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The aim of this book is to tell a fuller story of postmodernism as applied to philosophy and a few other related disciplines. The book considers postmodernism from different angles. Apart from examining the nexus between postmodernism and different branches of philosophy. The ideas of leading postmodern thinkers we critically discussed. In an age where students find it very difficult to buy relevant books, this book is

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a handy reference material because it covers the very essential areas of postmodernism. I must commend the Editors of the book for their editorial astuteness and all the contributors for exhibiting a wonderful and overwhelming enlightenment for philosophy students and students of related disciplines. I strongly recommend the book for these and enlightened readers who seek a deeper knowledge of the subject.

This collection is about composing thought at the level of modernism and decomposing it at the postmodern level where many

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cocks might crow with
African philosophy as a
focal point. It has two
parts: part one is titled
'The Journey of Reason in
African Philosophy', and
part two is titled 'African
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Thinking'. There are seven
chapters in both parts. Five
of the essays are reprinted
here as important selections
while nine are completely
new essays commissioned for
this book. As their titles
suggest, in part one,
African philosophy is
unfolded in the
manifestation of reason as
embedded in modern thought
while in part two, it draws
the effect of reason as

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implicated in the postmodern orientation. While part one strikes at what V. Y. Mudimbe calls the “colonising structure” or the Greco-European logophallo-euro-centricism in thought, part two bashes the excesses of modernism and partly valorises postmodernism. In some chapters, modernism is presented as an intellectual version of communalism characterised by the cliché: ‘our people say’. Our thinking is that the voice of reason is not the voice of the people but the voice of an individual. The idea of this book is to open new vistas for the discipline of

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African philosophy. African philosophy is thus presented as a disagreement discourse. Without rivalry of thoughts, Africa will settle for far less. This gives postmodernism an important place, perhaps deservedly more important than history of philosophy allocates to it. It is that philosophical moment that says 'philosophers must cease speaking like gods in their hegemonic cultural shrines and begin to converse across borders with one another'. In this conversation, the goal for African philosophers must not be to find final answers but to sustain the conversation

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which alone can extend human reason to its furthest reaches.

The issue of a logic foundation for African thought connects well with the question of method. Do we need new methods for African philosophy and studies? Or, are the methods of Western thought adequate for African intellectual space? These questions are not some of the easiest to answer because they lead straight to the question of whether or not a logic tradition from African intellectual space is possible. Thus in charting the course of future

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direction in African philosophy and studies, one must be confronted with this question of logic. The author boldly takes up this challenge and becomes the first to do so in a book by introducing new concepts and formulating a new African culture-inspired system of logic called Ezumezu which he believes would ground new methods in African philosophy and studies. He develops this system to rescue African philosophy and, by extension, sundry fields in African Indigenous Knowledge Systems from the spell of Plato and the hegemony of Aristotle. African philosophers can now

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ground their discourses in Ezumezu logic which will distinguish their philosophy as a tradition in its own right. On the whole, the book engages with some of the lingering controversies in the idea of (an) African logic before unveiling Ezumezu as a philosophy of logic, methodology and formal system. The book also provides fresh arguments and insights on the themes of decolonisation and Africanisation for the intellectual transformation of scholarship in Africa. It will appeal to philosophers and logicians—undergraduates and post graduate researchers—as well as those

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in various areas of African studies.

This volume is a collection of chapters about contemporary issues within African philosophy. They are issues African philosophy must grapple with to demonstrate its readiness to make a stand against some of the challenges society faces in the coming decade such as xenophobia, Afro-phobia, extreme poverty, democratic failure and migration. The text covers new methodical directions and there is focus on the conversationalist, complementarist and consolationist movements

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within the field as well as the place of the Indigenous Knowledge System. The collection speaks to African philosophy's place in intellectual history with coverage of African Ethics and African socio-political philosophy. Contributors come from a variety of different backgrounds, institutions and countries. Through their innovative ideas, they provide fresh insight and intellectual energy. The book appeals to philosophy students and researchers.

This volume provides the key to a deepened discourse on philosophy in Africa.

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Available literature and academic practice in African philosophy since the 1960s have largely featured discourses in the areas of origin, general meaning and nature of the discipline, with little attention given to specialized areas. By contrast, this book examines a noticeable shifting focus from such general concerns to more specific subject-matter, in such areas as epistemology, moral philosophy, metaphysics, aesthetics, and social and political philosophy in the light of the African experience. The volume includes specific discourses from expert contributors on

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the nature, history and scope of African ethics and metaphysics, while also discussing particular themes in African epistemology, philosophy of education, existentialism and political philosophy. Researchers seeking for new perspective on African philosophy will find this work thought-provoking, instructive and informative.

In this Vol. 6 No. 1, we bring a mix of refreshing articles in different areas of African philosophy and thought. *Filosofia Theoretica Journal of African Philosophy, Culture and Religions* is dedicated

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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.

This is the first

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Comprehensive Volume on African ethics, centered on Ubuntu and its relevance today. Important contemporary issues are explored, such as African bioethics, business ethics, traditional African attitudes to the environment, and the possible development of a new form of democracy based on indigenous African political systems. In a world that has become interconnected, this anthology demonstrates that African ethics can make valuable contributions to global ethics. It is not only African academics, students, organizations, or

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those individuals committed to ethics that are envisaged as the beneficiaries of this book, but all humankind. A number of topics presented here were inspired by a Shona proverb that says, Ndarira imwe hairiri (One brass wire cannot produce a sound). The chorus of voices in African Ethics demonstrates this proverbial truism.

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