

**LOGIC
AND
AFRICAN
PHILOSOPHY**

Seminal Essays on
African Systems of Thought

Edited by

Jonathan O. Chimakonam

University of Pretoria, South Africa

Series in Philosophy



VERNON PRESS

Copyright © 2020 by the authors.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.
www.vernonpress.com

In the Americas:
Vernon Press
1000 N West Street,
Suite 1200, Wilmington,
Delaware 19801
United States

In the rest of the world:
Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Series in Philosophy

Library of Congress Control Number: 2020931409

ISBN: 978-1-62273-882-3

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

Cover design by Vernon Press using elements designed by pikisuperstar / Freepik.

Table of Contents

List of Figures	vii
Dedication	ix
Acknowledgements	xi
Preface	xiii
General Introduction	xvii
Part 1:	
Introduction:	
Logic and Traditional Thought, the Origin of a Controversy	1
Chapter 1 Logic in Africa	5
Meinrad Hebga <i>Yaounde State University, Cameroon</i>	
Chapter 2 On Negrohood: Psychology of the African Negro	15
Léopold Sédar Senghor <i>Independent Scholar</i>	
Chapter 3 African Traditional Thought and Western Science	27
Robin Horton <i>Independent Scholar</i>	
Chapter 4 How Not to Compare African Traditional Thought with Western Thought	71
J.E.Wiredu <i>University of South Florida</i>	
Part 2:	
Introduction:	
Logic in African Languages and Cultures	81
Chapter 5 Logic and Rationality	85
Godwin Sogolo <i>National Open University of Nigeria, Nigeria</i>	

Chapter 6	Uncovering Logic in Igbo Language and Thought	109
	Chukwuemeka B. Nze <i>University of Nigeria, Nigeria; Madonna University</i>	
Chapter 7	The Logic in Yoruba Proverbs	123
	Ademola Kazeem Fayemi <i>University of Lagos, Nigeria</i>	
Chapter 8	Universal or Particular Logic and the Question of Logic in Setswana Proverbs	141
	Keanu K. Malabane <i>University of the Witwatersrand, South Africa</i> Edwin Etieyibo <i>University of the Witwatersrand, South Africa</i>	
Chapter 9	A Justification for an Excavation of a Logic in African Worldview	173
	Chris O. Ijiomah <i>University of Calabar, Nigeria</i>	
Part 3:		
Introduction:		
	African Logic, the Debate	185
Chapter 10	The Logic Question in African Philosophy	189
	Campbell S. Momoh <i>University of Lagos, Nigeria</i>	
Chapter 11	The Possibility of African Logic	207
	Udo Etuk <i>University of Uyo, Nigeria</i>	
Chapter 12	Can There Be an African Logic? Revisiting the Squall for a Cultural Logic	223
	Uduma Oji Uduma <i>National Open University of Nigeria, Nigeria</i>	
Chapter 13	Why Can't There Be (An) African Logic? Clarifying the Squall for a Cultural Logic	245
	Jonathan O. Chimakonam <i>University of Pretoria, South Africa</i>	

Part 4:	
Introduction:	
The System builders, Contributions from the Calabar School	259
Chapter 14 Harmonious Monism:	
A System of a Logic in African Thought	263
Chris O. Ijiomah	
<i>University of Calabar, Nigeria</i>	
Chapter 15 Complementary Logic	273
Innocent I. Asouzu	
<i>University of Calabar, Nigeria</i>	
Chapter 16 Ezumezu as a Formal System	297
Jonathan O. Chimakonam	
<i>University of Pretoria, South Africa</i>	
List of Contributors	321
Index	323

List of Figures

Figure 3.1: First Causal Connexions	46
Figure 3.2: Second Causal Connexions	46
Figure 14.1: Principles of contraries	266
Figure 14.2: Diagram of three values	268
Figure 16.1: Showing the Ezumezu three-valued thought model	303
Figure 16.2: Diagram of Conversational Curve	310

Dedication

In a continent ravaged by slave trade, colonialism, neo-colonialism, foreign religions, miseducation, bad education and numerous western-orchestrated wars, it is hard to come by people who still think for themselves. This book is dedicated to all Africans who weather the storms of western epistemic hegemony to think for themselves and to nurture the seed of *cognitive rebellion* in their communities.

