Traditionally, philosophy is *cognitio rerum per altissimas causas, solar rationis* (science that studies all things in their ultimate and universal principle). It is *scientia rerum per ultima causas*, that is, knowledge of things through their ultimate causes. It's worthy of note that no known discipline nor culture, neither science nor arts, and every other form of humanities and society is devoid of philosophical influence. Philosophy with the instrument of an unaided human reason influences humankind and defines them as such.

Taking cognizance of its main branches and other applied areas, philosophy cuts across every learning and teaching to be known as *mater scientia*, mother of sciences or knowing. Obenga (1990) in his philosophical discourse writes, “Philosophy has nourished sciences. It preceded the sciences. Science (Physics, Chemistry, Mathematics, Political Science, Aesthetics, Logic, Biology, Sociology, etc.), was born of Philosophy” (p.5). No wonder the Medieval philosophers influenced by the religious innuendoes of their time, based on the chronological coincidence of Medieval philosophical tradition and relationship with the significant figure of Jesus Christ and the dominating power and influence of his teachings, regarded philosophy as *ancilla theologae*, handmaid of theology. This kind of idea borders around analytic philosophy or linguistic philosophy. Plato, however, extols philosophy as *regina scientiarum*, that is, *queen of the sciences* (Aristotle). This is why, philosophy, as a course, from the first day, equips you with the great advantage of asking basic questions in every situation of life. Philosophy gives the needed self-identity, which is, when your real self tries to meet with your ideal self. Always ask the fundamental philosophical questions typified on *why, how, what and who*. Phrasal questions like these and the likes will keep you on the go as Igbo adage would say: *onye ajuju anaghị efu ụzọ*. Questioning as these makes and identifies you a philosopher as such. This in line with Godalex Ezeani definition of philosophy as *inquisism*, that is, intelligent questioning. However, the actual meaning of philosophy for him is Intelligent Questioning (IQ) Plus Critical Analysis (CA), that is, in a simple formula, Ezeani (2015) maintains that: $IQ + CA = Ph$. Philosophy is primarily an inquiry. Therefore, it will always question your intentions and actions. It is the *habit of the intellect* according to William Anton Amo. It is the habit of philosophy to examine your day-to-day activities and involvements. And this again makes philosophers, to be mindful of the *dictum* of Socrates, the first philosopher of Western Philosophical Tradition as scripted on the doorpost of the Delphic oracle, thus: *man know thyself* as well as being conscious of the Aristotelian dictum thus: *unexamined life is not worth living*. Philosophy, therefore, makes you to *know yourself* and

most importantly *examine your known life* and in psycho-spirituality, we will tag it *examination of one's consciousness*.

It is worthy of note that philosophy is as old as the *homo cogitans*, the thinking man. In the chequered history of humanity especially with regard to scholarship, philosophy, presumably western philosophy, dates to Socrates and his Ionian scholars of whom, ancient history as well as contemporary history, proved that all Greek Philosophy often referred to as Ancient Philosophy had an oriental source. However, Obenga (1990) reiterated this age-long hidden but necessary facts about the Ancient Greek philosophers' studentship in Africa of Pharaonic period. We must note that Ancient Egypt of Black Pharaonic era has been known to be the mother and cradle of ancient civilization through an old inscription that read thus: thirty centuries before Greeks presented an orderly conception of life, in language suggestive of a tradition already several centuries old. With regard to Africa, one notes that we are dealing with philosophy that was dated alongside the oldest ancient civilization of Egypt. Onyewuenyi (2005) supported this age long view of Egyptian philosophy pre-dating the Greeks in his book: *The African Origin of Greek Philosophy: An Exercise in Afrocentricism* and other African Philosophers in their authorships had the same view with these titles: George, G. M. James, *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy*. Philosophy has come to stay as a human enterprise and a discipline since ages. Philosophy as a part of world philosophical heritage, is a product of traditions of philosophy:

Perspectives on African Philosophy

Onebunne (2023) maintains that as a discipline, African Philosophy, traditionally is knowledge of African realities and African realisms in their en-globing universal principles. Iroegbu (1994) was very premier in giving the succinct definition of African Philosophy. In this definition, one can read a kind of defence as regards African Philosophy. This is why for Pantaleon Iroegbu, African philosophy is a *philo-sophia*, a quest for African wisdom, (Iroegbu, 1994). Moreover, as a discipline, African philosophy is the love of African wisdom, that is, *philosophia Africana*. However, Socrates in epitomizing the idea of philosophy as pursuing of wisdom, defines philosophy as the pursuit of wisdom. One, therefore, can define African philosophy as the pursuit of African wisdom. African Philosophy, therefore, is *scientia rerum per ultima causas* within African realities. It is the search for the unaided authentic human knowledge that is philosophical and African. It is the habit of every wise and reasonable African man.

