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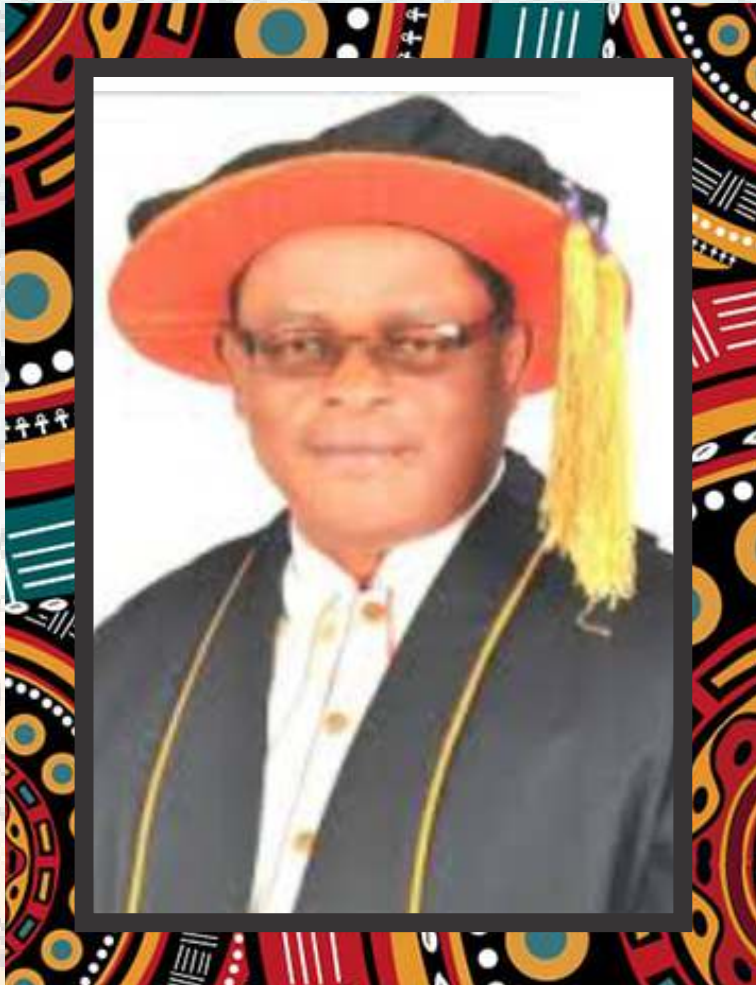
## **MAIDEN INAUGURAL LECTURE**



**IGWEBUIKE:**  
**An Operative Condition of African Philosophy**  
**Religion and Culture**  
Towards a Thermodynamic Transformative Ontology

By  
**Ikechukwu Anthony KANU, O.S.A.**  
Professor of African Religion and Cultural Studies

**Thursday, 18th February, 2021**



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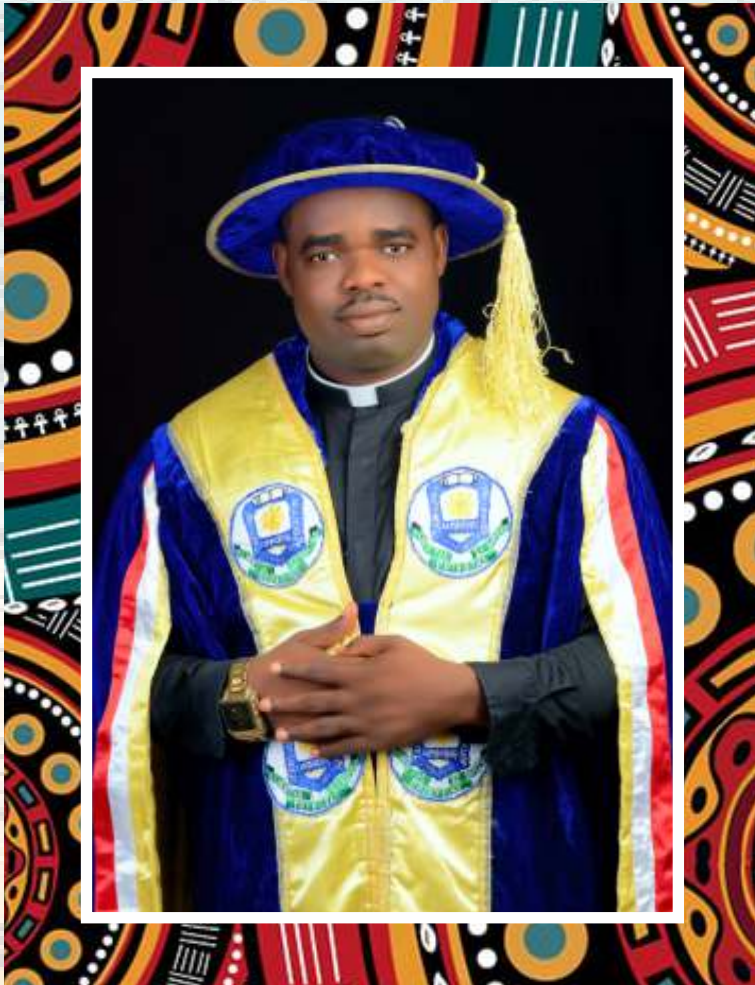
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Teaching and non-teaching staff

All Government Office Holders present

All the Clergy here present

All Royal Fathers here present

My parents, brothers and sisters

*Ndi Izuogu*

Distinguished Guests of our University

Great Tansian Students

Lovers of African Philosophy, Religion and Culture

Ladies and Gentlemen

## **Dedication**

In memory of a Father of enlightenment and a proponent of Igwebuike thinking

**Late Msgr Prof. John Bosco Akam**

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**SYMBOL OF IGWEBUIKE**



## 1. Preamble to the Inaugural Lecture

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The Elgon forest dwellers say that “little dreams” are of no great significance, but if a person has a “big dream”, the entire community must be gathered and told. How then does an Elgonyi know the difference between a big dream and a little dream? Upon waking up, there is an instinctive feeling about the significance of the dream for the community, and the thought of keeping such a dream secret never occurs. I am profoundly honored to present this Professorial Inaugural Lecture, which is my “Big Dream”, not just in Tansian University, but at the Center of Academic Excellence and in the presence of choicest minds. In this way, the management of this Citadel of Learning makes Tansian university, not just an institution of higher learning and research, but a *Universitas magistrorum et scholarium*, that is, “a community of teachers and scholars” (Umeogu 2019).

A professorial inaugural lecture is a debt that every Professor owes the University community and in fact the whole world as a justification for his or her elevation to the professorial rank. It is also a time to showcase to the academic community of inquiry, the substance of his or her work and specialization. This does not mean that there cannot be a Professor without inaugural lecture, but just to say that inaugural lecture is at the heart of matured scholarship and productivity, and the flagship of academic distinction. Herein, tested men and women of letters show those things that mark them out as embodiments of farsighted solutions to complex problems through research and learning.

An inaugural lecture is the outing of an academic masquerade. While some masquerades may decide to come out at the eve of their retirement, I have decided to give mine timeously, that is, in what the legendary and world acclaimed genius, Chinua Achebe called 'The morning of creation day'. The apparent honor of presenting this lecture, paradoxically is a heavy weight; first, because it takes a deep breath of intestinal fortitude for a professor to present himself to the academic world; second, this inaugural lecture positions me as the first Professor of the Department of Philosophy and Religious Studies, the First Professor of the Faculty of Management and Social Sciences and, in fact, the First Professor of Tansian University to deliver a Professorial Inaugural Lecture. It is *apropos* that it should begin from the Department of Philosophy and Religious Studies, first, since philosophy has been and remains the entry point of all university studies at the inception of the university system of education (Oguejiofor 2010), and second, since philosophy is the synthesis of everything as much as it synthesizes everything. No wonder, what is obtained

at the end of the highest degree programme in every discipline is a PhD- Doctor of Philosophy. This heavy weight notwithstanding, I draw solace from the fact that we are all fellow travelers in an unmapped territory.

As a scholar with an African appetite, this Inaugural Lecture would be described from an African perspective; precisely, in festive terms- the New Yam Festival. This is important, as this inaugural lecture is an opportunity for us to gather, in terms of a harvest, for our education, entertainment and edification. Implicit in the concept of harvest is a preceding period of sowing or planting. This explains why harvest is a period of blissful celebration, marked for us, especially as Africans, by thanksgiving, group dances and colorful masquerades, by goodwill visits and exchange of gifts (Afigbo 1981).

It is in the nature of every serious masquerade to make an impression on the spectators. The nature of this impression cannot, unfortunately, be forecast before hand as it depends not only on the dexterity of the masquerade or lack of it as a dancer, but also on the professionalism of the instrumentalists, the humor of the spectators, their ability to assess and appreciate an artistic performance (Afigbo 1981). As I dance on this academic floor, I will endeavor to ensure that my dancing steps are not monotonous and insipid, or a mere arrangement of old and jaded dance steps.

This Inaugural Lecture would be presented in a way that is not suffused with professional jargons (Uduma 2015) or esoteric registers to avoid the exuberance of technicality and eschew esoterism and pedantry (Emenanjo 1988), however, this would be done in a fashion that avoids the Professor being dubbed as one whose learning or mind is not yet great or powerful (Trevor-Roper 1957). These notwithstanding, Ladies and Gentlemen, in *Igwebuike* I present to you the paradigm for the creation and constitution of new bodies of knowledge, with original theories, principles and neologisms.



## 2. Introduction

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A cursory glance at the historical evolution of thought reveals that right from the ancient world, thinkers have been concerned about the nature of the operative conditions of reality. When Thales of Miletus pointed to water as the fundamental unity underlying the diversity of reality, it was born out of the search for reality's operative condition. When Anaximander referred to a neutral element that is infinite, eternal and indeterminate, he did not only express the fundamental nature of reality, but the search for the unity of the plurality of things. According to Anaximenes of Miletus, Air is the underlying principle of all reality (Omeregbe, 1997 and Kanu 2014).

The search for the operative conditions of reality has been part of Africa's intellectual, documented and systematic tradition. In his work, *La Philosophie Bantou*, Placide Tempels arrives at a fundamental and underlying factor in Bantu philosophy, which he calls force. Tempels (1945) writes: "...the Bantu speak, act, live as if, for them, beings were forces. Force is not for them an adventitious, accidental reality. Force is even more than a necessary attribute of being; force is the nature of being, force is being, being is force" (p. 431).

Alexis Kagame, in his work *Philosophie Bantou-Rwandaise de L'Etre*, develops Tempel's philosophy of force further. He argues that *Ntu* is the category of being or the generic meaning of something. This he classified into four: *Umntu* (human beings); *Ikintu* (non-human beings); *Ahantu* (place and time); *Ukuntu* (Aristotelian category of quantity) (Kanu 2012a). *Ntu*, thus, becomes the unifying notion among all these, and the element of interaction between all these forces. Edeh (1983) in his *Towards an Igbo Metaphysics* observes that *Idi* is the Igbo verb *to be*, and can be used as an adjective and suffixed to anything to show that it exists (Kanu 2012b). Iroegbu (1995) in his *Metaphysics: The Kpim of Philosophy* avers that *to be* is *to belong*. Thus, *being* is *Belongingness*. He defines belongingness as 'the synthesis of the reality and experience of belongingness' (p. 374). While Okere (1983) and Abanuka (2003) have proposed *chi* as an alternative concept for being in Igbo ontology, Asouzu (2011) and Njoku (2018) have introduced the concept of *Ibuanyidanda* as an intellectual framework to hang the being of society.

The present lecture on *Igwebuiké: The Operative Condition of African Philosophy, Religion and Culture- Towards a Thermodynamic Transformative Ontology* is the

researcher's contribution to the ongoing discourse on the operative conditions of reality. *Igwebuike*, in the researcher's perspective, is the moving spirit and the pivot upon which African philosophy, religion and culture revolve, thus, the key to the understanding of African Traditional religion, culture and philosophy. It is thermodynamic because of the interdependence and complementarity of the elements of the African universe, which characterizes the African way of thinking, feeling, talking and responding to various human conditions. *Igwebuike* which is an Igbo proverb and proper name forms the 'tool box', the trajectory system and the practical art for the development of this inaugural lecture.

What is the basis for the shift from *Ibu anyi danda* to *Igwebuike* since both deal with the complementarity of reality? At the centre of the concept *Ibu anyi danda* is the limited being called *danda* (the ant), and even though the meaning of the concept has gone beyond the literal understanding, the abstract meaning generated through the binoculars of reason cannot escape the limitations of the creature *danda*. We cannot entirely speak of the human person in relation to *danda*, since the former is rational and the latter irrational. No matter how great *danda* is in carrying out its activity towards sharing the burden of life, it cannot be entirely related to the human person. There is, therefore, the need for a concept that goes beyond the particularities and particularities of reality right from the conceptual level, wide a concept, however, potent enough to accommodate the different beings within the economy of the hierarchy of being, and this concept is *Igwebuike*.

To accomplish the demands of this presentation, the lecture would be divided into four parts. The first part would focus on the philosophical dimension of *Igwebuike*, the second would reflect on the socio-political dimension of *Igwebuike*. While the third part would deal with the economic dimension, the fourth would entertain issues around the religious dimension of *Igwebuike*. The choice of these dimensions is to express the broadness of *Igwebuike* as a thought current.

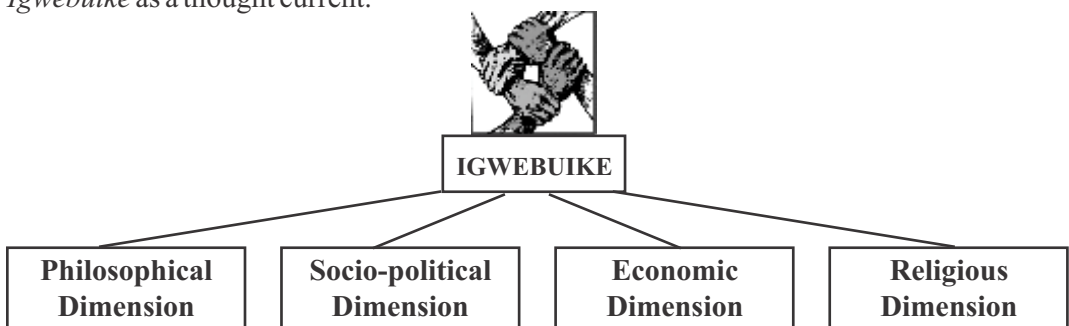


Figure 1: Lecture Outline



### 3. “IGWEBUIKE”: Linguistic and Ontological Analysis

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#### i. The Essential Character of *Igwebuike*

*Igwebuike*, is employed as a unifying concept of African thought, especially, that aspect concerning the human person's conception of the spiritual and material universe in which he or she lives. It is an explanatory theory or principle that interprets the puzzle of our complex relationship with the non-corporal world and human social life, that is, major social institutions that ensure social continuity and group identity, and further, underpins the epistemological manifestations of the human person's universe.

It is essentially, a transcendent complementary comprehensive systematic quest to penetrate the structure and dynamics of reality ultimately for the purpose of giving honest answers to fundamental questions or opinions to questions that arise within the arena of asking questions and questioning answers, for selfless enlightenment and furthering of human happiness. In this search for truth, *Igwebuike*, within an integrated systematic framework, strives beyond all forms of particularities, peculiarities, paradoxes and contradictions and espouses the path of complementation, therefore, showing how realities can relate to one another in a mutually harmonized non-absolutistic mode. Thus, *Igwebuike* explores methods and principles for the mediation, coalescing and comprehension of the different units of reality: ideal and real, universal and particular, progressive and conservative, necessary and contingent, transcendent and immanent, essential and inessential and other units of reality within the same framework. It treats all units, fragments or components of reality, no matter how minute as units and combinations, or missing links that are necessary for the conceptualization of reality as a whole.

#### ii. *Igwebuike* in the Theatre of Being

'To be' in Igbo ontology is *idi*. The operative word in *Idi* (to be) is *di* (be) and it comes from the word *odi* (it is), which is the third person of the singular *idi*. It means 'to exist' or 'to be'. It is an adjective and can be suffixed to anything to show that it exists. For instance, *Okwute di* (stone exists), *Nkita di* (dog exists), *Kanu di* (Kanu exists), *Uwa di* (the world exists). Although every reality has a force, not all realities have the same degree of force. The variety of the degree of forces is at the base of the categorization of being, and thus, the hierarchy of forces (Kanu 2017a). In the hierarchy of forces, those with a greater force come first, with God at the apex as the source of all force (Kanu 2017b).

In Igbo-African ontology, reality is subsumed into the following categories: *Muo* (Spirit), *Madu* (Human Being), *Anu* (Animal), *Ihe* (Thing), *Ebe* (Place), *Oge* (Time) and *Uzo* (Manner, Modality or Style of being). Everything is in relation to the other, except the creator (Kanu 2017c). As subjects in the horizon of perception and realization of their existential ends, beings depend on each other for their temporal flourishing. The dependence here is a positive dialectics resulting from their physical and spiritual limitations. Human beings are not ontologically creators of themselves, they are essentially limited, and their existence and action, in the midst of communication, are limited by time, place, perception and knowledge, their being is existentially complimentary (Kanu 2017d&e). Hence they are naturally candidates for company and co-operations. This modality of being in relation to the other is what *Igwebuike* conceptualizes.

### **iii. *Igwebuike* in Its Literal and Linguistic Setting**

*Igwe bu ike* is an Igbo proverb and also a typical Igbo name. Igbo proverbs and names are among the major traditional vessels where African philosophy, religion and culture have continued to be preserved. Mbiti (1970) writes that: “It is in proverbs that we find the remains of the oldest forms of African religious and philosophical wisdom” (p.89). They contain the wisdom and experience of the African people, usually of several ages gathered and summed up in one expression. Proverbs spring from the people and represent the voice of the people and express the interpretation of their beliefs, principles of life and conduct. It expresses the moral attitudes of a given culture, and reflects the hopes, achievements and failings of a people (Kanu 2018). This is to say that beyond the linguistic expression lies a deeper meaning, that is, the spirit of the letter. It is at the philosophical level that *Igwebuike* is understood as providing an ontological horizon that presents being as that which possesses a relational character of mutual relations (Kanu 2016c).

The expression, *Igwebuike* is a combination of three Igbo words. It can be understood as a word or a sentence: as a word, it is written as *Igwebuike*, and as a sentence, it is written as, *Igwe bu ike*, with the component words enjoying some independence in terms of space. Literally, *Igwe* is a noun which means number or multitude, usually a large number or population. The number or population in perspective are entities with ontological identities and significance, however, part of an existential order in which every entity is in relation to the other. *Bu* is a verb, which means is. *Ike* is a noun, which means strength or power (Kanu 2016a&b). *Igwe, bu* and *Ike* put together, means 'number is strength' or

'number is power' (Kanu 2017f). However, beyond the literal sense of *Igwebuiké*, it means *otu obi* (one heart and one soul) *cor unum et anima una*. Beyond the literal understanding of *Igwebuiké*, it concatenates Igbo forms, symbolism, signs, media, meaning, anthropologies, universal cosmic truths, functions, semantic powers, physics, phenomena, faculties, and Igbo environ-mentalities.

This is anchored on the fact that the universe in which the human person lives is a world of probabilities. An Igbo proverb says: “If a thing remains one, then nothing remains”. This is because the power or strength generated by a person is not strong enough to withstand the existential gamble of life, as the chances of being overcome are on the high side; thus the need for an existential backing. There is also an African proverb that says: “while going to the toilet in the morning ensure that you carry two sticks”. The sticks were used for cleaning up oneself after using the convenience. But because there is always the high probability of the stick falling into the pit, it is always advisable to take a second stick, just in case. With two sticks one has a greater assurance of cleaning oneself up after using the convenience; the higher the number, the greater the preparedness towards minimizing the casualty of life; the second stick is also necessary in case of a second coming or remainder of the output. In a metaphoric sense, it is used within the Igbo linguistic setting to refer to relational engagement in the world, accomplished in solidarity and complementarity, and the powerful and insurmountable force therein (Kanu 2017g). The closest words to *Igwebuiké* in English are complementarity, solidarity and harmony.

#### iv. Anthropological and Epistemological Foundations of *Igwebuiké*

*Igwebuiké* has anthropological and epistemological foundations. These are based on the nature of the human brain, which functions in an inclusive manner for the realization of wholistic knowledge. A cursory glance at the human brain reveals different sections which could be described as circles. Below is a diagram to explain the different sections of the human brain and what they represent.

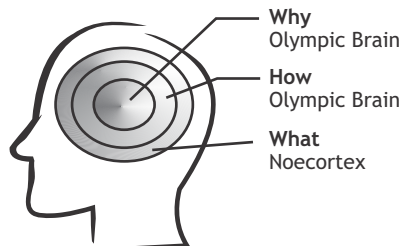


Figure 2: Dimensions of human brain

The human brain has the Olympic dimension referred to as Olympic brain and the Noecortex dimension, referred to as the Noecortex brain. The Olympic brain has two sections, which include the Inner and Outer Olympic brain. Thus, the three circles of the brain are the Inner Olympic Brain, the Outer Olympic Brain and the Noecortex Brain. These different parts of the brain concern themselves with different questions that arise in human relationships: the questions of WHY, HOW and WHAT. While the Inner Olympic Brain responds to the question of WHY, the Outer Olympic Brain responds to the question of HOW, and the Noecortex Brain responds to the question of WHAT (Kanu 2017c).

For knowledge to be wholistic and translate into action for transformation, it must be based on an understanding of the WHAT, HOW and WHY questions about reality. For a leader to be effective, the leader needs to know what they do, how to do what they do, and why they do what they do. The absence of any of these strangles followership. Inadvertently, most organizations only explain what they do, how they do what they do without explaining why they do it. This explains why many organizations fail. This is based on the fact that people patronize you because of why you do what you do and not just because of what or how you do it. The question of WHY speaks of your uniqueness and the newness you are bringing into the system. It is at the WHY Level that you find: Feelings; Loyalty; Trust; Decision making and Human behaviour. The complementary character of the brain creates an anthropological and epistemological basis for *Igwebuike*.

#### **v. Ontological Foundations of *Igwebuike***

The mutual relations and complementarity that *Igwebuike* conceptualizes is anchored on the following basic human conditions (Njoku 2015):

- A. The world in which we live is one in which we encounter several needs, however, with very little resources to take care of the needs. This limitation calls for the mobilization of other forces outside of the self, a social fellowship for the satisfaction of particular needs.
- b. Nature has placed in us the likeness for fellowship. This is based on the fact that we were created by God in His own image and likeness.
- c. Although we are equal essentially, we have different gifts and abilities. What I may be able to do another may not be able to do, meaning that my relationship with the other completes what is lacking in me.
- d. Collaboration with the other is ground for becoming, as everything takes a bit of another to make itself. It is a ground for staying alive and transforming the universe.

Human fellowship and cooperation is a reality that is rooted in the human nature and to keep away from relating is to place a limitation on our being. It is, therefore, a unit of order inscribed in the human nature for survival. The more a person relates the more he or she lives out his or her being to the full. Mutual cooperation and fellowship in the society increases protection, assistance, etc. Being in the company of the other reduces the burden that nature imposes on a person as an individual.

#### **vi. Cosmological Foundations of *Igwebuike***

*Igwebuike* is an African cosmological idea that shapes the African cultural, religious and social. It is symbolic of the African universe of particularities where every creature as an independent entity must negotiate another's existential highway for mutual survival. It is a dependent, interdependent and combinational universe. Negotiation is very important in the African universe because it is a world that one shares with the other in an atmosphere of inter-subjective relations (Kanu 2018). These inter-subjective relations only play out without chaos when the individual is able to skillfully bridge his or her interiority with the individuality of the other.

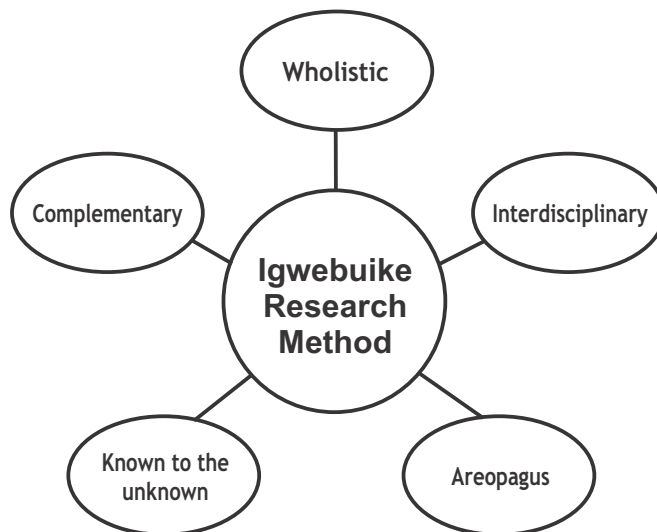
The African universe has physical and spiritual dimensions. In the spirit realm, God represents the Chief Being, and sits at the apex of power. In the physical world, human beings dominate, occupying the central position in the scheme of God's creation. The structure of the African universe can be illustrated in three levels: the sky, the earth and the underworld: the sky is where God *Chukwu* or *Chineke* and angels reside; the earth where human beings, animals, natural resources, some devils and physical observable realities abide; and the underworld where ancestors and bad spirits live (Kanu 2013). These worlds interact in spite of their peculiarities, and persist because of a healthy inter-subjective relation. There is really no wall between the physical and spiritual worlds, between the visible and invisible, the sacred and profane; as there is a cooperate existence of reality. Thus, certain elements can move from one structure to another to commune with other elements. In this interaction, human beings commune with God, the divinities, the ancestors and vice versa. In these movements, you find complimenrarity, relationships, interactions etc, which sustain the universe.

#### **vii. *Igwebuike* Research Method**

*Igwebuike* posits that life is a relationship, and it is only within this relationship that knowledge and life itself is possible. To be a human being, you must relate to your

environment- and know the things around you. “To be” and not know is not “to be” (Kanu 2019a). Every human being wants to know, meaning that every human being cannot but research in a general sense. This aspect of our humanity shows itself in the curiosity of a child who is always asking questions, becoming completely absorbed in the search for the truth, trying to make sense out of a complex world, making guesses and testing them, trying to understand his or her limits and the limits of the situations surrounding him or her. Since “to be” is to know, once this liberality to know is restricted, the human person loses something of its humanness, and begins to die intellectually and emotionally. If a person is allowed to ask questions without limit, he or she takes progressive essential steps in the process of becoming human (Kanu 2019b). Whenever the human person learns only to follow the familiar and safe way, or to ask only those questions to which the teacher knows the answer, or learns never to upset existing organizational patterns and procedures or to see defect in the existing order- he or she sacrifices some of his or her humanness (Torrance, 1970, pp. 6-7). This is the uniqueness that *Igwebuiké* adds to the concept of research. Research is not just an attempt to find solutions to problems but to reach the full potentials of our humanity.

For a research method to be *Igwebuiké* in character, it must employ one or more of the following approaches: it has to be wholistic in approach, complementary, interdisciplinary, move from the known as a bridge to the unknown, and should be non-derogatory and sympathetic, which is the Areopagus approach.



**Figure 3: Approaches of Igwebuiké Research Method**



## 4. Origin and Principles of “IGWEBUIKE”

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Questions that have emerged from the various papers written on *Igwebuike* is: What is the origin of *Igwebuike*? How did it begin as a pattern of thought in African ontology? Is it a thought or philosophy that is exclusive to the Igbo or Africa? My response has always been that although *Igwebuike* is an Igbo word (Kanu 2019), it is not a philosophy that is limited to the Igbo world; rather, it is a local expression of a universal experience of the relevance of solidarity and complementarity (Kanu 2017j).

### **i. Wonder, the Origin of *Igwebuike* Philosophy**

*Igwebuike* began with wonder as African traditional thinkers began to reflect on the nature of their immediate universe. This wonder shaped their thoughts, thus, establishing a connection between philosophy and the cosmos. Aristotle (1941) writes that “It is through wonder that men now begin and originally began to philosophize” (p. 10). This wonder was the first step, which was followed by questions as a second step, and then the third, being proffering answers to these questions. They raised questions about the nature of reality: its beauties and the negative vicissitudes the human person must face in life. Realities such as the nature of life, its brevity, human suffering, successes, failures, sorrows, joys, death, the after-life, the nature of the human person, disease, decay, etc. They asked if there is a particular way in which a person ought to behave and a way he ought not to behave. They wondered at the origin and age of the universe, was it created or is it eternal? If it was created, who created the universe? They wondered at the order in the universe, why the rainy season is succeeded by the dry season, the day, the night, the seasons, the birds of the air, the fish that make their way through the waters, the animals in the fields; they wondered at how they are sustained. They wondered at the system of the universe which is a conflict of opposites: good and evil, life and death, light and darkness, hot and cold, wet and dry, love and hate, fortune and misfortune, male and female, etc.

These wanderings by African traditional thinkers led to the discovery that the universe persists because of a healthy inter-subjective relation. This discovery was conceptualized as: *Igwebuike*.

## ii. The Principles of *Igwebuike*

The principles of *Igwebuike* refer to the framework that shapes *Igwebuike*. These principles are the values on which *Igwebuike* stands. While these principles guide *Igwebuike*, they also justify *Igwebuike*. In each of these principles, the *Chi* of whatever is plays a very significant role. *Chi* is used within the context of the imprint of the part of *Chukwu* (the Supreme Being) on all that He has made. These principles include:

### a. *The Principle of Identity*

The principle of identity is the first principle of *Igwebuike*. It states that every being is determined in itself, is one with itself and is consistent in itself. Thus, every being is one with itself and divided from others. If reality does not have an identity, then everything would be everything, giving birth to one thing since nothing can be differentiated from the other. In this case, there would be no subject and object relationship (Kanu 2012). This would create a causal traffic in the order of being and knowledge. The principle of identity is very important in *Igwebuike* because, before we can talk about inter-subjectivity, interconnectedness, complementarity, the other must have an identity of its own (Kanu 2013). This identity is determined by the *Chi* of the being (*anataru Chi*- received from *Chi*), which individuates it in relation to the other. This is important as *Chi* is individual to every person, no wonder, it is called 'personal god' or 'personal guardian spirit'. It is also within this context that we understand why the symbol of a person's *Chi* is destroyed as soon as the person is dead.

