

Editorial

Welcome to the third 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 **Jim Ijenwa Unah** deals with the analysis of certain ethical and democratic concepts, with a view to attaining clarity about the centrality of autochthonous ethical values in the attainment of cultural confidence requisite for the construction of a genuine democratic social order and enduring human civilisation. The essay argues that ethical values can nurture and reinvigorate any system of state-governance if there is an identifiable state-governance system in place, and if such a system of state-governance is built on the core of the people's culture.

In the second essay, **Malachi Igwilo and Philip Edema** trace the trajectory of thoughts embedded in globalisation, pointing out its Euro-American dimension and how this has created a binary, that not only bifurcates humanity into us and them, but also adversely affects other non-Western peoples in the global contest.

Joseph Thomas Ekong in his paper attempts an exploration of the relationship between law and morality; the philosophical background or antecedent factors to, as well as the content, that is, the essential elements of the controversy between H. L. A. Hart and Lon L. Fuller on the “is” and “ought” distinction, in legal philosophy. The essay embarks on a careful ratiocinative assessment of the two contending positions, with a view to determining whether or not there is any definitive way of responding to, or resolving the interlocking issues contained in the debate, while keeping in mind, the intricacies of judicial procedures, in relation to the criminal justice system.

The essay by **Akinjide Omoniyi Adewumi and Deborah Oluwasola Owoyemi** takes a critical look at Francis Fukuyama's liberal interpretation of history in the light of Africa's democratic

experience. The essay contends that Fukuyama's declaration of liberal democracy as the end of human's ideological history undermines other cultural history and supplants them with Western culture and ideology. Particularly, this position the essay insists, does not pay adequate attention to Africa's cultural, historical, traditional and economic peculiarities, which demands an African- modeled liberal ideology, for her to effectively respond to political, economic and social contradictions that arose in the course of her historical development.

In her contribution, **Victoria Openif Oluwa Akoleowo** argues that the prime cause of the developmental struggles of African countries lies in an identifiable European epistemic hegemony in African universities, where curricula are dominated by epistemologies disseminated by Euromerican texts, resulting in educational curricula that lack relevance to the African quest for development. Utilising Ngugi wa Thiong'o's notion of decolonisation, the essay highlights the necessity for epistemic decolonization, where the African society will be the center of the episteme. The Humanities, being the academic disciplines burdened with the pursuit of knowledge about the human condition, has a vital role to play in this quest.

Monica Aneni in her contribution examines the battles fought by the Seleucid Empire, with a view to interrogating not only the strategies employed during the battles, but also the essence of some of these battles and the peace treaties drawn in the course of the battles. Employing John Mearsheimer's theory of offensive realism, the essay provides a trajectory of the battles as well as some of the strategies deployed by the Seleucids in engaging her enemies.

In their essay, **Fidelis Achoba and Titus Aliyu** trace the history of the establishment of Igala society prior to the coming of the Europeans, as well as the history of the exodus of Igala people across the rivers Niger, Benue and Anambra, which resulted in the establishment of various Igala community settlements. This is with a

view to bringing out the role and contribution of the Igala people in diaspora to nation building.

In his very interesting and deeply reflective contribution, **Emmanuel Adetola Layode** examines the trajectories of both oriental and occidental philosophies, as well as the dialectics between the two cultural philosophies. The aim here is to emphasise the universality of rational and philosophical abilities, and to aver that philosophical dialogue is possible among the inhabitants of all cultures. To achieve this objective, the essay embarks on a historical analysis of the background, intricacies and major concerns of Oriental philosophy, as well as the grounds traversed by Western philosophy, noting in the process, the parallels and convergences between both Chinese and Occidental/Western philosophies.

This edition of the *Dominican University Journal of Humanities* (DUJOH) no doubt contains very insightful and thought-provoking essays that can stimulate deep reflection and further research among scholars. 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