

THE ENLIGHTENMENT ERA AND EXCLUSIONISM IN NIGERIA

Ikeagwuchi Ikechukwu UKWUOMA, (Lead/Correspondent Author)

Centre for Critical Thinking, Teaching and Learning

Nigerian Defence Academy, Kaduna

+234 706 489 1176 ukwuomaichechukwu@gmail.com

Bonaventure A. V. IYIDA

University of Dundee

+44 7477 195076 bonaventureiyida@gmail.com

Simeon C. DIMONYE, PhD

Department of Philosophy

University of Nigeria, Nsukka

+234 814 777 4793 simeon.dimonye@unn.edu.ng

Abstract

Some scholars have argued that Europeans are Africa's problem while others argue that Africans are their own problems. One of such problems facing Africa and Nigeria particularly is exclusionism (lack of inclusion) which call to question human basic nature: is it good or evil. Previously, Nigeria conducted its presidential election on February 25, 2023. The election witnessed lack of inclusion on the basis of party affiliation, ethnicity, location, and religion. It becomes pertinent to examine the basis for exclusionism and the role of philosophy of the enlightenment era in the practice of exclusionism globally but in Nigeria particularly. This paper aims to identify the origin of (some form of) exclusionism in Africa within the context of Nigeria. Critical analysis is applied as a method in arguing that although the enlightenment philosophers emphasized exclusionism, the concept had existed among Europeans and traditional Africans before colonization. The paper on this ground posits that exclusionism is part of human nature and this arises in the quest for power and control, to identify oneself as superior and the 'other' human being as inferior. This work highlights colonization's unspoken consequences and explains why philosophical traditions of China, India, Africa, and America were ignored.

Keywords: Exclusionism, Nigeria, Enlightenment, Democracy, Philosophy

Introduction

Exclusionism, discrimination, conflict, inequality, injustice and imperialism are still ingrained in philosophy and human relationships. Even in the academic arena, non-Western expression of philosophy, be it African, Indian, or Chinese, is still dismissed, by some scholars, without the benefit of argument. The reason we give is that these adjectives challenge the conception of philosophy, as springing from Greek than elsewhere. However, teaching that philosophy began in Greece puts all the other great civilization, like Babylon, Egypt or Jews, into question. This makes evident the problematic nature and significance of this paper. It is problematic because it questions human basic nature and significant on two grounds: one, it highlights the consequences of colonization that is not commonly spoken about; and two, it explains to a puzzled mind why the rich philosophical traditions of China, India, Africa, and the indigenous peoples of America were completely ignored by almost all philosophy departments in both Europe and the English-speaking world thereby confirming Park's argument that Africa and Asia were excluded from the philosophical canon due to two factors namely Immanuel Kant's critical idealism and European intellectuals' systematized views of white racial superiority, which deemed no non-Caucasian group capable of developing

philosophy¹. The western tradition of philosophy excluded other philosophical traditions from the philosophical canon based on polemical considerations, scientifically unsound views, and morally heinous views.

This paper is relevant as it presents a unique work linking the enlightenment period and philosophy to the practice of exclusionism in Nigeria. This we intend to achieve by showing the foundation of exclusionism and how it is practiced in Africa and contemporary Nigeria particularly. We intend to do this by (1) showing evidences of exclusionism or lack of inclusion in Nigeria, (2) portray how Western philosophy introduced the practice of exclusionism, tracing its origins before, during and after the enlightenment era, (3) illustrate the practice of exclusionism in Nigeria, and (4) summarize and reinstate our argument. Based on these, the aim of this research is to identify and examine the origin of exclusionism globally and Nigeria particularly and to enquire whether such practice is a fundamental feature of human nature.