### b. *The Principle of Hierarchy*

Every reality in the universe has a force; however, not all realities have the same force. The variety of the degree of forces is at the base of the categorization of being. In the hierarchy of forces, those with a greater force come first, with God at the apex as the source of all force. It is the *Chi* of a being that determines the force and, therefore, its place in the hierarchy of beings. It is also the hierarchy that determines the relationships.

### c. *The Principle of Contrariety*

Contrariety is from the word contrary. Aristotle defines contrariety as: “a kind of difference, and difference is a kind of otherness” (p.681-926). He writes further:

The term contrary is applied to those attributes differing in genus, which cannot belong at the same time to the same subject, to the most different of the things in the same genus, to the most different of the attributes in the same recipient subject, to the most different of things that fall under the same faculty, to the things whose difference is greatest either absolutely or in genus or in species (p. 763).

Within the context of *Igwebuike*, contrariety is part of the natural universe. For instance, in the same universe, we find both good and evil, life and death, light and darkness, hot and cold, wet and dry, love and hate, unity and diversity, short and long, substance and accidents, act and potency, fortune and misfortune, male and female. These are contraries to each other, and are indispensable realities of the universe (Kanu 2018). It is the *Chi* of a being that individuates it and thus makes it contrary to the other.

**d. *The Principle of Unity***

In spite of the contrariety of reality, there is something common to everything. *Igwebuike* understands every individual reality as part of and the completion of the whole, and thus, there is a unity in the midst of diversity (Kanu 2019). Although *Chi* provides for the individuation, identity and contrariety of being, it is also the basis for the unity of being. *Chi* being a 'thumb print' of *Chukwu* in all that He has made, provides for the unity of being, and, a basis for interaction and collaboration. From the foregoing, the strong individualistic strain which *Chi* provides in the theory of personality, does not contradict the emphasis on the overriding value of unity in diverse human situations. Thus, *Chi* is not only a basis for identity in Igbo ontology, it is also a basis for unity- a common gift or platform for communal relations.



## 5. “IGWEBUIKE”: The Key to Understanding African Traditional Religion

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Mbiti (1970) understands African ontology as a religious ontology, which is heavily anthropocentric. In this ontology are God, the spirits, animals and plants and objects; however, at the centre is the human person. If this ontology would be understood, he argues that there is the need to penetrate its unity. Mbiti, therefore, avers that the African concept of time is the key to understanding the African religious ontology.

The concept of time may help to explain beliefs, attitudes, practices and general way of life of African peoples not only in the traditional set up but also in the modern situation, whether of political, economic, educational or church life. (p. 16).

His idea of African time is built around his research on the Kikamba and Gikuyu languages, in which he analyzed three verbs that speak of the past and the future, covering only a period of six months and not beyond two years at most. He defines the African time as “a composition of events which have occurred, those that are taking place now and those which are immediately to occur” (p. 17). This would mean that Africans set their minds on things that have passed rather than on the future. He describes the African time as concrete, epochal and not mathematical. He thinks that when Africans are sitting down idle, they are not wasting time but waiting for time or producing time.

Mbiti's African time, in the perspective of Gbadegesin (1991), is only a communal world-view report which was never evaluated. Gyekye (1975), Kagame (1976) and Izu (2010) see Mbiti's African time as insulting and false, as it does not represent the general concept of time among Africans. Gyekye argues that contrary to Mbiti's African time, the Akan people of Ghana have a future time. From the foregoing, it is obvious that Mbiti's African time is not a consistent principle in African religious and cultural thoughts, and as such cannot be regarded as the unity or the key to understanding African traditional religion.

Koehn (1977) speaks of African myths as the key to understanding African traditional religion and metaphysics. He writes that:

Myth expresses the history, the culture and the inner experience of the African himself. The myth portrays the wishes and the fears of the African man as he gropes to understand the unknown by dissecting and remolding it to fit his frame of reference. In the myth, the African's metaphysics are created and his beliefs constructed. (p. 118).

Koehn, thus concludes that:

The myth is the essence of the African himself in history. The modern African, if he is to find his real identity and to grasp the remnant of his culture, must look for it in

myth... The African myth tarried to preserve the last drop of African-ness. It is the encyclopedia engraved in the chambers of the African mind to be passed from generation to generation. (p. 139).

Although myths articulate and preserve the outcome of investigations on the origin of the world, the national god, the origin of humanity, its place in creation, deity, the temple, the cult, etc., it cannot be regarded as the key to understanding African religion or metaphysics, for the simple reason that mythology is not an underlying principle in African traditional religion. Myths vary from one religious culture to another, and the religious meanings that mythological elements present in one culture might not be the same in another. Thus, rather than speak of unity, myths introduce the subject of polarity in African traditional religion.

How then can we arrive at the key to understanding African traditional religion? The key to the understanding ATR should be based on the African cosmos. Cosmology, etymologically, is from two Greek words: cosmos and Logos, meaning 'universe' and 'science' respectively. Put together, it is the 'science of the universe'. Scholars like Wambutda (1986), Ejizu (1986), Achebe (1986), Metuh (1987), Quarcoopome (1987), Arinze (1970), Madu (2004) and Kanu (2015a) hold that African cosmology is simply the way Africans perceive, conceive and contemplate their universe; the lens through which they see reality, which affects their value systems and attitudinal orientations. Cosmology is, therefore, the search for the meaning of life, and an unconscious but natural tendency to arrive at a unifying base that constitutes a frame of meaning often viewed as *terminus ad quo* (origin), and as *terminus ad quem* (end) (Kanu 2012).

African cosmology is essentially the underlying thought link that holds together the African value system, philosophy of life, social conduct, morality, folklores, myths, rites, rituals, norms, rules, ideas, cognitive mappings and theologies (Kanu 2015b). *Igwebuiké* as a concept captures the is-ness of the African cosmos; a universe of complementarity and sharedness. *Igwebuiké* is, therefore, African cosmology and African cosmology is *Igwebuiké*. It is *Igwebuiké* because in spite of its departmentalization into the worlds of the spirits and human beings (Edeh 1983, Abanuka 2004 & Ijiomah 2005, Kanu 2017a), it is not a bifurcated world. The spiritual and physical dimensions overlap and harmoniously interact. In this interaction, human beings commune with God, the ancestors, etc., and vice versa. While the ancestors do for human beings what they cannot do for themselves, human beings do for the ancestors what they cannot achieve by themselves. This interactive capacity of the African universe has instilled a strong sense of community in every dimension of the African life, such that to be without belonging is to be annihilated (Kanu 2017b). This has not only defined the social and political dimensions of the African life, but the spiritual or religious dimension as well. It is within this context that *Igwebuiké* is employed as the key to understanding African traditional religion. To understand the meaning that *Igwebuiké* conveys as a thought current, is to understand the dynamics of African traditional religion.



## 6. “IGWEBUIKE”: The Underlying Principle of African Philosophy

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*Igwebuike* is the intricate web of African philosophy. It has remained constant in the midst of the changes in the history of African philosophy, and has continued to persist through changes. Its sense of harmony, community, complementarity and solidarity has been expressed right from the philosophy of Tempels (1959). He argues that in Bantu Ontology:

'Beings forces' of the universe are not a multiple of independent forces placed in juxtaposition from being to being. All creatures are found in relationship according to the law of hierarchy... Nothing moves in this universe of forces without influencing other forces by its movement (p. 29).

Kagame (1951) and Jahn (1958) did establish the harmonious character of reality. They agree with Tempels that reality is force. It is not a force independent of other forces.

The nationalistic movements of the 20th century in Africa were linked by their emphasis on belongingness, familyhood, which was the basis for their socialisms. Thus, the Social negritude of Senghor (1959, 1964 & 1975) places the family at the centre of the social structure. Nyerere (1968) bases his principle of Ujamaa on familyhood. The choice of socialism over capitalism by Awolowo (1969&1979), the welfarism of Azikiwe and the promotion of Pan-Africanism by Nkrumah (1963) were based on the distinctive complementary character of African ontology.

Edeh (1983) in his work on *Igbo Metaphysics* continues with the perspective of Mbiti:

Accordingly the Igbo way of life emphasizes 'closeness' but not closed-ness'. There is a closeness in living because each person 'belongs to' others and in turn, 'is belonged to' by others. By adopting this life of 'closeness' or 'belongingness', an Igbo becomes immersed in the culture's spiritual substance, love; and by love, he acquires a fulfillment as a person beyond mere individuality. (p. 105).

Gyekye (1987), writing on Akan philosophy avers that the individual depends on the community:

The individual's life depends on identifying oneself with the group. This identification is the basis of the reciprocal relationship between the individual and the group. It is also the ground of the overriding emphasis on the individual's obligation to the members of the group. (p. 156).

Iroegbu (1995) describes being in African ontology as belongingness. In response to the questions, 'what makes being, being?' Iroegbu argues that it is belongingness, thus *Being* is *Belongingness*. What then is belongingness? He defines it as 'the synthesis of the reality

and experience of belongingness' (p. 374).

In the contention of Okonkwo (2020), reality is understood within the context of Uwa-ndu, the true and valid *universum* along the possibilities of thinkables, experientials, perceivables and their commonness to all human beings. That is, the *worldhood* or universal *datum* that provides the “hood” for the perceivers and experiencing thinkers of this inescapable phenomenon)?

Nkemnkia (1999) writes that in African ontology, the self is the other:

The meaning of an individual's life is found in and through his relationship with the Other or Others. In fact it is meaningless to ask oneself “who am I” without having a complete knowledge of the Other, from whom, in the final analysis, one expects the answer. (pp. 111-112).

Wiredu (1995), focusing on the political dimension of the African life, sees complementarity and belongingness as characterizing political decision-making in Africa.

Asouzu (2004, 2007) and Njoku (2018) developed the notion of being within the new ontological horizon of *Ibuanyidanda*. Thus, Asouzu (2007) defines being as “that on account of which anything that exists serves a missing link of reality” (p. 103). Being is, therefore, located within the context of mutual complementarity of all possible relations in the sense of an existent reality (Kanu 2016a&b).

From Tempels to Asouzu, the *Igwebuike* principle of harmony, community, solidarity and complementarity have never been lacking, therefore, positioning *Igwebuike* as the underlying principle of African philosophy.



## 7. Religio-cultural Expressions of “IGWEBUIKE”

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As a result of the centrality of *Igwebuiké* to African thought, it finds expression in virtually every religio-cultural dimension of the African people.

### i. Appellative Expressions of *Igwebuiké*

The basic concern here is to see how African names express *Igwebuiké* or echo the spirit of harmony and complementarity. Thus, three categories of names would be studied from the Igbo perspective: the names given to human beings, titles given to people and the names given to God.

#### a. Human Names

These names speak of human relationships towards the other, a constant reminder that the human person is not alone.

1. *Obinwanne*: The heart of a brother
2. *Ekwutosinammadibegi*: Don't condemn your fellow human being
3. *Chisom*: God is with me
4. *Kesandu*: Increase and multiply life
5. *Chinanurumogu*: God fights my battle
6. *Somadina*: May I not live alone
7. *Lotanna*: Remember the father
8. *Adaeze*: Daughter of a king
9. *Nnamdi*: My father lives
10. *Adaora*: Daughter of the people.

#### b. Titles given to Human Beings

These titles are given in relation to what the title holder has done for others. No one becomes great in African ontology as a result of what he or she has done for himself or herself.

1. *Uba zuo oke*: Let wealth go round
2. *Onwa na etiri ora*: Man of the people, a philanthropist
3. *Ochiri ozuo*: A helper, especially to the less privileged
4. *Ada oha*: The community's famous daughter
5. *Aka ji mba*: The people's life-wire

6. *Ome Udo*: The peacemaker
7. *Okwaruzo*: The road maker
8. *Omeruora*: One who does good things for people
9. *Ebube Dike*: Glorious Hero of the community
10. *Ikemba*: The power (strength) of a nation (place)

### c. *African Names for God*

These are names given to God based on what He has done for human beings or what is expected from Him.

1. *Okosisi na eche ndu*: The mighty tree that gives protection
2. *Echeta obi esike*: The giver of confidence
3. *Agbataobi nwa ogbenye*: The friend of the poor
4. *Agbataobi onye ajuru aju*: The friend of the rejected
5. *Olilianya nde ogbenye*: The hope of the poor
6. *Obata obie*: He whose presence ends every pain/misfortune
7. *Onye nzoputa*: The savior
8. *Chukwu na'kpu nwa*: The God that creates children
9. *Okwere nkwa meya*: The one that fulfills His promise
10. *Odi mma na eme mma*: The good God that does good

### ii. *Proverbial Expressions of Igwebuike*

African proverbs contain the wisdom and experience of the African people, usually of several ages gathered and summed up in one expression. They spring from the people and represent the voice of the people and express the interpretation of their beliefs, principles of life and conduct, moral attitudes, and reflect the hopes, achievements and failings of a people (Kanu 2014a & 2018). Examples are:

1. A person is a person because of other people
2. Sticks in a bundle cannot be broken
3. Cross the river in a crowd and crocodile will not eat you
4. Two ants do not fail to pull a grasshopper
5. A single stick may smoke but it will not burn
6. When spiders unite they can tie up a lion
7. If you want to go fast, go alone, if you want to go far, go together
8. If two or more people urinate in the same place at the same time, it would produce more foam

9. When a bird builds its nest, it uses the feathers of other birds
10. Let the kite perch, let the eagle perch

### iii. Folkloric Expression of *Igwebuiké*

Africans are parable and story telling people, (Zani 1972) and their stories according to Rattray (1930) mirror more or less accurately the African idea of life, conduct and morals. Apart from the African system of education which is tied to roles such as farming, hunting, firewood gathering, dancing, storytelling, naming ceremony, etc., the African got much more instruction through tales (Brosnan 1976). This was in the main moral instruction given at night after the evening meal, on the way to farm or the stream, in the village square or at moonlight nights (Shorter 1973 & Kanu 2015b). They are told in such a way that people are able to pick up their meanings without any explanation (Kanu 2016b). An example of an African folktale that beautifully expresses *Igwebuiké* is that of the Choosy Princess.

There was once a choosy princess who turned down the requests of those who asked for her hand in marriage. Her father was disturbed because of her choosy attitude and, made public that any man who would win the love of his daughter would have half of his kingdom given to him. This was heard by a python that lived in the river and immediately it went about borrowing the parts of the human body and when it looked fully human, it stormed the palace of the king in a grand style. Immediately the princess saw the human python, she was attracted to him, fell in love and decided to marry him. The human python departed with her and owned half of the wealth of the kingdom as the king had promised. When the python was returning with her to his home, just before the river, it turned into a python and went into the river with the princess. Those who witnessed this brought word back to the king that his son-in-law is not a human being but a python.

This bordered the king who assembled the wise men in his kingdom for a way forward towards rescuing the princess. They came to the decision that to rescue her, extraordinary talents would be required for the mission. This included professionals like: a boat rider, a thief, a carpenter, a diviner, a hunter and a swimmer. When they got to the river, and did not know where to begin to find her, the diviner did some incantations and found out where the princess was hidden by the python. Having discovered her, the thief went into the river and stole the princess from where she was. He handed her over to the skillful swimmer who immediately moved with her behind him. At this point, the python woke up from its slumber and angrily went after the swimmer. This was when the hunter came in and fired at

the python. While the boat rider was heading to the shore with her, the anger of the python was stirred and it hit hard on the boat damaging a good part of it; and to save the boat from sinking the carpenter came in and mended the damaged part of the boat that they may continue on their journey. With a combined effort, the team was able to take the princess back to the king. This was realized through the complementary effort of the different members of the rescue team (Kanu 2017k). One person wouldn't have been able to withstand the python, let alone rescue the princess.

#### **iv. Musical Expression of Igwebuikie**

Africans are a people of songs. They sing in their farms during work, in their shrines during worship, at home while cooking, during storytelling, at war fronts, on a journey, etc., (Kanu 2016a). African songs point to the relatedness of reality. One among many is the songs titled *Nwankelu*:

*Onye Kugbulu Nwankelu?*: who killed the rabin?

*Kerere Nwankelu* (reframe)

*Ukwa dagbulu Nwankelu*: the bread fruit killed nwankelu

*Kerere Nwankelu*

*Gini mere ukwa ahu?*: What happened to the bread fruit?

*Kerere Nwankelu*

*Obi mara ukwa ahu*: a digger pierced the breadfruit

*Kerere Nwankelu*

*Gini mere obi ahu?*: What happened to the digger?

*Kerere Nwankelu*

*Akika kporo obi ahu.*: The digger was infested by termites.

*Kerere Nwankelu*

*Gini mere akika ahu?*: What happened to the termites?

*Kerere Nwankelu*

*Okuko tuga akika ahu*: A cock was eating the termite.

*Kerere Nwankelu*

*Gini mere okuko ahu?*: What happened to the cock?

*Kerere Nwankelu*

*Ufu chuga okuko ahu.*: a fox was pursuing the cock

*Kerere Nwankelu*

*Gini mere ufu ahu?*: what happened to the fox?

*Kerere Nwankelu*

*Mmadu chuga ufu ahu.:* a man was pursuing the fox.

*Kerere Nwankelu*

*Gini mere mmadu ahu?:* what happened to the man?

*Kerere Nwankelu*

*Chukwu kere mmadu ahu.:* God created the man.

*Kerere Nwankelu*

*Gini kere Chukwu ahu?:* what made God?

*Kerere Nwankelu*

*Anyi amaghi ihe kpuru Chukwu, Chukwu kpuru mmadu, mmadu chuga ufu, ufu chuga okuko, okuko chuga akika, akika taru obi, obi mara ukwa, ukwa dagbulu nwankelu- Kerere Nwankelu.:* (we do not know what made God, God made man, man was pursuing the fox, the fox was going after the cock, the cock was after the termite, the termite infested the digger, the digger pierced the bread fruit, the bread fruit fell and killed wankelu- Kerere Nwankelu) (Kanu 2013). In this song, the relationship between reality is expressed.

#### v. Symbolic Expression of Igwebuikie

Of the many cultural symbols in Igboland, none has received attention like the kola nut. It is very important and central to the life and ceremonies of the Igbo. For the Igbo, it goes beyond the red and yellow seed that you find in trays sold on the street and in kiosks. It is not just the biannual crop grown and stored in sacks and baskets. It is a food that must be eaten with relish; it commands adoration and many accolades and must be attended to with deserving feast. It unites the living and dead, and symbolizes a feast of togetherness, love and trust. The Kola nut is a symbol of Life *ndu*, this is why the Igbo say: “He that brings kola brings life” (Kanu 2019).



**Plate 1: The Igbo Kola Nuts**

Every Kola can be broken into lobes, and these lobes signify numbers. And number is very important for the African. Some have 1 lobe, some 2 lobes, some 3, some 4, some 5, some 6 and some 7. Kola nut with one lobe is a dumb kola (*Oji Ogbi*); it is not eaten because it is the Kola of the Spirits. It belongs to *Chukwu*, because *Chukwu bu mmuo*. When it has two lobes, it is called *Oji gwororo*, symbolizing male and female. It is an elliptical gender shadow of *Oji Ogbi*. Three lobed kola nut is called *Oji Ikenga* (Ike eji aga) or *Oji Dike*. It is the masculine kola and thus the *Kola of the Valiant*. As a matter of principle it is eaten only by warriors, brave men, the consecrated or ordained. It is not eaten by women. The Kola with four lobes is the Kola of Peace and Blessings, *Oji Udo*, *Oji Ngozi*, *Oji Aka ano*, *Oji ahia na ano ubosi na ano*: *Afor*, *Nkwor*, *Eke* and *Orie*. It is the Kola nut for both male and female genders, and thus considered the most gender sensitive kola. The Kola with five lobes is the Kola of Procreation, Protection, Industry, Achievement, Wealth, Progress and Good luck. The Kola with six lobes called *Oji Ikenga abuo* and, therefore, *Oji Ogbugbandu*. It is the Kola of blood and spirit, and thus, indicative of communion with the ancestors. No wonder the smallest part of it is not eaten but given to the ancestors. The last is the seven lobed Kola, which is known as the kola nut of consummations, wisdom, power, fulfillment, celebration, festivities, *ezumezu*. The Igbo would say: *Uwam uwa asaa; asaa ndu na anwuanwu; ikpa naasaa mmiri naasaa*- pointing to the kola of endlessness or eternity (Kanu 2019).

This notwithstanding, among the lobes, there is always a female and male lobe. When these lobes stay together they remain alive, but when they separate they die and dry off. Their togetherness is a symbol of life, and their separation, death. It's a symbiotic relationship in the sense that they need each other to remain alive.

#### **a. Mythological Expression of *Igwebuiké***

Myths are the outcome of the human attempts to explain historical institutions and developments by appeal to non-historical factors and forces. African myths are, therefore, veritable mine of materials on African Traditional Religion, philosophy and culture. Esposito, Easching and Lewis (2006), explain that “myth” comes from the Greek word “mythos”, which means “story”. According to Marshall (1988), myths are “invented stories about the gods in which they behave like human beings with superhuman powers” (p. 449). Gunkel (1901), corroborating Marshall, defines myth as “Stories of the gods in contradistinction with legends in which the actors are men” (p. 14).

The Nri hegemony and its influence on Igbo history cannot be over emphasized. It is in

this regard that Madubuko (1994) observes that the story of the Igbo people, no matter how briefly considered, would be incomplete if one omits the Eri-Nri myth. Eri clan originated from the region of Anambra River, at Aguleri; from there they fanned eastward and established various communities. According to Uzukwu (1988), Eri is the father of all Nri; and tradition says that he came from *Chukwu*. It is reported that the earth was not firm when he came to the world. To solve the problem of flood, he employed blacksmiths from Awka to use their bellows to dry the flooded land. There was no food as well for the people. To provide food, he prayed to God and He demanded that he should sacrifice his first son and daughter to him. After the sacrifice and burial of his son and daughter, as though all were lost, yam and palm tree began to grow out of the place where he buried his first son while vegetables and cocoyam grew out of the place where he buried his daughter. If yam germinated from where Eri's first son was buried, it means that yam is the resurrected son of Eri, and since it was given to man to sustain life, it is regarded as life itself.

Madu (2004) observes a cosmological drama between god and man, land and crops. Eri, the civilization hero enjoys a special relationship with *Chukwu*, and through Eri's sacrifice, humanity now enjoys a special relationship with the land which offers food for his sustenance. The ritual performed by Eri established a covenant between Eri, his descendants and *Chukwu*. From the sacrifice of Eri, we discover why yam is very prominent in Igbo sacrifice and life, a situation which warrants its annual elaborate festival throughout Igbo land. The growing of yam from the spot where Eri's first son was buried accounts for the respect given to *okpara* (first son) in Igbo life. He is considered to be closer to the ancestors.

This notwithstanding, significant to our consideration is the collaboration between Eri and Awka blacksmiths. Eri, even though he enjoyed a special place in the divine plan still had to collaborate with others for the meaningfulness of his existence.



## 8. “IGWEBUIKE”, Identity and Alterity

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### *i. The Problem of Identity and Alterity*

With Rene Descartes (1596-1650 AD), philosophy started a new way, that of gnoseology. He defines a person in relation to self-consciousness. Descartes (1637), through his methodical doubt, discovers that something resists doubt. That is, the fact that it is he who doubts, and who can be deceived. He thus, arrives at *Cogito ergo sum* (I think, therefore, I am). To the question, who am I? Descartes answers, a “thinking thing”. His transformation of the person from an ontological to a psychological fact, opened the door to a series of either great diminutions or of enormous exaggerations of the concept of person (Kanu 2012 and 2015). Since the time of Descartes, individual consciousness has been taken as the privileged centre of identity, while 'the other' is seen as an epistemological problem, or as an inferior, reduced or negated form of the same (Kanu 2013).

### *ii. Igwebuike and the Other*

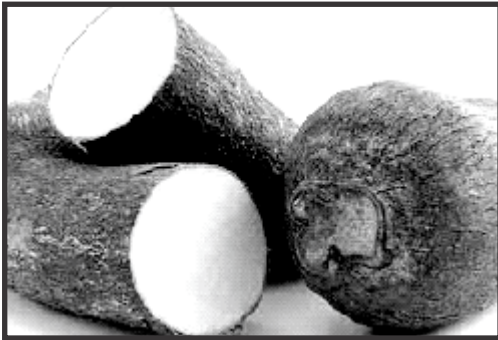
Contrary to Descartes' position, *Igwebuike* provides an ontological horizon that presents being as that which possesses a relational character of mutual relations (Kanu 2016a). 'To be' is 'to be with the other', in a community of beings. (Kanu 2015a). *Igwebuike* understands life as a shared reality. And it is only within the context of complementarity that life makes meaning. Life is a life of *sharedness*; one in which another is part thereof. A relationship, though of separate and separated entities or individuals but with a joining of the same whole (Kanu 2017a). A relationship in which case the two or more coming together make each of them a complete whole; it is a diversity of being one with each other. Thus, to put the other away removes the balance of being. Kanu (2018) avers that this presupposes a tailor-made-cloth, measured, cut and sewn to fit into the curves, contours, shape and size, peculiarities and particularities of a being. Therefore, every being has a missing part and is at the same time, a missing part. Ewulu (2010), writes that:

If the other is my part or a piece of me, it means that I need him for me to be complete, for me to be what I really am. The other completes rather than diminishes me. His language and culture make my own stand out and at the same time, they enrich and complement my own. (p.189).

From the foregoing perspective, the self is not only completed in relating with the other, but attains self-realization through the other. Ewulu (2010) writes further:

I realize myself in the other because it is in the 'Thou-ness' of the Thou that my 'Is-ness' is realized. I am 'I' because you are 'You'. Without Thou there is no I. We are 'We' because they are 'They', and without 'They', there is no 'We'. (p. 189).

As a result of the dynamics of the relationship between the I and the thou, the Igbo would refer to the 'Other' as *Ibe*, which means 'a piece of' or 'a part of', as in *ibe anu* (a piece of meat) or *ibe ede* (a piece of cocoyam). The Igbo would, therefore, refer to the 'other person' as *ibe m* which means 'my piece' or *mmadu ibe m* (my fellow human being). This is the concept employed in reference to relationships and reciprocity: love one another (*hunu ibe unu n'anya*), help one another (*nyere nu ibe unu aka*), respect one another (*sopuru nu ibe unu*), etc. Since the 'other' refers to my own piece, it would mean that to love the other is to love oneself, to help the other is to help oneself and to respect the other is to respect oneself. Put the other way round, to hate the other is to hate oneself, to refuse help to the other is to refuse help to oneself and to disrespect the other is to disrespect oneself. From the African perspective, there is a link between the self and the other. This is because the self carries with it the mark of otherness. If reality is one with itself and consistent with itself, that is, different from others, then its uniqueness is always in reference to the other. In the I and the other relation, both participants exist as polarities of relation.



**Plate 2: Ibe ji**

### **iii. *Chi as the Ontological Basis for the Other as Ibem***

The concept *Chi* has been used in various capacities by the Igbo; first, in the capacity of the Supreme Being, and second, as a guardian angel or a spiritual being or force which every person possess. Its essence lies in the commonest everyday expression of the word *Chi*; verbally, in possessive singular adjectival form: *Chim* (my *Chi*), *Chigi* (your *Chi*), *Chiya* (his or her *Chi*), *Chi anyi* (our *Chi*) an Igbo interjection for surprise *Chim o* (My God) or a common curse among the Igbo *Chi ne'ke kpo gi oku* (May God burn you) (Chukwukere 1980).

However, the nuance employed here is the later in which Chi is understood as the divinity in every human person or the spark of the divine in created things. Chi has been represented by the Igbo in different ways: for some it is a special tree planted in the person's compound like the ogilisi or oha; for others, it could be a small clay pot and filled with sand with three sticks cut from a special plant thrust jointly into the sand. These representations are usually kept in a special place and an altar built around it for the offering of sacrifice.

It is this Chi, which is a thumb print or mark of Chukwu in each and every one of us that places the other in a special place in relation to the self. If I and the other have the thumb print of the same Chukwu, the spark of the Supreme being, it then means that we relate in a special way that goes deeper than our individualities. Our rootedness in Chukwu is what makes the other a part of me. To treat the other in a way that is undeserving of the divine mark in him or her not only affects the person but the ontological order we are all part of.



## 9. IGWEBUIKE ECONOMICS

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### *Introduction*

*Igwebuikeconomics* is the application of *Igwebuike* philosophy to economic development. It is, therefore, the product of two words: *Igwebuike* and economics. To understand *Igwebuikeconomics*, an understanding of the two words: *Igwebuike* and economics, that make up the compound word would be necessary. In relating *Igwebuike* with economics, economics provides the central context for the application for *Igwebuike* philosophy; and the word *Igwebuike* is descriptive, in the sense that it speaks of the kind of economics that we are dealing with here. It is an economics that is anchored on the African worldview that understands reality as inclusive, complementary and relational, and which places the interest and good of the human person at the centre of reality. It is a humanistic economics that concerns herself with the description and analysis of production, distribution and consumption of goods and services from a complementary perspective for the development of peoples. It understands economic realities not in terms of aspects, identities and static elements but thinks in terms of relatedness that systematically takes into cognizance the interactions of the different elements of social life, especially, economic structure, political structure, social structure and belief systems, with an awareness of the complexity and dynamism of relatedness. It is this relatedness of reality that has called for this complementary approach to economics that addresses problems complementarily and concretely rather than abstractly.