Consequently, as a movement, Onebunne (2023) insists that African Philosophy as a movement, is a clarion invitation by Bob Marley's redemptive insinuation to "... emancipate yourselves from mental slavery...none but ourselves can free our mind." His redemption song demands a total breakaway from the stereotype innuendoes that philosophy is the prerogative of the west, therefore, questioning directly our human nature as *homo sapiens* and *homo cogitans* as well as *animal rationalis*. As a movement, African Philosophy, rooted in and springing from African philosophical tradition, is a cursory look into the problematic and prospects of Africa as part of the world philosophical heritage. As a movement, African philosophy is an effort at recovering all the lost status as a result of the stolen legacies with regard to philosophy and its origin. As a movement, African Philosophy searches for the authentic knowledge that is Philosophy and African within and or outside the African cultural worldview. Therefore, a definitive-thoughtful interpretation and critical analysis of the symbols of African cultures would be African philosophy *qua tale*. More so, a reflection with profound application of criticality, analyticity and originality on African

thoughts and cultures will give credence to Philosophy and rightly put, African Philosophy. However, rather than Western philosophy of Western philosophical tradition and her philosophy which started with wonder, African philosophy according to Chimakonam (n.d.) started with *onyima*, frustration. That is, having been frustrated by colonialism and racialism and other bumps of African predicaments orchestrated by many years of doubt; its historical existence, greatly shrouded in controversies and submerged in conspiracies of lies, Africans lately woke up to rediscover the truth about philosophy and the Western connection. Therefore, as a movement, African philosophy started out of frustration with many lies levelled against Africans literary disposition. African philosophy remains a movement as long as the neo-colonialists and the imperialists refused to hearken to Papal directives to *Hands-Off Africa*.

The recent happenings in Africa with regard to *coup d'états* and Western world interference buttresses this philosophic movement in Africa. The Nigeriens were under extreme poverty while democracy and unholy alliance with France allows the looting of their Uranium for the comfort and pleasure of France. Trying to stop France from the bloody-day-robbery via *coup d'état* is termed attack on democracy. A summary of Omali Yeshietla *YouTube* speech has these views thus: Niger represents the struggle of black people in this time and age. The French and US see the seizure of power in Niger as an attack on democracy. However, it is colonial democracy. France has been bleeding Niger for decades even after the so called independence. It seems in Niger, they need neo-independence. France, in fact, has been bleeding almost all the Francophone countries and it has no lexicon in democracy. African nations speak the language of the colonial master and not theirs as they go on constructing their colonial democracy with its form of elections with die-hard consequences. French domination in Africa and in particular, Niger, is coming to an end and there is already an outcry. How can France talk of democracy when nobody voted for them to come to Africa? France is facing their iniquity in Niger as the people have been starving to death while their resources empower France and allies. The *coup d'état* in Niger is actually the people trying to free themselves for France broad-day terrorism. *Coup d'état* in the dark-Niger is all about military takeover from France and antiterrorism of France terrorism! *Coup d'état* in Niger is all about Nigeriens fighting for their resources in view of developing their country. *Coup d'état* in Niger is not against democracy, it is rather a *coup d'état* against France and her terrorist activities in Africa. Niger has been living under French supremacy as leadership style in spite of their independence. *Coup d'état* in Niger is military intervention to years of democratic *coup d'état* by France. This is laughable when democracy in Niger has impoverished people more and enriches US and France most. The highest expression of democracy is self-determination. *Coup d'état* is simply self-defence. The highest democracy is France to get out of Africa. The highest democracy is Africans to be in-charge of their resources and never to live under colonial and imperial domination of France. France should leave Niger at once. So before now there was no democracy in Niger but neo-colonialism! Let France know that colonialism is over. France! Hands off Niger. Colonial Masters Hands off Africa!

In Contemporary times, Onebunne (2023) concluded that African Philosophy is primarily a discipline and secondarily a movement. It is more of a movement as it tries to reclaim its position as a discipline within the world of philosophical heritage. It is, therefore, fundamentally a disciplinary movement as it tries to rediscover itself within the world philosophical heritage and equally establish itself as such. In *lato sensu*, African Philosophy is that branch of knowledge that grew from African Philosophical Tradition as a philosophy done within and outside continental

Africa for humanity as a human enterprise with regard to authorship, scholarship and literature. Moreover, the adjective African qualifies the noun Philosophy and beyond delimiting it, it expands such critical enquiry on the far side of just African. In *stricto sensu*, African Philosophy is that course that is African and Philosophical within the limits of *Africanity* and *philosophicality* or *Africanness* and *Philosophicalness*. African Philosophy is philosophy as it is done in and for Africa and others. It is an African by-product of human engagement gagement on people's culture. It is a philosophical tradition that is African within the mainstream of philosophy as a systematic study. African Philosophy is the critical and universalizing interpretation of the culture and the worldview of African people by philosophers within and outside African continent. It is a kind of philosophy done within African philosophical tradition designating the *corpus* of African philosophical writings. However, African Philosophy, like other philosophical traditions, has an historical development along the path of human consciousness, critically encountering their realities.

Philosophy as Hermeneutics of Culture

Philosophy as world critical heritage started with wonder on the elemental suggestions of Thales and colleagues on the *urstoff* of reality. For Socrates, this wonder is the pursuit of wisdom and for Amo it's the habit of the intellect. However, African Philosophy with definite principles appreciating realities and after many years of thwarted history and hidden legacies of Africans' general contributions to the world, started with *onuma* (frustration) in the views of Chimakonama Jonathan. Equally, African philosophy thrived more with Okere's idea of *philosophemes* as philosophical raw materials which remains fundamentally and basically the interpretation of cultural Weltanschauung of the *ethnos*. In this critical excursion, we are to engage Okere having engaged Ricoeur as such. Theophilus Ibegbulam Okere (1940-2020) studied philosophy at the prestigious Catholic University of Louvain, obtaining a PhD in Philosophy in 1972, as the first Nigerian to do so with his PhD dissertation, titled: *Can there be an African philosophy: A Hermeneutical inquiry into the condition of its possibility* was seminal. It sets the stage for later researches in African Philosophy demonstrating that African Philosophy is a hermeneutics of culture drawn from the reservoir of cultural *philosophemes*.