The Enlightenment Era and Non-Western Philosophy: European Exclusions

Exclusionism is the political ideology and practice of exempting from or not including people in the community, especially in the context of ethnic nationalism, racism or xenophobia². It is denial of right or privileges or even both. Tragically, non-Western philosophy and non-Westerners are victims of this practice of exclusionism. This was on the ground that these non-Westerners did not possess philosophy, could not philosophize (because they lacked reason), are not part of the kingdom of humanity, are not civilized, had no scientific breakthrough and lacked great individuals who have made contribution to development, etc. For instance, Kant in clear expressions argued that Chinese, Indians, Africans, and Native American peoples are incapable of philosophy, leading to dismissive attitudes towards non-Western philosophy, which is now widely accepted in Western philosophy.³ During the Enlightenment, the belief was that only the Western world could philosophize and be considered ‘humanity per excellence’. These era promoted the argument that reason was crucial for granting one race the status of humanity and the ability to philosophize.

Wilhelm von Humboldt studied various languages, including Sanskrit (Indo-European languages), to support Kant’s argument, concluding that these Indo-European languages were most effective for methodical reasoning.⁴ Von Homboldt affirmed Kant’s belief that only Europeans could philosophize due to their philosophical language. This is a case of

¹ Park, Peter K. J., *Africa, Asia and the History of Philosophy: Racism in the Formation of the Philosophical Canon, 1780-1830* (Albany: State University of New York Press, 2013), xii-xiii.

² Husbands, Christopher T., *Racial Exclusionism and the City: The Urban Support of the National Front* (London: Routledge, 2013); Escandell, Xavier & Ceobanu, Alin M., “When contact with immigrants matters: threat, interethnic attitudes and foreigner exclusionism in Spain’s Comunidades Autónomas.” *Ethnic and Racial Studies* 32, Issue 1 (2009): 44-69. doi:10.1080/01419870701846924; Lim, Youngmi, “The Japanese-Model of Xenophobic Exclusionism: Zaitokukai, Resident Foreigner Enfranchisement and East Asian Geopolitics.” *Social Science Japan Journal* 18, Issue 2 (2015): 250-253; Sram, Zlanko, “Evaluating the Structure of Nationalistic Inclinations: Confirmatory Factor Analysis.” *Journal on Ethnopolitics and Minority Issues in Europe* 15, Issue 50 (2016).

³ Weinberg, Justin, “A Way Western Philosophy is Racist” (2017), Accessed February 10, 2023 <https://dailynous.com/201711/01/way-western-philosophy-racist/>

⁴ Ben Ami Scharfstein, “The Western Blindness to Non-Western Philosophies (Comparative Philosophy),” *The Paideia Archive: Twentieth World Century Congress of Philosophy*, Vol. 5 (1998): 102-108 <https://www.bu.edu/wcp/Papers/Comp/CompScha.htm> Accessed February 10, 2023.

exclusionism based on philosophical language. However, it took the racist arguments of Meiners to introduce the idea of excluding Africa and even Asia from modern histories of philosophy on a scientific plane. He argued that human races have different origins and that black Africans have distinct attributes, making them inferior. This led to the thesis of naturally distinct races⁵.

Another enlightenment figure is David Hume who excluded Africans and non-western philosophy due to racial prejudice. He argued that non-whites, particularly Negroes, are inferior to whites and that only those with reason can philosophize and be given humanity status, with the West possessing these qualities. This excluded other groups outside the West, who had religious beliefs, from the kingdom of humanity and self-rule, as they could not demand the same privileges and rights⁶. Another important figure is Kant. Kant's logic lectures marginalized certain peoples from humanity by classifying them into white (Europeans), yellow (Asia), black (Africans), and red (American Indians), excluding them from universal philosophy. He believed humans possess inner nature, natural disposition, temperament, and morality, and argued that moral philosophy examines these customs to show they lack authority and ethical principles. Kant considered only white Europeans as truly human, exempting other races and skin colours from universal philosophy⁷. George Hegel, like Hume and Kant, excluded other species from universal philosophy due to distinctions between philosophy and religion. He granted humanity to Westerners with history and development, and excluded African and Asian races from philosophy due to lack of culture, humanity, and civilization. This legitimized European philosophy and scientific appropriation of exclusionism⁸. Hegel believed history is the progression of the World Spirit, manifesting in humans, and that there are four historical worlds: Oriental, Greek, Roman, and German. Africa was excluded from these systems due to its unhistorical nature and lack of morality, religion, and political constitution. Hegel divided Africa into three parts: Africa proper (south of the Sahara), European Africa (north of the Sahara), and Egypt (connected to Asia). Hegel believed Europe's enslavement and colonization justified Africa's exclusion from the philosophical realm⁹. This paper challenges Hegel's classification of Africa as illogical and unsound due to its

⁵ Park, *Africa, Asia and the History of Philosophy: Racism in the Formation of the Philosophical Canon, 1780-1830*, xii-xiii.