### *Imu Olu as a dimension of Igwebuikeconomics*

The Igbo apprentice system popularly known as '*Imu-Olu*' (learning work) or '*Imu-Ahia*' (learning trade) or '*Igba boy*' (to serve) is a major factor in any discussion about Igbo commerce. Maleke (2018) describes it as an “apprenticeship system that purports established businessmen in a town, street or locale to pick up teenagers-young adults [the apprentice] from their homes and give them an informally formal, but raw and practical, cutthroat business education” (n.p). The teenager might be a relative, sibling or non-relative from the same region. He writes further that “The idea centers around taking them off the streets and the perilous tendencies of an idle mind to give them a purpose, so that they can continue the trend when they are established” (n.p).

*Imu Olu* as a system of commerce has been with the Igbo before the Nigerian Civil War, with which they created wealth across the Nigerian nation. After the Civil War, when the Igbo world was crumbled following the terrible legacy of the Biafra War, marked by great poverty, halting of livelihood, scarcity of funds and human capital and hopelessness,

it was the Igbo apprentice system that pulled majority of Igbo families out of poverty within two years after the war.

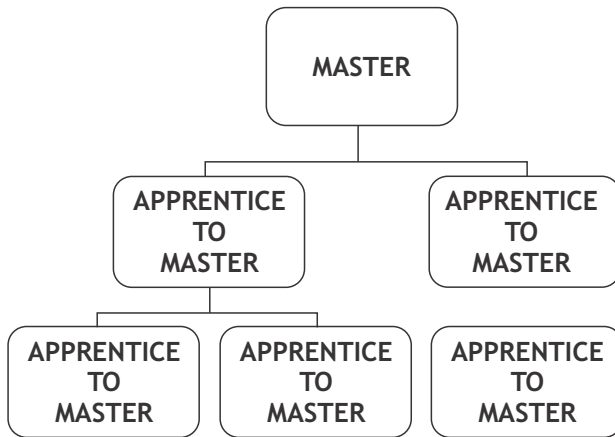
### ***Arrangements and Dynamics of Imu Olu***

The apprentice leaves his parents and comes to live under the care and supervision of an established business Igbo person who becomes his master. He takes care of his master for the agreed number of years, and does every chore that the master assigns him. He serves his master not only in the shop or in relation to the business but at home as well. He has no right to travel home without the consent of the master, even if the parents live in the same city. He must work hard to win the trust and favour of his master, as it is the master who would make an appraisal of his service. At the end of the apprenticeship, the master gives him a take-off fund to hire or purchase a shop, goods, equipment, where necessary and in some cases, accommodation for a given period of time. This take-off fund does not in any way mean that he ceases to collaborate with the master. The master still assists him with goods procurement to reduce overhead importation cost, knowing that the apprentice has a weak purchasing power.

Through different responsibilities, the master prepares the apprentice for the future. It is not in all cases that the master stays with the apprentice in the same shop or business premises. Having gathered some experience, the master can decide to open a shop elsewhere, different from the location where he might be. In this case, the apprentice manages the business branch for the master, representing him at business negotiations. This seeming independence of the apprentice in management does not only help the master expand his business and, thus, make more profit, it also helps the apprentice with an ownership mindset that gives room for trust, building of confidence and exposure, which are necessary for the apprentice if he must succeed in the future.

Once an apprentice graduates and is settled, he has a responsibility of doing for others back at home what his master has done for him. He, therefore, goes to the village and picks another apprentice who would serve him. Meanwhile, before his graduation, his master must have gone home and picked another apprentice who would learn the trade (Crescent 2019).

Neuwirth (2018) visited the Alaba International Market in Lagos dominated by the Igbo and observes that the Igbo apprenticeship system that governs Alaba International Market is the largest business incubator platform in the world and has produced more millionaires and billionaires than the entire Nigerian University economic system has produced. These millionaires: Innoson, Coscharis, Ibeto, Chikason, Ekenedilichukwu, etc., are not just millionaires, they make millionaires every year through the apprentice incubator platform. The system is such that there is always a millionaire waiting to be born (Ted, November 2018)



**Figure 4: Igbo Apprenticeship Incubator Network**

### *The Communal and Spiritual Dimensions of Imu Olu*

In spite of the absence of clearly written laws to guide the relationship between the master and the apprentice, this system has succeeded over the years because, first, the apprentice treads with caution, knowing that if he fails or ruins his masters business, his own future would be ruined. He treads carefully in managing the affairs of his master and tries to prosper the master's business for he knows that his destiny is tied to the economic destiny of his master. This fear, according to Okoro (2018) engenders honesty as every established acts of theft, diversion of fund and flamboyant use of business finances terminates the arrangement. While the apprentice does his best to avoid the termination of the apprentice arrangement, the master is also careful to avoid a bad labeling from his community where he has picked the son of a brother or relation. To fail to keep to the terms of apprenticeship after the agreed number of years of service can incur the wrath of the community back at home. The Igbo apprenticeship system is not only an arrangement between the master and the apprentice, it is a community or family affair. Masters who are notorious for not settling their apprentice hardly get apprentice to work with them.

According to Okoro (2018), insincere masters run the risk of having their businesses ruined by the apprentice's personal deity, known as the Chi. This is why every master does his best to give a take-off package to the apprentice after the fulfillment of the agreed years of service. At this point of settlement the blessing of the master is more important than the financial package, because the financial package without his blessing ends in ruin (Kanu 2019).

### ***Foundations of Igbo Apprentice Incubator Network***

There are three fundamental principles that shape the Igbo apprenticeship system:

#### *a. Igbo Social Construction of Reality*

Among the Igbo of Nigeria, the life of a human person is circumscribed within the *uwa* (the world) (Kanu 2012a). In the contention of Oguejiofor (2010) “This unitary conception of reality pervades the Igbo world in a remarkable way” (p. 21). The Igbo, therefore, does not see himself or herself as an individual without noticing immediately the need for the other. No wonder he or she often warns the other: *onye aghana nwanne ya* (No one should leave his brother/sister behind) (Kanu 2012b).

#### *b. Igbo Philosophy of Resilience*

The Igbo world is not a bed of roses. It is a world of struggles that begins from birth, noticeable in the cry of a little child as soon as it is born. Circumscribed to the *uwa* (world), the human person is faced by difficulties and frustrations. This makes survival in a tolerable way a major concern for the Igbo, and it to a large extent determines the Igbo attitude to life. To face the struggles of life, the Igbo generate a corporate front, partnering with the other to avoid being overwhelmed.

#### *c. Igbo Think-Home Philosophy*

The Igbo have a saying that: *aku ruo uno* (wealth must reach home). If a person is known all over the world but not known in his home town then he is not known. If a person does not make an effort to return home, he or she is referred to as an *efuru efu* (the lost one). After the Nigerian Civil War, when the property and wealth of the Igbo in states outside of Igboland were seized by the Nigerian government, the Igbo philosophy of *CHERUO UNO*, (think home) became more important (Kanu 2014a). No matter where the Igbo travel to and the number of houses he builds elsewhere, he ensures that he has a home in his village. Home is home for them and so they are at home for the celebration of festivals like Christmas, New Year, Easter, New Yam Festival, etc. More interesting is that many who are not able to travel during these seasons have one association or the other to which they belong in the city where they live. Even when he dies, the corpse must be taken home. The corpse needs to get home to rest well (Kanu 2014b).



## 10. IGWEBUIKECRACY

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Democracy is from two Greek words: *demos*, which means ‘people’ and *kratein*, which means to ‘rule’. Put together, it means the power of the people. Thus, Lincoln (cited by Kanu 2019) describes democracy as “the government of the people, by the people and for the people under the rule of law” (p. 316). Gyekye (1997) and Busia (1975) observe that the concept “the people” points to the power of the people to choose who to rule them in accordance with the general good of the society, and that they set up, by themselves, the constitutional rules, principles and procedures of governance. Carter (1978), adds that democracy as a system that is altered by time and experience, always changing, infinite in its variety, sometimes it is turbulent, however, still valuable.

As a political structure, democracy emphasizes the sharing of power among people of various categories. Sabine (1973) avers that democracy must involve mutual concession and compromise as a way of arriving at decisions. Chidili (2012) notices that three salient points from the definitions of democracy: that democratic government is not monotypic but diverse in nature; even in its diversity, it is changing; it is strictly based on the rule of law. This openness to change provides for democracy to be an adaptable system of governance that can exist anywhere in the world, including Africa.

### *i. Africanness of Democracy*

When African traditional political systems are discussed, they are often described as monarchical or aristocratic. This is a perspective that is evident in Arogbofa (2007), who argues that the traditional political systems in Africa had no place for democracy. European and African political thinkers see democracy as a system of government that began in Greece and was imported from Europe to Africa. Contrary to this opinion, the researcher argues that democracy is a cherished African value, which existed in pre-colonial Africa. Thus, Africa cannot be understood as a passive recipient of democracy. Before the advent of the West to Africa, African nationals already practiced Igwebuikecracy, an indigenous democratic government designed by the people for the people.

In Igwebuikecracy, the community determines the praxis of the socio-political life of the people while putting into consideration existential particularities and peculiarities. Herein, followership is as important as leadership since leadership is not a one man show.

Members are fully involved in decision making and implementation of such decisions on issues that affect them. Igwebuikocracy takes into account African values and identity, thus, building on the African peculiar experience- history, circumstances, and situations.

## ii. *The Igbo Igwebuikocratic Structure*

Communal living among the Igbo led to the emergence of economic, social and political institutions. From this emerged leaders, and as social groups developed, effective administrative systems emerged as well to regulate social relations. This was founded on egalitarian and democratic structures. The political organization was constituted by different levels of autonomous democratic governments which exercised political, social and economic control over the lives of the people.

- a. ***The Nuclear Family***: It was the bedrock of social and political organization, referred to as *ezi na uno*. It consisted of a man, his wives, his married and unmarried sons, unmarried daughters and the servants or slaves, if any. The Father was the leader of the household and was in possession of the family *ofo*, which is the symbol of authority, justice, law and uprightness (Kanu 2015). The father was responsible for directing the affairs of the family, however, it was done in consultation with his senior sons and wives.



Figure 5: Nuclear Family

b. **The Patrilineage or Extended Family:** It is called *Umunna*. It is composed of a number of families that have a common eponymous father. Uchendu (1965) defines the *Ununna* as “a territorial kin-based unit which subdivides into compounds (*ezi obi*)” (p. 40). The head of this political unit is the oldest male member of the extended family also known as the *di-okpara* and has the *ofo* of the extended family in his possession. According to Olisa (2002) and Nwosu (2002), the *di-okpara* presides over meetings, sacrifices, issues of inheritance, settlement of disputes among members of the extended family, marriage, allocation of lands and the representation of the family with other extended families. In decision making, the *di-okpara* worked in consultation with the other heads of the extended family who constituted the extended family assembly. Decisions were arrived at through dialogue, consensus (*nkwekolita*), compromise, cooperation and consultation (*Igba Izu*).

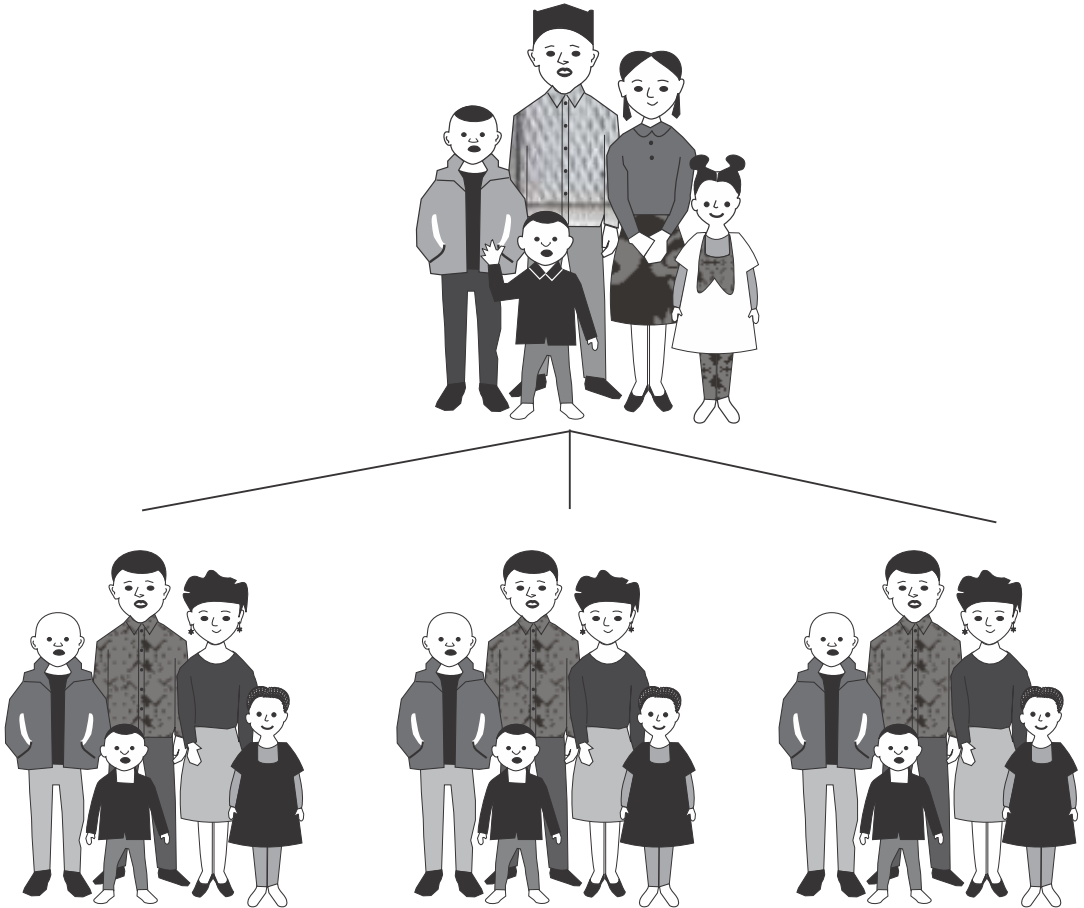


Figure 6: Extended Family

- c. **The Maximal Lineage:** It is also referred to as *Idumu* in Igbo, which means quarter. It is made up of a number of extended families who are linked by a common putative ancestor. This major lineage is headed by the oldest male among them. He holds the *ofo* of the major lineage and presides at functions concerning the major lineage and was considered as a sacred person with taboos and rituals accompanying the violation of his authority. In his exercise of authority over the major lineage, he worked in consultation with a large assembly comprising of senior household men, titled men, priests, men of honour, intelligence and wealth, etc.

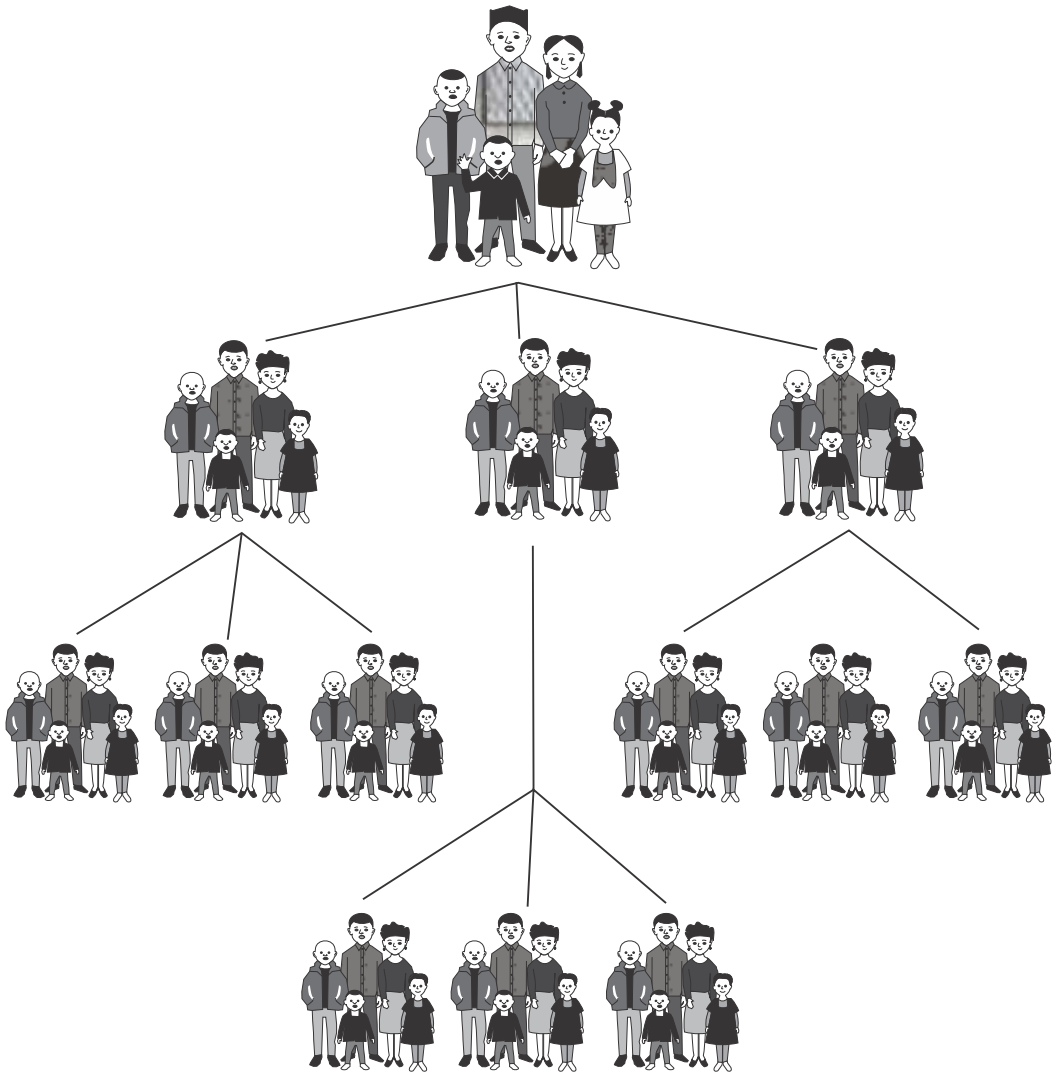


Figure 7: Maximal Lineage

C. **The Village-Group Assembly:** It was the biggest socio-political group referred to as ogbe (village). Ajaegbo (2014) observes that it was composed of a number of major lineages who are descended from a common ancestor or different putative ancestors. Onwuejeogwu (1972) refers to the ogbe as federation of autonomous settlements, and by Nzimiro (1972) as wards. The assembly was the highest authority with its members being senior males of households, professional hunters, priests, honourable and wealthy men, warriors, titled men, medicine men, etc. The leader of this assembly varied from one village to another, in some, it was headed by the council of elders: a group of wise, knowledgeable, courageous and transparent men. Maquet (1972) refers to their authority as “a collegial authority exercised by the chiefs of the various lineages living in the village” (p. 57). The Owerri Igbo call it Oha, and its members-ndi Oha. In some, the oldest member of the council of elders referred to as the diokpa, and in this case, he becomes the custodian of the ofo. The supreme head of the assembly took decisions in consultation with the constituent members of the village assembly. Consultation, consensus and compromise were necessary elements in resolving issues and decision making. The village square (ama nzuko ora), usually a common place, was the arena of assembly



Plate 3: The Village-Group Assembly



## 11. “IGWEBUIKE” Theology and the Adaptation of Christianity in Africa

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The Greek and Roman worlds played significant parts in shaping the character and influencing the history of Christianity, in the sense that while Greek philosophy and culture shaped early Christian theological formulations, the Roman world, with its rich organizational structures, shaped the organizational and practical dimensions of the life of the Christian church, and its religious impulses from the rich Jewish tradition. However, as Christianity moved to the shores of Africa, its sympathetic, non-derogatory and non-dominant touch declined. There was a smugness toward African Traditional Religion and culture, which generated barrage of names for it. Names like primitive, pagan, heathen, magic, ancestor worship, juju, Fetish, animism, etc., (Kanu 2010 and 2015a).

This smugness may have been partly the result of the developments in the areas of sociology and anthropology, evident in the writings of Linnaeus (1978), Gobineau (1915) and other writers who expressed negative perspectives about Africa. Very interesting is the perspective of the Colonial Governor of Nigeria, Lord Frederick Lugard, in his *The Dual Mandate*, which became a handbook for all British administrators in tropical Africa, and influenced British colonial policies across the continent.

In character and temperament typical African of this race-type is a happy, thriftless, excitable person. Lacking in self-control, discipline, and foresight. Naturally courageous, and naturally courteous and polite, full of personal vanity, with little sense of veracity, fond of music and loving weapons as an oriental loves jewelry. His thoughts are concentrated on the events and feelings of the moment, and he suffers little from the apprehension for the future, or grief for the past (p. 70).

He further compared the African to lower animals:

His mind is far nearer to the animal world than that of the European or Asiatic, and exhibits something of the animal's placidity and want of desire to rise beyond the State he has reached. Through the ages, the African appears to have evolved no organized religious creed, and though some tribes appear to believe in a deity, the religious sense seldom rises above pantheistic animalism and seems more often to take the form of a vague dread of the supernatural (p. 70).

Focusing on the inability of the African to manage his own affairs, he writes:

He lacks the power of organization, and is conspicuously deficient in the

management and control alike of men or business. He loves the display of power, but fails to realize its responsibility ....he will work hard with a less incentive than most races. He has the courage of the fighting animal -an instinct rather than a moral virtue.....In brief, the virtues and defects of this race-type are those of attractive children, whose confidence when it is won is given ungrudgingly as to an older and wiser superior and without envy.....Perhaps the two traits which have impressed me as those most characteristic of the African native are his lack of apprehension and his ability to visualize the future. (p. 70).

These perspectives limited the African personality, and shaped the missionaries' conception of African religion and culture (Kanu 2016 and 2019). The first strategy employed by most colonial authorities and missionaries was that of disassemblage, concealed in the exploitative ideology of benevolent paternalism (Ekwuru 1999). It was first an ideology of condemnation, which identified everything “good to be white” and everything “bad to be black” (Kwame, 1981). Some missionaries made no appraisal of our peculiarities, African languages, parables, modes of thought, poetry, which reveals the profundity of African literary wizardry. The drum was banned from sounding in most churches. African names for baptism were rejected, and European family names like De Santos encouraged (Hastings, 1976 and Kanu 2012).

## 1. Igwebuiké Theological Perspectives on Evangelization

In the face of all these, what theological perspective has *Igwebuiké* to offer for a balanced evangelization? It is this concern that has inspired the reflections below.

### a. *Culture as a preparation for the Gospel*

Reality in *Igwebuiké* is not disjointed but a *continuum*. Therefore, it makes for the possibility of making a connection between African culture and the gospel message.

Clement of Alexandria wrote the *Stromata* in which he addressed the issue of the relationship between Greek philosophy and Christianity. He criticized those who say that philosophy is worthless or dangerous for Christians. Clement calls them babblers “who in their ignorance are frightened at every noise” (*Strom.* 1, 1). He argues that philosophy was given to the Greeks by God to prepare them for the coming of Christ, just as the Law was given to the Hebrews for the same purpose (Mirus 2015). He writes: “Accordingly, before the advent of the Lord, philosophy was necessary to the Greeks for righteousness. And now it becomes conducive to piety; being a kind of preparatory training to those who attain to faith through demonstration” (*Strom.* 1, 5).

His interpretation of Greek philosophy is that it was not only necessary for the Greeks as an intellectual enterprise, but very useful in preparing Christians to accept the faith, as well as helping them to understand it better and defend it against error. His idea becomes clearer when it is understood that the early Christian thinkers used Neoplatonism to clarify the Christian message, thus using philosophy as a vehicle for preaching the gospel. In the same sense, *Igwebuike* understands African culture and religion as a gift given to Africans by God in preparation for the gospel.

***b. Sympathetic and non-derogatory approach to Culture***

*Igwebuike* does not see the other as an opponent to be avoided or derogated. Its approach is such that the other is related with in a manner that is non-discriminatory, non-derogatory and sympathetic. It does not put condemnation before understanding. This was the approach of Jesus Christ in the gospels. Towards the Jewish cult, His attitude was one of Fidelity and autonomy. In fidelity, Jesus had respect for the traditions of His time. He came not to abolish the law and the prophets but to fulfill them (Matthew 5:17). He was faithful in observing the offering of sacrifices in the temple (Matthew 21:12), the service of Word in the synagogue (Matthew 6:6), observing the day of the Sabbath, the feasts of Passover, Tabernacle, and Dedication (Matthew 26:17-19). However, His fidelity did not lie in passivity, but represented that of a “critical yes”, a reforming fidelity, that placed a demand of purification to the worship of His time. His autonomy found expression in His challenge to fellow Jews to spiritualize and interiorize the Jewish religion (Kanu 2019).

When Jesus preached the Gospel, He used categories familiar to His audience- He preached through what Okonkwo (2002) referred to as “the media of the people” or “the press of the people” of His time. We hear of absentee Lords and Tenant revolts (Matthew 21:31-45); Small family-run farms (Matthew 21:28-30); debts and debtors (Matthew 18:25-35); day labourers paid merely subsistent wages (Matthew 20:1-6); these graphically reflect the detail of the picture of Palestinian countryside during His time. St Paul writes, “To the Jews I became a Jew, in order to win Jews... I have become all things to all men that I might by all means save some” (9:20 & 22). St Paul adopts a pattern of mission that brings the Christian experience into the cultural experience of the local people (Kanu 2019).

***c. Culture as the seed of the Word of God***

Justine Martyr understood man as composed of: body (σώμα, *soma*), soul (ψυχή, *psyche*), and spirit (πνεύμα, *pneuma*). He used the term ζωτικόν πνεύμα (*zotikon pneuma*), in Latin (*spritus vitalis*) to describe the spiritual dimension of the human person. The

ζωτικόν πνεύμα, is the divine principle in man, the distinguishing feature of his nature, his unique dignity and a participation in the very life of the Logos. He calls it "seed of the word" or "reason in man", in Greek, the σπερματικός λόγος (*spermaticos logos*) and in Latin, the ratio *seminalis*. Through the σπερματικός λόγος, the divine principle in man was able to govern himself and pursued virtue even before the coming of Christianity. This divine principle, has an intimate connection with the Divine Logos, the Word of God. Thus, he avers that Christ was already present in local cultures in an imperfect way even before the Word of God was preached to these cultures.

The *spermaticos logos* in the African context is the Chi, which is the divinity in every human being. Through this, God has not been absent to the African and thus, the African culture.

#### **d. The African Typology Model**

An interesting aspect of Biblical studies is the area of typology. Bullinger (1968) defines typology as "a figure or ensample of something future and more or less prophetic, called the 'Antitype'" (p. 768). Muenscher (cited by Terry 1890) understands typology as a study of "the preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New" (Terry 1890, 246).

Examples of types in the scripture include, the Passover, with its spotless lamb (Exodus 12:5). It was a type of the death of Jesus (cf. 1 Corinthians 5:7), who was without spot or blemish (1 Peter 1:19). The feast of the first-fruits (Leviticus 23:10), i.e., Pentecost, was a celebration in which the initial produce of the harvest was offered to God as a token of the full crop to follow. This ritual typified: (1) the early influx of the Jews into the church of Christ (Romans 11:16); and, (2) the resurrection of the Lord Jesus as God's pledge of the general resurrection to ultimately come (1 Corinthians 15:20, 23) (Moorehead 1930).

Relating typology to African traditional culture and religion, the base for relationship changes from the Old Testament to the religio-cultural experiences, categories, events or persons in traditional African culture and religion which may find their fulfillment in the New Testament Scripture. This is anchored on the fact that African traditional religion and culture is understood as a gift from God, given in preparation for evangelization. It holds that the events, persons and things in traditional African religion were not so much about the time of their expression but had the capacity for fulfillment in the future with the fullness of revelation in Christ Jesus.

## 2. Cases Studies

### a. *The Igbo kola nut and the Christian Holy Communion*

**Table1: The Igbo Kola nut vis-a-vis the Holy Communion**

No	Holy Communion	The Kola Nut
1	The Holy Communion is made of bread, which was a common meal among the Jewish people. There was hardly a home where bread was not found, rich or poor. The use of bread, therefore, appealed to the cognition of those who were at the Last Supper.	The Kola nut among the Igbo is a common meal. Every Igbo home rich or poor had kola nuts kept, even for unexpected visitors. It is a meal that sends a message to the cognitive faculty of the Igbo each time it is seen. It is more than a meal; it is a welcome.
2	The bread during the Mass is held with honour. Generally in a posture that points towards the sky.	When the kola nut is blessed, it is treated with honour. It is held with the fingers, pointing into the sky.
3	The Holy Communion is the Bread of Life. (cf John 25:56).	The Kola nut is a symbol of life. This is why it is said: "He that brings kola brings life".
4	Sharing in the Holy Communion should strengthen unity, respect and love among those who partake of it.	The Kola nut symbolizes mutual respect and community. It welcomes the guest into the home where it is served.
5	Before Jesus broke the bread and gave it to His disciples, He first gave thanks. (cf. Lk 22:19)	Before the breaking and serving of the kola nut, the person saying the prayer gives thanks to <i>Chukwu</i> .
6	Jesus Christ chose from among his followers, only men who would continue to offer this sacrifice.	The kola nut is only blessed by men. It is an abomination for a woman to break the kola in the presence of the male folk.
7	After consecration, the priest breaks the bread as Jesus did and gives the people.	After the kola nut has been blessed, it is broken and shared to those present.
8	During the prayer of consecration, the priest invokes the Saints, asking for their intercession.	During the blessing of the kola nut, the person leading the prayer invokes the presence and benediction of the ancestors.
9	During the consecration of bread, wine is also offered.	During the blessing of the Kola nut, liquor is also offered to <i>Chukwu</i> .