Philosophy as *love of wisdom* and *habit of the intellect* dwells more on the worldview of the people especially as it is embedded in the culture of the people. Philosophy is wondering on the reality and the worldview of the people in question. Omoregbe (in Boudorin, 1985) asserts that "... human experience is the source of the reflective activity known as philosophy" (p.1). It is by this singular human exercise of interpreting realities and reflecting on the peoples' worldview and symbolic cultures that one exercises the habit of the intellect and attains the level of wondering for the love of wisdom which is *philosophia*. Hence, Paul Ricoeur (in Okere, 1983) asserts: "... one can philosophize from culture, or at least from those elements of culture that can be called symbols" (p.18). Okere (1983) buttressing further remarks thus: "... symbols are pregnant with meaning...philosophical discourse is, therefore, a hermeneutical development of the symbols... enigmas which precede and nourish it" (p. 18). Therefore, Okere (1983) writes,

We assert, however, that in black Africa there exists a reservoir of cultural *philosophemes* from which any future philosopher can inspire himself or borrow his share of philosophical raw materials. In such a culture a philosopher can plant his roots and from inside it, and as forming part of it, develop a philosophy with his culture as non-philosophical background (p. 120).

Onebunne (2019a) rightly affirms that many African literatures gave credence to Okere's work on African Philosophy as an *avante guard* in the application of hermeneutics of culture as philosophizing per excellence. Oguejifor & Onah (eds.) (2005) interpreting Okere further writes "... taking inspiration from some European hermeneutic philosophers, Okere argues that philosophy, every philosophy, is essentially a hermeneutics of culture (in the fullest meaning of the term culture)" (p. x). Okere (1983) asserts greatly of the possibility of African philosophy and its ultimate source thus:

but designating what is African Philosophy needs some criteria. Philosophy is a unique cultural form and, despite affinities, is not to be confused with other forms such as myth, Weltanschauung and religion. But it grows out of a cultural background and depends on it" (p. i).

Philosophical excursus is a product of critical cultural symbolism; that is a kind of reflection on the symbols of ones culture, amidst implications it embodies. Philosophy *ipso facto*, as a human enterprise, is a reflection on symbols which are pregnant with sense and meaning. However, the unique relationship of culture to Philosophy is explained within the natural constitution and traditional understanding of man as *animal culturalis* and *homo cogitans*. African cultures being symbolically structured are laden with vital and profound significant meaning. Hence, a critical reflection on these symbols trying to make the inherent and underlying meanings open and explicit would give credence to what constitutes African Philosophy.

African Philosophy is *scientia rerum per ultima causas* within African reality. Therefore, from onset, African Philosophy has been a discipline and a movement. It is more of a movement as it tries to reclaim its position as a discipline within the world philosophical heritage. Hence, as a discipline, African Philosophy is a critical cursory look into the inherent problematiques and prospects of Africa as part of the world philosophical heritage. As a movement, African Philosophy searches for the authentic knowledge that is Philosophy and African within the African cultural worldview. Therefore, a definitive thoughtful interpretation and critical analysis of the symbols of African cultures would be African philosophy *qua tale*. More so, a reflection with profound application of criticality, analyticity and originality on African thoughts and cultures give credence to Philosophy and rightly put, African Philosophy. However, such profundity in the critical appreciation of African cultural worldviews make of them, veritable moments for African Philosophy. With the methodological moment of proper hermeneutics, one can dependably and realistically infer that African Philosophy is philosophy with African source and is nourished from African culture as its cultural reservoir and primary critical nourishment. Okere (1983) was the *primus inter pares* in asserting authoritatively that culture is the foundation of Philosophy by hermeneutically engaging Paul Ricoeur extensively on the existing relationship between culture and philosophy thus: "it is by interpreting the symbols of a culture that one can arrive at reflexion, philosophy. Ricoeur defines reflexion as the connection between the comprehension of signs or symbols and self-comprehension...In a methodical process from culture to philosophy, the movement from symbols to reflective thought, Ricoeur proposes three stages, or levels of interpretation: the phenomenological stage...the hermeneutical stage... and the reflexive stage...Thus for Ricoeur, one can philosophise from culture, or at least from those elements of culture that can be called symbols. Symbols are pregnant with meaning... There is no symbol which cannot become reflexion or comprehension through an interpretation (p. 58-79).

African Philosophy, therefore, has a share in the mainstream of philosophical tradition growing as a human enterprise as well as a result of critical interpretation of tradition and cultural realities. Okere (1983) asserts that "... all philosophy is essentially an historical and time bound interpretation of being" (p. 38). Amidst all sorts of bizarre and false ideas on the capability of African man to philosophize, questioning the depth of their philosophy, one can boast of African philosophical scholarship as well as African authorship. However, Iroegbu (1994) identified as an optimistic contemporary philosopher was very apt in defining African philosophy as: "... the reflective inquiry into the marvels and problematic that confront one in African world, in view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: *philosophical* and *African*" (p. 116).

Iroegbu (1994) was the very first person in giving a succinct definition of African Philosophy. This is why for Pantaleon Iroegbu African philosophy is a *philo-sophia*, a quest for African wisdom. However, Iroegbu was academically astute enough to reiterate that African Philosophy is philosophy done in an African context...the different aspects and complexities of existence that challenge him as an African person. In this respect, every philosophy is contextual philosophy. For Iroegbu (1994), therefore, these philosophical concepts alone "... are what we generally call the African philosophical *philosophemes*: raw materials for philosophical reflection, questioning, responses, analysis and eventual synthesis"(p.118). In this statement of fact, Pantaleon Iroegbu continue to echo his teacher Theophilus Okere who had earlier conceived the idea of *philosophemes* as deposit of conceptual data or realities for philosophical enterprise.

