

Editorial

Welcome to the fourth edition of the *Dominican University Journal of Humanities* (DUJOH). Published in this volume are 9 (nine) articles that met the editorial requirements of the journal and passed the assessment test of the various reviewers. The first essay by **Omotade Adegbindin** examines the significance of *orí* or human destiny in resolving the question of the efficacy or otherwise of the deterrence theory of punishment. Despite the fact that there is an imperceptible consensus among scholars that it is improper to allot a fatalistic interpretation to the Yorùbá concept of *orí* or destiny, the paper argues that the fatalist approach to *orí* is much more placatory as a model for explaining why the deterrence argument could not hold in the instances of capital offences like murder, drug trafficking, terrorism, and the likes.

The contribution by **Tochukwu Obumneme PaulMary Nweze** attempts an examination of the idea of eschatology and teleology from the Nigerian socio-cultural perspective, through the lenses of St. Thomas Aquinas' *Quinque Viae*. While admitting the current realities and fears of Nigeria and Nigerians, the essay proposes the adoption of applicable contextual imagery of what it means to be culturally venerable and yet realistically disposed to the changing trends in the modern world.

The essay by **Peter A. Ikhane** looks at the idea of corporate character building through corporate social responsibility. The essay argues that the purpose of the corporation or business firm goes beyond mere profit-making, and that in designing corporate social responsibility, profit-making (and maximization) ought to be conceived to include the gains of other stakeholders like the host communities and customers. The essay then deploys the notion of *the mean* in Virtue theory as a framework that provides for how corporations may seek to balance the immediate purpose of profit-making with ensuring the mediate or remote good of other entities whose lives are affected by their operations.

In his very insightful and thought-provoking contribution, **Felix-Kingsley Obialo** proposes a creative and innovative approach to addressing the covid-19 pandemic. The essay notes that prior efforts that focused on traditional western methods of tackling diseases and crises have rebuffed or out-rightly repudiated other alternative methods of problem-solving that evolved from other climes, resulting in the loss of millions of lives, unprecedented global lockdowns, economic hardship, health challenges, insecurity and other allied issues. The essay then argues for a creative, more inclusive problem-solving approach to national, regional and global crises, insisting that employing such an approach to resolving the covid-19 pandemic at its onset would have forestalled the loss of lives, the global economic meltdown and the disruption of lifestyles that resulted from the pandemic.

Ademola Lukman Lawal in his very highly technical presentation, appraises Richard Rorty's argument on the possibility of a scientific language that will allow one to refer to brain-processes in describing experiences that have been hitherto described by reference to sensation-talk. This is premised on Rorty's belief that sensation-discourse may some day lose its referring and explanatory roles, as some future neurological discoveries may enable us to refer to brain-processes in explaining experiences that we now appropriate to the mind in sensation-discourse.

Mirabel Nagei Kenduanyi in her contribution reflects on those particular principles and operations which give the philosophical act and philosophic labour its unique sense as a science. Drawing on John Henry Newman's distinction between Implicit reason and Explicit reason as two distinct exercises of mind, the essay insists that the science of Philosophy is one in which the exercise of reason is explicit, and that this explicit reasoning reveals itself in the unfolding of the philosophical task and that it is this 'manner of reasoning' that accounts for what is called a "philosophic nature".

The essay by **Francis Kolade Ajila** highlights Olusegun Oladipo's contributions to the discourse on Africa's development

which itself is implicated in African philosophy's 'crisis of relevance'. The essay pays particular attention to Oladipo's distinction of the relationship between culture and development, and between the 'culture of belief' and the 'culture of inquiry' as critical factors in the said quest. The essay then examines what it considered a weakness of the use of the term 'culture of belief', proposing in the process, an alternative term in order to reinforce Oladipo's profound contribution to the discourse on Africa's development.

In his very deeply reflective contribution, **John Owen E. Adimike** critically reviews the impact of Popperian falsificationism and Lakatosian methodology of scientific research programmes (MSRP) on economic methodology and philosophy of economics. The central thesis he maintains is that neither Popper's falsificationism nor Lakatos' MSRP offers [philosophy of] economics a proper condition for the reception or rejection of economic theories.

The last essay by **Francis Offor** reflects on the growing clamour for graduates in the humanities, especially philosophy, to continue to justify the relevance of their training and skills to the pursuit of human interests and the common good in the face of their dwindling fortunes when compared to their counterparts in science and technology-related disciplines. The essay points at evidential successes recorded by contemporary science, which many have mistaken to be the measure of human happiness and well-being; the denigration of the humanistic disciplines, of which Philosophy is champion, by major stakeholders of society; and the challenge of being a philosophy graduate trained within the Nigerian socio-cultural space, but with a curriculum that reflects mainly, the values and idiosyncrasies of other cultures, as strands in the web that has entrapped modern philosophy graduates in Nigeria in their quest to apply their philosophical training and skills in pursuit of human interests and the common good.

This edition of the *Dominican University Journal of Humanities* (DUJOH) is no doubt packed with very insightful and thought-provoking essays that can stimulate deep reflection and

provoke 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