⁶ Hume, David. "Of National Character," in his *Essays and Treatises on Several Subjects*, 4th edition (London: A Millar, 1873): 277-300; Oguejiofor, John & Ezenwa-Ohaeto, Ngozi, "Contemporary African Philosophy, Identity and The Question of African Languages." *Ogirisi: A New Journal of African Studies* 11 (2015): 1-18 <http://dx.doi.org/10.4314/og.v11i1.1>; Nwosimiri, Ovett, "Do the Works of the Nationalist-Ideological Philosophers Undermine Hume's and Kant's Ideas about Race?" *SAGE Open* (2017): 1-11 Accessed February 15, 2023 <https://philarchive.org/rec/NWODTW>

⁷ Kant, Immanuel, "Observations on the Feeling of the Beautiful and Sublime." *Anthropology, History and Education*, trans. Gunter Zoller and Robert I. Loudon (Cambridge: Cambridge University Press, 2007): 23-64; Hill, Thomas E. Jr. & Boxill, Bernard, "Kant and Race," in Bernard Boxill *Race and Racism* (Oxford: Oxford University Press, 2001): 448-471.

⁸ Bauer, Nancy, "Being-with as Being-against: Heidegger meets Hegel in 'The Second Sex'," *Continental Philosophy Review* 34 (2001): 129-149.

⁹ Hegel, George, W. F., *The Philosophy of History* (Dover Publications, 1956), 91; Kuykendall, Ronald, "Hegel and Africa: An Evaluation of the Treatment of Africa in the Philosophy of History." *Journal of Black Studies* 23, no. 4 (1993): 571-581.

geographical, historical, and cultural inconsistencies, arguing that Africa is a continent and the term “European Africa” does not exist¹⁰.

The Enlightenment influence was far reaching on the ideas of later thinkers like Franz Fanon, Carothas, Gobineau, and Montesquieu who excluded non-westerners from humanity due to their lack of reason and passion.¹¹ The argument in brief is that there is nothing like non-Western philosophy. Martin Heidegger pushed the argument further and more radically believing that philosophy can only be practiced in Greek and German¹². In confirmation to this stance, Heidegger further categorically said in a lecture at *Lerisy-la Salle*, France, in 1995, that “the often heard expression ‘western-European philosophy’ is, in truth, a tautology”. His reason was that philosophy is Greek in its nature and by this meant that, in origin the nature of philosophy is of such a kind that it first appropriated the Greek world, and only it, in order to unfold.¹³ Heidegger’s is distinct from the earlier propositions in that he excludes non-Western philosophers like Africans, Chinese, Native Americans, and non-Germans due to scientization and racism, excluding fellow Westerners from the field.

We will now proceed to show that the feeling portrayed by Heidegger predates the Enlightenment Age, a 17th and 18th-century European intellectual movement that stressed on reason, scepticism, secularity, individualism, nature, and humanity sparking revolutionary developments in art, philosophy, and politics, with rational humanity’s goals being knowledge, freedom, and happiness¹⁴. Whether it achieved its end goals (knowledge, freedom, and happiness) is another concern altogether. Notwithstanding, our interest for now is to show that exclusionism predates this era. We will do this by citing evidences of western European exclusionism among Europeans. One evidence can be gotten from Ancient Greek and Rome. Ancient Greeks and Romans both practiced exclusionism, based on physical preferences and philosophical beliefs. Ancient Greeks, on the one hand, viewed inferior European groups like Scythians and Celts as barbarians, discouraged inter-marriage, and believed certain physical traits signified mental and behavioural inferiority. Romans, on the other hand, believed civilization marked superiority over Gauls and Germani¹⁵. By attributing inferiority to these other European groups, the Ancient Greeks and Romans excluded them from certain rights and privileges. Eventually, in the Early Greek and Roman states (2BCE-5BCE), certain ‘barbarians’ (Egyptians, Persians, Indians, Celts, Germans, Macedonians, Vikings, Goths and any other non-Greeks) were discriminated against and excluded from human rights, regardless of skin colour. The Greeks believed their culture was superior, while the Romans viewed other cultures, particularly Syrians and Asiatic Greeks, as inferior and born for slavery¹⁶.