Appreciable Definition of Igbo Philosophy

Igbo Philosophy is not a different Philosophy from the general articulation of Philosophy or African Philosophy as world heritage. It is rather a particular form of African Philosophy. However, most of what some scholars refer as Igbo Philosophy is a collection of Igbo thoughts and culture as well as piecing together of Igbo folklores, orature, proverbs and idioms. Hence, the reason why such Igbo Philosophy is regarded as mere cultural studies and or linguistic presentation of Igbo values and socio-traditional beliefs and practises. What would have made such collections philosophy *in lato sensu* is the ability of the presenter to articulate and reflect critically on such collections for the good of the human society?

Many authors in the area of Igbo Philosophy presumed a lot. They presumed a proper and functional definition of Igbo Philosophy. For example, in Emmanuel M. P. Edeh's book *Towards Igbo Metaphysics*, there is no clear definition of what is Igbo Philosophy before delving into branches of Igbo Philosophy. In Francis O.C. Njoku's book *Ana Atutu: Igbo Philosophy*, there is no clear definition of what is Igbo Philosophy. These are costly presumptions as well as an academic disservice to Igbo Philosophy. Other scholars ended up with Igbo Philosophy of life, an idea which is far more different from the idea of Igbo Philosophy *qua tale*. Below are some other scholars who tried to give a concise definition of African philosophy.

Amadiume, I. (1987), a feminist scholar, explores gender dynamics within Igbo philosophy contending that Igbo philosophy encompasses both male and female perspectives, challenging traditional patriarchal interpretations. She opined that Igbo Philosophy includes both male and female perspectives, reflecting the diverse experiences and contribution of men and women in Igbo society. It encompasses the holistic understanding of the world and addresses gender dynamics and

power relations. Uzoigwe, N.G. (1989) was apt in defining Igbo Philosophy as one which encompasses the historical, socio-political, and cultural dimensions of Igbo thought. It examines how Igbo philosophical ideas have evolved in response to colonialism, globalization and other external influences, while also emphasizing their resilience and adaptability. He focuses on the historical and socio-political dimensions of Igbo Philosophy, examining how Igbo philosophical thought has evolved in response to colonialism, globalization and other external influences. Nwala, T. U. (1977) defined Igbo Philosophy thus: Igbo Philosophy is the systematic exploration and articulation of the world-view, beliefs, values and thought systems of the Igbo people of Nigeria. It is deeply rooted in Igbo cultural practices, traditions and oral literature, reflecting the collective wisdom and experiences of the Igbo community over generations. Nwala emphasizes the systematic exploration of Igbo worldview, beliefs and thought systems underscoring the communitarian ethos of Igbo Philosophy and its interconnectedness with Igbo cultural practices and traditions. Onuoha, M. O. (2010) defines Igbo Philosophy thus: Igbo Philosophy refers to the philosophical ideas, thoughts, beliefs, values, principles, norms and practises through which the Igbo people understand, interpret, explain and make sense of the world and their existence. Onuoha, a prominent Igbo philosopher, emphasizes the holistic and communal nature of Igbo philosophy. Hence, he views Igbo Philosophy as simply a reflection of the Igbo people's worldview, values, and cultural practices, emphasizing its rootedness in Igbo cosmology, ethics and ontology. For another scholar, Ekeke, E. (2013), Igbo Philosophy is deeply embedded in the Igbo language, culture and world-view, encompassing their beliefs, values, norms, and practises. It guides people in their practical dealings with one another and with natural environment. Ekeke in his definition highlights the pragmatic and contextual nature of Igbo philosophy while arguing that Igbo philosophy is embedded within Igbo language, proverbs, myths, and rituals, and it serves as a practical guide for living harmoniously within the community and with the natural environment

These scholars noncommittal assumptions and definite definitions provide a valuable insights into the diverse perspectives on Igbo Philosophy as they emphasize different aspects of Igbo cultural thought and worldviews. These scholars notwithstanding, have approached their definition of Igbo Philosophy from the popular idea that reflects different scholarly traditions and methodologies trying to link them with informed insights into what ought to constitute a proper definition of Igbo Philosophy. We are yet to see a succinct definition of Igbo Philosophy as an academic and definitional working tool, instead there is a presumed and known definition of Igbo Philosophy by all and sundry. Philosophy in *stricto sensu* critical knowledge of realities in their ultimate causes. What most scholars refer to as Igbo Philosophy is unfortunately philosophies behind Igbo proverbs, traditional knowledge in idioms, ancestral wisdom in wise sayings, enwisdomized cultural heritages as indices of good oratorical proficiency than critical engagement with realities within the purview of Igbo Weltanschauung. One must acknowledge that philosophy is a first person activities with an unaided reasoning. Igbo Philosophy cannot be an exception.