Acknowledgements

Most chapters of this book have been previously published and are here reprinted under copyright permission of their original sources and authors. The authors and original publishers of those essays are here acknowledged and appreciated. The essays include:

1. Hebga, M. Analysis 1958. Logic in Africa. *Philosophy Today*, 2.4: 222–229.
2. Senghor, L. S. 1962. The Psychology of the African Negro. H. Kaal Transl. *Diogenes*, 10.37: 1-15.
3. Horton, R. 1967. African Traditional Thought and Western Science. *African Journal of the International African Institute*. 37.2: 155-187.
4. Wiredu, J. E. 1976/1997. On How not to compare African Traditional Thought with Western Thought. *Transition* 75/76, The Anniversary Issue: Selections from Transition, 1961. 320-327.
5. Sogolo, G. 1993. Logic and Rationality. Foundations of African Philosophy: A Definitive Analysis of the Conceptual Issues in African Thought. Ibadan: Ibadan University Press. 68-89.
6. Nze, C. B. 1998. Uncovering Logic in Igbo Language and Thought, *WAJOPS* 1: 131-142.
7. Fayemi, K. A. 2010. Logic in Yoruba Proverbs. *Itupale: Online Journal of African Studies* 2. 1-14.
8. Ijiomah, C. O. 2006. An Excavation of a Logic in African World-view. *African Journal of Religion, Culture and Society* 1.1: 29-35.
9. Momoh, C. S. 1989. The Logic Question in African Philosophy. In C. S. Momoh (ed.) *The Substance of African Philosophy*. Auchi: APP Publications. 175-192.
10. Etuk, U. 2002. The Possibility of African Logic. In Olusegun Oladipo (ed.), *The Third Way in African Philosophy*. Ibadan: Hope Publications. 98-116.
11. Uduma, O. U. 2009. Can There Be An African Logic?. A. F. Uduigwomen (ed). *From Footmarks to Landmarks on African Philosophy*, 2nd (ed). Lagos: O. O. P. 289- 311. Extensively reworked with title adjusted for this anthology.
12. Chimakonam, J. O. 2011. Why can't there be (an) African Logic. *Journal of Integrative Humanism*. 1.2: 143-152. Extensively reworked with title adjusted for this anthology.
13. Ijiomah, C. O. 2014. Application of the Relational Dynamics for the Construction of a Logic in Africa: Harmonious Monism. In Ijiomah, C. O. Harmonious Monism: A Philosophical Logic of Explanation for Ontological Issues in Supernaturalism in African Thought. Calabar: JP Publishers. 123-138. Extensively reworked with title adjusted for this anthology.

14. Asouzu, I. I. Issues in Logic: The Context of Complementary Logical Reasoning. In Asouzu, I. I. *Ibuanyidanda (Complementary Reflection) and some Basic Philosophical Problems in Africa Today*. Zurich: Lit Verlag. 90-104.
15. Chimakonam, J. O. 2019. Ezumezu as a Formal System. In J. O. Chimakonam *Ezumezu: A System of Logic for African Philosophy and Studies*. Cham: Springer. 131-149.

My appreciation also goes to members of The Conversational Society of Philosophy (CSP) in different countries—a forum for developing and promoting African philosophy and intellectual history, for leading a new resurgence in original research in Africa.

Preface

Individuals in this world do not accidentally become logical in their speech. Being logical is a conscious act chiefly because it is a necessity. This necessity was imposed on all of us the moment we decided to constitute a community with a handful of norms to regulate our conducts and develop a language of communication. In other words, being logical was not primordially, an involuntary act that occurred naturally; it was a voluntary activity and an exercise of a specific intellectual capacity which the earliest community-person struggled consciously to demonstrate.

Nowadays, some philosophers and anthropologists talk about logic, especially in reference to the Greek-born Aristotle as if it were a trophy of the Western mind. Interestingly, and probably unbeknownst to these cultural braggarts, humankind, irrespective of geographical location, was already eminently logical and observing the principles of logic long before wise humans began spotting the coastal town of Ionia. These principles include the ones we have formulated today and the ones we are yet to formulate, Aristotle's noble contribution, and by no means lean, was in articulating and putting these principles of reasoning down on writing scrolls.