**Table1: The Igbo Kola nut and the Christian Holy Communion** *continued*

No	Holy Communion	The Kola Nut
10	At the end of the Eucharistic celebration, the participants are blessed.	The people present at the consecration of the Kola nut are blessed as well.
11	The Holy Communion is the Bread of Life. (cf John 25:56).	The people present at the consecration of the Kola nut are blessed as well. The Kola nut acknowledges the archetypal patterns of the gods in <i>illo tempore</i> .
12	The priest presides at the Mass.	The eldest person presides at the blessing of the kola nut. Presbyter, a word used in reference to the priestly mission, comes from the Greek <i>presbyteros</i> , meaning elder.
13	After the consecration, it is only those who are not in the state of sin that are allowed to partake of the Eucharistic meal.	After the prayer and the breaking of the kola nut, those who have evil in their hearts avoid partaking in it because of the consequences.
14	The Eucharist is the centre and summit of the Church's life and prayer.	The Kola nut is the centre and life of Igbo traditional celebrations (cf Obiajulu 2003, p. 11)

This table has outlined the major areas of similarity between the Igbo kola nut and the Holy Communion. This comparative study is not in any way to equate the Kola nut with the Holy Communion, but to show how, though imperfectly, the gospel was already present in African culture in a seed form.

### ***b. Amadioha in Relation to Jesus Christ***

*Amadioha* also known as *Igwe* is the son of *Chineke*, and sometimes referred to as the husband of *Ala*. In some parts of Igboland, it is referred to as *Amadiora* or *Kamalu*. The colour of this deity is red, its symbol is a white ram and its day for worship is the *Afo* market day. This explains why during sacrifices to *Amadioha*, a white ram is always preferable (Kanu 2018). It is also a god of justice, in that it carries out vengeance for the weak; it is also the god of love, peace, unity and the messianic hope of those who are in great need; and also, the god of enterprise that brings personal wealth.

*Amadioha* stands for the collective will of the people. This is derived from its etymology which means 'man of the people'. Its associate is *Anyawu*, the god of the sun (Kanu 2013 and 2018).

**Table2: Amadioha vis-a-vis Jesus Christ**

No	Jesus Christ	Amadioha
1	Jesus Christ is the Son of the Father (cf Nicene Creed).	<i>Amadioha</i> , also known as <i>Igwe</i> , is the son of <i>Chineke</i> .
2	Jesus Christ is the Light of the World (cf Jn 8:12).	<i>Amadioha</i> is symbolized with Lightening.
3	Jesus is symbolized in the Lamb. (cf John 1:29)	<i>Amadioha</i> is symbolized in the ram. It is also its choice sacrifice.
4	Jesus is an intermediary between God and His children on earth.	<i>Amadioha</i> is an intermediary between Igbo society and <i>Chukwu</i> .
5	Jesus was sent by the Father and so He did only what the Father wanted of Him. (cf John 8:28)	<i>Amadioha</i> does nothing of its will. Everything it does is dependent upon <i>Chukwu's</i> approval
6	Jesus was fully part of the creation of the world (cf Jn 1:1-4)	<i>Amadioha</i> is also considered to be a creator God.
7	Jesus was not created by the Father, but proceeds from the Father.	<i>Amadioha</i> was not created by <i>Chukwu</i> . It emanated from <i>Chukwu</i> .

The above table has attempted a comparative study of Jesus Christ and *Amadioha*, it, however, does not show that *Amadioha* is the same as Jesus Christ. There are very obvious differences between Jesus Christ and *Amadioha*.



## 12. Concluding Remarks

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The issue that I most sincerely consider major as I end this inaugural lecture hinges on my contribution to the discourse on the operative condition of African philosophy, religion and culture, which has been an area of concern for scholars. This inaugural lecture presents a dominant scenario which broadens the intellectual basis upon which *Igwebuike* can richly be rationalized to stand as an operative condition for not only African philosophy, but religion and culture.

*Igwebuike* emerged through a hermeneutical binocular from the payment of attention to the African operative condition of life and has been articulated as a conceptual basis for analyzing and designating reality. It makes explicit what is implicit in African religion and culture and presents the society as a place where people enter into for their own complementation.

This lecture has presented *Igwebuike* as a fundamental stretch over philosophy, religion and culture because such an operative condition springs from African cosmology, which is very fundamental to the understanding of African philosophy, religion and culture. It is in this regard that it is understood as the key to understanding African traditional religion and culture, and the underlying principle of African philosophy.

Even though *Igwebuike* can be interpreted as a response to the need for a strong Igbo structure that would stand the menace of time; it is not limited to the Igbo hemisphere. *Igwebuike* focuses on the essence of reality in general. It is a particular philosophy only within the context of being clothed with a particular language of a particular ethnic group. *Igwebuike* is a philosophy with configurable ethos for inclusive and constitutive possibilities and prisms of universal relatedness and appeal.



## 13. Appreciation

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Every human life passage is a true life history of existentialism with the support of co-authors, co-editors, co-sojourners and contributors. My life history cannot be different from this common fate. The Vice Chancellor Sir, I crave your indulgence on this very occasion of my Inaugural Lecture to appreciate the efforts of major actors who have, in various ways, helped me come along this difficult passage.

Since it is in God that we live and move and have our being, my deepest gratitude goes to Him, the Master Designer of every destiny- who destined and knitted all circumstances around me to lead to this inaugural lecture. I am grateful to the Order of Saint Augustine of the Province of Nigeria for providing the context for the discovery and nurturing of my few talents during my early beginning. I am very grateful to Very Rev. Fr. Hyacinth Kangyep, O.S.A, my former Prior Provincial who gave me the privilege to further my studies.

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I should count myself one of those lucky ones who, have hardly had reasons to complain in life, being surrounded by individuals that care and listen. In this sense, I congratulate and thank all of you, friends and well wishers, who have left all to be here today. You represent the many without whose help, I would not have been what I am today. You are visible signs of God's wonders in my life.

***Prof. Ikechukwu Anthony KANU, O.S.A***



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## CURRICULUM VITAE

# **Ikechukwu Anthony KANU, O.S.A.**

Professor of African Religion and Cultural Studies

(FCA-Edu., FIPAN, FSR, FIPMD, AFISMI, FIMC, CMC, FMERC, FAI)  
Bsc. Rel., Uni. Jos; B. Phil., Urban. Rome; M.A. Rel. (ATR), UNIZIK; M.A.  
Phil. (Metaphysics), UNN; Ph.D. Rel. (ATR) UNIZIK; PGDE, NOUN  
Nig.; Hon. Doc. Ed.D, London; Hon. Doc. Metaphysics, (UoA) USA;  
Hon. Doc. Pub.Admin, London; UNESCO Cert. E-Learning, Bangkok

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## **i. Personal Data**

NAME: Ikechukwu Anthony KANU, O.S.A.  
DATE OF BIRTH: 20th November, 1981  
PLACE OF BIRTH: Nkwerre  
SEX: Male  
STATE OF ORIGIN: Imo  
LOCAL GOVERNMENT AREA: Ideato North  
HOME TOWN: Arondizuogu  
MARITAL STATUS: Single  
NATIONALITY: Nigerian  
RELIGION: Christianity  
SPOKEN LANGUAGES: English, Igbo, Hausa  
DUTIES: Research, Lecturing and Administration  
CURRENT STATUS: Professor of African Religion and Cultural Studies,  
Department of Philosophy and Religious Studies, Tansian  
University (July 2016). Visiting Professor University of Jos  
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i10-INDEX VALUE: 70 @Google Scholar  
<https://scholar.google.com/citations?user=NHic3H4AAAAJ&hl=en>  
WORLDCAT IDENTITY: [Worldcat.org>identities>lccn-no2015033515](https://worldcat.org/identities/lccn-no2015033515)

## ii. Institutions attended with dates

1. 1984-1987, Command Children Nursery and Primary School, Jimeta-Yola, Adamawa State.
2. 1988-1992, Demonstration Primary School, Jimeta-Yola, Adamawa State.
3. 1993-1994, Army Day Secondary School, Jimeta-Yola, Adamawa State.
4. 1995-1999, St Peter's Minor Seminary, Jimeta-Yola, Adamawa State.
5. 2001-2004, St Thomas Aquinas Major Seminary, Makurdi, affiliate of Urbaniana University Rome.
6. 2005-2009, St Augustine's Major Seminary, Jos, affiliate of University of Jos, Plateau State.
7. 2010-2015, University of Nigeria, Nsukka, Enugu State.
8. 2010-2012, Nnamdi Azikiwe University, Awka, Anambra State.
9. 2012-2015, Nnamdi Azikiwe University, Awka, Anambra State.
10. 2017-2018, National Open University of Nigeria, Nigeria
11. 2018- Harvard University, Boston, USA
12. 2018- University of Michigan, USA
13. 2018- HEC Paris, International Business School, Paris, France
14. 2018- University of Illinois, Urbana Champaign, USA
15. 2018- Wesleyan University, USA
16. 2019- London Graduate School, London
17. 2019- Commonwealth University, London
18. 2020- African Institute of Public Administration, Accra, Ghana

## iii. Academic Qualifications

1. School Leaving Certificate, 1992
2. West African Examination Council (WAEC), 2000
3. Bachelor of Arts Degree in Philosophy, from Urbaniana University Rome, 2004
4. Bachelor of Arts Degree in Religious Studies, from the University of Jos, 2009
5. Master of Arts Degree in Religion and Human Relations (African Traditional Religion), from Nnamdi Azikiwe University, Awka, 2012.
6. Master of Arts Degree in Philosophy (Metaphysics), from the University of Nigeria Nsukka, 2015.
7. Doctor of Philosophy in Religion and Human Relations (African Traditional Religion), from Nnamdi Azikiwe University, Awka, 2015.
8. Post-Graduate Diploma in Education, National Open University of Nigeria.
9. Professor of Religion and Cultural Studies, Department of Philosophy and Religious Studies, Tansian University, Umunya.

#### iv. Class of Degrees

1. First Class, Bachelor of Philosophy, from the Urbaniana University Rome, Italy, 2004.
2. First Class, Bachelor of Arts Degree in Religious Studies, from the University of Jos, Plateau State, Nigeria, 2009.
3. Distinction, Master of Arts Degree in Religion and Human Relations, from Nnamdi Azikiwe University, Awka, 2012.
4. Distinction, Master of Arts Degree in Philosophy, from the University of Nigeria, Nsukka, 2015.
5. Distinction, Doctor of Philosophy in Religion and Human Relations, from Nnamdi Azikiwe University, Awka, 2015.
6. Distinction, Post-Graduate Diploma in Education (PGDE), National Open University of Nigeria.

#### v. Teaching Experience

1. Augustinian Institute, Makurdi, Benue State
  - a. *African Traditional Religion*
  - b. *African Philosophy*
  - c. *Philosophy of Religion*
  - d. *History of Philosophy*
  - e. *Introduction to Philosophy*
  - f. *Philosophy of Education*
2. 2010- International Bio-Research Institute, Ugwogo Nike, Enugu
  - a. *Dean of Students*
3. 2012- Saint Augustine's Major Seminary, Jos, Plateau State
  - a. *African Traditional Religion*
  - b. *African Philosophy*
  - c. *Philosophy of Religion*
4. 2016- Veritas University, Abuja
  - a. *African Traditional Religion*
5. 2016- Tansian University, Umunya, Anambra State, Department of Philosophy and Religious Studies
  - a. *African Traditional Religion*
  - b. *African Philosophy*
  - c. *Metaphysics*
  - d. *Advanced Metaphysics*
6. 2018- Villanova Polytechnic, Imesi Ile, Osogbo  
*Rector*

## v. Teaching Experience cont'd

7. 2020- University of Jos, Plateau State, Department of Religion and Philosophy  
*Visiting Professor*
8. 2020- Saint Albert the Great Major Seminary, Idowo-Offonran, Abeokuta, Ogun State  
*Visiting Professor*

## vi. Professional Qualifications and Diplomas

1. 2020- African Institute of Public Administration (AIPA), Accra, Ghana. *Advanced Executive Certificate in Transformational Leadership and Management.*
2. 2018: London Graduate School, *Master Class Certification in E-Learning and Digital Marketing.*
3. 2018: United Nations Educational, Scientific and Cultural Organization Bangkok, *E-Learning Series Certification on Information and Communication Technology in Education*
4. 2018: London Graduate School, London, *Certification of Professional Studies in Research Methods, Dissertation Writing and New Trends in Education.*
5. 2018: Harvard University, Boston, USA, *Certification in Advanced Negotiation Strategies: Mastering the Art and Science of Negotiation.*
6. 2018: University of Michigan, USA, *Certification in Influencing People.*
7. 2018: HEC Paris, International Business School, Paris, France, *Certification in Building Your Leadership Skills.*
8. University of Illinois, Urbana Champaign, USA, *Certification in Foundations of Everyday Leadership, 2018.*
9. 2018: Wesleyan University, USA. *Certification in Creative Writing: The Craft of Plot-*
10. Young African Leaders Initiative Network, U. S. Department of State, USA, *Certification in several aspects of leadership.*
11. 2001: Federal College of Education, Yola, Adamawa State; *Computer Science Appreciation*

## vii. Honours and Membership of Learned Societies

1. Member, The American Philosophical Association (APA), USA
2. Member, American Academy of Religion (AAR), USA
3. Member, Global Labour Organization Network, USA
4. Member, Igbo Studies Association (I.S.A), USA
5. Member, Honour Society, USA
6. Member, Peace Collaborative Development Network (PCDN)
7. Member, Association for the Promotion of African Studies (APAS)
8. Member, Nigerian Philosophical Association (NPA)

## **viii. Honours and Membership of Learned Societies**

9. Member, International Society for African Philosophy and Studies, (ISAPS)
10. Member, Institute of Policy Management Development (IPMD), Nigeria.
11. Member, Institute of Public Administration of Nigeria (IPAN), Abuja, Nigeria.
12. Member, International Strategic Management Institute, (ISMI), Abuja, Nigeria.
13. Member, Association of African Traditional Religion and Philosophy Scholars (AATREPS)
14. Member, Society for Research and Academic Excellence (SRAE), University of Nigeria.
15. Member, International Society for Development and Sustainability, Japan.
16. Member, Association for Promoting Nigerian Languages and Culture (APNILAC), Nigeria.
17. Member, Catholic Theological Association of Nigeria (CATHAN), Nigeria.
18. Member, International Centre for Economics, Humanities and Management (ICEHM), Canada.
19. Member, Alternative Perspectives and Global Concerns (APGC)- Ottawa, Canada.
20. Member, Emirates Association of Arts and Management Professionals (EAAMP)- Canada.
21. Member, Young African Leaders Initiative Network, U.S.A.
22. Member, Universal Researchers, United Arab Emirates.
23. Member, International Association of Humanities, Social Sciences and Management Researchers (HSSMR), Canada
24. Member, Association for Development of Teaching, Education and Learning (ADTEL), India
25. Member, Global Psychology and Language Research Association (GPLRA), India
26. Member, Global Association of Humanities and Social Science Research (GAHSSR), India
27. Member- Social Science and Humanities Research Association (SSHRA), India
28. Member, the Institute of Management Consultants (IMC), Nigeria-London.
29. Member, Certified Management Consultants (CMC), under the authority of the International Council of Management Consulting Institutes (ICMCI).
30. Member, Eudoxia Research Centre (FMERC), Eudoxia Educational Centre, India.
31. Member, Commonwealth Academy of Science, Education and Arts, London.
32. Member, National Coalition of Independent Scholars, San Antonio, Texas, USA.
33. Member, Commonwealth Academy of Information and Communications Technology
34. Member, World Cultural Studies Research Association (WCSRA), Eudoxia Reserach Centre, India
35. Member, Nigerian Association for the Study of Religion (NASR), Nigeria
36. Member, Association of Professional Philosophers of Nigeria (APPON), Nigeria
37. Member, Catholic Philosophical Association (CAPAN), Nigeria
38. Member, Humanities Scholars Hub (HSB), Nigeria
39. Member, Africanwatch Network (AN), Nigeria

## ix. Fellow of Academic Institutes and Societies

1. 2017- Fellow, Institute of Policy Management Development (IPMD), Nigeria.
2. 2018- Fellow, Institute of Public Administration of Nigeria (IPAN), Abuja, Nigeria.
3. 2018- Fellow (Assoc.), International Strategic Management Institute, (ISMI), Nigeria.
4. 2018- Fellow, Society for Research and Academic Excellence (FSR), University of Nigeria, Nsukka (UNN).
5. 2018- Fellow, Global Labour Organisation Network (GLO), United States of America.
6. 2019- Fellow, Institute of Management Consultants (FIMC), Nigeria-London.
7. 2019- Fellow, Member of Eudoxia Research Centre (FMERC), Eudoxia Educational Centre, India.
8. 2019- Fellow, Commonwealth Academy of Science, Education and Arts, (FCA), London.
9. 2020- Fellow, African Institute of Public Administration (FAI), Accra, Ghana.

## x. Member of Academic Committees

1. 2003-2004, Member, Literary Committee, Augustinian House of Philosophy, Makurdi.
2. 2008-2009, Chairman Literary and Debating Committee, Augustinian Theologate, Augustinian Monastery Jos.
3. 2017- Member, Reviewer Committee, International Conference on Research in Social Sciences, Humanities and Education (SSHE), [Université du Québec à Montréal \(UQAM\), Canada.](#)
4. 2017- Member, Reviewer Committee, International Conference on Education, E-Governance, Law and Business (ICEELB), [Université du Québec à Montréal \(UQAM\), Canada.](#)
5. 2017- Member, Reviewer Committee, International Association of Humanities and Management, Canada.
6. 2018- Member, Appointment and Promotions Committee of Academic Staff, Veritas University, Abuja.
7. 2018- Member, Appointment and Promotions Committee of Non-Academic Staff, Veritas University, Abuja.
8. 2018- Member, Oracle of Wisdom Local Organizing Committee International Conference, Tansian University, Anambra State
9. 2018- Member, Curriculum Committee, Tansian University, Anambra State
10. 2018- Member, Disciplinary Committee, Tansian University, Anambra State
11. 2018- Member, Examination Committee, Tansian University, Anambra State
12. 2018- Chairman Administrative Staff Committee, Villanova Polytechnic, Isimi Ile, Oshogbo, Osun State, Nigeria.
13. 2018- Chairman Academic Board, Villanova Polytechnic, Isimi Ile, Osogbo, Osun State, Nigeria.
14. 2018- Chairman, Appointment and Promotions Committee, Villanova Polytechnic, Isimi Ile, Osogbo, Osun State, Nigeria.

## **x. Member of Academic Committees cont'd**

15. 2018- Finance and General Purpose Committee, Villanova Polytechnic, Isimi Ile, Osogbo, Osun State, Nigeria.
16. 2018- Chairman Management Committee, Villanova Polytechnic, Isimi Ile, Osogbo, Osun State, Nigeria.
17. 2018- Chairman Administrative and Technical Staff Committee, Villanova Polytechnic, Isimi Ile, Osogbo, Osun State, Nigeria.
18. 2018- Chairman Project Planning and Monitoring Committee, Villanova Polytechnic, Isimi Ile, Osogbo, Osun State, Nigeria.
19. 2020- Member, Local Organising Committee, Diocesan Catholic Education Summit, Catholic Diocese of Osogbo, Osun State
20. 2020- Global President, World Cultural Studies Research Association (WCSRA)

## **xi. Academic Responsibilities**

1. 2011- Group Coordinator, Second International Conference of the Department of Philosophy, University of Nigeria Nsukka (UNN), Enugu. 30th November -3rd December.
2. 2012- 2012 Dean of Students, International Bio-Research Institute (IBI), Ugwogo Nike, Enugu State.
3. 2013- Secretary, Association of African Traditional Religion and Philosophy Scholars (AATREPS).
4. 2013-2014, Secretary, Board of Trustees, African Congress on Philosophy and Religion (ACPR).
5. 2013- Treasurer, Executive Board of African Congress on Philosophy and Religion (ACPR).
6. 2013- Editorial Manager, *Filosofia Theoritica: African Journal of Philosophy, Culture and Religion*.
7. 2013- Chair of Session: Fourth Global Conference: Making Sense of Suffering, Organized by the Inter-Disciplinary. Net, UK. 10th – 12th November, Athens, Greece.
8. 2013- Chair of Session: Tenth Global Conference: Making Sense of Dying and Death, Organized by the Inter-Disciplinary. Net, UK. 7th – 9th November, Athens, Greece.
9. 2014- 2015 Chairman of the Augustinian Publications Commission, Province of Nigeria.
10. 2016 Member, Augustinian Publications Commission, Province of Nigeria.
11. 2016- Panel Chair, at the 14th Annual Conference of the Igbo Studies Association, held at the Dominican University, River Forest, Illinois, USA, from May 12th to 14th.
12. 2016-2017, Rector, of the Augustinian Institute, Makurdi, Benue State.
13. 2017- Chairman, Augustinian Commission on Tertiary Institutions.
14. 2017- Panel Chair, at the 15th Annual Conference of the Igbo Studies Association, held at Owerri, Imo State.

## xi. Academic Responsibilities cont'd

15. 2017- Panel Chair, at the 5th International Annual Conference of the Association of African Traditional Religion and Philosophy Scholars (AATREPS).
16. 2017- President, Association for the Promotion of African Studies (APAS).
17. 2018- Chairman, Board of Trustees, Association for the Promotion of African Studies (APAS).
18. 2018- Chair of Session: Oracle of Wisdom International Conference held on 16-19 April 2018 at Tansian University, Umuinya, Anambra State.
19. 2018- Panel Chair, at the 2018 International Conference of the Association for the Promotion of African Studies (APAS). Held at UNIZIK, Awka, 13-15 June 2018.
20. 2018- Rector, Villanova Polytechnic, Isimi Ile, Oshogbo, Osun State, Nigeria.
21. 2018- Member, Association of Private Polytechnic Proprietors of Nigeria.
22. 2018- Member, Association of the Heads of Institutions in Osun State, Nigeria.
23. 2018- Member of the National Association of Rectors in Nigeria.
24. 2019- Member, Programme Committee, World Conference on Humanities and Social Sciences, May 16-17, Paris, France.
25. 2019- Session Secretary, London Graduate School Round Table Discussion on Research Methods and Dissertation Writing, 24th April.
26. 2019- Session Secretary, London Graduate School Round Table Discussion on New Trends in Education, 24th April.
27. 2019- Session Chair, 2019 Association for the Promotion of African Studies International Conference on Migration and Identity Question in a World of Change, Nnamdi Azikiwe University, Awka, Anambra State.
28. 2019- Director of Research and Content Development For Journalists International Forum for Migration (JIFORM)
29. 2019- Session Chair, 2020 Association for the Promotion of African Studies International Conference on African Ideologies, Human Security and Peace Building, Zoom Webinar.
30. 2020- Organizing Secretary, International Faculty Development Program on Teaching and Learning in Higher Education, organized by Eudoxia Research Centre, India, 20th July to 14th August.
31. 2020- Member, postgraduate defence committee of the University of America.
32. 2020- Member, United Nations Educational, Scientific and Cultural Organization (UNESCO) Inclusive Policy Lab

## xii. Non-Academic Responsibilities

1. 2010- 2012- Economo, Assumption Priory
2. 2011-2020: National Executive Secretary, Conference of Major Superiors of Nigeria, Men (CMSN)
3. 2011-2020: Resource Person, Pastoral Agents Department Meeting, Catholic Secretariat of Nigeria, Abuja.
4. 2012-2015: Administrator, Saint Monica's Nursery and Primary School, Ranty, Jos, Plateau State.
5. 2014-2015: Administrator, Saint Monica's Academy (Secondary School), Ranty, Jos, Plateau State.
6. 2012-2020: Member, National Missionary Council of Nigeria, Catholic Secretariat of Nigeria, Abuja.
7. 2012-2015: Economo, Saint Monica Priory
8. 2012-2016: Province Secretary, Order of St Augustine, Province of St Augustine of Nigeria.
9. 2014-2020: Member of the International Commission for the Laity, Order of St Augustine, Rome.
10. 2015- 2016: Economo, Saint Vincent Priory
11. 2016- 2019: *Censor Deputatis*, Catholic Archdiocese of Lagos, Lagos.
12. 2017- 2019: Brigadier General, Man of Order and Discipline (M.O.D).
13. 2018- Assistant Secretary, Arondizuogu Priests National Association.
14. 2018- Director, Feedback Hall, Nigeria Limited.
15. 2018- Afrikan Watch Grand National Patriot, African Watch.
16. 2019- 2020: Vicar for Religious, Catholic Diocese of Oshogbo, Osun State.

## xiii. Governing Council/Board Membership

1. 2011-2018: Member Governing Board, International Bio-Research Institute (IBI), Ugwogo Nike, Enugu State, Nigeria.
2. 2012-2015: Member Governing Board, St Monica's Academy (SMA), Jos, Rantya (Primary & Secondary).
3. 2018-: Member Governing Council, Veritas University of Nigeria Abuja (VUNA), Nigeria.
4. 2018- Member Governing Council, Villanova Polytechnic, Imesi Lle, Oshogbo State.
5. 2018- Governing Council Member, Augustinian Institute, Makurdi, Benue State
6. 2018- Member, Tenders Board, Villanova Polytechnic, Isimi Ile, Osogbo, Osun State, Nigeria.
7. 2018- Member, Tenders Board, Veritas University of Nigeria Abuja (VUNA), Nigeria
8. 2020- Chairman Governing Board, Igwebuike Research Institute, Abuja-Nigeria.
9. 2020- Member Governing Board, African Institute for Consecrated Life and Allied Studies (AICLAS), Buari, FCT, Abuja.

#### xiv. Board of Trustees Membership

1. 2012- Board of Trustees, Association of African Traditional Religion and Philosophy Scholars (AATREPS).
2. 2012-2013: Board of Trustees, African Congress on Philosophy and Religion (ACPR).
3. 2011-2020: Board of Trustees, Conference of Major Superiors of Nigeria (Men)
4. 2015- Scientific Board of Arts, Literature and Social Sciences.
5. 2015- International Advisory Board, Alternative Perspectives and Global Concern, Canada (APGC).
6. 2018- Board of Trustees, Feedback Hall, Nigeria Limited.
7. 2018- Board of Trustees, Association for the Promotion of African Studies (APAS).
8. 2018- International Advisory Board, Association for the Promotion of African Studies (APAS).

#### xv Honorary Doctorate Degrees

1. 2019- Award of Honorary Doctorate Degree of Education (Honoris Causa Degree) by the Faculty and the Senate of the University of Commonwealth, London, United Kingdom on 19th July.
2. 2020- Award of Honorary Doctorate Degree of Public Administration (Honoris Causa Degree) by the Academic Board of the African Institute of Public Administration, Accra and the Senate of London Bridge Business School, London, on 2nd December 2020.
3. 2020- Award of Honorary Doctorate Degree of Metaphysics (African Metaphysics) (Honoris Causa Degree) by the Willemstad Faculty of Philosophy and Theology, The University of America, Curacao, Netherland Antilles on 19th December.

#### xvi. Awards and Honours

1. 2013- Best Paper Award, Conferred by the Centre for Promoting Ideas, Louisville, United States of America for a paper published in the American Journal of Contemporary Research Vol. 3. No. 4. June 2013. The paper being: African Identity and the Emergence of Globalisation. [http://aijcrnet.com/index.php/#best\\_paper](http://aijcrnet.com/index.php/#best_paper).
2. 2016- Award of Excellence, conferred by Lagos Archdiocesan Council of Catholic Women Organization of Nigeria, Apapa Deanery, Lagos, in appreciation of outstanding contributions and enhancement of better life and the preservation of the dignity of womanhood.
3. 2017- Award of Excellence, an insignia to celebrate the iconic achievement of the highest level of academic achievement. Presented by Saint Vincent Catholic Church, Olodi, Apapa, Lagos. Given on 15th May.
4. 2017- Africanwatch Orator Gold Merit Award, for Contribution towards Religious Research, knowledge and development. Presented by Africanwatch Media, Lagos. Given on 17th June 2017.