¹⁰ Adegbindin, Omotade, “Critical Notes on Hegel’s Treatment of Africa.” *Ogirisi: A New Journal of African Studies* 11 (2015): 19-43.

¹¹ Ugwu, Anayochukwu K., Ngwoke, Hilary C. & Ukwuoma, Ikeagwuchi I., “Okolo’s Defense of African Philosophy and Its Problems.” *APPON Philosophical Quarterly* 1, no. 1 (June 2022): 92-103.

¹² Heidegger, Martin, *Heraclitus* (Complete translation), Vol. 55 (Frankfurt am Main Vittorio Klostermann, 1979), 3.

¹³ Heidegger, Martin, *What is Philosophy?* Trans. William Kluback and Jean T. Wilde (London: Vision Press, 1956), 29-31.

¹⁴ Duignan, Brian, “Enlightenment,” *Encyclopedia Britannica* (2022), Accessed 10 March 2023 <https://www.britannica.com/event/Enlightenment-European-history>

¹⁵ Ukwuoma, Ikeagwuchi I., “Okolo’s Concept of African Being-with and Heidegger’s Idea of Mitsein” (2021) Master of Art Dissertation, University of Nigeria, Nsukka, 7-8.

¹⁶ Ukwuoma, Ikeagwuchi I., “Okolo’s Concept of African Being-with and Heidegger’s Idea of Mitsein” (2021), 8; Isaac, Benjamin H., *The Invention of Racism in Classical Antiquity* (Princeton: Princeton University Press, 2006): 317.

Another concern to be addressed is the claim that philosophy has Greek beginning introduced in the late 18th century by historians.¹⁷ In the 18th century, manuscripts were translated into European languages, leading to scientific appropriation. The 19th century coined names like Indo-European, Indo-Germanic, and Aryan to indicate language connection¹⁸. However, excluding non-European philosophies from philosophy history is problematic and requires philosophical and historical inquiry. Clarifying when and how philosophy became the story of Europe, Greeks, and Germans is necessary¹⁹. This paper opines that exclusionism and racist ideologies were underlying the development of western philosophers' monopolies on philosophizing, leading to varying levels of exclusionism globally and among non-western philosophers.

Modern exclusionism emerged as African thinkers through 'African Philosophy', sought to challenge Europe's hegemonic claim. This led to the emergence of Afrocentrism, with scholars like Nkrumah, Senghor, Nyerere, Awolowo, Azikiwe, and Asouzu defending African philosophy. For instance, Okolo argued that his interest was to prove and grant African humanity²⁰. African philosophy is accepted today, as Africans are humans like the West. However, the Enlightenment Age's philosophical works influenced Africa's colonization, particularly in Nigeria. Although colonization seems to be over, it remains unclear if the tenets of this era, such as exclusionism, have disappeared or are still present as consequences of colonialism continue to impact Africa and Nigeria particularly.