Since Philosophy itself is *philosophia*, love of wisdom, Igbo Philosophy, like African philosophy which is love of African wisdom, is definitely love of Igbo wisdom. And indeed, Igbo wisdom is definitely embedded in the collections of traditional knowledge mentioned above. Love of such Igbo realities in line with the classical definition of philosophy as habit of the intellect and will by Antiochus of Asso when applied to the Igbo realities or collections would apply accordingly to make the difference as critical approach. Igbo Philosophy is critical appreciation of Igbo realities

as embedded in Igbo Weltanschauung. Nevertheless, the Igbo proverbs, traditional knowledge in idioms, ancestral wisdom in wise sayings are what Okere T (1983) calls *philosophemes*. For Iroegbu (1994), therefore, these philosophical concepts alone "... are what we generally call the African philosophical *philosophemena*: raw materials for philosophical reflection, questioning, responses, analysis and eventual synthesis" (p.122). However, Omoregbe (in Boudorin, 1985) asserts that "... human experience is the source of the reflective activity known as philosophy", (p. 1). It is by this singular human exercise of interpreting realities and reflecting on the peoples' worldviews and symbolic cultures that one attains the level of wondering for the love of wisdom which is *philosophia*, and of course, the habit of the intellect and will. Hence, Paul Riceouer (in Okere, 1983) asserts: "... one can philosophize from culture, or at least from those elements of culture that can be called symbols" (p.18). Okere (1983) buttressing further remarks that "... symbols are pregnant with meaning...philosophical discourse is, therefore, a hermeneutical development of the symbols, these enigmas which precede and nourish it" (p.18). Continuing, Okere (1983) writes:

We assert, however, that in black Africa there exists a reservoir of cultural *philosophemes* from which any future philosopher can inspire himself or borrow his share of philosophical raw material. In such a culture a philosopher can plant his roots and from inside it, and as forming part of it, develop a philosophy with his culture as non-philosophical background" (p. 120).

Igbo Philosophy is, therefore, an interpretation of Igbo cultural Weltanschauung. This is why, Philosophy, as love of wisdom or habit of the intellect and will, dwells more on the worldview of the people especially the culture of the people. Philosophy is wondering on the reality and the worldview of the people in question.

Igbo Philosophy and Traditionalist Movement in African Philosophy

Traditionalist movements and personalities in African Philosophy recognize principally the coming to be of African Philosophy as part of the world Philosophical heritage. Good enough, African philosophy remains a disciplinary movement, (Onebunne, 2023). As moments of movements, Traditionalists in African Philosophy appreciate many trends in the way of systems of thought or schools of thought in African philosophy as such: Ethnophilosophy school of thought, Nationalistic/Ideological school of thought, Philosophic Sagacity school of thought, Hermeneutic school of thought, Literary school of thought, Professional school of thought, Conversational school of thought, Igwebuiké school of thought, etc.

Appreciation of Traditionalism

Etymologically, tradition is from Middle English *tradicioun*, from middle French & Latin; middle French *tradicion*, from Latin *tradition-*, *traditio* action of handing over. The idea of tradition leads to a more encompassing idea of traditionalism. Merriam-Webster (n.d.) defines traditionalism as an adherence to the doctrines or practices of a tradition. It is the belief of those opposed to modernism, liberalism or radicalism, (Merriam-Webster, n.d.). Traditionalist as a noun is an advocate of maintaining tradition, especially so as to resist change. Traditionalism is a form of behaviour and idea that support established customs and beliefs, rather than modern ones. It is a system of philosophy that maintains adherence to tradition; sometimes, an excessive attachment to tradition.

Merriam-Webster (n.d.) defines tradition as an inherited, established or customary pattern of thought, action or behaviour (such as a religious practice or a social custom). As in a characteristic manner, method or style, tradition is a cultural continuity in social attitudes, customs and institutions. Tradition often has stories relating to the past that are commonly accepted as unique history. The complexness of tradition unfurls in a various forms from cultural customs and social norms to historical legacies and familial practices. Tradition as custom and all forms of customary innuendoes seek to uncover the overarching trend influencing human society as the evolution of tradition reflects the dynamism inherent in nature of cultural practices over time. Traditions nevertheless evolved in response to the changing societal norms and scientific cum technological advancements, (Onebunne & Ezeaka, 2024). In this form of appreciation, tradition serves as means through which individuals and communities express their cultural distinguishability, providing a sense of belongingness and traits of continuity as they link the past into the present for the future generation and generations next.

However, Onebunne & Ezeaka (2024) maintain that tradition is very essential for maintaining and promoting cultural continuity and identity as well as contemporary realities and traditional customs inherent in communal celebrations, such as festivals and religious rituals, actively involving community members, reinforcing a shared identity and sense of togetherness. This is the thrust of traditional values and traditional norms providing a framework for social interaction, ensuring a common understanding and cooperation among individuals within the society. Tradition is an interconnectedness of human life within the fabrics of human society with a significant and enduring impact on the intergenerational transmission of knowledge, customs and beliefs that cannot be overstated. Tradition passes down customs from elders to younger generations in a responsible and response-able sense of continuity and connectedness while maintaining a kind of coherence of cultural reorientation and cultural revival with great emphasis on an enduring value of cultural heritage and identity. In this understanding, tradition explores and encounters modernity, giving rise to new traditional forms of societal structures, cultural norms and individual perspectives. This is why tradition holds an enduring significance in shaping and reshaping societies and individual identities. Equally, it plays a pivotal role in the evolution of cultural identity, social cohesion and intergenerational transmission of values. Traditions nevertheless, survives and grows in contact with modernity *via* culture as its super driving agent, hence, one speaks of cultural traditions or traditional cultures, (Onebunne, & Ezeaka, 2024).