## **xvi. Awards and Honours cont'd**

5. 2018- Distinguished Academic of the Year, in recognition and appreciation of your contribution towards academic research and development. Presented by the Society for Research and Academic Excellence (SRAE), University of Nigeria, Nsukka (UNN). On 6th February 2018.
6. 2018- Africanwatch Grand National Patriot (AGNP), in recognition and appreciation of your contribution towards the betterment of our generation. Presented by Africanwatch Media, Lagos. Given on 7th April 2018.
7. 2018- Oracle of Wisdom Award 2018, in recognition and appreciation of outstanding contribution towards research in Nigeria. Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State.
8. 2018- Patron of the Arts, an Award of Excellence, for contribution towards the development of Arts. Presented by the Faculty of Arts, Nnamdi Azikiwe University, Awka, at the Grand Alumni/Friends Homecoming, 26th April.
9. 2018- Exceptional Selfless Service Award, in recognition of contributions towards the development and growth of the Catholic Women Organization and the Catholic Church in Olodi, Apapa, Lagos. Presented by the CWO Apapa Deanery, Catholic Archdiocese of Lagos. Presented on 10th June 2018.
10. 2018- Award of Honour, to a Deserving Soldier of the Gospel and Faith. Presented by Ugwu Mgbawe Charity Initiative Anambra State. Given on 13th July.
11. 2018- Insignia of Honour, in Appreciation of a Lead paper presented at the 2nd International Conference of the Theological Institute of Consecrated Life for Africa (TICLA), held at DRACC, Enugu. Presented by the Theological Institute of Consecrated Life for Africa. Given on 13-16 November 2018.
12. 2018- Insignia of Honour, in recognition and appreciation of the opportunity you gave us to work with you. Presented by the Staff of Saint Vincent Parish office. Given on 25th December 2018.
13. 2018- Award of Excellence (Quintessential Orator), in Recognition of remarkable contribution to building knowledge and human capacity in the society and county at large. Presented by the Impact Mission Initiative (IMI). Given on 29th November, 2018.
14. 2018- Insignia of Honour, in Recognition of Hard work, Excellence and contribution towards the completion and dedication of Saint Vincent Catholic Church. Presented by the Parish Pastoral Council of Saint Vincent Catholic Church, Olodi, Apapa. Given on 9th December, 2018.
15. 2018- Insignia of Honour, in Recognition of your commitment and dedication towards the development of Saint Vincent Catholic Church, Olodi, Apapa, Lagos. Presented by Mr and Mrs John Momodu and Family on 12th December 2018.
16. 2018- Merit Award, in Recognition of your being an Ideal Priest and a Role Model. Given by the Lagos Archdiocesan Catechist Association, Saint Vincent, Olodi, Apapa, Lagos. Presented on this day 23rd December 2018.

## xvi. Awards and Honours cont'd

17. 2018- Award of Excellence, in Appreciation of your relentless and prodigious contribution towards the spiritual growth, elevation and dedication of the Church and CMO in Particular. Presented by the Catholic Men Organization, Saint Vincent, Olodi, Apapa, Lagos. Given on this day 23rd December 2018.
18. 2018- Merit Award, in Appreciation of your sterling performance. Presented by the Augustinian Young People Organization, Saint Vincent Catholic Church, Olodi, Apapa, Lagos. Given on this day 23rd December 2018.
19. 2019- Award of Honour, in recognition and deep appreciation of your presence and sterling contributions towards the success of the 30th Annual Convention of the National Association of Catholic Students held at Saint Augustine's Major Seminary, Jos, Plateau State, 4th April.
20. 2019- Senior Advocate Award, in recognition of your immense contribution and support to the activities of the lay faithful in Apapa Deanery, Archdiocese of Lagos. Given by the Apapa Deanery Laity Council, on 18th August 2019.
21. 2019- JIFORM Excellent Leadership Award for advocacy against Irregular Migration by the Journalists International Forum for Migration (JIFORM). Given on 26th November, during the Journalists Internal Forum for Migration Summit, at the Merit Award Abuja, Nigeria.
22. 2020- Souvenir of Gratitude and Appreciation, Presented by the Conference of Major Superiors of Nigeria (Men) for services rendered to the Conference for ten years as Executive Secretary of the Conference. 18th January.
23. 2020- Golden Academician of the Year 2020, Presented by the Eudoxia Research Centre, India, during the 2020 NIFES International Conference and Award Ceremony held at the P. D. Memorial Hall, Gauhati University, India. On 23rd February.
24. 2020- Africanwatch Lifetime National Grand Mentor (ALNGM), in recognition of your immense contribution to national building and Human Capacity Development. Presented by Africanwatch Media Network, Lagos. Given on 10th October 2020.
25. 2020- Kwameh Nkrumah Transformational Leadership Medal (TLM), in recognition of meritorious achievements, career experience and impactful services to society. Presented by the African Institute for Public Administration (AIPA), Accra, Ghana. Given 2nd December 2020.
26. 2020- Louis Althusser Award of the Year 2020- International Golden Award 2020. An Online International Conference and Award Events in India. Presented at the (INFES) Eudoxia Research Centre, Guwahati, India. Given on 29th December 2020.

## **xvii. Festschrifts**

1. 2019- Igwebuike Philosophy: An African Philosophy of Integrative Humanism- A Book of Readings in Honour of Professor KANU, Ikechukwu Anthony, O.S.A. Editors: Ejikemeuwa J. O. NDUBISI, Ph.D; Amos Ameh ICHABA, Ph.D; James NNORUGA, Ph.D. AuthorHouse Publications, United Kingdom.
2. 2019- Perspectives On Igwebuike Philosophy: Essays in Honour of Professor KANU, Ikechukwu Anthony, O.S.A. Editors: Kanayo L. NWADIALOR, Ph.D; Philip Adah IDACHABA, Ph.D; Chiugo C. KANU, Ph.D. AuthorHouse Publications, United Kingdom.
3. 2019- Igwebuike Ontology: An African Philosophy of Humanity Towards the Other. Papers in Honour of Professor KANU, Ikechukwu Anthony, O.S.A. Editors: Jude I. ONEBUNNE, Ph.D; Paul T. HAAGA, Ph.D; Ejikemeuwa J. O. NDUBISI, Ph.D. AuthorHouse Publications, United Kingdom.

## **xviii. External Examiner/Supervisor**

1. 2020- PhD Dissertation- “African Traditional Religious Attitude to Death and After Life: A Case of the Igbo of South-Eastern Nigeria”. The University of America, California, United States of America.
2. 2020- PhD Dissertation (Co-Supervisor)- “Jorgen Moltmann's Christology of the Crucified God as a Foundation for Social Justice in Nigeria Today”. Centro Estudio Teologico Ahustiniano, Valladolid, Madrid, Spain.

## **xix Research Grants**

1. 2020- Feedback Hall Research Grant- Research Grant for International Conference on COVID-19 on zoom webinar
2. 2020- Feedback Hall Research Grant- Research Grant for the publication of book of chapter: “The Socio-Religious Dynamics of COVID-19 Pandemic in Africa. Association for the Promotion of African Studies publication”.
3. 2020- Feedback Hall Research Grant- Research Grant for the publication of book of chapter: “COVID-19 Pandemic, ICT and education System in Africa: Challenges and Opportunities. Association for the Promotion of African Studies publication”.
4. 2020- Feedback Hall Research Grant- Research Grant for the publication of book of chapter: “COVID-19 and Afrocentric Perspectives: Health and Economic Implications. Association for the Promotion of African Studies publication”
5. 2020- Journalists International Forum For Migration Research Grant for publishing a work on: “Key Concepts in Migration: A Journalists Guide to Reportung on Migration”.

## xx. Publications: Journal Articles

### 2010

1. Kanu, Ikechukwu A. (2010). "Towards an African Cultural Renaissance". Published in the Professor Bassey Andah Journal of Cultural Studies. Volume 3, pp. 146-155. A publication of the Professor Bassey Andah Centre for cultural Studies, University of Calabar.
2. Kanu, Ikechukwu A. (2010). "A Discourse on the Romance between Philosophy and Christian Theology". Published in the International Journal of Theology and Reformed Tradition, Vol. 2. pp. 185-198. A publication of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Enugu, Nigeria.
3. Kanu, Ikechukwu A. & Elizabeth Ezenweke O. (2010). "The Dynamics of Human Suffering in Operative Theology". Published in the International Journal of Theology and Reformed Tradition, Vol. 2. pp. 168-182. A publication of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Enugu, Nigeria.
4. Kanu, Ikechukwu A. (2010). "On the Problem of Religious Language". Published in the Professor Bassey Andah Journal of Cultural Studies. Volume 4, pp. 56-66. A publication of the Professor Bassey Andah Centre for cultural Studies, University of Calabar.

### 2011

5. Kanu, Ikechukwu A. (2011). "Zikism: Towards an Indigenous Ideology For Political Regeneration In Africa". Published in AMAMIHE: Journal of Applied Philosophy. Vol. 9. No. 1. pp. 18-26. A publication of the Department of Philosophy, Imo State University.
6. Kanu, Ikechukwu A. (2011). "The Philosophy of Reciprocity and the Experience of Widows in Nigeria". Published in the Journal of Nigerian Languages and Culture, Vol. 13. No. 1. pp. 195-202. A publication of the Association for Promoting Nigerian Languages and Culture.
7. Kanu, Ikechukwu A. (2011). "A Review of Consecrated: A Vision of the Religious Life from the Viewpoint of the Sacred". Mary Sylvia Nwachukwu (Author). Published in African Journal of Contextual Theology. A publication of the Spiritan International School of Theology, Attakwu- Enugu State. Vol. 3. June. pp. 161-163.
8. Kanu, Ikechukwu A. (2011). "A Review of Empiricists and Causation in Law". Francis O. C. Njoku (Author). Published in Uche: Journal of the Department of Philosophy, University of Nigeria, Nsukka. Vol. 17. December, pp. 119-123.
9. Kanu, Ikechukwu A. (2011). "African Traditional Religion and Christianity: A Comparative analysis of Values". Published in the Journal of Nigerian Languages and Culture, Vol. 13. No. 2. pp. 177-188. A publication of the Association for Promoting Nigerian Languages and Culture.
10. Kanu, Ikechukwu A. (2011). "Women Experience of Violence and the Resurrection Faith". Published in African Journal of Contextual Theology. A publication of the Spiritan International School of Theology, Attakwu- Enugu State. Vol. 3. June. pp.125-138.

## xx. Publications: Journal Articles cont'd

11. Kanu, Ikechukwu A. (2011). "Corruption in Africa and its Challenges for the Enterprise of Christian Theology". Published in the International Journal of Research in Arts and Social Sciences, Vol.4. pp. 492-500. A publication of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Enugu, Nigeria.
12. Kanu, Ikechukwu A. (2011). "African and western Perspectives on Being in Metaphysics". Published in AMAMIHE: Journal of Applied Philosophy. Vol. 9. No. 1. pp. 149-165. A publication of the Department of Philosophy, Imo State University.

### 2012

13. Kanu, Ikechukwu A. (2012). "Being Qua Belongingness: Towards an Africa Cultural Redefinition". Published in AMAMIHE: Journal of Applied Philosophy. Vol. 10. No. 1. pp. 14-23. A publication of the Department of Philosophy, Imo State University.
14. Kanu, Ikechukwu A. & Paul Haaga (2012). "H. L. A. Hart's Foundations of Rights vis-a-vis the African Experience". Published in the Annals of Humanities and Development Studies. Vol. 3. No. 2. pp. 40-52. A publication of the Universal Academic Services, Beijing, Fengtai district, China.
15. Kanu, Ikechukwu A. (2012). "On the Possibility of Miracles". Published in the International Journal of Theology and Reformed Tradition, Vol. 4. pp. 81-89. A publication of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Enugu, Nigeria.
16. Kanu, Ikechukwu A. (2012). "The Functionality of Being in Pantaleon's Operative Metaphysics vis-a-vis the Niger Delta conflict". Published in African Research Review: An International Multi-Disciplinary Journal. Vol.6. No.1. January. pp. 212-222. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
17. Kanu, Ikechukwu A. & Paul T. Haaga (2012). "The Implications of Hubert Hart's Concept of Political Obligation for the Nigeria Public Service". Published in The International Journal of Arts and Humanities (AFRREV IJAH), February 2012, Vol.1. No.1. pp.110-122. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
18. Kanu, Ikechukwu A. (2012). "The Colonial Legacy: The Hidden History of Africa's Present Crisis". Published in The International Journal of Arts and Humanities (AFRREV IJAH), February 2012, Vol.1. No.1. pp.123-131. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
19. Kanu, Ikechukwu A. (2012). "The Equality of Sexes in J. S. Mill vis-a-vis the Participation of Women in the Nigerian Labour and Economy". Published in The International Journal of Language, Literature and Gender Studies (AFRREV LALIGENS). Vol. 1. No.1. March 2012. pp. 18-29. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
20. Kanu, Ikechukwu A. (2012). "The Contribution of Igbo Ontology to Pantaleon's Concept of Being". Published in Internet Afrev: An International Online Multi-disciplinary Journal. January. Vol.1. No.1, pp.36-40. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.

## xx. Publications: Journal Articles cont'd

21. Kanu, Ikechukwu A. (2012). "From 'onye' to 'ife' hypothesis: The Contribution of Edeh to the Development of the Concept of Being". Published in the *Lwati: A Journal of Contemporary Research*. Vol. 9. No. 3. December 2012. pp 227-235. A publication of the Universal Academic Services, Beijing, Fengtai district, China.
22. Kanu, Ikechukwu A. (2012). "The Church and National Development: Towards a Philosophy of Collaboration". Published in *African Research Review: An International Multi-Disciplinary Journal*. Vol.6. No.2. April. pp. 113-122. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
23. Kanu, Ikechukwu A. (2012). "The Role of Language in the Socio-Political Philosophy of John Locke". Published in the *International Journal of Humanities and Social Science*. Vol. 2. No. 14, July, pp.126-131. A publication of the Centre for Promoting Ideas, Louisville, United States of America.
24. Kanu, Ikechukwu A. (2012). "Genetic Engineering and the Quest for a Perfect Society: Religion and Science in Dialogue". Published in *AMAMIHE: Journal of Applied Philosophy*. Vol. 10. No. 1. pp. 63-70. A publication of the Department of Philosophy, Imo State University.
25. Kanu, Ikechukwu A. (2012). "The family, Justice and the Culture of Life: Afro-Christian Perspectives". Published in the *International Journal of Arts and Humanities (AFRREV IJAH)*, May 2012, Vol.1. No.2. pp.28-40. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
26. Kanu, Ikechukwu A. (2012). "An Enquiry Concerning the Religio-Cultural Experience of Women in Nigeria: Towards a Philosophy of Reciprocity". Published in the *International Journal of Language, Literature and Gender Studies (AFRREV LALIGENS)*. Vol. 1. No.2. June 2012. pp. 50-60. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
27. Kanu, Ikechukwu A. (2012). "The Genders in Christian Anthropology Vis-A-Vis the Experience of Violence by Women in Nigeria". Published in the *International Journal of Language, Literature and Gender Studies (AFRREV LALIGENS)*. Vol. 1. No.2. June 2012. pp. 1-14. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
28. Kanu, Ikechukwu A. and Jonathan Okeke (2012). "The Woes of Scientific Realism". Published in *An International Journal of Science and Technology*. Vol. 1. No.2. April – July, pp. 32-44. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
29. Kanu, Ikechukwu A. (2012). "The Africanity and Philosophicality of African Philosophy". Published in *Internet Afrrev: An International Online Multi-disciplinary Journal*. 2012. Vol.1. No.2, pp. 52-55. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
30. Kanu, Ikechukwu A. (2012). "The Secularity of the Sacredness of the Priestly Office in African Traditional Societies". Published in *The Journal of Integrative Humanism*. Vol. 2. No. 1, pp. 219-226. May. A publication of the Department of Classics and

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Philosophy, University of Cape Coast, Ghana.

31. Kanu, Ikechukwu A. and Jonathan Okeke (2012). "Empiricism verses Rationalism: Matters Arising in Medical Practice". Published in *An International Journal of Science and Technology*. Vol. 1. No.3. July, pp. 186-201. A publication of the International Association of African Researchers and Reviewers, Bahir Dar, Ethiopia.
32. Kanu, Ikechukwu A. (2012). "Inculturation and Christianity in Africa". Published in the *International Journal of Humanities and Social Science*. Vol. 2. No. 17, September, pp. 236-244. A publication of the Centre for Promoting Ideas, Louisville, United States of America.
33. Kanu, Ikechukwu A. & Chimakonam, J. Okeke (2012). "An Assessment of the New Wave Epistemological Theories". Published in the *European Journal of Humanities and Social Sciences*. Vol. 15. No. 1. pp. 756-772. Journals Bank Publishing Inc. London, United Kingdom.
34. Kanu, Ikechukwu A. & Paul Haaga (2012). "Philosophy and Good Governance: The Nigerian Experience". Published in the *European Journal of Humanities and Social Sciences*. Vol. 16. No. 1. pp. 773-783. Journals Bank Publishing Inc. London, United Kingdom.
35. Kanu, Ikechukwu A. & Elizabeth Ezenweke (2012). "Perspectives of Syncretism and its Modern Trends: A Case of Christian and African Traditions". Published in the *UJAH: Unizik Journal of Arts and Humanities*. Vol. 13. No. 2. pp. 71-84. A Publication of Nnamdi Azikiwe University, Faculty of Arts.

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36. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2013). "The Value of Life in African Ontology and Global Bio-ethical Discourse". Published in the *Nigerian Journal of Theology*. June, Vol. 27. pp. 126-146. A publication of Catholic Theological Association of Nigeria.
37. Kanu, Ikechukwu A. (2013). "African Identity and the Emergence of Globalization". Published in the *American International Journal of Contemporary Research*. Vol. 3. No. 6. pp. 34-42. Centre for Promoting Ideas, Dr. Irving, United States of America.
38. Kanu, Ikechukwu, A. (2013). "Theological, Philosophical and African Perspectives on Substance". Published in *AMAMIHE: Journal of Applied Philosophy*. Vol. 11. No. 1. pp. 165-179. A publication of the Department of Philosophy, Imo State University.
39. Kanu, Ikechukwu A. (2013). "Nkrumah and the Quest for African Unity". Published in the *American International Journal of Contemporary Research*. Vol. 3. No. 6. pp. 111-114. Centre for Promoting Ideas, Dr. Irving, United States of America.
40. Kanu, Ikechukwu A. (2013). "Trends in African Philosophy: A case for Eclectism". Published in *Filosofia Theoretica: Journal of African Philosophy, Culture and Religion*. Vol. 2. No. 1. pp. 275-287. Published by the Calabar School of Philosophy, University of Calabar.
41. Kanu, Ikechukwu A. (2013). "On the Sources of African Philosophy". Published in the

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- Filosofia Theoretica: Journal of African Philosophy, Culture and Religion, Vol. 2. No. 1. pp. 337-356. Published by the Calabar School of Philosophy, University of Calabar.
42. Kanu, Ikechukwu A. (2013). "The Quest for the Nature of Being in African Philosophy". Published in the *Filosofia Theoretica: Journal of African Philosophy, Culture and Religion*, Vol. 2. No. 2. pp. 391-407. Published by the Calabar School of Philosophy, University of Calabar.
  43. Kanu, Ikechukwu A. (2013). "The Dimensions of African Cosmology". Published in the *Filosofia Theoretica: Journal of African Philosophy, Culture and Religion*, Vol. 2. No. 2. pp. 533-555. Published by the Calabar School of Philosophy, University of Calabar.
  44. Kanu, Ikechukwu A. (2013). "The Role of Governments in the Actualization of the Millennium Development Goals: The Experience of Governments in Africa". Published in the *Journal of Integrative Humanism*, 3. 1. Department of Classics and Philosophy, University of Cape Coast, Ghana, pp. 85-100.
  45. Kanu, Ikechukwu A. & Paul Haaga (2013). "A Philosophical Approach to Education for the Transformation and Humanization of Africa". Published in the *Journal of Integrative Humanism*, 3. 1. Department of Classics and Philosophy, University of Cape Coast, Ghana, pp. 29-37.
  46. Kanu, Ikechukwu, A. (2013). "From Religious/Traditional Epistemology to Lockean Naturalized Epistemology". Published in *AMAMIHE: Journal of Applied Philosophy*. Vol. 11. No. 1. pp. 1-16. A publication of the Department of Philosophy, Imo State University.
  47. Kanu, Ikechukwu A. (2013). "The Trans-Atlantic Slave Trade: A Historico-Philosophical Analysis". Published in the *Lwati: A Journal of Contemporary Research*. Vol. 10. No. 4. pp. 131-143. A publication of the Universal Academic Services, Beijing, Fengtai district, China.
  48. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2013). "African Culture as a Basis for Ecumenism". Published in *Professor Bassey Andah Journal of Cultural Studies*. Vol. 6. pp. 1-11. A Publication of the Professor Bassey Andah Centre for Cultural Studies, University of Calabar, Calabar.

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49. Kanu, Ikechukwu A. (2014). "Locke's Agnosticism Of Substance And Orthodox Christian Faith". Published in *AMAMIHE: Journal of Applied Philosophy*. Vol. 12. No. 1. pp. 1-13. A publication of the Department of Philosophy, Imo State University.
50. Kanu, Ikechukwu A. (2014). "Freedom and Determinism in African Ontology". Published in the *Asian Journal of Humanities and Social Sciences*. Vol. 2. No. 1. pp. 47-53. India.
51. Kanu, Ikechukwu A. (2014). "Causality in African Ontology". Published in the *Asian Journal of Humanities and Social Sciences*. Vol. 2. No. 1. pp. 54-60. India.
52. Kanu, Ikechukwu, A. (2014). "Igbo Proverbs as depositum of Igbo-African

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- philosophy". Published in the International Journal of Humanities and Social Sciences. Vol. 4. No. 1. pp. 164-168. Centre for Promoting Ideas, Dr. Irving, United States of America.
53. Kanu, Ikechukwu, A. (2014). "The Place of Igbo Myths in Igbo-African Philosophy". Published in the American Journal of Contemporary Research. Vol. 4. No. 2. Centre for Promoting Ideas, Dr. Irving, United States of America. pp. 98-102.
54. Kanu, Ikechukwu, A. (2014). "Death in Igbo-African Ontology". Published in the Asian Academic Research Journal of Multidisciplinary. A publication of Asian Academic Research Associates, India. Vol. 1. No. 18. pp. 475-489.
55. Kanu, Ikechukwu, A. (2014). "African Philosophy and the Problem of Language". Published in the Asian Academic Research Journal of Social Science and Humanities. A publication of Asian Academic Research Associates, India. Vol. 1. No. 21. pp. 248-258.
56. Kanu, Ikechukwu, A. (2014). "Suicide in Igbo-African Ontology". Published in the Developing Countries Studies. Vol. 4. No. 5. A publication of the International Institute for Science, Technology and Education. USA. pp. 27-38.
57. Kanu, Ikechukwu, A. (2014). "Suffering in Igbo-African Ontology". Published in the Research on Humanities and Social Sciences. Vol. 4. No. 5. A publication of the International Institute for Science, Technology and Education. USA. pp. 8-13.
58. Kanu, Ikechukwu, A. (2014). "Igwebuikology as an Igbo-African Philosophy for Catholic-Pentecostal Relations". Published in the Jos Studies. Volume. 22. pp. 87-98. A publication of Saint Augustine's Major Seminary, Jos. An affiliate of the University of Jos.
59. Kanu, Ikechukwu, A. and B. A. C. Obiefuna (2014). "Africa and the Word: Implications from the Post-Synodal Apostolic Exhortation, Verbum Domini. The Nigerian Journal of Theology. Volume 28. pp. 145-158. A publication of the Catholic Theological Association of Nigeria (CATHAN).
60. Kanu, Ikechukwu, A. (2014). "Being and the Categories of Being in Igbo Philosophy". African Journal of Humanities. Volume 1. Issue 1. pp. 144-159. A Publication of the Faculty of Arts, Kaduna State University, Kaduna.
61. Kanu, Ikechukwu A. (2014). "Anglican Church Men, Descartes and John Locke on Innate Ideas: Religion and Philosophy In Dialogue". Published in AMAMIHE: Journal of Applied Philosophy. Vol. 12. No. 1. pp. 91-99. A publication of the Department of Philosophy, Imo State University.
62. Kanu, Ikechukwu, A. (2014). "African Philosophy and the Problem of Methodology". Published in the International Journal of Scientific Research. Volume. 3. Issue. 7. pp. 66-68. A Publication of the Global Journals, India.
63. Kanu, Ikechukwu, A. (2014). "African Philosophy and the Issue of Development". Paripex: Indian Journal of Research. Volume. 3. Issue. 7. pp. 1-5. A Publication of the Global Journals, India.

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64. Kanu, Ikechukwu, A. (2014). "The Nature and Meaning of African Philosophy in a Globalizing World". Published in the International Journal of Humanities, Social Sciences and Education. Volume. 1. Issue. 7. pp. 86-94. A publication of the Academicians Research Centre, India.
65. Kanu, Ikechukwu, A. (2014). "Negritude and the Quest for an African Identity". Published in the Indian Journal of Applied Research. Volume. 4. Issue. 8. pp. 523-525. A Publication of the Global Journals, India.
66. Kanu, Ikechukwu, A. (2014). "Kenneth Kaunda and the Quest for an African Humanist Philosophy". Published in the International Journal of Scientific Research. Volume. 3. Issue. 8. pp. 375-377. A Publication of the Global Journals, India.
67. Kanu, Ikechukwu, A. (2014). "African Traditional Religion in a Globalizing World". Published in the International Journal of Humanities, Social Sciences and Education. Volume. 1. Issue. 8. pp. 4-12. A publication of the Academicians Research Centre, India.
68. Kanu, Ikechukwu, A. (2014). "The Interplay of Language, Violence, Revolution and Liberation in Franz Fanon's African Political Philosophy". Published in the Paripex: Indian Journal of Research. Volume. 3. Issue. 8. pp. 148-150. A Publication of the Global Journals, India.
69. Kanu, Ikechukwu, A. (2014). "A Historiography of African Philosophy". Published in the Global Journal for Research Analysis. Volume. 3. Issue. 8. pp. 188-190. A Publication of the Global Journals, India.
70. Kanu, Ikechukwu, A. (2014). "Kinship in African Philosophy and the Issue of Development". Published in the International Journal of Humanities, Social Sciences and Education. Volume. 1. Issue. 9. pp. 1-6. A publication of the Academicians Research Centre, India.
71. Kanu, Ikechukwu, A. (2014). "Symbols in African Philosophy and the Issue of Nation Building". Published in the International Journal of Scientific Research. Volume. 3. Issue. 9. pp. 35-37. A Publication of the Global Journals, India.
72. Kanu, Ikechukwu, A. (2014). "Masquerades in African Philosophy and the Issue of Nation Building". Published in the Indian Journal of Applied Research. Volume. 4. Issue. 9. pp. 4-7. A Publication of the Global Journals, India.
73. Kanu, Ikechukwu, A. (2014). "Igbo-African Traditional Rational Proofs of the Existence of God". Published in the Journal of Nigeria Languages and Culture. 15. 1. pp. 13-26. A publication of Association for the Promotion of Nigerian Languages and Culture.
74. Kanu, Ikechukwu, A. (2014). "Reincarnation in Igbo-African Philosophy". Published in the Journal of Nigeria Languages and Culture. 15. 2. pp. 19-26. A publication of Association for the Promotion of Nigerian Languages and Culture.

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### 2015

75. Kanu, Ikechukwu A. (2015). "Personal Identity: Theological and Philosophical Perspectives". Published in *AMAMIHE: Journal of Applied Philosophy*. Vol. 13. No. 1. pp. 1-13. A publication of the Department of Philosophy, Imo State University.
76. Kanu, Ikechukwu, A. (2015). "Africae Munus and Consecrated Persons". Published in *The Catholic Voyage*. 11. pp. 3-14. A publication of the Conference of Major Superiors of Nigeria.
77. Kanu, Ikechukwu, A. (2015). "Quitte Ton Pays: On Consecrated Persons and the Challenges of Family Obligations in Contemporary Africa". Published in *the Jos Studies*. Volume. 23. pp. 45-57. A publication of Saint Augustine's Major Seminary, Jos. An affiliate of the University of Jos.
78. Kanu, Ikechukwu, A. (2015). "Consecrated Persons as Agents of Pastoral Care of the Family". Published in *JORAS: Nigerian Journal of Religion and Society*. Volume 5. pp. 74-84. A Publication of Good Shepherd Major Seminary, Kaduna.
79. Kanu, Ikechukwu A. (2015). "The Life, Times and Works of Aurelius Augustine". Published in *IGWEBUIKE: An African Journal of Arts and Humanities*. Vol. 1. No. 2. September, pp. 1-6. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State.
80. Kanu, Ikechukwu A. (2015). "The Philosophy of Anton Wilhelm Amo as a Case against the 17th Century Ideological Race Classification of Africa". Published in *the Journal of Humanities and Social Science*. University of Ghana, Legon. pp. 139-145.
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29. Kanu, Ikechukwu A. (2016). *African Philosophy: Between Literarity and Orality*. In Elizabeth Ezenweke (Ed.). *African Ideologies and Philosophy in a Globalized World* (pp. 211-218). Germany: Lambert Academic Publishing. ISBN: 978-365-99449-4.
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51. Kanu, Ikechukwu A. & Elizabeth Ezenweke (2012). "The Faces of Violence in Africa: Envisioning a Way Forward". In the Proceedings of the International Conference on Sustainable Development. Vol. 8. No. 2. pp. 96-102. Uyo: International Research and Development Institute.

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52. Kanu, Ikechukwu A. (2011). "An Enquiry Concerning the Pauline Contribution to the Concept of Freedom". In the Proceedings of the International Conference on Research and Development. Vol. 5. No. 8. pp. 73-76. Ghana: Pan-African Book Company.
53. Kanu, Ikechukwu A. (2011). "An Enquiry Concerning the Status of Women in Pauline Writings". In the Proceedings of the International Conference on Research and Development. Vol. 5. No. 8. pp. 78-81. Ghana: Pan-African Book Company.

## xxiii. Papers orally presented at Conferences

### 2008

1. Kanu, Ikechukwu A. (2008). "Corruption in Africa: It's Challenges for the Enterprise of Christian Theology". A paper presented at the 20TH National Conference of the National Association of Catholic Theology Students (NACATHS), held at All Saints Major Seminary, Ekpoma, Edo State, an affiliate of Urbaniana University Rome, March 10th -15th.

### 2009

2. Kanu, Ikechukwu A. (2009). "A Scriptural and Historical Theology of the Eucharist". A paper presented at the 21IST National Conference of the National Association of Catholic Theology Students (NACATHS), held at St Thomas Aquinas Major Seminary, Makurdi, Benue State, an affiliate of Urbaniana University Rome, March 24th -27th.