Exclusionism in Africa- Nigeria: A Case Study

We aim in this sub-section to explore the concept of social-self in Africa, questioning if it was a form of exclusionism that was retained during colonization. The concept of African social-self was developed by leading intellectuals, who viewed Africans as less human than Europeans. However, within Africa, there are two social-selves: nationality and ethnicity. Certain individuals, such as albinos, outcasts, and slaves, were denied social-self due to their features. This paper blames Europeans in part for these classifications. Our argument suggests that European colonizers created competing primordial social-selves to enshrine their own, leading to the construction of another social-self that treats others as "others" and threatens their development. This is evident in English imperialist statement "divide and rule" and Hegel's division of Africa into Africa proper, European Africa, and Egypt. Notwithstanding, we also argue that the African social self, a concept created by African intellectuals to defend their ontology, identity, and philosophy, has led to the practice of exclusionism within Africa and between Africans, despite its broader scope. Taylor, in a keynote address at the University of Nigeria, Nsukka, highlighted the ongoing challenges of deep fractionalization and exclusion of diverse social, political, and religious groups in Africa, including his own home, Liberia. He attributed these distinctions to the country's unique circumstances, which were founded by a

¹⁷ Bernasconi, Robert, "Heidegger and the Invention of the Western Philosophical Tradition." *Journal of the British Society for Phenomenology* 26, no. 3 (1995): 240-254.

¹⁸ James, Williams "The Third Anniversary Discourse on the Hindus," in *The Works of Sir William Jones* (Delhi: Agam Prakashan, 1977): 3.24.46.

¹⁹ Bernasconi, Robert, "Philosophy's Paradoxical Parochialism: The Reinvention of Philosophy as Greek." Ansell-Pearson, Keith, Parry, Benita & Squires, Judith eds., *Cultural Readings of Imperialism* (London: Lawrence & Wishart, 1997): 224; Ukwuoma, Ikeagwuchi I., "Okolo's African Being-with and Heidegger's Idea of Mitsein: A Cross-Cultural Dialogue." *Sociology and Anthropology*, 11(2023):1.

²⁰ Okolo, Chukwudum B., *Okolo on African Philosophy & African Theology* (Silver Jubilee Essays), edited by E. I. Ifesieh (Enugu: Cepta Nigeria Limited, 1990), 38.

small community of Afro-American and Afro-Caribbean emigrants, creating another layer of distinction between settler communities and native Africans. Taylor thence emphasized the need for a more inclusive and diverse society²¹.

We have shown that exclusion is a social-self construct that views others as inferior or belonging to a different group. We argue that this can lead to self-preservation and tribalism in societies like Nigeria. For instance, the Hausa view themselves as rulers, while the Igbo see them as enemies, resulting in tribalism and nepotism. Exclusion is characterized by disregarding different opinions and ideas, organizing entities into groups and excluding those with certain traits. This exclusionism is causing growing tensions in Nigeria.²² Before 1914, Nigeria's northern and southern protectorates had distinct ideologies and social identities. However, Igbos from the southern region still feel suppressed due to exclusionism from the northern region, attempting to break away. Adebayo and Olonisakin captures the tension vividly:

Nigeria is a melting pot of people with many social identities. A Nigerian may identify with any of the following social identities as defined by the local government, state of origin, ethnic group, religion, political party, or area. Because of the existence of such social identities, the question of whether the concept of national identity can be considered to be valid in Nigeria and how such various loyalties may conflict with one another becomes essential.²³

Nigeria is experiencing high levels of ethnic exclusionism, similar to Hegel and Kant's attempts to exclude Africans and non-western philosophies. This exclusionism was evident in the recent Presidential Election, with Igbos and southern region residents disenfranchised and political exclusion based on party choice²⁴. We also observe University graduates argue that they would not vote for a candidate who does not speak their native language, such as Yoruba or Igbo, as it hinders understanding and communication with the citizens of a state²⁵. This is because without native languages, candidates may not be able to identify with the people they serve. This argument highlights the importance of understanding the people's pain and belonging to them, as people prefer leaders who can communicate with them even during their suffering. The view also highlights the importance of native language in determining the right choice for governorship. However, we hold strongly that the argument that belonging to a people and understanding them through local language does not necessarily mean having the

²¹ Taylor, Jonathan C., Keynote Address at a conference organized by Department of Philosophy, University of Nigeria, Nsukka in Partnership with William Amo and Ifeanyi Menkiti Centre for Philosophy and Public Affairs and the United Nations Educational, Scientific and Cultural Organization on 30th March, 2023

²² Nweke, Victor C. A. & Ogbonnaya, Uchenna L., "To Be Is Not To Be Alone: Interrogating Exclusionism from an African Context," in E. Imafidon (ed.), *Handbook of African Philosophy of Difference*, Handbooks in Philosophy, (2019): 1-16.

