

EDITORIAL

PHILOSOPHY, CULTURE AND DEVELOPMENT IN THE ERA OF FOURTH REVOLUTION”

This maiden edition is pre-occupied with the quest for cultural identity, development and how Africans as a whole and Nigerians specifically, can take their rightful place in a modern world that rightfully challenges all races to show their identity and relevance. What theoretical and practical solutions are available or possible? It is clear that the Africans across the world are faced with an urgent task of developing a set of jurisprudential, cultural, philosophical, scientific and philosophical traditions or systems that can be highly adaptive and capable of solving theoretical and practical problems arising from our existence in a modern world.

Ujomu’s article examines a grave dilemma of knowledge faces the Africans in this generation due to an inability to effectively make a connection between knowledge, action and survival. He offers certain key theoretical and practical approaches and analysis that can tackle some major problems and consequently promote development on the African continent as he looks critically at the important issues of African rationality, technological adaptation, cross-cultural relationality and the curbing of the excesses of the intrigues of some ancestral inimical tendencies.

Egunlusi interrogates some concerns about Africa’s Position in the Era of the Fourth Industrial Revolution (4IR): Reflections on Identity and Development by arguing that the positivist versus negativist conflict on Africa’s capability at competing well with the West in the era of the “Fourth Industrial Revolution” (4IR) divides Africa, with negativist (common) position denying Africans’ capability to successfully compete with the West in the era of the 4IR.

Cipriani focuses on his reflection on a series of conditions that can allow for the possibility of civilisational liveability and edifying cultural experiences within the context of the globalising problematics. And as such, the essay offers a critical survey of the philosophies of I-Thou, mainly from Western modern philosophy such as French personalism and ethical phenomenology as well as from Japanese philosophies and the Kyoto School influenced by aspects of Zen Buddhism. The ultimate message is a call for redeeming ways of thinking the I-Thou principle and its place as a civilisational gravity.

Eyesan’s work attempts to rethink the question of African identity and the globalization debate by suing for caution because globalization as an existential concept appears to be contradictory. Even though it pushes for equality and interconnectedness among nations around the world, it also creates inequalities. He clearly argues that Africa must discard the victimhood narrative by probing the realms of indigenous African languages in the educational systems across Africa.

Shermukhamedova and Tyukmaeva examine the relevance and significance of the structuralist approach in the humanities, especially in the context of modern socio-cultural changes. The authors argue that despite criticism of structuralism, its methodology remains viable and useful for the analysis of complex social and cultural phenomena, arguing the importance of structuralist methodology for understanding humanitarian discourse, emphasising the need to integrate different approaches for a deeper understanding of the dynamics of cultural processes.

Jimoh is eminently qualified to look into Nigeria's crisis of a socially just political representation and the need for stable democracy and national development from a philosophical reflection that views Nigeria's problem of political representation as a threat to development and democracy. In order to define and facilitate the sustenance of a stable, viable and humane inclusive democratic society, he suggests democratic and human values for promoting political representation and strengthening of Nigeria's democratic development.

Oho, a distinguished jurist, aptly probes the establishing of a culture of constitutional law and enhancing the criminal justice system for national development in Nigeria from a jurisprudential approach that focuses on the issue of Judicial officers, adherence to constitutional law and the criminal justice system as conditions for national development in Nigeria. Some practical effects of these efforts are to increase judicialisation and justiciability as well as blend domestic and international laws for the good of humanity. These are some of the main jurisprudential tasks of the judges in collaboration with other stakeholders in the society.

Bouzov gives his full attention to the problem of whether the stereotype of zero-sum games is applicable to present-day discussions on environmental threats. The most justified perspective for international relations in searching for solutions of present-day social and ecological conflicts is to move from the form of a zero-sum game, in which the powerful countries win and the poor ones invariably lose, to a true non-zero-sum game suitable for implementing cooperative strategies.

Bambale poses an important question as to whether Afro-communitarian thought adapt to respond to the challenges that the Fourth Industrial Revolution (4IR) brings about. He addresses this very important question in the face of the disruptive technologies that the 4IR births. He shows how the Hausa idea of *Zaman Lafiya* (Harmony) and its relational capacity requirement can be developed to provide further plausible ground for any claim that intelligent systems may attain personhood upon reaching a certain degree of sophistication.

Olatunji and Adesina argue that various circumstances in African and other societies of the Global South ultimately give tendencies to citizens in order to adhere and cleave to regional loyalties, ethnic ties, kinships, religious and political relations, among others, to protect them in an unstable society. The duo aver that the principle of solidarity from the template of social doctrines of the Catholic Church, if properly implemented among societies of the Global South, will engender virile social order and development.

We trust that all of these articles will make very excellent academic readings, contribute insightful cutting-edge intellectual knowledge production as well as dissemination and create state-of-the-art theory and knowledge for scholars, students, governments and other key stakeholders. The Editorial Board thank Professor Philip Ujomu for accepting to guest-edit this maiden edition. In the same vein, we equally appreciate the efforts, resilience, dedication and hard-work of Professor Ebunoluwa Oluwafemi Oduwole for laying a veritable and sound foundation for the department after it was removed as a unit from the Department of Linguistics and Communication Studies (October 2018 – July 2021) and established as a full-fledged department in August 2021.

Olatunji, Felix O. & Ujomu, Philip Ogo.