Understanding Traditionalist Movement in African Philosophy

A traditionalist is a person who supports and upholds maintenance of tradition. Such a person supports an established customs or beliefs of his society and does not easily agree for any change. Movement as a philosophical concept is an act of moving out as a result of critical situation for a better situation. It is a critical process that challenges an existing situation for a change. A movement, therefore, is an action towards a desired change in pursuit of common ideology. Often, movements are confrontational as well as silent reactions. There are confrontational movements and reactionary movements.

The traditionalist movement in African Philosophy is a many-sided and a tapestry of intellectual enterprise that seeks to reassert the value and relevance of indigenous African thoughts and cultural systems within contemporary philosophical discourse. Spanning across several decades and encompassing diverse perspectives, this movement represents a concerted effort to challenge the

dominance of Western philosophical paradigms, de-construct the falsely Western appropriated influential legacies and to highlight the unique insights offered by African philosophical traditions right from the dawn and cradle of human civilization. Therefore, Traditionalist movement remains a paradigm shift in global assertion of African Philosophy as a genuine discipline of its own.

At its core, the traditionalist movement is deeply rooted in the recognition of Africa's rich cultural heritage and the need to reclaim, preserve and promote indigenous ways of knowing and understanding realities and the world around us. This entails a rejection of the colonial legacy that relegated African thought to the margins of intellectual discourse and imposed Western epistemological frameworks as the normative standard. Equally, it entails a return and restitution of the stolen legacies that once made Africa beautiful necessitating exploration and the consequent exploitation and slavery. Hence, the proponents of the traditionalist movement advocate for a pluralistic approach to philosophy that acknowledges the validity of diverse cultural perspective.

Traditionalist movement emphasizes the interconnectedness of humanity. Another cardinal aspect of the traditionalist movement is its critique of Western modernity and its impact on African societies. Critics argue that the imposition of Western values and institutions has led to the erosion of traditional African values and the marginalization of indigenous knowledge systems. This critique extends to the field of philosophy, where African thinkers have been historically marginalized and their contributions overlooked in favour of Western philosophical traditions. These are the thrusts of much acclaimed stolen legacies. History was thwarted *via* stolen legacies and Africa's masterpiece achievements were stolen from her in favour of the West as they plundered and continue to loot Africa of her glory and chivalric resplendence.

In response to this calculated marginalization of Africa and her resources, proponents of the traditionalist movement advocated for the decolonization of African Philosophy via African Philosophy of Decolonization, (Onebunne, 2024) which involves challenging undue influences of the Eurocentric narratives and reclaiming agency over the production and dissemination of knowledge. This entails a re-evaluation of all the criteria by which philosophical ideas are judged. It entails a recognition of the cultural biases inherent in Western philosophical discourse. Through this kind of engaging African perspectives in her indigenous knowledge and thought systems, African philosophers seek to create a more inclusive and pluralistic conception of philosophy that reflects the diversity of human experience. Equally, proponents of the traditionalist movement argue that cultural revitalization does not require a return to a static and unchanging past but rather a creative engagement with tradition in light of contemporary challenges. They advocated for a dynamic conception of tradition that acknowledges the need for adaptation and innovation while remaining grounded in core cultural values and principles. This approach emphasizes the importance of dialogue and exchange between different philosophical traditions and the recognition of the hybridity and fluidity of cultural identity.

Additionally, the traditionalist movement represents a vibrant and evolving intellectual tradition that is central to the ongoing project of African philosophical renewal. By reclaiming the rich heritage of indigenous African thought and engaging critically with Western philosophical traditions, African philosophers seek to create a more inclusive and culturally responsive framework for understanding the world. In doing so, they challenge the hegemony of Western epistemology and affirm the value of diverse ways of knowing and being in the world. Mention

ought to be made of some traditionalist Africans who have contributed and continue to contribute towards this wholesome traditionalist movement.

However, these traditionalist Africans in African Philosophy are our fathers in *African reason* that is, African philosophical excursus or enterprise. In matters of criticality and reasonability in African Philosophy, they are our mentors. Certainly, the traditionalist movement in African philosophy has been propelled by the works and ideas of various influential thinkers who have sought to highlight the richness of indigenous African thought. Some of them are Leopold Sedar Senghor's *Negritude*, Kwame Nkrumah's *Consciencism* and Julius Kambarage Nyerere's *Ujamaa*. Others are: Kwame Gyekye's *Personhood and Comunitarianism*, Wiredu Kwasi's *Indigenous African languages In Philosophical Discourse*, Paulin Hountondji's *African Philosophy: Myth and Reality*, Odera Oruka's *Sage Philosophy*, John Mbiti's *African Religions and Philosophy*, Henri Maurier's *Sufi Mysticism*. There are other notable traditionalist philosophers in African philosophy: Placid Tempels' *Bantu Philosophy*, Alexis Kagame's *Ethnohistory-Ethnophilosophy*, John S. Mbiti's *African Time*, William Emmanuel Abraham's *Mind of the African*; Yoruba *Philosophy of Causality* (J. Sodipo), *Igbo Philosophy of Law* (F.U. Okafor), *Igbo Metaphysics* (E.M.P. Edeh), Theophilus Okere's *Cultural Philosophemes*, Pantaleon Iroegbu's *Uwa Ontology and Belongingness* and Claude Summer Maxim of *Skendes, et ceteram*. In summary, these are just a few examples of the many traditionalist philosophers who have enriched African philosophical discourse through their, authorship, scholarship and advocacy. Each of these thinkers has played a crucial role in challenging the hegemony of Western philosophical paradigms and affirming the value of indigenous African thought within the global intellectual landscape. The list extends more in African Philosophical Tradition.