²³ Adebayo, Suleiman O. & Olonisakin, Tosin T., "Nigeria: Social Identities and the Struggle for Survival." *Nigerian Journal of Social Psychology* 1, no. 1 (2018): 188-213.

²⁴ Mbah, Peter O., Nwangwu, Chicordiri & Ugwu, Sam C., "Contentious Elections, Political Exclusion, and Challenges of National Integration in Nigeria." *Cogent Social Sciences* 5, (2019): 1-21.

²⁵ Ukwuoma, Ikeagwuchi I. & Iyida, Bonaventure. "Identity Politics in University of Nigeria, Nsukka and Nigerian Politics: A Case for Cosmopolitanism." Paper presented at a conference organized by Department of Philosophy, University of Nigeria, Nsukka in Partnership with William Amo and Ifeanyi Menkiti Centre for Philosophy and Public Affairs and the United Nations Educational, Scientific and Cultural Organization on 30th March, 2023.

competence to govern properly. In the same way, feeling another's pain and speaking the same language does not mean doing anything to relieve it. We therefore posit that the argument is flawed and can be compared to a statement from LP gubernatorial candidate Mr. Eze: anyone who will not vote Peter Obi is not a genuine Igbo man²⁶. Our argument in this regard is that voting for Peter Obi does not equate to being an authentic Igbo man. We therefore highlight the use of vague fallacies in divisive campaigns. Beyond these, one observes the adoption of identity as medium of exclusion. The paper questions the connection between speaking one's mother-tongue and good governance in Nigeria. It suggests that while local culture and languages should be preserved, it should not be a criterion for occupying public offices.

We raise concerns about the impact of language on belongingness and the experiences of those who speak different languages. To make such factor a criterion is to apply exclusion in a unit level and one should not be surprised if this argument is used in a more general level. For instance, some individuals find it fitting to exclude a true indigene from contesting for governorship position on the ground that he does not speak the local language but are campaigning for an Igbo to become the president of Nigeria when the individual cannot speak the local languages of the other parts of Nigerians he desires to lead nor of the same ethnic nationality. Following the line of argument that some individuals have given above, the Labour Party candidate does not qualify to be Nigeria's president, his perceivable competence and capacity notwithstanding. Nigerian politicians often use identity politics during campaigns and in civil service job placements, denying jobs to those not belonging to certain tribes or ethnic groups. This shows that people are not open-minded. It is a serious issue of identity politics based on local language and culture. As the world evolves, there is a need for forward movement towards inclusiveness without ethnic, national, racial, or party-choice identity barriers.

What we have illustrated up until now is that social exclusion in Nigeria is influenced by prevalent factors like ideology, party choice, location, gender, religion, social status and ethnicity. Women face restricted access to employment, education, health services, legal rights and public participation, a practice not unique to Nigeria. Simon de Beauvoir had argued that authenticity involves extending freedom to others. In *The Second Sex*, Beauvoir described women as "inessential other" who have been subjugated and denied recognition. Authenticity for Beauvoir then meant women's recognition as equal subjects, a fight for their identity in a chauvinistic world²⁷. But again, Beauvoir's sole interest was on granting same status and recognition given to the male-folk to the women of Europe (Whites) and not to people of other cultures, different skin colours and of historical background. Besides, she failed to take cognizance of the fact that even among the women-folk exclusion is still evident and needs to be addressed. However, her philosophy influenced many works on emancipation by women and even the movement for gender equality, feminism and the likes.

