

Editorial

Welcome to the second edition of the *Dominican University Journal of Humanities* (DUJOH). Published in this volume are 8 (eight) articles that met the editorial requirements of the journal and passed the assessment test of the various reviewers. The first essay by **Patrick Uche Akunne** ponders on the difficulty of studying or communicating African philosophy using a foreign language. Given the requirement that language should have the capacity to capture abstract ideas by which reality is conceptualised, the essay re-examines again, the relationship that should exist between language and reality; a relationship predicated on some *cultural congruity* between the reality that is conceptualised and the language which is used to express it. The essay notes that cultural incongruity between the reality ideated and the language used to express it, would make the language fall short of a reasonable formulation of the reality, hence, the need for African philosophy to be formulated in languages native to Africa.

The contribution by **Omotade Adegbindin** takes a critical look at the concepts of Negritude and Pan-Africanism and how they can interface, not only in addressing the question of African identity and self-definition, but also of the unification of Africa. The paper offers some insightful perspectives on the strengths of the two concepts towards the attainment of a united Africa, but concludes that Africa's unity is achievable not by means of coercion or military conquest but only in the context of freedom and voluntary effort.

Emmanuel Adetokunbo Ogundele and **Abidemi Israel Ògúnyòmí** looks at the age-long debate on reconciling the existence of a perfectly good God with the reality of evil in the world. Navigating through the *theodistic* views of scholars who maintain a logical incompatibility thesis, and those who maintain the compatibility of the existence of a perfectly good God with the reality of evil in the world, the essay takes a critical look at the four traditional theodicies of St.

Augustine, St. Irenaeus, John Hick and Alfred North Whitehead. The essay finds that these theodicies embody some weaknesses which render them insufficient in the rationalisation of the compatibility of the existence of a perfectly good God with the reality of evil in the world.

Samuel Agu in his contribution looks at the role ideology should play in the governance and organisation of the Nigerian society. Ideology, he argues, is a vision statement on how a society ought to be organised, as well as the means of realising this for the survival and well-being of a society and its members. Hence, it is the foundation upon which the socio-political structure of society is erected. The essay appraises the ideological foundation of Nigeria's democracy and posits that Nigeria's democracy, rooted, as it were, in liberal-capitalist ideology, is defective, for failing to guarantee the cardinal democratic principles of participation and accountability in governance and for ignoring the socio-economic needs of the citizens. It then recommends a social-liberal democracy which substantially guarantees these cardinal principles and fundamental values, as ideal for Nigeria

The essay by **Mirabel Nagei Kenduanyi** titled "Sobriety and Scholarship" magisterially interrogates the role of sobriety in the intellectual vocation of a scholar and all those who share in what Plato calls "the sweetness of learning and knowing truth." The essay considers sobriety as an appropriate disposition necessary in any kind of scholarly endeavour, if the scholar is to perceive things accurately and achieve its aim of not only making others wiser and happier, but also pointing out the way to some young searchers of truth.

In his contribution, **Cletus Nwabuzo** addresses the African historiographical problem of documentation of burial monuments and artefacts of Catholic priests, religious and catechists. He argues that African historiography has over the years not been taken seriously, as there are either no documents to support historical facts or the documents themselves are riddled with inaccuracies that give room to accusations of fake and forgery. This leads to a situation where the

buried, though record history, but are of little value to the Catholic Church in the process of canonisation and other post-humous rewards. The essay, therefore, pleads for a better documentation of these monuments, as they would not only aid history writing but also ensure accurate historical documentation and rewards.

Mary Christy Ugobi-Onyemere in her contribution examines the Thomistic notion of grace and its implication for human freewill/freedom. Grace, she explains implies the action of God in the life of humanity or on the human soul which enables it to partake in God. Using as templates, Thomas Aquinas' notion of grace which highlights a two-fold interaction in humans characterised by its *theo-anthropomorphic* propensity, and Lonergan's conception which interprets grace as a dynamic force that enables humans to right action in diverse ways, the essay raises query on the justification for the anthropocentric and aberrational tendencies in the contemporary human society. The essay concludes by considering the interplay of this Divine mission for humanity's 'participation' in the life of God and the question of human freewill/freedom.

The last contribution by **Williams Olorunfemi Aso** examines the foundation of Plato's moral philosophy, which it argues is fundamentally established on virtue-eudaemonistic idea of Ethics in which happiness is identified as the ultimate moral desire and objective end of human life. To achieve this, the essay did a philosophical survey of basic terms that Plato used to demonstrate how human beings can attain moral happiness, and finds that the moral foundation of Plato's moral philosophy is not only too rationalistic but also demonised human emotions. Therefore, Plato's moral principles, the essay concludes, are too utopia to be acceptable among humans that are composed of both rational and emotional elements and having none of them subservient to the other in their quest for moral happiness

There is no doubt that the articles in this edition of the *Dominican University Journal of Humanities* (DUJOH) will make an

interesting reading. While appreciating our reviewers and esteemed contributors for choosing to publish in the *Dominican University Journal of Humanities* (DUJOH), I wish everyone a very rewarding experience as you go through the contents of this edition.

Francis Offor

Editor