It is shocking, if not intellectually shuddering, that in the modern time, several thousands of years since humanity in different locations have been observing the principles of reasoning out of sheer necessity, some people come along to say, perhaps due to the overwhelming influence of the history of slave trade, and a litany of unwitting arguments to defend it, that those who have been victims of the transatlantic slave trade, of all things, are prelogical. Or, that the principles of reasoning which Aristotle merely wrote down are not present in their languages and are not observed in their cultures or that their psychology is different.

Ordinarily, such a thing as logic or being logical, which as I explained was primordially a necessity ought not to be in any academic debate. There should be a limit, and there is certainly a limit to academic freedom. Where it is not plausible to doubt or prove the humanity of humans, it is outright racism. As a result, the works of scholars like Georg Hegel, David Hume, Immanuel Kant, Lucien Levy-Bruhl, etc., should now be clearly labelled racist. It could make for trivial academic pleasure to argue over such claims that put the humanity of sections of the world in question. Still, the intentions and consequences of such claims remain despicable and opprobrious.

It is unfortunate that Africans in our age are now forced to prove their humanity by demonstrating the presence of logical principles in their languages, cultures and by showing that the contents of their minds and behaviours are consistent with those of racists who regard themselves as proper humans. In this debasing exercise, the Western iconoclast may have scored a petty victory, but it is humanity as a whole that has been brought to its knees. If a part of humanity in an age, for the reason of being slightly ahead of others in inventions could by dint of such accomplishment pronounce a section of humanity not human enough, then a bad precedence is set. In the future, which always harbours a lot of unknowns, the once deprecated section of humanity might rise to some stellar accomplishment and being full of themselves might reverse the trend and proclaim the inferiority of the other section that once reigned supreme.

Part of the reason for this anthology is to put the troubled Africa's intellectual history of the modern age in perspective specifically as it concerns the themes of logic, language and psychology. Some of the literature collected in this book which contains what was put forward by some Western racists and the fightback from some African thinkers are usually missing in history, sociology, philosophy and cultural studies curriculum in schools in Africa. Where some are spotted, they are hardly put into proper perspective that connects the thoughts back into early modern racism. I have grouped the essays into four parts and provided an introduction for each to link up the essays and bring out their sociological implications. I have also provided a general introduction to give an overview not only of the motivation and focus of each essay and group of essays but to put the essays in proper coherent historical order.

Not all the essays that qualify to be included in this project have been included. Various reasons account for the omission of some essays that ordinarily should have been part of this collection. Victor Ocaya's essay on "Logic in Acholi Language" and Edwin Etieyibo's essay that focuses on logic in Urhobo proverbs have both been left out because both essays were discussed elaborately by Keanu Koketso Mabalane and Edwin Etieyibo in their contribution on "the Question of Logic in Setswana Proverbs" in part two of the anthology. Gordon Hunnings' "Logic, language and culture" was omitted because all efforts to secure the copyright permission from the holder yielded no results. But the contributions of Godwin Sogolo, Meinrad Hebga and Uduma O. Uduma who in various ways offered a similar line of arguments more than compensate for this omission.

On the whole, this is a project on African intellectual history. It is expected that teachers in schools in Africa will expose their students to these readings to properly streamline their knowledge and understanding of African history and predicament. Some of those students would go on to become teachers, leaders, administrators, policymakers and some would hold executive positions in

various African countries. Without the knowledge of African intellectual history, it is difficult for such professionals to function in a way that will benefit the continent and liberate its peoples mentally, let alone solve some of the continent's teeming problems.

Pretoria
July 7, 2019

General Introduction

With the faculty of reason, humans can reason logically, all things being equal. To build a system of logic, however, requires some professional training in the field. This is not to suggest that those who have not acquired any form of training in logic are never able to build systems of logic, after all, Aristotle and George Boole did. But it may require an extra stroke of genius to be able to create something as intricate as a system of logic if one had not received sufficient training in the field.