Conclusion

Nigeria is a nation battling with inclusion problems in almost every sphere including politics. This lack of inclusion or exclusionism is traceable to the philosophy of the enlightenment age. Enlightenment philosophers emphasized reason in their philosophies, but also emphasized exclusion and discrimination based on skin colour and immaterial features. These respected figures transferred inferiority from Europeans to people of other races and nationalities. For instance, scholars like Kant, Hegel, Meiners, Hume, and von Humboldt

²⁶ Okutu, Peter, "2023: Any Person that'll not Vote Peter Obi is no Genuine Igbo Man-Eze." <https://www.google.com/amp/s/www.vanguardngr.com/2022/06/2023-any-person-that-ll-not-vote-peter-obi-is-not-genuine-igbo-man-eze/amp/> Accessed April 1, 2023.

²⁷ Bauer, "Being-with as Being-against: Heidegger meets Hegel in 'The Second Sex'," 135.

radicalized global exclusionism, which predates the Enlightenment Era in Europe, Africa and Nigeria particularly. In this paper, we have located exclusionism arising from colonialism through the introduction of social-selves. Our stance therefore is that former colonial powers politicized ethnic, national, and religious identities to prevent African nationalities from forming cohesive units, intensifying exclusionism in Africa and Nigeria specifically. However, the lack of inclusion having prevailed across ages and races we conclude that exclusion is part of human nature, driven by power and control.

Bibliography

- Adebayo, Suleiman and Olonisakin, Tosin, "Nigeria: Social Identities and the Struggle for Survival." *Nigerian Journal of Social Psychology* 1, no. 1 (2018): 188-213.
<https://www.nigerianjosp.com/index.php/NJSP/article/view/16>.
- Bauer, Nancy, "Being-with as Being-against: Heidegger meets Hegel in 'The Second Sex'." *Continental Philosophy Review* 34, Issue 2 (2001): 129-149.
https://www.academia.edu/832971/Being_with_as_being_against_Heidegger_meets_Hegel_in_The_Second_Sex.
- Bernasconi, Robert, "Heidegger and the Invention of the Western Philosophical Tradition." *Journal of the British Society for Phenomenology* 26, No. 3 (1995): 240-254.
<https://www.tandfonline.com/doi/abs/10.1080/00071773.1995.11007122>.
- Bernasconi, Robert, "Philosophy's Paradoxical Parochialism: The Reinvention of Philosophy as Greek." *Cultural Readings of Imperialism* edited by Ansell-Pearson, Keith, Parry, Benita and Squires, Judith. London: Lawrence & Wishart, 1997
- Birchall, Jenny, "Overview of Social Exclusion in Nigeria". *K4D Helpdesk Report* (Brighton, UK: Institute of Development Studies, 2019): 1-19.
<https://www.rsisinternational.org/journals/ijriss/digital-library/volume-vi-issue-ix/>.
- Duignan, Brian, "Enlightenment". *Encyclopedia Britannica* (2022)
<https://www.britannica.com/event/Enlightenment-European-history> Accessed 10 March 2023.
- Hegel, George, *The Philosophy of History*. Dover Publications, 1956.
- Heidegger, Martin, *What is Philosophy?* Translated by Kluback, William and Jean T. Wilde. London: Vision Press, 1956.
- Heidegger, Martin, *Heraclitus* (Complete translation), Vol. 55. Frankfurt am Main Vittorio Klostermann, 1979.
- Hill, Thomas and Boxill, Bernard, "Kant and Race." *Race and Racism* edited by Boxill, Bernard. Oxford: Oxford University Press, 2001.
- Hume, David, "Of National Character." *Essays and Treatises on Several Subjects*, 4th edition. London: A Millar, 1873.
- Isaac, Benjamin, *The Invention of Racism in Classical Antiquity*. Princeton: Princeton University Press, 2006.