### 2011

3. Kanu, Ikechukwu A. (2011). "The Functionality of Being in Pantaleon vis-a-vis the Quest for Gender Equality". A paper presented at the 2011/2012 Monthly Philosophy Lecture organised by the Department of Philosophy, Bigard Memorial Seminary, Enugu; an affiliate of the University of Ibadan, 5th December.
4. Kanu, Ikechukwu A. (2011). "An Enquiry Concerning the Pauline Contribution to the Concept of Freedom". A paper presented at the International Conference on Research and Development. Held on 22-25 November, at Hotel Residence Carlos Conference Hall, Buea, Cameroun.
5. Kanu, Ikechukwu A. (2011). "An Enquiry Concerning the Status of Women in Pauline Writings". A paper presented at the International Conference on Research and Development. Held on 22-25 November, at Hotel Residence Carlos Conference Hall, Buea, Cameroun.
6. Kanu, Ikechukwu A. (2011). "The Functionality of Being in Pantaleon's Operative Metaphysics vis-a-vis the Niger Delta conflict". A paper presented at The International Convention of Intellectuals and Experts, organised by the Department of Philosophy, Madonna University, Elele, 21st -26th November.
7. Kanu, Ikechukwu A. (2011). "The Equality of sexes in J. S. Mill vis-a-vis the Participation of Women in the Nigerian Labour and Economy". A paper presented at the Second International Conference/Homecoming, organised by the Department of Philosophy, University of Nigeria, Nsukka. Enugu State. 30th November -3rd December.
8. Kanu, Ikechukwu A. (2011). "A Comparative Analysis of the Ethical and Religious Values in African Traditional Religion and Christianity". A paper presented at the 5th Annual National Conference of the Association for Promoting Nigerian Languages and Culture (APNILAC), at the University of Nigeria, Enugu Campus (UNEC/DRACC), Enugu State, November, 13th - 17th.
9. Kanu, Ikechukwu A. (2011). "The Philosophy of Reciprocity and the Experience of Widows in Nigeria". A paper presented at the 5th Annual National Conference of the Association for Promoting Nigerian Languages and Culture (APNILAC), at the University of Nigeria Enugu Campus (UNEC/DRACC), Enugu State, November, 13th - 17th.

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10. Kanu, Ikechukwu A. (2011). "The Experience of Violence by Women in Nigeria vis-a-vis the Christian Eschatological Hope". A paper presented at the 5th Annual National Conference of the Association for Promoting Nigerian Languages and Culture (APNILAC), at the University of Nigeria Enugu Campus (UNEC/DRACC), Enugu State, November, 13th - 17th.
11. Kanu, Ikechukwu A. & Elizabeth Ezenweke (2011). "Perspectives of Syncretism and its Modern Trends: A Case of Christian and African Traditions". A paper presented at the Fifth International Conference on Research and Development. November 23rd - 24th. At the University of Buea, Cameroon.
12. Kanu, Ikechukwu A. & Paul T. Haaga (2011). "Sovereignty and Global Responsibility". A paper presented at the Fifth International Conference on Research and Development. November 23rd - 24th. At the University of Buea, Cameroon.
13. Kanu, Ikechukwu A. & Paul T. Haaga (2011). "The Implications of Hubert Hart's Concept of Political Obligation for the Nigeria Public Service". A Paper presented at the International Conference on Social Policy and Society, by the Third World Congress on Research and Development. University of Port Harcourt, Port Harcourt, Rivers State, Nigeria, October 25th - 28th.
14. Kanu, Ikechukwu A. & Paul T. Haaga (2011). "The Foundations of Right in H. L. A. Hart and the African Experience". A Paper presented at the Third World Congress on Research and Development. University of Port Harcourt, Port Harcourt, Rivers State, Nigeria, October 25th - 28th.
15. Kanu, Ikechukwu A. & Paul T. Haaga (2011). "Envisioning a Paradigm Shift in Education for Transformation". A paper presented at the 20th Faculty of Education International Conference, University of Nigeria, Nsukka, Enugu State, 28th September.
16. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2011). "Africa and the Word: Implications from the Post Synodal Apostolic Exhortation of Pope Benedict XVI, *Verbum Domini*". A paper presented at a Symposium on the Practical Application of the Word of God, at the Spiritan International School of Theology, Attakwu, Enugu State, an affiliate of Duquense University, Pittsburgh, U. S. A. 12th May.

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17. Kanu, Ikechukwu A. (2012). "The Role of Governments in the Actualization of the Millennium Development Goals in Africa: The Nigerian Experience". A paper presented at the 2012 Annual International Convention of Intellectuals and Experts, organised by the Department of Philosophy, Madonna University, Main Campus, Elele, 11th - 18th November.
18. Kanu, Ikechukwu A. (2012). "An Analytic Search for the Elements of Naturalized Epistemology in John Locke". A paper presented at the Biannual Conference of the Nigerian Philosophical Association, held at the University of Abuja, FCT, Nigeria. 22nd - 24th October.
19. Kanu, Ikechukwu A. (2012). "Life and Person in African Ontology". A paper presented at the Fourth World Congress on Research and Development. September, 11-12. Comasie Hall, Imo State University, Owerri, Nigeria.
20. Kanu, Ikechukwu A. (2012). "Towards an Igbo Christology". A paper presented at the Fourth World Congress on Research and Development. September, 11-12. Comasie Hall, Imo State University, Owerri, Nigeria.

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22. Kanu, Ikechukwu A. (2012). "Healers in African Life and Philosophy". A paper presented at the Fourth International Conference on Culture, Science and Sustainable Development. July 10th -11th. University of Abomey-Calavi, Cotonou, Republic of Benin.
23. Kanu, Ikechukwu A. (2012). "The Quest for an African Identity". A paper presented at the Second Toyin Falola Annual International Conference on Africa and the Africa Diaspora. 2nd - 5th July. Held at Excellence Hotel, Ogba, Ikeja, Lagos. Organised by the Ibadan Cultural Study Group. Faculty of Arts, University of Ibadan.
24. Kanu, Ikechukwu A. and B. A. C Obiefuna (2012). "The Value of Life in African Ontology and Global Bio-ethical Discourse". A paper presented at the First International Conference on Bioethics in Africa. Held at the International Bio-Research Institute, Odumegwu Ojukwu Auditorium, Enugu. 25th – 27th June.
25. Kanu, Ikechukwu A. (2012). "The Trans-Atlantic Slave Trade: A Historico-Philosophical Investigation". A paper presented at the Sixth African Regional Conference on Sustainable Development. June 12th -13th. University of Calabar, Nigeria.
26. Kanu, Ikechukwu A. (2012). "The Africanity and Philosophicality of African Philosophy". A paper presented at the Sixth African Regional Conference on Sustainable Development. June 12th -13th. University of Calabar, Nigeria.
27. Kanu, Ikechukwu A. (2012). "From 'Onye' to 'Ife' Hypothesis: The Contribution of Edeh to the Development of the Concept of Being". A paper presented at the Sixth International Conference on Research and Sustainable Development. May 15th to 16th. At the University of Lome, Republic of Togo.
28. Kanu, Ikechukwu A. (2012). "Being Qua Belongingness: The Provenance and Implications of Pantaleon's Concept of Being". A paper presented at the Sixth International Conference on Research and Sustainable Development. May 15th to 16th. At the University of Lome, Republic of Togo.
29. Kanu, Ikechukwu A. (2012). "The Problem of Gender Inequality and Good Governance in John Locke". A paper presented at the 2012 Faculty of Arts Annual Conference. Nnamdi Azikiwe University, Awka, Anambra State. From 2nd to 5th May.
30. Kanu, Ikechukwu A. (2012). "Philosophy and Good Governance: The Nigerian Experience". A paper presented at the 2012 Faculty of Arts Annual Conference. Nnamdi Azikiwe University, Awka, Anambra State. From 2nd to 5th May.
31. Kanu, Ikechukwu A. & Elizabeth O. Ezenweke (2012). "Gender in Christian Anthropology vis-a-vis the Experience of Violence by Women in Nigeria". A paper presented at the International Interdisciplinary Conference/Chinua Achebe Annual Lectures. 23rd to 27th April. Faculty of Arts, University of Nigeria, Nsukka, Enugu State.
32. Kanu, Ikechukwu A. (2012). "The Religio-Cultural Experience of Women in Nigeria vis-a-vis the Ethic of Reciprocity". A paper presented at the International Interdisciplinary Conference/Chinua Achebe Annual Lectures. 23rd to 27th April. Faculty of Arts, University of Nigeria, Nsukka, Enugu State.

### xxiii. Papers orally presented at Conferences cont'd

33. Kanu, Ikechukwu A. (2012). "The Political Philosophy of Nnamdi Azikiwe as an Ideology for Political Regeneration in Nigeria". A paper presented at the Seventh International Conference on Development Studies. April 17th -18th. University of Nigeria Nsukka, Enugu State.
34. Kanu, Ikechukwu A. (2012). "The Colonial Legacy: The Hidden History of Africa's Present Crisis". A paper presented at the Seventh International Conference on Development Studies. April 17th - 18th. University of Nigeria, Nsukka, Enugu State.
35. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2012). "Inculturation as the Reconciliation of Cultures: Implications from Africae Munus". A paper presented at the 27th Annual Conference/Meeting of the Catholic Theological Association of Nigeria (CATHAN). April 20th - 13th. At the Redemptorist Conference Centre, Ibadan, Oyo State.
36. Kanu, Ikechukwu A. & Elizabeth O. Ezenweke (2012). "Dealing with Incidence of Inculturation between Christianity and African Traditional Beliefs". A paper presented during the International Conference of the International Society for African Philosophy and studies. 16th – 18th April, 2012. At the University of Kwazulu-Natal, Pietermaritzburg, South Africa.
37. Kanu, Ikechukwu A. (2012). "The Problem of Being in Metaphysics". A paper presented at the First International Conference on Research, Innovations and Sustainable Development. March 7th – 8th. Songhai Centre, Port Novo, Republic of Benin.
38. Kanu, Ikechukwu A. (2012). "The Problem of Personal Identity in Metaphysics". A paper presented at the First International Conference on Research, Innovations and Sustainable Development. March 7th – 8th. Songhai Centre, Port Novo, Republic of Benin.
39. Kanu, Ikechukwu A. (2012). "An Enquiry Concerning the Compatibilism of Freedom and Necessity in David Hume". A paper presented at the Eight International Conference on Sustainable Development. At the University of Abuja, FCT, Nigeria. 7th - 8th February.
40. Kanu, Ikechukwu A. (2012). "An Evaluation of Ideas and Impressions in David Hume". A paper presented at the Eight International Conference on Sustainable Development. At the University of Abuja, FCT, Nigeria. 7th - 8th February.
41. Kanu, Ikechukwu A. & Elizabeth Ezenweke (2012). "Revisiting the Lessons of the Interaction between Faith and Culture in North Africa". A paper presented at the International Conference on Sustainable Development. Vol. 8. No. 2. pp. 67-71. Uyo: International Research and Development Institute.
42. Kanu, Ikechukwu A. & Elizabeth Ezenweke (2012). "The Faces of Violence in Africa: Envisioning a Way Forward". A paper presented at the International Conference on Sustainable Development. Vol. 8. No. 2. pp. 67-71. Uyo: International Research and Development Institute.

#### 2013

43. Kanu, Ikechukwu A. (2013). "Suffering in Igbo-African Ontology". A paper presented at the Fourth Global Conference: Making Sense of Suffering, Organized by the Inter-Disciplinary. Net, UK. 10th – 12th November, Athens, Greece.
44. Kanu, Ikechukwu A. (2013). "Death in Igbo-African Ontology". A paper presented at the Tenth Global Conference: Making Sense of Dying and Death, Organized by the Inter-Disciplinary. Net, UK. 7th – 9th November, Athens, Greece.

### xxiii. Papers orally presented at Conferences cont'd

45. Kanu, Ikechukwu A. (2013). "Suicide in Igbo-African Ontology". A paper presented at the First Global Conference: Suicide, Self harm and Assisted Dying, Organized by the Inter-Disciplinary. Net, UK. 4th – 6th November, Athens, Greece.
46. Kanu, Ikechukwu A. (2013). "A Historiography of African Traditional Religion and Philosophy". A paper presented at the 1st International Conference of the Association of African Traditional Religion and Philosophy Scholars. 25th -27th August. Held at Pope John Paul II Major Seminary, Awka, Anambra State.
47. Kanu, Ikechukwu A. (2013). "African Traditional Religion and National Development". A paper presented at the 1st International Conference of the Association of African Traditional Religion and Philosophy Scholars. 25th -27th August. Held at Pope John Paul II Major Seminary, Awka, Anambra State.
48. Kanu, Ikechukwu A. (2013). "Igbo Proverbs as Depositum of Igbo-African Philosophy". A paper presented at the 6th Annual National Conference of the Association for Promoting Nigerian Languages and Culture (APNILAC), held at the Federal College of Education Technical, Umunze, Anambra State. 15th to 17th May, 2013.
49. Kanu, Ikechukwu A. (2013). "The Place of Igbo Myths in Igbo-African Philosophy". A paper presented at the 6th Annual National Conference of the Association for Promoting Nigerian Languages and Culture (APNILAC), held at the Federal College of Education Technical, Umunze, Anambra State. 15th to 17th May, 2013.
50. Kanu, Ikechukwu A. (2013). "Kwame Nkrumah and the Quest for Pan Africanism". A paper presented at the 19th Annual Conference of the International Society for African Philosophy and Studies. 27th -29th May, 2013. Department of Philosophy, Nnamdi Azikiwe University, Awka.
51. Kanu, Ikechukwu A. (2013). "Nationalism: The Theoretical and Conceptual Approach of Obafemi Awolowo". A paper presented at the International Conference in Honour of Dr. Oladipo Fashina, by the Department of Philosophy, Obafemi Awolowo University, Ile-Ife. 7th -10th May. OAU Conference Centre and Guest House.
52. Kanu, Ikechukwu A. (2013). "Negritude and the Quest for an African Identity". A paper presented at the Faculty of Arts 2013 Annual International Conference. Nnamdi Azikiwe University, Awka. Wednesday 1-4 of May. University Auditorium.
53. Kanu, Ikechukwu A. (2013). "Ujamaa and the Quest for an African Community-Based Identity". A paper presented at the Faculty of Arts 2013 Annual International Conference. Nnamdi Azikiwe University, Awka. Wednesday 1-4 of May. University Auditorium.
54. Kanu, Ikechukwu A. (2013). "On the Problem of Religious Language". A paper presented at the 2013 International Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Princess Alexandria Auditorium. 11th – 14th of March.
55. Kanu, Ikechukwu A. (2013). "On the Possibility of Miracles". A paper presented at the 2013 International Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Princess Alexandria Auditorium. 11th – 14th of March.
56. Kanu, Ikechukwu A. (2013). "The Problem of Personal Identity in John Locke". A paper presented at the 2012/2013 Monthly Philosophy Lecture organised by the Department of Philosophy, Bigard Memorial Seminary, Enugu; an affiliate of the University of Ibadan, 10th April.

### xxiii. Papers orally presented at Conferences cont'd

57. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2013). "Church and Politics in Nigeria: Towards a Philosophy of Collaboration". A paper presented at the 28th Annual Conference/Meeting of the Catholic Theological Association of Nigeria (CATHAN). April 2nd - 5th. Madonna Renewal Centre, Nkpor-Agu, Onitsha, Anambra State.

#### 2014

58. Kanu, Ikechukwu A. (2014). "Igwebuikwe as an Igbo-African Philosophy for Christian-Muslim Relations in Northern Nigeria". A Paper presented at the Nigerian Philosophical Association National Conference, held at the University of Lagos, Lagos State, October 15-17.
59. Kanu, Ikechukwu A. (2014). "African Philosophy: Between Literarity and Orality". A paper presented at the Literati Philosophia Conference organized by Anambra State University, Awka. TETFUND auditorium, 2-4 October, 2014.
60. Kanu, Ikechukwu A. (2014). "Igbo-African Traditional Rational Proofs of the Existence of God". A paper presented at the 7th Annual National Conference of the Association for Promoting Nigerian Languages and Culture (APNILAC), held at Imo State University, Imo State. 13th to 17th July, 2014.
61. Kanu, Ikechukwu A. (2014). "Reincarnation in Igbo-African Philosophy". A paper presented at the 7th Annual National Conference of the Association for Promoting Nigerian Languages and Culture (APNILAC), held at Imo State University, Imo State. 13th to 17th July, 2014.
62. Kanu, Ikechukwu A. (2014). "The Meaning and Nature of African Traditional Religion in a Globalized World". A paper presented at the 2014 Conference of the Association of African Traditional Religion and Philosophy Scholars. Held at Nnamdi Azikiwe University, Awka, Chike Okoli Multi-Purpose Hall. 25th -28th June 2014.
63. Kanu, Ikechukwu A. (2014). "The Meaning and Nature of African Philosophy in a Globalized World". A paper presented at the 2014 Conference of the Association of African Traditional Religion and Philosophy Scholars. Held at Nnamdi Azikiwe University, Awka, Chike Okoli Multi-Purpose Hall. 25th -28th June 2014.
64. Kanu, Ikechukwu A. (2014). "Symbols in African Ontology and the Issue of Nation Building". A paper presented at the Annual International Conference of the Faculty of Arts, Nnamdi Azikiwe University, Awka, Anambra State, from 14th to 17th of May 2014.
65. Kanu, Ikechukwu A. (2014). "Masquerades in African Ontology and the Issue of Nation Building". A paper presented at the Annual International Conference of the Faculty of Arts, Nnamdi Azikiwe University, Awka, Anambra State, from 14th to 17th of May 2014.
66. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2014). "African Culture as a Basis for Ecumenism". A paper presented at the 29th Annual Conference/Meeting of the Catholic Theological Association of Nigeria (CATHAN). April 22nd - 25th. DRACC, New Lugbe, FCT Abuja.
67. Kanu, Ikechukwu A. (2014). "Globalisation, Globalism and African philosophy". A paper presented at the Bigard Memorial Seminary Monthly Lecture. Department of philosophy, on 10th March.

### xxiii. Papers orally presented at Conferences cont'd

2015

68. Kanu, Ikechukwu A. (2015). "Igwebuikwe as an Igbo-African Hermeneutic of Globalization". A paper presented at the International Conference on Studies in Humanities and Social Sciences. 25th -26th November 2015 University of Paris, France.
69. Kanu, Ikechukwu A. (2015). "Igwebuikwe as a Trend in African Philosophy". A paper presented at the International Conference on Studies in Humanities and Social Sciences. 25th -26th November 2015 University of Paris, France.
70. Kanu, Ikechukwu A. (2015). "Igwebuikwe as an Igbo-African Philosophy of Education". A paper presented at the International Conference on Law, Education and Humanities. 25th -26th November 2015 University of Paris, France.
71. Kanu, Ikechukwu A. (2015). "Igwebuikwe as the Consummate Foundation of African Bioethical Principles". A paper presented at the International Conference on Law, Education and Humanities. 25th -26th November 2015 University of Paris, France.
72. Kanu, Ikechukwu A. (2015). "Igwebuikwe as an Ontological Precondition for African Ethics". A paper presented at the International Conference of the Society for Research and Academic Excellence. University of Nigeria, Nsukka. 14th -16th September.
73. Kanu, Ikechukwu A. (2015). "Igwebuikwe as the Unity of the African Philosophical Experience". A paper presented at the International Conference of the Society for Research and Academic Excellence. University of Nigeria, Nsukka. 14th -16th September.
74. Kanu, Ikechukwu A. (2015). "African Philosophy as an Ontologico-Existential Hermeneutics". A paper presented at the International Conference of the Association of African Traditional Religion and Philosophy Scholars held at the Institute of African Studies, University of Ghana, 16th-19th September, 2015.
75. Kanu, Ikechukwu A. (2015). "Towards an African Traditional Democracy". A paper presented at the International Conference of the Association of African Traditional Religion and Philosophy Scholars held at the Institute of African Studies, University of Ghana, 16th-19th September, 2015.
76. Kanu, Ikechukwu A. (2015). "Towards an African Bioethics". A paper presented at the 2015 International Conference of the Faculty of Arts, Nnamdi Azikwe University, Awka, Anambra State. Held on 17-19 June.
77. Kanu, Ikechukwu A. And B. A. C. Obiefuna (2015). "A Discourse on Globalisation and the Conflict of Values". A paper presented at the 2015 International Conference of the Faculty of Arts, Nnamdi Azikwe University, Awka, Anambra State. Held on 17-19 June.
78. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2015). "The Theology of the Family in Africae Munus". A paper presented at the 30th Annual Conference/Meeting of the Catholic Theological Association of Nigeria (CATHAN). Bishop Kelly Pastoral Centre, April 10-12, Benin City, Edo State.
79. Kanu, Ikechukwu A. (2015). "African Science: The Search for a Causal Link". A paper presented at the Academic Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka. On 16th – 19th February.
80. Kanu, Ikechukwu A. (2015). "The 17th Century Ethiopian Rationalists: Rethinking the Ideological Race Classification of Africa". A paper presented at the Academic Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka. On 16th – 19th February.

### xxiii. Papers orally presented at Conferences cont'd

81. Kanu, Ikechukwu A. (2015). "The Philosophy of Anton Wilhelm Amo as a Case Against the 17th Century Ideological Race Classification of Africa". A Paper presented at the Interdisciplinary Academic Conference. Organized by Hummingbird Publications and Research International. Held at the University of Jos, Multi-Purpose Hall, Main Campus, Plateau State, Nigeria on Thursday 15-Friday 16 January.
82. Kanu, Ikechukwu A. (2015). "J. S. Mbiti's African Concept of Time and the Problem of Development". A paper presented at the International Conference on Humanities, Literature and Management (ICHLM'15). Organized by the International Centre of Economics, Humanities and Management. Held at Holiday Inn Hotel, Dubai, UAE on January 9-10, 2015.
83. Kanu, Ikechukwu A. (2015). "Towards an Igbo-African Spirit-Based Theology of the Environment". A paper presented at the International Conference on Global Issues in Multidisciplinary Academic Research (GIMAR-2015) organized by Global Illuminators, held at Hotel Grand Flora Dubai, UAE on January 5-6, 2015.

#### 2016

84. Kanu, Ikechukwu A. (2016). "Igwebuiké and the Question of Superiority in the Scientific Community of Knowledge". A paper presented at the Nigeria Philosophical Association (NPA) 2016 Biennial Conference, held at the University Of Uyo, Uyo Akwa-Ibom State, Nigeria, Friday 28th October, 2016.
85. Kanu, Ikechukwu A. (2016). "Igwebuiké and the Logic of African Philosophy". A paper presented at the Nigeria Philosophical Association (NPA) 2016 Biennial Conference, held at the University Of Uyo, Uyo Akwa-Ibom State, Nigeria, Friday 28th October, 2016.
86. Kanu, Ikechukwu A. (2016). "Misericordia Vultus and The Contexts For The Jubilee Year Of Mercy". A paper presented at the Cambridge Research International Conference, held at Maison de Peuple Conference Hall, Universite Nationale du Benin, Cotonou, Benin Republic. From 27th to 28th October 2016.
87. Kanu, Ikechukwu A. (2016). "Miserando Atque Eligendo: The Consecrated Life as the Mission Of Mercy". A paper presented at the Cambridge Research International Conference, held at Maison de Peuple Conference Hall, Universite Nationale du Benin, Cotonou, Benin Republic. From 27th to 28th October 2016.
88. Kanu, Ikechukwu A. (2016). "Towards an African Bioethics". A paper presented at the 2016 Annual International Conference of the Association of African Traditional Religion and Philosophy Scholars. Held at Nnamdi Azikiwe University, Awka on 21-24 September 2016.
89. Kanu, Ikechukwu A. (2016). "Towards an African Metaphysics". A paper presented at the 2016 Annual International Conference of the Association of African Traditional Religion and Philosophy Scholars. Held at Nnamdi Azikiwe University, Awka on 21-24 September 2016.
90. Kanu, Ikechukwu A. (2016). "The African Family as a Context for the Jubilee Year of Mercy". A paper presented at the 37th Annual Conference of the Nigerian Association for the Study of Religions. Held at the University of Benin, Akin Deko Auditorium, Ugbowo Campus, Edo State, from 19th-22nd September 2016.
91. Kanu, Ikechukwu A. (2016). "The Institution of Marriage in Igbo Traditional Religion". A paper presented at the 37th Annual Conference of the Nigerian Association for the Study of Religions. Held at the University of Benin, Akin Deko Auditorium, Ugbowo Campus, Edo State, from 19th-22nd September 2016.

### xxiii. Papers orally presented at Conferences cont'd

92. Kanu, Ikechukwu A. (2016). "Towards an African Philosophy of Development". A paper presented at the International Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Princess Alexandria Auditorium, 29th – 30th August.
93. Kanu, Ikechukwu A. (2016). "Towards an African Philosophical Anthropology". A paper presented at the International Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Princess Alexandria Auditorium, 29th – 30th August.
94. Kanu, Ikechukwu A. (2016). "Towards an African Philosophy of Religion". A paper presented at the International Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka, Princess Alexandria Auditorium, 29th – 30th August.
95. Kanu, Ikechukwu A. (2016). "Igwebuikwe as the Expressive Modality of Being in Igbo Ontology". A paper presented at the Hummingbird Publication and Research International Multidisciplinary Conference held at the Kwara State University, University Main Auditorium, Malete, Kwara State, 30th June.
96. Kanu, Ikechukwu A. (2016). "Igwebuikweocracy: An Igbo-African Participatory Socio-Political System of Governance". A paper presented at the Hummingbird Publication and Research International Multidisciplinary Conference held at the Kwara State University, University Main Auditorium, Malete, Kwara State, 30th June.
97. Kanu, Ikechukwu A. (2016). "The Fundamentals of African Ethics". A paper presented at the 2016 Multidisciplinary International Conference of Cambridge Research and Publications International on June 22-23, 2016 at Conference Hall, University of Ghana, Accra, Ghana.
98. Kanu, Ikechukwu A. (2016). "African Traditional Folk Songs as a dialogue between Education and Entertainment". A paper presented at the Multidisciplinary International Conference of Cambridge Research and Publications International on June 22-23, 2016 at Conference Hall, University of Ghana, Accra, Ghana.
99. Kanu, Ikechukwu A. (2016). "The Supreme Being in Igbo-African ontology: A borrowed or Indigenous Concept?" A paper presented at the Academic Conference on Multidisciplinary Approaches. Bayero University Kano, Old Site Campus, Kano, 9th June.
100. Kanu, Ikechukwu A. (2016). "The Culture of Political Corruption and the Emergence of Terrorism in Nigeria". A paper presented at the Academic Conference on Multidisciplinary Approaches. Bayero University Kano, Old Site Campus, Kano, 9th June.
101. Kanu, Ikechukwu A. (2016). "Igwebuikwe as an Igbo-African Response to the Problem of Personal Identity and Alterity". A paper presented at the 14th Annual Conference of the Igbo Studies Association, held at the Dominican University, River Forest, Illinois, USA, from May 12th to 14th.
102. Kanu, Ikechukwu A. (2016). "Igbo Classical and Contemporary Poets as African Philosophical Sages". A paper presented at the 2016 Faculty of Arts Conference, Nnamdi Azikiwe University, Awka, May 5th - 6th.
103. Kanu, Ikechukwu A. (2016). "African Traditional Folktales as an Integrated Classroom" A paper presented at the 2016 Faculty of Arts Conference, Nnamdi Azikiwe University, Awka, May 5th - 6th.

### xxiii. Papers orally presented at Conferences cont'd

104. Kanu, Ikechukwu A. (2016). "Christian-Muslim Relations in Nigeria as a Religio-Political Locus Theologicus for Misericordia Vultus". A paper presented at the Multidisciplinary National Conference 2016 on April 28, 2016 at University of Abuja, Gwagwalada, Abuja FCT, Nigeria.
  105. Kanu, Ikechukwu A. (2016). "Corruption in Nigeria as a Socio-Cultural Context for the Extraordinary Jubilee of Mercy" A paper presented at the Multidisciplinary National Conference 2016 on April 28, 2016 at University of Abuja, Gwagwalada, Abuja FCT, Nigeria.
  106. Kanu, Ikechukwu A. (2016). "Sacrifice in African Ontology and the issue of Globalization: The Line between Change and Permanence". A paper presented at the First Faculty of Arts International Conference, University of Calabar, 13th -15th April 2016, International Conference Centre, Mary Slessor.
  107. Kanu, Ikechukwu A. (2016). "Divination in Post-Missionary African Christianity: Globalization and the Resilience of Traditional Paradigms". A paper presented at the First Faculty of Arts International Conference, University of Calabar, 13th -15th April 2016, International Conference Centre, Mary Slessor.
  108. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2016). "Sacred Trees in Igbo-African Eco-Bio-Communitarian Theology". A paper presented at the 30th Annual Conference/Meeting of the Catholic Theological Association of Nigeria (CATHAN). Bishop Nwedo Pastoral Centre, March 29-31, Umuahia, Abia State.
  109. Kanu, Ikechukwu A. (2016). "The Philosophical Canons of African Indigenous Education". A paper presented at the International Conference of the Society for Research and Academic Excellence. University of Nigeria, Nsukka. 8th -11th February.
  110. Kanu, Ikechukwu A. (2016). "African Life Circle Rituals as a Socio-Cultural Context for Education". A paper presented at the International Conference of the Society for Research and Academic Excellence. University of Nigeria, Nsukka. 8th -11th February.
- 2017**
111. Kanu, Ikechukwu A. (2017). "African Philosophy, Globalisation and the Priority of Otherness". A Lead Paper presented at the 2017 Philosophy Week of Saint Thomas Aquinas Major Seminary, Makurdi, Benue State Chapter of the Nigerian Major Seminaries Association of Philosophy Students. On 13th May 2017.
  112. Kanu, Ikechukwu A. and Ejikemeuwa Ndubisi (2017). "Religious Instruction and or Moral Education: Complementing the Defining Differential Similarities for Development". A Lead Paper presented at the 3rd Annual National Conference held at UNIZIK Auditorium, on 9-10 August 2017.
  113. Kanu, Ikechukwu A. (2017). "Igwebuikconomics: Towards an Inclusive economy for National Development". A paper presented at the National Conference on Peace and National Development, organized by the Centre Peace Development, Veritas University, Abuja, 20-22, November 2017.
  114. Kanu, Ikechukwu A. (2017). "Igwebuik Philosophy and the Issue of National Development". A paper presented at the National Conference on Peace and National Development, organized by the Centre Peace Development, Veritas University, Abuja, 20-22, November 2017.