Igbo Philosophy through African Critical Realities

Realities like African realities, one must acknowledge, accommodate Igbo realities. There is this profound significance of African philosophy in appreciating our world and the world around us, including and not limited to African world. Hence, in the pursuance of the profundity and comprehensible diversities in the world of philosophy, there ought to be a comprehensive exploration of the rich varieties of African Philosophy within the interconnectedness and frame work of Igbo culture. There is, therefore, an intricate relationship between African Philosophy and Igbo Philosophy. In Igbo society, individuals from diverse cultural backgrounds coexist with the African spirit often referred as spirit of brotherhood, a communal spirit deep-rooted in her extended family system. However, the dynamism in African philosophy and its transformative as well as adaptive nature allows the appreciable status of Igbo Philosophy. In our apt apprehension of the vast complexities of African philosophy, the individual is not immune nor separated from the community; rather, the individual's well-being is *in tandem* with the well-being of the community. This is African communalism, expressed in a unique relationship of the self and the other, very much contrasted with individualism of the Western orientation. This idea of communalism, promoting sense of community cohesion as well as appreciable cultural specificities are rooted in the core African Metaphysics of *To Be* gives insight into African philosophical systems with their potentials to enrich the discourse on Igbo philosophy. Like Igbo Philosophy, African philosophical systems have their roots in the rich complexity of cultural, social and historical factors that have shaped the continent for centuries as mother and cradle of ancient civilization. And in the contemporary times, continental African remains very attractive to the western world with its abundant natural and profound human resources. Here lies the richness and variety of African

Philosophy within the contextual Igbo realities doggedly expressing communal concepts like unique and symbolic ideas expressed in Igbo linguistics.

Igbo Philosophy in Igbo Cultures and Traditions

Once more, we reiterate Okere's (1983) stand:

We assert, however, that in black Africa there exists a reservoir of cultural *philosophemes* from which any future philosopher can inspire himself or borrow his share of philosophical raw material. In such a culture, a philosopher can plant his roots and from inside it, and as forming part of it, develop a philosophy with his culture as non-philosophical background (p. 120).

In this line of thought, Okere maintains that philosophy is the *hermeneutics of culture*. Igbo Philosophy is, therefore, an interpretation of Igbo cultural Weltanschauung. Culture is very central in this foregoing thoughtful ideas. We must acknowledge that culture is the totality of people's way of life in relation to their environment with regard to their way of thinking and their entire worldview. Culture is the totality of the way of life evolved by a people in their attempts to meet the challenges of living in their environment which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes. Every culture has a definite unique worldview with commonalities, therefore, in human worldviews exposing the totality of their way of life. Hence, culture has the duty of giving enduring significance and relevance to human existence as *animal culturalis*. There is, therefore, an underlying philosophy of culture for philosophizing. This is the thrust of the idea of Igbo Philosophy from Igbo cultural traditions especially in conceptual givens that are informed by Igbo cultural ethos and traditional dispensations. Africans of ancient time dissipated their wisdom *via* proverbs, folklores, orature, deeply typified in lore and oral traditions as well as in traditional knowledge. In this wise and enwisdomized forms, an examination of any culture becomes an examination of its scientific and philosophical foundations. In every culture there is an accumulation of knowledge as lore. There is scientific lore as well as cultural lores. The philosophical or critical examination of a culture might well be the critical examination of the philosophical examination of the cumulative lores of that culture. This is the investigation of Igbo and all other cultures. It has an extremely difficult approach as it requires a disciplined mind.

Conclusion

Traditional Igbo society contains an elaborate critical reservoir in her cultural and traditional dispensation. Unfortunately, the West believes that Africans developed no autonomous nor an independent philosophy. For them, our Weltanschauung was largely a product of *primitive* reasoning. This false ideas are merely applicable to Igbo philosophy as such. However, Igbo people through their culture provides a wealth of materials germane to philosophical analysis and interpretation, seeking an understanding and portraying man as *homo cogitans*. Igbo philosophy nevertheless borders on the conceptual realities that confronts the Igbo-man as part of humanity, from logical problems to ethical morality, from epistemic problematic to metaphysical innuendoes, from anthropological issues to his aesthetical problematiques. Hence, some conceptual Igbo linguistic modalities have been articulated and proposed in response to particular or general problems as: *onye aghana nwanne ya, ibu anyi danda, igwe bu ike, a na-atutu, arumaruka, egbe bere ugo bere, ezumezu and njiko ka, et cetera*, all in a bid to searchingly discover Igbo Philosophy with Igbo culture and tradition.

