

EDITORIAL

This edition is a continuation of the maiden edition and it 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. The experts' contributions to the quest for African, nay human survival in the distinctive chosen areas of specialised theory and knowledge, will be worthy of insightful and incisive global and national intellectual attention and will open the horizons of human knowledge by highlighting the state of the art in knowledge production and dissemination, and thereby make this project a global and resounding success.

Shermuamedova examines the philosophical nature of clip thinking, its ontological and cultural foundations, and its influence on human creative self-awareness in the era of digital culture. Clip thinking is characterised by the fragmentation of perception, the accelerated rhythm of information flow, and the dominance of visual-emotional impressions over logical reasoning, which becomes not only a cognitive but also an ontological phenomenon, reflecting deep transformations in the structure of human existence, communication, and culture. A philosophical interest in clip thinking arises from the need to understand how the digital environment transforms the very process of thinking, altering the perception of time, memory, and meaning; and as a result, the modern individual loses the ability for prolonged concentration and analytical reflection, replacing reasoning with instant reactions and emotional associations. These tendencies, Shermuamedova argues, pose great challenges not only to education and science but also to the humanitarian worldview as a whole.

Ogunyomi, in his paper, argues that the Yorùbá *Ifá* divination, as a gnostic and diagnostic system, can complement the modern medical system, observing that recent outbreak of COVID-19 pandemic makes the need for complementary or alternative medical systems imperative. The *Ifa* system, in his view, is capable of exploring both the physical and non-physical aspects of diseases and making prescriptions based on the nature of illness; and as such, concluding that trado-medical diagnostic system of divination, if further developed, can go a long way in complementing modern medical system.

Akinnawonu and Fabidun focus on designing artificial intelligence (AI) with vast repositories of transcribed oral traditions and community knowledge that could suggest moral and socially responsible solutions, arguing that the predominance of Western epistemologies in the development of artificial intelligence results in systems that may not adequately address the needs of diverse cultural contexts. And as such, the duo propose an alternative approach, leveraging African logic inherent in indigenous epistemology like *Ifa* in Yoruba tradition, *Iha* in Edo tradition, and *Afa* of the Igbo people, to inform AI design and

address the needs of diverse cultural backgrounds. By integrating holistic reasoning, probabilistic understanding, and ethical responsibility rooted in different epistemological traditions, they argue that artificial intelligence can be developed to provide culturally-relevant advice and solutions.

Olojede and Edema examine the issue of climate politics and the need for solidarity leading to justice within and for Africa from the developed world. They argue that there is an urgent need to go beyond mere meetings at COP and to institute swift, strict, and strategic ways to reach the Paris Agreement, especially regarding enacting plausible policies and indicators to measure how well the policies are performing. They submit that there is a need to promote the principle of solidarity and common good, aiming to remind people that caring for the earth is not only fitting and obligatory, but is necessary for the sustenance of the human race.

Okorie, contrary to feminist assumptions that reproductive justice is an ethical and critical movement for social change in feminists' disposition to achieve emancipation from reproductive oppression, argues that reproductive technology reinforces women's oppression, inequality, and inferiority. This is demonstrated by demonstrating that surrogacy, as a reproductive technology, enhances and deepens women's oppression and inequality.

Onipede examines the idea of development in Africa through the lens of Denis Goulet, observing that despite various approaches to overcome underdevelopment in Africa, issues such as poverty, inequality, environmental degradation, and political instability persist. To address these issues, Goulet maintains that ethical principles that prioritise cultural identity, local knowledge, and participatory decision-making must be followed to actualise enduring development. He posits further that external models imposed by the West that jettison indigenous values and social realities should be replaced with a pluralistic and context-sensitive framework.

Adesuyi attempts to search for an acceptable knowledge definition. Despite the futile efforts of the interlocutors to get an acceptable knowledge definition in *Theaetetus*, he shows that a possible knowledge definition devoid of the defects encountered in *Theaetetus* is plausible. He submits that this can be achieved with recourse to another dialogue of Plato, *Phaedo*, where he sees knowledge as the intellectual apprehension of what is the case and infallible. This proposal, he maintains, is cognizant of the criteria agreed upon by the interlocutors in *Theaetetus*.

We hope that the diverse manuscripts from different orientations have clearly brought to fore the nuances of different issues and challenges facing societies of the Global South, especially those of Sub-Sahara Africa. It must be reiterated unequivocally that the fourth industrial revolution, even though subtle in nature as against other revolutions of the past centuries, affects culture, identity, language, security, and the

realm of development in all aspects of human survival. These were largely debated and examined by the authors in their analyses and philosophical postulations. Again, members of the Editorial Board appreciate the efforts of Professor Philip Ogo. Ujomu for his acceptance to guest-edit this edition.

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