- James, Williams, "The Third Anniversary Discourse on the Hindus." *The Works of Sir William Jones*. Delhi: Agam Prakashan, 1977.
- Kant, Immanuel, "Observations on the Feeling of the Beautiful and Sublime." *Anthropology, History and Education*. Translated by Zoller, Gunter and Robert I. Loudon. Cambridge: Cambridge University Press, 2007.
- Kuykendall, Ronald, "Hegel and Africa: An Evaluation of the Treatment of Africa in the Philosophy of History," *Journal of Black Studies* 23, no. 4 (1993): 571-581.
- Mbah, Peter, Nwangwu, Chicordiri & Ugwu, Sam C., "Contentious Elections, Political Exclusion, and Challenges of National Integration in Nigeria." *Cogent Social Sciences* 5, Issue 1 (2019): 1-21
https://www.researchgate.net/publication/330227945_Contentious_elections_political_exclusion_and_challenges_of_national_integration_in_Nigeria.
- Nweke, Victor and Ogbonnaya, Uchenna, "To Be Is Not To Be Alone: Interrogating Exclusivism from an African Context." *Handbook of African Philosophy of Difference* edited by Emafidon, Elvis. Springer, Cham (2019): 1-16. Cham.
https://doi.org/10.1007/978-3-030-04941-6_13-1
- Nwosimiri, Ovet, "Do the Works of the Nationalist-Ideological Philosophers Undermine Hume's and Kant's Ideas about Race?" *SAGE Open* (2017): 1-11
<https://philarchive.org/rec/NWODTW> Accessed February 15, 2023.
- Oguejiofor, John and Ezenwa-Ohaeto, Ngozi. "Contemporary African Philosophy, Identity and the Question of African Languages." *Ogirisi: A New Journal of African Studies* 11 (2015): 1-18. <http://dx.doi.org/10.4314/og.v11i1.1>
- Okolo, Chukwudum, *Okolo on African Philosophy & African Theology* (Silver Jubilee Essays), edited by Ifesieh, E. I. Enugu: Cecta Nigeria Limited, 1990.
- Okutu, Peter, "Any Person that'll not Vote Peter Obi is no Genuine Igbo Man." <https://www.google.com/amp/s/www.vanguardngr.com/2022/06/2023-any-person-that-ll-not-vote-peter-obi-is-not-genuine-igbo-man-eze/amp/> Accessed April 1, 2023.
- Omotade, Adegbindin, "Critical Notes on Hegel's Treatment of Africa." *Ogirisi: A New Journal of African Studies* 11, Issue 1 (2015): 19-43.
<https://www.ajol.info/index.php/og/article/view/121673>.
- Park, Peter, *Africa, Asia and the History of Philosophy: Racism in the Formation of the Philosophical Canon, 1780-1830*. Albany: State University of New York Press, 2013.
- Taylor, Jonathan, Keynote Address at a conference organized by Department of Philosophy, University of Nigeria, Nsukka in Partnership with William Amo and Ifeanyi Menkiti Centre for Philosophy and Public Affairs and the United Nations Educational, Scientific and Cultural Organization on 30th March, 2023.
- Ugwu, Anayochukwu, Ngwoke, Hillary & Ukwuoma, Ikeagwuchi I., "Okolo's Defense of African Philosophy and Its Problems." *APPON Philosophical Quarterly* 1, no. 1 (2022): 92-103. <https://acjol.org/index.php/apponquarterly/article/view/2820/2778>.

Ukwuoma, Ikeagwuchi I. & Iyida, Bonaventure. “Identity Politics in University of Nigeria, Nsukka and Nigerian Politics: A Case for Cosmopolitanism.” Paper presented at a conference organized by Department of Philosophy, University of Nigeria, Nsukka in Partnership with William Amo and Ifeanyi Menkiti Centre for Philosophy and Public Affairs and the United Nations Educational, Scientific and Cultural Organization on 30th March, 2023.

Ukwuoma, Ikeagwuchi I. “Okolo’s Concept of African Being-with and Heidegger’s Idea of Mitsein,” Master of Art Dissertation, University of Nigeria, Nsukka, 2022.

Ukwuoma, Ikeagwuchi I., “Okolo’s African Being-with and Heidegger’s Idea of Mitsein: A Cross-Cultural Dialogue.” *Sociology and Anthropology* 11, Issue 1 (2023): 1-11. DOI: 10.13189/sa.203.110101.

Weinberg, Justin, “A Way Western Philosophy is Racist” (2017) <https://dailynous.com/201711/01/way-western-philosophy-racist/> Accessed February 10, 2023.