Reference

- Amadiume, I. (1987). "Male Daughters, Female Husband: Gender and Sex in an African Society." London: Zed Books.
- Bodunrin, P. O. (ed). (1985). *Philosophy in Africa: Trends and Perspectives*. Ile-Ife: University of Ife Press
- Chimakonam, J. O. (n. d.). *African Philosophy*. In James Fieser, J. and Dowden, B., Eds. *The Internet Encyclopaedia of Philosophy*, ISSN 2161-0002. <https://iep.utm.edu/history-of-african-philosophy/>
- Cole, N. L. (2019). *So What is Exactly Culture?*. Thought.co. <https://www.thoughtco.com/culture-definition-4135409>
- Nwala, T. U. (1977) . "Introduction to Igbo Philosophy." Enugu: Fourth Dimension Publishers.
- Amadiume, I. (1987). "Male Daughters, Female Husband: Gender and Sex in an African Society." London: Zed Books.
- Ekeke, E. (2013). "Philosophical Reflections on Igbo Values and Norms". In *Journal of Igbo Studies*, Vol. 3, No.1, 2013, pp25-41
- Ezeani, I. G. (2015) *Fundamentals of Philosophy & Logic* 2nd Edition. Enugu: John Jacob's Classic Pub.
- Edeh, M.P. (1985). *Towards an Igbo Metaphysics*. Loyola University Press Chicago
- Iroegbu, P. (1994). *Enwisdomization and African Philosophy*, (Owerri: International University Press).
- Kanu, A. I. (2015). *African Philosophy: An Ontological-Existential Hermeneutic Approach to Classical Contemporary Issues*. Jos: Fab anieh Ltd.
- Kellog, D. O. (2015). *Tradition*. The Encyclopaedia Britannica: Latest Edition. A Dictionary of Arts, Sciences And General Literature, Volume 27. Arkose Press. <https://www.amazon.com/Encyclopaedia-Britannica-Dictionary-Sciences-Literature/dp/1344716717>
- Maritain, J. (2005). *An Introduction to Philosophy*. New York : Continuum. 2005.
- Mondin, B. (2011). *Philosophical Anthropology*. India: Theological Publications.
- Minhaz, M. (2011). *Culture: Definition, Characteristics, Functions, Aspects*. iEduNote. https://www.iedunote.com/culture#google_vignette
- Merriam-Webster. (n.d.). *Traditionalism*. In Merriam-Webster.com dictionary. Retrieved July 17, 2023, from <https://www.Merriam-webster.com/dictionary/traditionalism>
- Merriam-Webster. (n.d.). *Tradition*. In Merriam-Webster.com dictionary. Retrieved July 17, 2023, from <https://www.Merriam-webster.com/dictionary/tradition>
- Merriam-Webster. (n.d.). *Culture*. In Merriam-Webster.com dictionary. Retrieved July 17, 2023, from <https://www.Merriam-webster.com/dictionary/culture>
- Merriam-Webster. (n.d.). *Weltanschauung*. In Merriam-Webster.com dictionary. Retrieved August 2, 2024, from <https://www.merriam-webster.com/dictionary/Weltanschauung>
- Njoku, F.O.C. (2009). *Ana Atutu: Igbo Philosophy*. Goldline & Jacobs Publishers
- Nwala, T. U. (1977) . "Introduction to Igbo Philosophy." Enugu: Fourth Dimension Publishers.
- Obenga, T. (1990). *African Philosophy: The Pharaonic Period, 2780-330BC*. Paris: L'Harmattan.
- Oguejifor, J.O & Onah, G.I. (eds). (2005). *African Philosophy and the Hermeneutics of Culture: Essays in Honour of Theophilus Okere*. London: Transaction Publishers.

- Okere, T. I. (1983). *African Philosophy: A Historico – Hermeneutical Investigation of the Conditions of its Possibility*. Lanham: University of American Press.
- Onebunne, J. & Ezeaka, S. (2024). “Extremisms of Feminism in Igbo Traditions and Cultures”. In *Nnadiesube Journal Gender Studies*. Volume 1, Number 1, 2024 (Maiden Edition)
- Onebunne, J. I. (2019a). *Being as Belongingness: Expanding the Hermeneutics of African Metaphysics of To Be*. Awka: Fab Aniehi Nig. Ltd.
- Onebunne, J. I. (2023). “African Philosophy of Education for African Development”, in Onwuaturgwu, I. ed. *Nnadiesube Journal of Education in Africa (NJEA)*, Vol. 8, No 2, 2023. Pp.1-24.
- Onebunne, J. I. (2023). Expanding the Definitions of African Philosophy within the Edges of African Predicaments. In Akamonye, F. (ed.), *Pope John Paul II Journal of Philosophy*, Vol. 1, No. 2. 2023. p. 111-146
- Onebunne, J. I. & Okoye, B. C. (2023). Critical Appreciation of the Concept of Being in Philosophical Traditions. In Onebunne, J. I. (ed.), *Nnadiesube Journal of Philosophy*. Vol. 6, No.1, 2023. p. 53-76
- Onebunne, J. (2023). African Philosophy of Decolonization. Unpublished Public Lecture in Pope John Paul II, Okpuno, Awka.
- Omali Yeshtela Speaks: Hands Off Niger! Hands Off Africa! (8 August 2023)
<https://www.youtube.com/watch?v=zBKKpFIHuEw>
- Onyewuenyi, I. (2005). *The African Origin of Greek Philosophy: An Exercise in Afrocentrism*. Ibadan: University of Nigeria Press.
- Onuoha, M.O.(2010). *Igbo Philosophy: A Critical Examination*. Owerri: Totan Publishers
- Rodrigues, C. L. (n. d.). *Multiculturalism*. In [Fieser](#), J. and [Dowden](#), B., (Eds). *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002. <https://iep.utm.edu/history-of-african-philosophy/>
- Uzoigwe, N.G. (1989) . “Essays in Igbo Civilization: Proceedings of a Conference Held at the University of Nigeria, Nsukka, 4th -7th September, 1977.” London: Frank Cass, 1989.
- Wikipedia, the Free Encyclopaedia. (2022). *Culture*. <https://en.wikipedia.org/wiki/Culture#>
- Wikipedia, the Free Encyclopaedia. (2022). *Tradition*. <https://en.wikipedia.org/wiki/traditionn#>