

EDITORIAL

This volume engages a wide range of issues in philosophy, allied disciplines and human society, with authors employing critical methods to analyse problems ranging from issues in African philosophy to metaphysics, ecology, philosophy of mind, theory of arts, and security matters. Contributions from scholars in this volume are worthy of philosophical engagement by professionals in the field of philosophy and allied disciplines, students, policy-makers, and enthusiastic readers.

Sunday Oladipupo Layi sets out to re-examine the Yoruba beliefs associated with the traditional understanding of destiny within the content and context of *Odù Ogbègúndá* in *Ifá* corpus. The choice of this corpus is to show the paradoxes that rattle the uncritical acceptance of the essence of destiny as codified in the traditional explanation of *àkúnlègbà*, *àkúnlèyàn*, and *àyànmó* as used in adumbrating the inalterability of destiny with a view to demonstrating their inadequacies in the contemporary period. He argues that *Odù Ogbègúndá* negates the interpretation of destiny through *àkúnlègbà*, *àkúnlèyàn*, and *àyànmó*, thereby advocating attitudinal change and belief towards what destiny is for the Yoruba to meet up with the challenges of self-actualisation.

Nurudeen Adeshina Lawal and Musibau Olusola Lawal engage in reflections on Adekoya's idea of paradox as encapsulated in his *Homage to Paradox*. They discuss and demonstrate how the critic's idea of paradox intersects with some literary theories. The study concludes that Adekoya's idea of paradox is relevant to literary analysis and everyday life, for it aids deeper understanding of conundrums that often characterise the universe of cultural texts and human conditions.

Shakenov Dias Pavlovich, drawing on the theoretical approaches of Bruno Latour, Ulrich Beck, Edgar Morin, and Ursula Heise, reveals the formation of a new environmental ethics for the era of post-normality, which is based on the principles of complexity, hybridity, and global inter-dependence, in which a person ceases to be considered the central subject of socio-natural interactions. The new ethic recognises responsibility and solidarity as key moral compasses that can counteract the phenomena of green-washing, green-lash, and environmental ambivalence. The results of the study suggest that there is a need to develop ecological awareness, which should be focused on practical sustainability.

Emmanuel Adetokunbo Ogundele maintains that some scholars have applauded globalisation; others are not at home with the idea, as they see it as a cause of the erosion of core African values and brain-drain on the contemporary African continent. Even though he refuses to take sides with any of the positions, he argues that in discussing the various aspects of globalisation and how it has impacted the moral life of African continent,

Africans should not allow erosion of their value systems, perceived as inferior to other cultural values, following from individual uniqueness.

Kodirov Javlonbek explores the evolution of the concept of consciousness in the psycho-analytic and analytical traditions, focusing on the works of Sigmund Freud and Carl Gustav Jung. Through comparative and philosophical analysis, he demonstrates that both Freud and Jung, despite their divergences, converge in rejecting reductionist models of mind and advancing a dialectical understanding of consciousness as both limited and generative. Their legacies continue to inform contemporary debates in philosophy of mind, phenomenology, and depth psychology.

Solomon Kolawole Awe's paper delves into the discourse on the problem of poor governance in Africa with a view to arguing, contrary to the dominant Western ethical theories (utilitarianism and Kantianism), that the viable and pragmatic way out of this quagmire is to resort to endogenous Afro-communal virtue ethics that places premium on good character formation for common good of human society. He avers that it will moderate and synergise the relationships between an individual and the community, such that the flourishing of the society will determine the flourishing of an individual.

Akif Marifli, in his article, explores the theoretical and methodological foundations of the essence of the concepts "terrorist" and "freedom fighter" in modern political science and international security practice. He identifies the reasons for their conceptual convergence or opposition in the context of contemporary conflicts, addresses the issue of violence against civilians as a key criterion for differentiating these categories, and substantiates the need for scientifically-precise terminological clarity to enhance the effectiveness of international counter-terrorism policy.

Michael Olatunji Oni critically assesses the (in)coherence of Auguste Comte's positivism and its attempt to eliminate metaphysics, and reveals that it (positivism) does not abolish metaphysics but transforms it into an unacknowledged form. And central to this critique is the residual metaphysical principle, which argues that the denial of metaphysics is self-undermining, as it presupposes unverifiable claims about reality, knowledge, and meaning, which are exposed through the incoherence of the verification principle.

We appreciate efforts of the contributors to this volume and equally use this medium to request more scientific manuscripts from scholars and our readers towards the continuous publication of the journal. This edition, it is hoped, will make good reading for scholars, students, policy-makers and members of society towards the attainment of insightful knowledge and understanding of reality in the quest for wisdom!

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