If we approach a culture as university people, where no one has ever built a system of logic, especially in this modern age, it may strike us with surprise, and if care is not taken, we may begin to think quite in error, that folks in that culture have no capacity for logic, especially, if they appear ignorant of the laws of thought and in their daily lives and resolutions, demonstrate complete disregard for some of those laws we have grown to be familiar with. We would be compelled then to ask ourselves, if they do not often reason in line with the laws of thought, what does that portend? It is through thinking in this manner that some Western scholars like Lucien Levy-Bruhl arrived at the conclusion that the primitive people must be prelogical, which literally, by the prefix 'pre' could mean, 'having not attained the capacity for logical reasoning.' Any adult so described, is equated to an infant. So, by describing the primitive peoples as prelogical, Levy-Bruhl was craftily appealing to Georg Hegel's description of what he calls "Africa proper" as "...the land of childhood, removed from the light of self-conscious history and wrapped in the dark mantle of night" (1975: 174). So, contrary to general supposition, Levy-Bruhl did not say anything new; he merely called Hegel's dog by another name. To think that this manoeuvre has eluded many is amusing but what is not amusing is the assumption that because people have not developed a system of logic, then it means they lacked such a capacity; or, to think that people sometimes reason, quite contrary to some of the traditional laws of thought, then it implies that they have no ability for logical reasoning. This assumption, to put it mildly, is foolish and short-sighted.

Like many other human endeavours, logical reasoning has many paths. The discovery of one path does not close the door against others. Yes, we would have to summon the courage to say at some point that P is better than Q, but it would be forlorn to wildly conclude that Q does not exist or that a people who have found Q to be more viable for them cannot reason along the principles of P. There is a point at which Levy-Bruhl came around to this fact but dented it when he denies the primitive people of the ability to reason along the lines of Aristotle's logic and describes his erroneous understanding of their logic in a sub-human way as that of "mystical participation." It could be admissible to say that P is

better than Q in matters of context, but such marginal advantage should not inspire vile and sub-human derision. Like I already stated, the point at issue was the absence of any *book-based* system of logic in Africa at the time the Europeans arrived. But where there is the capacity to reason logically, there also is the capacity to construct systems of logic; it would only be a question of time.

Having realised the folly in Levy-Bruhl's campaign to brand certain peoples as prelogical, neo-Levy-Bruhlians now want to maintain a diluted thesis, that is, yes, African peoples reason logically and the laws of thought are present in their languages and cultures, but the absence of systems of logic in their pristine cultures means that they do not have the capacity to build systems. Unfortunately, this is as spurious as the first thesis. As my people from the Igbo country would say '*were ogbiri manye ewu, ma obu were ewu manye ogbiri, bu otu ihe*' that is, 'use the rope to tie the goat or use the goat to tie the rope amount to the same activity.' What would be proof that people who have the capacity to reason logically lack the ability to build systems of logic? Certainly, there is no proof for that, especially when we observe that it is the same rational capacity that is required for both activities.

It is in this manner that some scholars attempt to force African thinkers to a corner, insisting that what it makes sense to talk about is 'logic in Africa' and not 'African logic.' But if the former gestures at the observance of Aristotelian logic in Africa, the latter simply gestures at logical contributions from Africa in much the same way we comfortably talk about Polish, Chinese and Indian logics as contributions from those cultures. Why do some scholars insist that we cannot creditably talk about African logic? Richard Rorty calls it "cultural politics" (2007: 4).

Incidentally, cultural politics of this type is a game of language and psychology. I will first comment on language and later on psychology both of which consist the other two themes of this work connected to the theme of logic. With a perfectly constructed language structure, a people's accomplishments could be written off, edited out of history and distorted beyond recognition; their inventions could also be stolen and awarded to another people, and their efforts could be thwarted or disrupted. Language, in this way, could be violent.

So, it is easy to see the power and the value of language, something which the Enlightenment did not fully realise. Nothing compels action more than 'word' in the vagaries of its usage. The courage to use one's reason is not enough. The daring to communicate the products of reason is essential to the progress of reason itself. It is this daring that the human spirit found at the beginning of the twentieth century resulting in the century witnessing more violence than any other century in the history of the world. Some of the violent manifestations of this newly found language include; the Russian revolutions and many other revolutions and wars in different parts of the world culminating in the First and the Second World Wars. It