### xxiii. Papers orally presented at Conferences cont'd

115. Kanu, Ikechukwu A. (2017). "Igwebuike and Human Rights Violation in Africa". A paper presented at the Second African Philosophy World Conference held at the University of Calabar, Cross Rivers State, Department of Philosophy, Conversational School of Philosophy, from October 12th to 14th 2017.
116. Kanu, Ikechukwu A. (2017). "Igwebuike as an Igbo-African Philosophy of Inclusive Leadership". A paper presented at the Second African Philosophy World Conference held at the University of Calabar, Cross Rivers State, Department of Philosophy, Conversational School of Philosophy, from October 12th to 14th 2017.
117. Kanu, Ikechukwu A. (2017). "Towards an African Integrative and Progressive Anthropology of the Human Person". A paper presented at the 2017 Pan African Conference on Inter-Disciplinary Studies on 20-25 September, Auditorium, Holy Trinity Basilica Onitsha
118. Kanu, Ikechukwu A. (2017). "Towards a Hermeneutic of Personal Autonomy in African Ontology". A paper presented at the 2017 Pan African Conference on Inter-Disciplinary Studies on 20-25 September, Auditorium, Holy Trinity Basilica Onitsha
119. Kanu, Ikechukwu A. (2017). "Augustine's Hermeneutic of Scripture (Matthew 5:1-12) and Sufi Practice Against Violence". A paper presented at the 2017 International Conference of the Society for Research and Academic excellence" Held at the Niger Hall, University of Nigeria, Nsukka, 28-30 August.
120. Kanu, Ikechukwu A. (2017). "The Igbo Pantheon: A Hermeneutic Of Selected Igbo-African Deities". A paper presented at the 2017 International Conference of the Society for Research and Academic excellence" Held at the Niger Hall, University of Nigeria, Nsukka, 28-30 August.
121. Kanu, Ikechukwu A. (2017). "The Ethic of Reciprocity and the Issue of Human Biomedical Research". A paper presented at the Harvard Fifth Academic Conference held at the Seminar Hall, Centre for Open and Distance Learning, Nairobi, Kenya, 20-21 July 2017.
122. Kanu, Ikechukwu A. (2017). "Cosmic Consciousness and the project of a Global Humanistic Pedagogy: St Augustine's Heritage". A paper presented at the Harvard Fifth Academic Conference held at the Seminar Hall, Centre for Open and Distance Learning, Nairobi, Kenya, 20-21 July 2017.
123. Kanu, Ikechukwu A. (2017). "Sources of Igwebuike Philosophy: Towards a Socio-Cultural Foundation". A paper presented at the 5th International Annual Conference of the Association of African Traditional Religion and Philosophy Scholars, held on 28th June, at the PG School Auditorium.
124. Kanu, Ikechukwu A. (2017). "Igwebuike as a Hermeneutical Hermeneutic of Individuality and Community in African Ontology". A paper presented at the 5th International Annual Conference of the Association of African Traditional Religion and Philosophy Scholars, held on 28th June, at the PG School Auditorium.
125. Kanu, Ikechukwu A. (2017). "Igwebuike as an Igbo-African Philosophy of Peace and Conflict Resolution". A paper presented at the 2017 Igbo Studies Association International Conference held at Great Wood Hotel, Owerri, Imo State, from 8-10 June.
126. Kanu, Ikechukwu A. (2017). "Ikeji Festival of Arondizuogu: Retelling the Stories and Rekindling the values of an Ancestral Homeland". A paper presented at the 2017 Igbo Studies Association International Conference held at Great Wood Hotel, Owerri, Imo State, from 8-10 June.

### xxiii. Papers orally presented at Conferences cont'd

127. Kanu, Ikechukwu A. (2017). "Igwebuikwe as a Philosophical Attribute of Africa in Portraying the Image of Life". A paper presented at the 2017 Oracle of Wisdom International Conference by the Department of Philosophy, Tansian University, Umunya, Anambra State, 27-29 April.
128. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2017). "An Evaluation of Amoris Laetitia On The Education Of The Young In An Age Of Globalization". A paper presented at the 32nd Annual Conference/Meeting of the Catholic Theological Association of Nigeria (CATHAN). DRACC, Lugbe, Abuja, 18th April .
129. Kanu, Ikechukwu A. (2017). "Igwebuikwe as a Complementary Approach to the Issue of Girl-Child Education". A paper presented at the Nightingale Interdisciplinary Conference held on 23-24 February 2017 at the Federal University of Lokoja, Kogi State, Conference Hall, Administrative Complex.
130. Kanu, Ikechukwu A. (2017). "Igwebuikwe as an Igbo-African Philosophy for the Protection of the Environment". A paper presented at the Nightingale Interdisciplinary Conference held on 23-24 February 2017 at the Federal University of Lokoja, Kogi State, Conference Hall, Administrative Complex.
131. Kanu, Ikechukwu A. (2017). "Missionary Heroes and Heroines". A Paper presented at the Africanwatch Annual Lecture and Award, at King Celia Hotels and Suites, Yaba, Lagos, on June 17, 2017.
132. Kanu, Ikechukwu A. (2017). "Consecrated Persons as Agents of Evangelization in Africa". A paper presented at the International Conference of the Society for Research and Academic Excellence. Held on 6th-9th February, Niger Hall, University of Nigeria, Nsukka.
133. Kanu, Ikechukwu A. (2017). "The African Family as a Context for the Jubilee Year of Mercy". A paper presented at the International Conference of the Society for Research and Academic Excellence. Held on 6th-9th February, Niger Hall, University of Nigeria, Nsukka.
134. Kanu, Ikechukwu A. (2017). "Igwebuikwe as an Igbo-African Ethic of Reciprocity". A paper presented at the Berkeley Multidisciplinary Academic Conference held at Nasarawa State University, Keffi, 1000 Capacity Auditorium on 16th February.
135. Kanu, Ikechukwu A. (2017). "Igwebuikwe as a Wholistic Response to the Problem of Evil and Human Suffering". A paper presented at the Berkeley Multidisciplinary Academic Conference held at Nasarawa State University, Keffi, 1000 Capacity Auditorium on 16th February.

#### 2018

136. Kanu, Ikechukwu A. (2018). "Collaborative Ministry within the 'Ecology of Mission': An African cultural perspective". A Lead paper presented at the International Conference of the Theological Institute of Consecrated Life in Africa (TICLA) held on 13th -16th November 2018 at the Daughters of Divine Love Retreat and Conference Center (DRACC), Enugu.
137. Kanu, Ikechukwu A. (2018). "The Africanity of Augustine's Philosophy of Education". A paper presented at the Academic Conference on African Development. 26th- 27th July. CETDAT Conference Hall. Makerere University, Kampala, Kampala, Uganda.
138. Kanu, Ikechukwu A. (2018). "The Sources of Augustine's Educational Insight". A paper presented at the Academic Conference on African Development. 26th- 27th July. CETDAT Conference Hall. Makerere University, Kampala, Kampala, Uganda.

### xxiii. Papers orally presented at Conferences cont'd

139. Kanu, Ikechukwu A. (2018). "Augustine's Pedagogy: Anthropological and Humanistic Considerations". A paper presented at the Multidisciplinary Academic Conference. 30th-31st August. Maison De Peuple conference Hall. Universite Nationale Du Benin, Cotonou, Benin Republic.
140. Kanu, Ikechukwu A. (2018). "Augustine's Perspective on Teacher-Student Relationship for Successful Educational Outcomes". A paper presented at the Multidisciplinary Academic Conference. 30th-31st August. Maison De Peuple Conference Hall. Universite Nationale Du Benin, Cotonou, Benin Republic.
141. Kanu, Ikechukwu A. (2018). "Theological Echoes and the Suffering of Women in Africa". A paper presented at the Multidisciplinary Academic Conference on Positioning Sub-Sahara Africa for Development. University Assembly Hall. Bauchi State University. Gadau, Main Campus, Itas-Gadau, Bauchi State. 16th August.
142. Kanu, Ikechukwu A. (2018). "African Liberation Theology and Women's Experience of Violence and Discrimination in Africa". A paper presented at the Multidisciplinary Academic Conference on Positioning Sub-Sahara Africa for Development. University Assembly Hall. Bauchi State University. Gadau, Main Campus, Itas-Gadau, Bauchi State. 16th August.
143. Kanu, Ikechukwu A. (2018). "Augustine's Educational Praxis as a Teacher". A paper presented at the Eleventh Multidisciplinary Academic Conference held at President Muhammadu Buhari Hall, North Western University, Kano, Kano State. 12th June.
144. Kanu, Ikechukwu A. (2018). "Augustine's Educational Praxis as a Student". A paper presented at the Eleventh Multidisciplinary Academic Conference held at President Muhammadu Buhari Hall, North Western University, Kano, Kano State. 12th June.
145. Kanu, Ikechukwu A. (2018). "African Bioethics in a World of Change". A paper presented at the 2018 Association for the Promotion of African Studies International Conference. Held at Nanmdi Azikiwe University, Awka, from 13th to 15th June 2018, Chike Okoli Multi-Purpose Hall, Anambra State.
146. Kanu, Ikechukwu A. (2018). "African Pantheon in a World of Change". A paper presented at the 2018 Association for the Promotion of African Studies International Conference. Held at Nanmdi Azikiwe University, Awka, from 13th to 15th June 2018, Chike Okoli Multi-Purpose Hall, Anambra State.
147. Kanu, Ikechukwu A. (2018). "Kamwe Origin(s), Migration(s), settlement". A paper presented at the 2018 Association for the Promotion of African Studies International Conference. Held at Nanmdi Azikiwe University, Awka, from 13th to 15th June 2018, Chike Okoli Multi-Purpose Hall, Anambra State.
148. Kanu, Ikechukwu A. (2018). "African Traditional Religion, Justice and National Integration". A paper presented at the 2018 Annual International Conference of the Faculty of Arts, Nnamdi Azikiwe University, Awka. Faculty of Arts Hall, May 17-19.
149. Kanu, Ikechukwu A. (2018). "Igwebuikwe as an Igbo-African Philosophy for National Integration". A paper presented at the 2018 Annual International Conference of the Faculty of Arts, Nnamdi Azikiwe University, Awka. Faculty of Arts Hall, May 17-19.
150. Kanu, Ikechukwu A. (2018). "The Problem of Nomenclature in African Traditional Religion". A paper presented at the 2018 International Conference of Igbo Studies Association, Dominican University, Chicago Illinois, USA. May 10-12.

### xxiii. Papers orally presented at Conferences cont'd

151. Kanu, Ikechukwu A. (2018). "The Problem of Methodology in African Traditional Religion". A paper presented at the 2018 International Conference of Igbo Studies Association, Dominican University, Chicago Illinois, USA. May 10-12.
152. Kanu, Ikechukwu A. (2018). "African Bioethics in the face of globalization". A paper presented at the Oracle of Wisdom 2018 International Conference, Lecture Hall 9. Msgr Rechberger Academic Block, Tansian University, Umuña, Anambra State.
153. Kanu, Ikechukwu A. (2018). "From African Philosophy to African Bioethics: On the Interaction of Structures". A paper presented at the Oracle of Wisdom 2018 International Conference, Lecture Hall 9. Msgr Rechberger Academic Block, Tansian University, Umuña, Anambra State.
154. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2018). "Election and Voter's Behavior". A paper presented at the 33rd 2018 Catholic Theological Association of Nigeria Annual National Conference/Meeting, held at EHJ Domus Fidei, Ikeja, Lagos, from April 3-4.
155. Kanu, Ikechukwu A. (2018). "African Traditional Religion and the Problem of Founders and Missionaries". A paper presented at the 8th International Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka (UNN), 5-8 February 2018, Princess Alexandria Auditorium, UNN.
156. Kanu, Ikechukwu A. (2018). "The Problem of Secrecy in African Traditional Religion". A paper presented at the 8th International Conference of the Society for Research and Academic Excellence, University of Nigeria, Nsukka (UNN), 5-8 February 2018, Princess Alexandria Auditorium, UNN.

#### 2019

157. Kanu, Ikechukwu A. & B. A. C. Obiefuna (2019). "Christian Morality as African Morality". A paper presented at the 34th Annual Conference/Meeting of the Catholic Theological Association of Nigeria (CATHAN). Port Harcourt Diocesan Pastoral Centre, Iguruta, Port Harcourt, Rivers State, 26th April.
158. Kanu, Ikechukwu A. (2019). "Supra-Ethnic Universality of Islam and the Ethnocentrism of African Culture: Questions of Assimilation and Resilience". A paper presented at the 2019 30th National Convention of the National Association of the Catholic Theology Students (NACATHS) held on 1-5 April, at Saint Augustine's Major Seminary, Jos, Plateau State, Fr. Tom Flynn OSA Memorial Hall.
159. Kanu, Ikechukwu A. & Ejikemeuwa J. O. Ndubisi (2019). "Igbo Philosophy Of Life Vis-A-Vis The Proliferation Of Prayer Houses In Southeast Nigeria: A Phenomenological Study". A paper presented at the 17th Annual International Conference of the Igbo Studies Association to be held at the Dominican University, River Forest, Illinois, USA, May 9-11, 2019.
160. Kanu, Ikechukwu A. (2019). "Igwebuiké as an Igbo Hermeneutic of Beauty". A paper presented at the 17th Annual International Conference of the Igbo Studies Association to be held at the Dominican University, River Forest, Illinois, USA, May 9-11, 2019.
161. Kanu, Ikechukwu A. (2019). "Igwebuiké as an Igbo Hermeneutic of Wellbeing". A paper presented at the 17th Annual International Conference of the Igbo Studies Association to be held at the Dominican University, River Forest, Illinois, USA, May 9-11, 2019.
162. Kanu, Ikechukwu A. (2019). "African Traditional Naming Ceremony and Baptism: Towards an Evangelical-Pastoral-Unitary Balance". A paper presented at the Conference of Diocesan Directors of Inculturation on 25th-27th June 2019, at the Resource Center of the Catholic Secretariat of Nigeria, Durumi, Abuja

### xxiii. Papers orally presented at Conferences cont'd

163. Kanu, Ikechukwu A. (2019). "Migration, Globalization and the Liquidity of African Traditional Religion" A paper presented at the 2019 Association for the Promotion of African Studies International Conference, at Multi-Purpose Hall, Chike Okoli Centre for Entrepreneurship, Nnamdi Azikiwe University, Awka, Anambra State. 12-14 June.
164. Kanu, Ikechukwu A. (2019). "Migration and Religio-Political Insecurity" A paper presented at the 2019 Association for the Promotion of African Studies International Conference, at Multi-Purpose Hall, Chike Okoli Centre for Entrepreneurship, Nnamdi Azikiwe University, Awka, Anambra State. 12-14 June.
165. Kanu, Ikechukwu A. (2019). "Igbo Migration and the Future of Traditional Paradigms" A paper presented at the 2019 Association for the Promotion of African Studies International Conference, at Multi-Purpose Hall, Chike Okoli Centre for
166. Kanu, Ikechukwu A. (2019). "Economies of migration and Poverty in Africa" A paper presented at the 2019 Association for the Promotion of African Studies International Conference, at Multi-Purpose Hall, Chike Okoli Centre for Entrepreneurship, Nnamdi Azikiwe University, Awka, Anambra State. 12-14 June.
167. Kanu, Ikechukwu A. (2019). "Migration and African Identity Question in a Contemporary World"- Presidential Address delivered at the 2019 Association for the Promotion of African Studies International Conference. Held at Nnamdi Azikiwe University, Awka, from 12th to 14th June 2019, Multi-Purpose Hall. Chike Okoli Centre for Entrepreneurship, Anambra State.
168. Kanu, Ikechukwu A. (2019). "On the origin and principles of Igwebuiké philosophy: Philosophy in search for a scientific basis". A paper presented at the Villanova First International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 11th – 13th July 2019.
169. Kanu, Ikechukwu A. (2019). "Igwebuiké research methodology: Towards a new trend for scientific and wholistic investigation". A paper presented at the Villanova First International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 11th – 13th July 2019.
170. Kanu, Ikechukwu A. (2019). "Amadioha as a prefiguration of Christ in Igbo traditional religion: Towards the management of religious diversity". A paper presented at the Villanova First International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 11th – 13th July 2019.
171. Kanu, Ikechukwu A. (2019). "The Igbo-African kola nut as a type of Holy Communion: Towards the management of cultural diversity". A paper presented at the Villanova First International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 11th – 13th July 2019.
172. Kanu, Ikechukwu A. (2019). "Igwebuiké economics: The Igbo apprentice system for wealth creation". A paper presented at the Villanova First International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 11th – 13th July 2019.

### xxiii. Papers orally presented at Conferences cont'd

173. Kanu, Ikechukwu A. (2019). "Key Migration Terms". At the CSOnetMADE capacity building workshop for media agencies on migration reportage. A project of the International Organization for Migration sponsored by the European Union. Presented at three Regional Workshops: Benin City (17th October, Vichi gates hotel & suites, 68 Ihama Road, G.R.A Benin-city), Abuja (21st October, MSP Residence, Plot 1198, House No. 113 Emeka Anyaoku Street, Area 11, Garki Abuja), Kano (28th October, Badala Hotels limited, Airport Road/Air force base).
174. Kanu, Ikechukwu A. (2019). "The Role of the Media in Migration". CSOnetMADE capacity building workshop for media agencies on migration reportage. A project of the International Organization for Migration sponsored by the European Union. Presented at three Regional Workshops: Benin City (17th October, Vichi gates hotel & suites, 68 Ihama Road, G.R.A Benin-city), Abuja (21st October, MSP Residence, Plot 1198, House No. 113 Emeka Anyaoku Street, Area 11, Garki Abuja), Kano (28th October, Badala Hotels limited, Airport Road/Air force base).
175. Kanu, Ikechukwu A. (2019). "Migration Dynamics, Trends and Analysis". CSOnetMADE capacity building workshop for media agencies on migration reportage. A project of the International Organization for Migration sponsored by the European Union. Presented at three Regional Workshops: Benin City (18th October, Vichi gates hotel & suites, 68 Ihama Road, G.R.A Benin-city), Abuja (22nd October, MSP Residence, Plot 1198, House No. 113 Emeka Anyaoku Street, Area 11, Garki Abuja), Kano (29th October, Badala Hotels limited, Airport Road/Air force base).
176. Kanu, Ikechukwu A. (2019). "Global Migration Governace". At the CSOnetMADE capacity building workshop for media agencies on migration reportage. A project of the International Organization for Migration sponsored by the European Union. Presented at three Regional Workshops: Benin City (18th October, Vichi gates hotel & suites, 68 Ihama Road, G.R.A Benin-city), Abuja (22nd October, MSP Residence, Plot 1198, House No. 113 Emeka Anyaoku Street, Area 11, Garki Abuja), Kano (29th October, Badala Hotels limited, Airport Road/Air force base).
177. Kanu, Ikechukwu A. (2019). "Migration, Remittances and Development in Africa". A keynote address presented at the Global Summit of the Journalists International Forum For Migration (JIFORM), held at the Nigerian National Merit Awards Secretariat, Maitama, Abuja, on November 26th – 27th 2019
178. Kanu, Ikechukwu A. (2019). "Xenophobia and the African Philosophy of the Other". A paper address presented at the Global Summit of the Journalists International Forum For Migration (JIFORM), held at the Nigerian National Merit Awards Secretariat, Maitama, Abuja, on November 26th – 27th 2019

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179. Kanu, Ikechukwu A. and Emoiti Peter Imatari (2020). "The Question of Food Security In Arid and Semi-Arid Lands In Africa: Indigenous Knowledge And Implementers Of Development". A paper presented at the Sub-Sahara African Multidisciplinary Conference, on 09th January, 2020 at PPF 1 Hall, Uthman Danfodio University, UDU Sokoto, Sokoto State, Nigeria.
180. Kanu, Ikechukwu A. and Emoiti Peter Imatari (2020). "Food Insecurity In Arid and Semi- Arid Lands (Asal) In Africa". A paper presented at the Sub-Sahara African Multidisciplinary Conference, on 09th January, 2020 at PPF 1 Hall, Uthman Danfodio University, UDU Sokoto, Sokoto State, Nigeria.

### xxiii. Papers orally presented at Conferences cont'd

181. Kanu, Ikechukwu A. and Emoiti Peter Imatari (2020). "Africa and Climate-Related Disasters". A paper presented at the Sub-Sahara African Multidisciplinary Conference, on 09th January, 2020 at PPF 1 Hall, Uthman Danfodio University, UDU Sokoto, Sokoto State, Nigeria.
182. Kanu, Ikechukwu A. and Emoiti Peter Imatari (2020). "Gender Rights, Climate Change and Food Security In Africa". A paper presented at the Sub-Sahara African Multidisciplinary Conference, on 09th January, 2020 at PPF 1 Hall, Uthman Danfodio University, UDU Sokoto, Sokoto State, Nigeria.
183. Kanu, Ikechukwu A. and Omojola Immaculata Olu (2020). "Justice in Yoruba Culture". A paper presented at the Sub-Sahara African Multidisciplinary Conference, on 09th January, 2020 at PPF 1 Hall, Uthman Danfodio University, UDU Sokoto, Sokoto State, Nigeria.
184. Kanu, Ikechukwu A. and Omojola Immaculata Olu (2020). "Mitigation of African Indigenous Knowledge". A paper presented at the Nightingale Multidisciplinary International Conference. On 6th February, 2020 at Hilltop Conference Hall, Federal University of Technology, Akure, Ondo State, Nigeria.
185. Kanu, Ikechukwu A. (2020). "Theological Models of Youth in Christus Vivit". A paper presented at the Nightingale Multidisciplinary International Conference. On 6th February, 2020 at Hilltop Conference Hall, Federal University of Technology, Akure, Ondo State, Nigeria.
186. Kanu, Ikechukwu A. (2020). "Towards A Theology of Migration". A paper presented at the Nightingale Multidisciplinary International Conference. On 6th February, 2020 at Hilltop Conference Hall, Federal University of Technology, Akure, Ondo State, Nigeria.
187. Kanu, Ikechukwu A. and Omojola Immaculata Olu (2020). "Catholic Youths and Consecrated Life". A paper presented at the Nightingale Multidisciplinary International Conference. On 6th February, 2020 at Hilltop Conference Hall, Federal University of Technology, Akure, Ondo State, Nigeria.
188. Kanu, Ikechukwu A. and Omojola Immaculata Olu (2020). "Catholic Youths and Catechesis". A paper presented at the Nightingale Multidisciplinary International Conference. On 6th February, 2020 at Hilltop Conference Hall, Federal University of Technology, Akure, Ondo State, Nigeria.
189. Kanu, I. A.; Bazza, M. B.; Omojola I. O. (2020). "The Situation of the Church in the North East". A paper presented at the Multidisciplinary International Conference. On 5th March, at Conference Center, University of Ibadan, Oyo State.
190. Kanu, I. A.; Bazza, M. B.; Omojola I. O. (2020). "Migration and Unemployment in the Context of Africa". A paper presented at the Multidisciplinary International Conference. On 5th March, at Conference Center, University of Ibadan, Oyo State.
191. Kanu, I. A.; Bazza, M. B.; Omojola I. O. (2020). "Boko Haram and Forced Migration: A Focus On The Northeast And Lake Chad Basin". A paper presented at the Multidisciplinary International Conference. On 5th March, at Conference Center, University of Ibadan, Oyo State.
192. Kanu, I. A.; Omojola I. O.; Bazza, M. B. (2020). "Climate Change and Migration: Drawing The Lines And Making The Connections". A paper presented at the Multidisciplinary International Conference. On 5th March, at Conference Center, University of Ibadan, Oyo State.

### xxiii. Papers orally presented at Conferences cont'd

193. Kanu, I. A.; Omojola I. O.; Bazza, M. B. (2020). "Children In The Face Of Irregular Migration". A paper presented at the Multidisciplinary International Conference. On 5th March, at Conference Center, University of Ibadan, Oyo State.
194. Kanu, I. A.; Bazza, M. B.; Omojola I. O. (2020). "Review Of National Policy On Internally Displaced Persons (Idps) In Nigeria". A paper presented at the International Conference of the Society for Research and Academic Excellence, 9th-12th March, University of Nigeria, Nsukka, Enugu State.
195. Kanu, I. A.; Omojola I. O.; Bazza, M. B. (2020). "National Policy On Dispora Matters: A Review". A paper presented at the International Conference of the Society for Research and Academic Excellence, 9th-12th March, University of Nigeria, Nsukka, Enugu State.
196. Kanu, I. A.; Omojola I. O.; Bazza, M. B. (2020). "The National Migration Policy: A Critical Review". A paper presented at the International Conference of the Society for Research and Academic Excellence, 9th-12th March, University of Nigeria, Nsukka, Enugu State.
197. Kanu, I. A.; Bazza, M. B.; Omojola I. O. (2020). "An Evaluation Of The Labour Migration Policy For Nigeria". A paper presented at the International Conference of the Society for Research and Academic Excellence, 9th-12th March, University of Nigeria, Nsukka, Enugu State.
198. Kanu, I. A.; Bazza, M. B.; Omojola I. O. (2020). "The Quest For A Theology Of Migration". A paper presented at the International Conference of the Society for Research and Academic Excellence, 9th-12th March, University of Nigeria, Nsukka, Enugu State.
199. Kanu, I. A.; Omojola I. O.; Bazza, M. B. (2020). "Women in Yoruba Culture and Religion". A paper presented at the Second International Conference of the Seminary of All Saints. 18th -20th March. Seminary of All Saints, Uhiele-Ekpoma, Edo State.
200. Kanu, I. A.; Omojola I. O.; Bazza, M. B. (2020). "The Consept of Sacrifice in Yoruba Religion and Culture". A paper presented at the Second International Conference of the Seminary of All Saints. 18th -20th March. Seminary of All Saints, Uhiele-Ekpoma, Edo State.
201. Kanu, I. A.; Omojola I. O.; Bazza, M. B. (2020). "The Human Person in Yoruba Culture and Philosophy". A paper presented at the Second International Conference of the Seminary of All Saints. 18th -20th March. Seminary of All Saints, Uhiele-Ekpoma, Edo State.
202. Kanu, I. A.; Bazza, M. B.; Omojola I. O. (2020). "The Impact of Migration on Women and Children". A paper presented at the Second International Conference of the Seminary of All Saints. 18th -20th March. Seminary of All Saints, Uhiele-Ekpoma, Edo State.
203. Kanu, I. A.; Bazza, M. B.; Omojola I. O. (2020). "Catholic Social Teaching on Immigration and the Movemnt of Peoples". A paper presented at the Second International Conference of the Seminary of All Saints. 18th -20th March. Seminary of All Saints, Uhiele-Ekpoma, Edo State.
204. Kanu, Ikechukwu A (2020). "The Meaning and Objective of Research". A paper presentation at the WORAM 2020 Online International Workshop on Research Methodology. Organized by the Eudoxia Research Centre, India, Sunday, 5th April.

### xxiii. Papers orally presented at Conferences cont'd

205. Kanu, Ikechukwu A (2020). "The Significance of Research". A paper presentation at the WORAM 2020 Online International Workshop on Research Methodology. Organized by the Eudoxia Research Centre, India, Monday, 6th April.
206. Kanu, Ikechukwu A (2020). "The Application of SPSS in Research in Philosophy and Religion". A paper presentation at the ICSSA 2020 International Online Workshop on the Application of SPSS and Statistics in Data Analysis, Eudoxia Research Centre, India, Thursday, 30th April.
207. Kanu, Ikechukwu A (2020). "'Igwebuike' as the Operative Conditon of George Okorie's Leadership Model". A paper presented at the Twenty First International Multidisciplinary Conference of African Scholars, Zoom Webinar held on 30th April 2020.
208. Kanu, Ikechukwu A (2020). "'Igwebuike' as the Moving Spirit of Pope Francis' Compassionate Leadership". A paper presented at the Twenty First International Multidisciplinary Conference of African Scholars, Zoom Webinar held on 30th April 2020.
209. Kanu, Ikechukwu A (2020). "Research and Plagiarism". A paper presentation at the TORMP 2020 Online International Training on Research and Manuscript Drafting and Publihsing. Eudoxia Research Centre, India, Monday, 16th May.
210. Kanu, Ikechukwu A (2020). "Research Grant Proposal Writing". A paper presentation at the TORMP 2020 Online International Training on Research and Manuscript Drafting and Publishing. Eudoxia Research Centre, India, Monday, 16th May.
211. Kanu, Ikechukwu A (2020). "The Positive Impacts of Migration on Africa and Beyond". A paper presented at the 2020 Online Summit of the Jornalists International Forum for Migration (JIFORM). Zoom Webinar, held on Friday 29th May.
212. Kanu, Ikechukwu A (2020). "Igwebuike as the Underlying Principle of African Philosophy, Religion and Culture". A paper presented at the World Summit on Social Sciences and Humanities (SOSH). Organized by the Eudoxia Research Centre, India, Monday, 6th June.
213. Kanu, Ikechukwu A (2020). "Igwebuike theology of Udi: Reconciling God's unchanging revelation with man's changing culture". A paper presented at the 2020 Association for the Promotion of African Studies International Conference held on 11th June, Nnamdi Azikiwe University, Awka, Anambra State.
214. Kanu, Ikechukwu A (2020). "Igwebuike theology of omenani and the missionary bifurcation of horizons". A paper presented at the 2020 Association for the Promotion of African Studies International Conference held on 11th June, Nnamdi Azikiwe University, Awka, Anambra State.
215. Kanu, Ikechukwu A. and Kanu Emmanuel U. (2020). "The Kola nut in Igbo symbolsmic Universe and conflict resolution". A paper presented at the 2020 Association for the Promotion of African Studies International Conference held on 11th June, Nnamdi Azikiwe University, Awka, Anambra State.
216. Kanu, Ikechukwu A (2020). "Igwebuike theology of Ikwa Ogwe and the Cross-cultural conflicts of the missionary era". A paper presented at the 2020 Association for the Promotion of African Studies International Conference held on 11th June, Nnamdi Azikiwe University, Awka, Anambra State.

### xxiii. Papers orally presented at Conferences cont'd

217. Kanu, I. A and Kanu E. U. (2020). "The Ofo in Igbo arts and symbols: Implications for Peace-Building". A paper presented at the 2020 Association for the Promotion of African Studies International Conference held on 11th June, Nnamdi Azikiwe University, Awka, Anambra State.
218. Kanu, Ikechukwu A. (2020). "Africa's Ethics of care Facing Pandemic". A paper delivered at the Sixth International Seminar organized by Alternative Perspectives and Global Concerns (AP-GC), Canada on 10th July via Zoom Webinar.
219. Kanu, Ikechukwu A. (2020). "Africa's Spiritual Response to Human Suffering: Nigeria and COVID-19". A paper delivered at the Seventh International Seminar organized by Alternative Perspectives and Global Concerns (AP-GC), Canada on 17th July via Zoom Webinar.
220. Kanu, Ikechukwu A (2020). "Ethical Issues in Research Manuscript Publication". A paper presented at the Eudoxia International Training Programme on Research Manuscript Drafting and Publishing (TORMP). Organized by the Eudoxia Research Centre, India, Monday, 18th July via Zoom Webinar.
221. Kanu, Ikechukwu A (2020). "Research Manuscript Writing". A paper presented at the International Faculty Development Program on Teaching and Learning in Higher Education (FDPTAL), organized by the Eudoxia Research Centre, India, Wednesday 22nd July via Zoom Webinar.
222. Kanu, Ikechukwu A. (2020). "From Discomfort to Hope in a Time of Pandemic: African Perspective". A paper delivered at the Eight International Seminar organized by Alternative Perspectives and Global Concerns (AP-GC), Canada on 26th July via Zoom Webinar.
223. Kanu, Ikechukwu A (2020). "Research Problem". A paper presented at the International Faculty Development Program on Teaching and Learning in Higher Education (FDPTAL), organized by the Eudoxia Research Centre, India, Wednesday 12th August via Zoom Webinar.
224. Kanu, Ikechukwu A (2020). "Literature Review". A paper presented at the International Faculty Development Program on Teaching and Learning in Higher Education (FDPTAL), organized by the Eudoxia Research Centre, India, Wednesday 12th August via Zoom Webinar.
225. Kanu, Ikechukwu A (2020). "Igwebuiké as a conceptualization of of Igbo-African worldview". A paper presented at the Villanova Second International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 2nd September.
226. Kanu, Ikechukwu A (2020). "Igwebuiké hermeneutic of the dynamics of universal and particular". A paper presented at the Villanova Second International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 2nd September.
227. Kanu, Ikechukwu A (2020). "Igwebuiké and language: In search for an ontological toolbox for Igbo-African philosophy". A paper presented at the Villanova Second International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 2nd September.

### xxiii. Papers orally presented at Conferences cont'd

228. Kanu, Ikechukwu A (2020). "The Igbo-African Kola nut as a symbolic manifestation of Igwebuiké philosophy". A paper presented at the Villanova Second International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 2nd September.
229. Kanu, Ikechukwu A (2020). "Igwebuiké philosophy of science and technology". A paper presented at the Villanova Second International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 2nd September.
230. Kanu Ikechukwu A (2020). "How to Write a Research Grant Proposal". A paper presentation at the 2020 Online International Innovation Program on Research. Eudoxia Research Centre, India, Saturdayday, 12th September.
231. Kanu Ikechukwu A. and Uchenna E. Kanu (2020). "Symbolic expressions of community in Africa and the COVID-19 precautionary measures". A paper presented at the 2020 APAS International Conference on "The Impact of Covid-19 on Africa and the Quest for Afrocentric Perspectives". Zoom Webinar, Thursday 17 September.
232. Kanu Ikechukwu A. and Uchenna E. Kanu (2020). "The impact of COVID-19 on Africa's cultural and symbolic development". A paper presented at the 2020 APAS International Conference on "The Impact of Covid-19 on Africa and the Quest for Afrocentric Perspectives". Zoom Webinar, Thursday 17 September.
233. Kanu Ikechukwu A. and Uchenna E. Kanu (2020). "The Symbols of Sustainable Development Goals and COVID-19 pandemic". A paper presented at the 2020 APAS International Conference on "The Impact of Covid-19 on Africa and the Quest for Afrocentric Perspectives". Zoom Webinar, Thursday 17 September.
234. Kanu Ikechukwu A (2020). "In search of an African Indigenous economic system". A Keynote Address delivered at the 2020 Online International Conference on Recent Trends in Multidisciplinary Research. Organized by the Eudoxia Research Centre, India, Saturdayday, 19th – 20th September.

### xxiv Lectures and Addresses

1. Kanu, Ikechukwu A. (2013). "The Problem of Personal Identity in John Locke". A Lecture delivered at the 2012/2013 Monthly Philosophy Lecture organised by the Department of Philosophy, Bigard Memorial Seminary, Enugu; an affiliate of the University of Ibadan, 10th April.
2. Kanu, Ikechukwu A. (2014). "Globalisation, Globalism and African philosophy". A Lecture delivered at the 2012/2013 Monthly Philosophy Lecture organised by the Department of Philosophy, Bigard Memorial Seminary, Enugu; an affiliate of the University of Ibadan, on 10th March.
3. Kanu, Ikechukwu A. (2017). "Missionary Heroes and Heroines". A lecture delivered at the Africanwatch Annual Lecture and Award, at King Celia Hotels and Suites, Yaba, Lagos, on June 17, 2017.
4. Kanu, Ikechukwu A. (2018). "African Ideologies in a World of Change"- Presidential Address delivered at the 2018 Association for the Promotion of African Studies International Conference. Held at Nnamdi Azikiwe University, Awka, from 13th to 15th June 2018, Chike Okoli Multi-Purpose Hall, Anambra State.

## xxiv Lectures and Addresses cont'd

5. Kanu, Ikechukwu A. (2019). "Be the Best of Whatever You Can". A Lecture delivered at the Second Matriculation Ceremony of Villanova Polytechnic, Imesi Ile, Osun State. Address delivered at the Oyoyo Multipurpose Hall on Friday, the 22nd day of March, 2019.
6. Kanu, Ikechukwu A. (2019). "Where You See a Future, Do Not Fail to Invest". A lecture delivered at the Graduation Ceremony of Villanova Polytechnic, Imesi Ile, Osun State. Address delivered at the Oyoyo Multipurpose Hall on Friday, the 30th day of September, 2019.
7. Kanu, Ikechukwu A. (2019). "Do not sleep through a revolution". A Lecture delivered at the Second Matriculation Ceremony of Villanova Polytechnic, Imesi Ile, Osun State. Delivered at the Oyoyo Multipurpose Hall on Friday, the 9th day of March, 2020.
8. Kanu, Ikechukwu A (2020). "African Ideologies, Human Security and Peace Building". A Presidential Address delivered at the 2020 Association for the Promotion of African Studies International Conference. Zoom Webinar, 11th June.
9. Kanu, Ikechukwu A (2020). 'Equality, Diversity and Inclusion'. Presidential Address presented at the Association for the Promotion of African Studies International Round Table Discussion. On 31st July 2020 as part of the celebration of African Women's Day.
10. Kanu, Ikechukwu A (2020). "African Traditional Medicine in a Time of Pandemic". Presidential Address presented at Association for the Promotion of African Studies International Round Table Discussion on 31st August 2020 as part of the celebration of African Traditional Medicine Day.
11. Kanu, Ikechukwu A (2020). "New Trends in Science, Technology, Management and Social Sciences". Rector's address presented at the Villanova Second International Conference in collaboration with the Association for the Promotion of African Studies (APAS). Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 2nd September.
12. Kanu Ikechukwu A (2020). "The Impact of Covid-19 on Africa and the Quest for Afrocentric Perspectives". A Presidential Address presented at at the 2020 Association for the Promotion of African Studies International Conference. Zoom Webinar, Thursday 17 September.

## xxv Documentaries

1. Kanu, Ikechukwu A (2020). A documentary on "Priests and Intermediaries between People and God". Documentary conducted on Kaleidoscope of Facts by ALLATRA International Public Movement Television. 1.00pm United States Eastern Times, Detroit Metropolitan Area, USA. <https://fex.net/s/xzcasa5>
2. Kanu, Ikechukwu A (2020). A documentary on "The Impact of Social Media on Research and Interpersonal Relations" on the Eudoxia International Talk Show on Research Oriented Discussions. Organized by the Eudoxia Research Centre, India, Monday, 23rd June via Zoom Webnar.
3. Kanu, Ikechukwu A (2020). A documentary on "Culture and traditions in creative society". Documentary conducted on a Television Programme on CREATIVE SOCIETY by International Public Movement Television. 3.00pm. United States Eastern Times, Detroit Metropolitan Area, USA. [http://youtu.be/bysbFDe\\_uTk](http://youtu.be/bysbFDe_uTk)
4. Kanu, Ikechukwu A (2020). A documentary on "Employment and Technical Skill in the twenty first century" on Research Celebrity Talk Show of EDX Talks organized by the Eudoxia Research Centre, India on Wednesday 16th September. <http://youtu.be/hloMf7sRuOA>

## xxvi Conferences Organized/Convened

### 2013

1. Co-Organizer- The 1st International Conference of the Association of African Traditional Religion and Philosophy Scholars. 25th -27th August. Held at Pope John Paul II Major Seminary, Awka, Anambra State, 2013.

### 2014

2. Co-Organizer - The 2nd Conference of the Association of African Traditional Religion and Philosophy Scholars. Held at Nnamdi Azikiwe University, Awka, Chike Okoli Multi-Purpose Hall. 25th -28th June 2014.

### 2015

3. Co-Organizer - The 3rd International Conference of the Association of African Traditional Religion and Philosophy Scholars held at the Institute of African Studies, University of Ghana, 16th-19th September, 2015.

### 2016

4. Co-Organizer - The 4th Annual International Conference of the Association of African Traditional Religion and Philosophy Scholars. Held at Nnamdi Azikiwe University, Awka on 21-24 September 2016.

### 2017

5. Co-Organizer- The 5th International Annual Conference of the Association of African Traditional Religion and Philosophy Scholars, held on 28th June, at the PG School Auditorium.

### 2018

6. Convener/Organizer- 2018 Association for the Promotion of African Studies International Conference held at Nnamdi Azikiwe University, Awka, from 13th to 15th June 2018, Multi-Purpose Hall, Chike Okoli Centre for Entrepreneurship, Nnamdi Azikiwe University, Awka, Anambra State.

### 2019

7. Convener- 2019 Association for the Promotion of African Studies International Conference held at Nnamdi Azikiwe University, Awka, from 12th to 14th June 2019, Multi-Purpose Hall, Chike Okoli Centre for Entrepreneurship, Nnamdi Azikiwe University, Awka, Anambra State.
8. Convener- 2019 Villanova First International Conference in collaboration with the Association for the Promotion of African Studies (APAS) on the theme: “New Trends in Science, Technology, Management and Social Sciences”. Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 11th – 13th July 2019.

### 2020

9. Convener- 2020 Association for the Promotion of African Studies International Conference on the theme: “African Ideologies, Human Security and Peace-Building” held online on 11th June.
10. Convener- 2020 Association for the Promotion of African Studies International Round Table Discussion on the theme: “Equality, Diversity and Inclusion” on 31st July 2020 as part of the celebration of African Women's Day.
11. Convener- 2020 Association for the Promotion of African Studies International Round Table Discussion on the theme: “African Traditional Medicine in a Time of Pandemic” on 31st August 2020 as part of the celebration of African Traditional Medicine Day.

## xxvi Conferences Organized/Convened cont'd

12. Convener- 2020 Villanova Second International Conference in collaboration with the Association for the Promotion of African Studies (APAS) on the theme: "New Trends in Science, Technology, Management and Social Sciences". Villanova Polytechnic, Imesi Ile, Osun State, Nigeria from 2nd September.
13. Convener- 2020. Association for the Promotion of African Studies International Conference on the theme: "The Impact of Covid-19 on Africa and the Quest for Afrocentric Perspectives". Zoom Webinar, Thursday 17 September.

## xxvii Peer Reviewed Encyclopedia Entries

1. Kanu, I. A. (2016). "Igwebuikocracy: An African Democracy". In Kanu, I. A. (Ed.). *Igwebuikipedia: Internet Encyclopedia of African Philosophy*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State. <http://igwebuikipedia.info/nationhood.asp>. Online.
2. Kanu, I. A. (2016). "Igwebuike and African Ethics". In Kanu, I. A. (Ed.). Published by *Igwebuikipedia: Internet Encyclopedia of African Philosophy*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State.. <http://igwebuikipedia.info/shared.asp>. Online.
3. Kanu, I. A. (2016). "[Igwebuike and Globalization](#)". In Kanu, I. A. (Ed.). Published by *Igwebuikipedia: Internet Encyclopedia of African Philosophy*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State.. <http://igwebuikipedia.info/Hermeneutics.asp>. Online.
4. Kanu, I. A. (2016). "Igwebuike, Personal Identity and Alterity". In Kanu, I. A. (Ed.). Published by *Igwebuikipedia: Internet Encyclopedia of African Philosophy*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State. <http://igwebuikipedia.info/Alterity.asp>. Online.
5. Kanu, I. A. (2016). "African Bioethics". In Kanu, I. A. (Ed.). Published by *Igwebuikipedia: Internet Encyclopedia of African Philosophy*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State. <http://igwebuikipedia.info/Bioethics.asp>. Online.
6. Kanu, I. A. (2016). "African Metaphysics". In Kanu, I. A. (Ed.). Published by *Igwebuikipedia: Internet Encyclopedia of African Philosophy*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State.. <http://igwebuikipedia.info/Metaphysics.asp>. Online.
7. Kanu, I. A. (2016). "African Philosophical Anthropology". In Kanu, I. A. (Ed.). Published by *Igwebuikipedia: Internet Encyclopedia of African Philosophy*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State.. <http://igwebuikipedia.info/Anthropology.asp>. Online.

## xxvii Peer Reviewed Encyclopedia Entries cont'd

8. Kanu, I. A. (2016). "African Philosophy of Development". In Kanu, I. A. (Ed.). Published by Igwebuikipedia: Internet Encyclopedia of African Philosophy. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State.. <http://igwebuikipedia.info/Development.asp>.  
[Online.](#)
9. Kanu, I. A. (2016). "African Philosophy of Religion". In Kanu, I. A. (Ed.). Published by Igwebuikipedia: Internet Encyclopedia of African Philosophy. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya, Anambra State.. <http://igwebuikipedia.info/Religion.asp>.  
[Online.](#)

## xxviii Researched Works

1. Ideas and Impressions in the Philosophy of David Hume (A Thesis for the Award of Bachelor's Degree in Philosophy, Ubaniana University, Rome, 2004).
2. The Experience of Women in Nigeria: Towards a Theology of Human Dignity and Liberation (A Thesis for the Award of Bachelor's Degree in Religious Studies, University of Jos, Plateau State, 2009).
3. Inculturation and the quest for an Igbo Christology (A Dissertation for the Award of Master of Arts Degree in Religion and Human Relations-African Traditional Religion, Nnamdi Azikiwe University, Awka, Anambra State, 2012).
4. Personal Identity and Punishment in John Locke (A Dissertation for the Award of Master of Arts Degree in Philosophy- Metaphysics, University of Nigeria, Nsukka, Enugu State, 2015).
5. African Bioethics as a Quest for Regional Characterization in Bioethical Discourse (A Dissertation for the Award of Doctor of Philosophy in Religion and Human Relations-African Traditional Religion, Nnamdi Azikiwe University, Awka, Anambra State, 2015).
6. The Relevance of Augustine's Philosophy of Education for Pupil's participation in Learning: A Case Study of Ibafo Primary School, Olodi, Apapa, Lagos (A Thesis for the Award of Post-Graduate Diploma in Education, National Open University of Nigeria).

## xxix. Editor-in-Chief of Journals/Encyclopedia

1. 2012-2014- Editor-in-Chief- Augustinian Publications. A publication of the Order of Saint Augustine, Province of Nigeria, Jos, Plateau State.
2. 2015- Editor-in-Chief- *IGWEBUIKEPEDIA: Internet Encyclopaedia of African Philosophy*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umuaya, Anambra State.
3. 2015- Editor-in-Chief - *IGWEBUIKE: An African Journal of Arts and Humanities*. A publication of the Department of Philosophy and Religious Studies, Tansian University, Umuaya, Anambra State.
4. 2017- Editor-in-Chief- *Journal of African Studies and Sustainable Development (JASSD)*. A publication of the Association for the Promotion of African Studies (APAS).
5. 2018-2019: Editor-In-Chief- *AUMEN Journal of Moral Education in Africa*. A publication of Nnadiesube Research Institute.
6. 2019- Editor-in-Chief- *Villanova Journal of Science, Technology and Management (VJSTM)*. A Publication of Villanova Polytechnic, Imesi Ile, Osun State.
7. 2019- Editor-in-Chief: *Villanova Journal of Social Sciences, Arts and Humanities (VJSSAH)*. A Publication of Villanova Polytechnic, Imesi Ile, Osun State.
8. 2019- Editor-in-Chief: *TOLLE LEGE: An Augustinian Journal of Philosophy and Theology (TLAAJPT)*. A Publication of the Augustinian Institute, Makurdi.
9. 2020- Editor-in-Chief: *Nnadiesube Journal of Religion and Cultural Studies*. A Publication of the Department of Philosophy, Nnamdi Azikiwe University, Awka.
10. 2020- Editor-in-Chief: *AMAMIHE: Journal of Applied Philosophy*. A Publication of the Department of Philosophy, Imo State University, Owerri, Imo State.

## xxx. Editorial Board Member to Journals

1. 2012- Editorial Board Member- *The Catholic Voyage*: A Publication of the Conference of Major Superiors of Nigeria.
2. 2013- Editorial Manager – *Filosofia Theoretica: Journal of African Philosophy, Culture and Religion*, University of Calabar.
3. 2014-2016- Editorial Board Member, Augustinian Publications, Jos, Plateau State, Nigeria.
4. 2015- Editorial Board Member- *API Journal of Applied Research*. India.
5. 2016- Editorial Board member- *Pyrex Journal of African Studies and Development*, Nigeria.

### xxx. Editorial Board Member to Journals cont'd

6. 2016- Editorial Board Member- Pyrex Journal of History and Culture, Nigeria.
7. 2016- Editorial Board Member- Hummingbird Journal of Humanities and Social Sciences. Centre for Trans-Sahara Studies, University of Maiduguri.
8. 2016- Editorial Board Member- Hummingbird Journal of African Sustainable Development. Centre for Trans-Sahara Studies, University of Maiduguri.
9. 2016- Editorial Board Member- Hummingbird Journal of Contemporary Education. Centre for Trans-Sahara Studies, University of Maiduguri.
10. 2016- Editorial Board Member- Hummingbird Journal of Management Science and Entrepreneurship. Centre for Trans-Sahara Studies, University of Maiduguri.
11. 2016- Editorial Board Member- Mediterranean Journal of Humanities and Social Sciences. Centre for African Development Studies, Abuja.
12. 2016- Editorial Board Member- Mediterranean Journal of Management Science and Entrepreneurship. Centre for African Development Studies, Abuja.
13. 2016- Editorial Board Member- Mediterranean Journal of Contemporary Education. Centre for African Development Studies, Abuja.
14. Editorial Board Member- Mediterranean Journal of African Sustainable Development. Centre for African Development Studies, Abuja.
15. 2016- Editorial Board Member- Cambridge Journal of Humanities and Social Sciences. Centre for African Humanity and Development Circle, University of Nigeria, Nsukka.
16. 2016- Editorial Board Member- Cambridge Journal of Management Science and Entrepreneurship. Centre for African Humanity and Development Circle, University of Nigeria, Nsukka.
17. 2016- Editorial Board Member- Cambridge Journal of Contemporary Education. Centre for African Humanity and Development Circle, University of Nigeria, Nsukka.
18. 2016- Editorial Board Member- Cambridge Journal of African Sustainable Development. Centre for African Humanity and Development Circle, University of Nigeria, Nsukka.
19. 2016- Editorial Board Member- Journal of Cultural and Religious Studies, USA.
20. 2017- Editorial Board Member, Sub-Saharan Africa Journal of Humanities and Social Sciences. Centre for African Development Studies, University of Ibadan, Oyo.
21. 2017- Editorial Board Member, Sub-Saharan Africa Journal of Management Science and Entrepreneurship. Centre for African Development Studies, University of Ibadan, Oyo.

### **xxx. Editorial Board Member to Journals cont'd**

22. 2017- Editorial Board Member, Sub-Saharan Africa Journal of Contemporary Education. Centre for African Development Studies, University of Ibadan, Oyo.
23. Editorial Board Member, Sub-Saharan Africa Journal of African Sustainable Development. Centre for African Development Studies, University of Ibadan, Oyo.
24. 2017- Editorial Board Member, Berkeley Journal of Humanities and Social Sciences. Bayero University, Kano.
25. 2017- Editorial Board Member, Berkeley Journal of Management Science and Entrepreneurship. Bayero University, Kano.
26. 2017- Editorial Board Member, Berkeley African Journal of Contemporary Education. Bayero University, Kano.
27. Editorial Board Member, Berkeley African Journal of African Sustainable Development. Bayero University, Kano.
28. Editorial Board Member, African Scholar Journal of Contemporary Education. Centre for African Development Studies, University of Ibadan, Oyo.
29. Editorial Board Member, African Scholar Journal of African Sustainable Development. Centre for African Development Studies, University of Ibadan, Oyo.
30. Editorial Board Member, African Scholar Journal of Humanities and Social Sciences. Centre for African Development Studies, University of Ibadan, Oyo.
31. Editorial Board Member, African Scholar Journal of Management Science and Entrepreneurship. Centre for African Development Studies, University of Ibadan, Oyo.
32. 2017- Editorial Board Member, Integrity Journal of Education and Training (IJET).
33. 2017- Editorial Board Member, Journal of Advances in Social Science Humanities (JASSH).
34. 2017- Editorial Board Member, Nightingale Journal of Humanities and Social Sciences. Centre for African Development Studies, Abuja.
35. 2017- Editorial Board Member, Nightingale Journal of Contemporary Education. Centre for African Development Studies, Abuja.
36. 2017- Editorial Board Member, Nightingale Journal of Management Science and Entrepreneurship. Centre for African Development Studies, Abuja.
37. 2017- Editorial Board Member, Innovative Journal of Social Science and Education (IJSSE).
38. 2017- Editorial Board Member, International Journal of Education, Culture and Society (IJECS), Science Publishing Group.

### xxx. Editorial Board Member to Journals cont'd

39. 2018- Editorial Board Member, Society for Research and Academic Excellence, University of Nigeria, Nsukka.
40. 2018- Editorial Board Member, International Journal of Education, Culture and Society (IJECS).
41. 2018- Editorial Board Member, Cultural Studies: Open Access Journal, a publication of MedCrave Group LLC, Danforth Rd., Edmond, OK 73003, United States of America.
42. 2018- Editorial Board Member, American Journal of History and Culture, a publication of Science Publishers, 10700 Richmond Ave, Houston, TX, 77042 USA.
43. 2018- Editorial Board Member, African Scholar Journal of Humanities and Social Sciences. Centre for African Development Studies, University of Ibadan, Oyo.
44. 2018- Editorial Board Member, African Scholar Journal of Contemporary Education. Centre for African Development Studies, University of Ibadan, Oyo.
45. 2018- Editorial Board Member, African Scholar Journal of African Sustainable Development. Centre for African Development Studies, University of Ibadan, Oyo.
46. 2018- Editorial Board Member, African Scholar Journal of Management Science and Entrepreneurship. Centre for African Development Studies, University of Ibadan, Oyo.
47. 2018- Editorial Board Member, Harvard Journal of Humanities and Social Sciences. Centre for African Development Studies, Abuja.
48. 2018- Editorial Board Member, Harvard Journal of Contemporary Education. Centre for African Development Studies, Abuja.
49. 2018- Editorial Board Member, Harvard Journal of Management Science and Entrepreneurship. Centre for African Development Studies, Abuja.
50. 2018- Editorial Board Member, International Journal of Education, Culture and Society. A publication of Science Publishing Group. New York, United States of America.
51. 2018- Editorial Board Member, Cape Comorin Journal, Malankara Catholic College, Mariagiri, Kaliakkavilai, Kanyakumari, Tamilnadu, India.
52. 2019- Editorial Board Member, International Journal of Social Science Journal. A Publication of the Institute of Research, Learning and Development, Livingston, United Kingdom.
53. 2019- Editorial Board Member, International Journal of Law and Interdisciplinary Legal Studies. A Publication of the Institute of Research, Learning and Development, Livingston, United Kingdom.
54. 2019- Editorial Board Member, International Journal of Arts, Humanities and Social Studies. Borhawar, Assam, India.

### **xxxi. Editorial Consultant to Journals**

1. 2018- Editorial Consultant, Interdisciplinary Journal of African and Asian Studies (IJAAS). A publication of the Department of Igbo, African and Asian Studies, Nnamdi Azikiwe University, Awka.
2. 2016- Editorial Consultant, Nnadiesube Journal of Social Sciences. Nnadiesube Research Institute, Awka.
3. 2016- Editorial Consultant, Nnadiesube Journal of Philosophy. Nnadiesube Department of Philosophy, Nnamdi Azikiwe University, Awka.
4. 2016- Editorial Consultant, Nnadiesube Journal of African Culture. Nnadiesube Pan-African Academy of Philosophy, Religion and Cultural Research (NPAAPRCR).
5. 2016- Editorial Consultant, Nnadiesube Journal of Education In Africa. Nnadiesube Pan-African Academy of Philosophy, Religion and Cultural Research (NPAAPRCR).
6. 2017- Editorial Consultant, Oracle of Wisdom Journal of Philosophy and Public Affairs. Department of Philosophy and Religious Studies, Tansian University.
7. 2017- Editorial Consultant, Journal of African Traditional Religion and Philosophy (JATRP), Association of African Traditional Religion and Philosophy Scholars.
8. 2017- Editorial Consultant, Journal of Moral Education in Africa (JMEA). Association of Moral Education in Africa.
9. 2019- Editorial Consultant, Tansian University Journal of Management and Social Sciences. Tansian University, Umunya, Anambra State.
10. 2020- Editorial Consultant, NIMSAPS Journal of African Philosophy, Nigrian Major Seminaries Association of African Philosophy
11. 2020- Editorial Consultant, AJOP Aquino Journal of Philosophy, Spiritan University, Nneochi, Abia State

### **xxxii Consultancy**

1. 2019- 2020CSOnetMADE capacity building workshop for media agencies on migration reportage. A project of the International Organization for Migration sponsored by the European Union. 17th and 18th October, 2019, Benin City. Venue: Vichi gates hotel & suites, 68 Ihama Road, G.R.A Benin-city.
2. 2019- 2020CSOnetMADE capacity building workshop for media agencies on migration reportage. A project of the International Organization for Migration sponsored by the European Union. 21st and 22nd October, 2019, MSP Residence, Plot 1198, House No. 113 Emeka Anyaoku Street, Area 11, Garki Abuja.

## xxxii. Consultancy cont'd

3. 2019- 2020CSOnetMADE capacity building workshop for media agencies on migration reportage. A project of the International Organization for Migration sponsored by the European Union. 28th and 29th October, 2019, Badala Hotels limited, Airport Road/Air force base.
4. 2019- 2020 Drafting of Ethical Guidelines for Media Reportage on Migration. A project of the International Organization for Migration sponsored by the European Union. 6th November, 2019, Abuja (TBC).
5. 2019- Consultant to the Journalists International Forum for Migration (JIFORM)
6. 2020- Director of Research and Content Development, Journalists International Forum for Migration (JIFORM)
7. 2019- Research Consultant to Nnadiesube Research Institute (NRI), Anambra State, Nigeria





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A Publication of the Department of Philosophy and Religious Studies, Tansian University, Umunya

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IKECHUKWU ANTHONY, O.S.A



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PHILIP ADAH IDACHABA, Ph.D;  
CHUGO C. KANU, Ph.D

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PAUL T. HAAGA, Ph.D;  
EJIKEMELUWA J. O. NDUBISI, Ph.D

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A BOOK OF READINGS IN HONOUR OF  
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JAMES NNORUGA, Ph.D

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