must be noted that what is commonly regarded as violence is nothing but language and war is the full expression of it. Violence is language! It is a language that resists or rebels against epistemic hegemony which is a castle built by absolutising reason. People do not indulge in violence for anything. It is a manner of speech—an expression of reflected thought. It is a powerful language which hitherto the twentieth century was used by a few who were privileged to have discovered its power. This is proof that though reason from the emergence of the wise humans had invested itself in the soils of every human culture, its germination and eventual maturation was disparate. Does it stimulate any ideas as to why the French had their revolution more than one hundred years before the Russians and the Chinese? Or, why the Congo reached the wisdom of sending children to school some six thousand years after ancient Babylonia? Yet, this is a simple matter of time. Simple, in the sense that reason has no 'reason' for time. It will make its journey, and it will reach its target irrespective of how long a time it takes. Thus, in this matter of time, we must be cautious not to legislate the ominous dichotomy of superior/inferior. For example, a man who enjoys the privilege of a lot of 'firsts' for the reason of having been born thirty years earlier than another, must also surrender the privilege of a lot of 'lasts' to the man born thirty years later. If, as common sense approves, all things being equal, the man who enjoys the privilege of having been born first, may not get the privilege of dying last. One thing that matters a lot, especially in these days of intercultural philosophy is not which particular manifestation of reason matures first, but whether each is able to eventually attain maturity. And this is the summary of my thesis: that people, in matters of logical constructions, are late to the party, does not mean they are not fit for the party.

From the preceding, we can tease out the theme of psychology in this collection. William Abraham, halfway into the twentieth century published a book with the curious title, *The Mind of Africa* (1962) where among others, he tried to peer into the reflexive frameworks in African cultures and describe the behaviours inspired by such frameworks. Many an African scholar in different ways have also attempted to describe what could be called the basic ideas undergirding the thinking and behaviours of people in different cultures in Africa before the European invasion. They dwelled on politics, economics, art, socials, archaeology, philosophy, literature and history to name but a few and some of the actors include, Cheikh Anta Diop, Leopold Sedar Senghor, Chinua Achebe, Julius Nyerere, Ngugi wa' Thiongo, Chinweizu, K. A. Busia, Ifeanyi Menkiti, Kwame Gyekye, Kwasi Wiredu, T. U. Nwala, Obafemi Awolowo and Ali Mazrui, etc. However, it was Senghor in his *Psychology of the African Negro* that tried to give a direct account of how the African thinks and how their behaviours are influenced. But Senghor was responding to the positions in literature mainly produced by Westerners and which he felt did not represent the psychology of the African fairly. Unfortunately, some African scholars have found Senghor's depiction of the

African mind questionable, if not dubious. That is, however, a subject for another work.

In this anthology, I have made selections of seminal papers in African logic which themes also cut across language and psychology, and grouped the essays under four different connected parts. Part one titled “Logic and Traditional Thought, the Origin of a Controversy” brings together essays that inaugurated the controversy whether there is logic in traditional African cultures, the nature of the mind and behaviour of African peoples, how Africans think and describe the world, etc. Contributions from Meinrad Hebga, Leopold Senghor, Robin Horton and J. E. Wiredu make up this group. I have analysed each of these essays with reference to the focus of the group in the introduction to part one. In part two titled “Logic in African Languages and Cultures” and which is necessitated by the discussions in part one, I assembled essays that speak to this theme. The question that unites the essays in this part is: are the laws of thought present in African languages and cultures? Contributors whose essays address this question include Godwin Sogolo, Chukwuemeka Nze, Ademola Fayemi, Keanu Koketso Mabalane and Edwin Etieyibo as well as Chris Ijiomah. Their individual arguments have been discussed in the introduction to part two. Part three titled “African logic, the Debates” collects essays that engaged in a full-scale debate on whether there can be such a thing as African logic. This debate is due to matters arising from the discussions in part two. If it is possible, what would its systems be like? The introduction to part three explains the arguments of each debater in line with the theme of the group. Finally, part four is titled “The System builders: Contributions from the Calabar School.” The three contributions in this group came from members of the Calabar School, an influential Department of Philosophy based at the University of Calabar in eastern Nigeria whose main goal was to pick up the gauntlet thrown in the preceding part three to formulate systems of African logic. The contributors include Chris Ijiomah, Innocent Asouzu and Jonathan Chimakonam. These three developed three similar but different systems of African logic to open a new chapter in African intellectual history.

I recommend this book to all students, researchers and teachers in African philosophy and intellectual history, and indeed, to the sundry fields of African studies. The readings assembled here, which are by no means exhaustive, are such that would stimulate one to new levels of thinking.

References

- Abraham, W. 1962. *The Mind of Africa*. London: Weidenfeld and Nicolson.
- Hegel, G. W. F. 1975. *Lectures on the Philosophy of World History*. Transl. H. B. Nisbet. New York: Cambridge University Press.
- Rorty, R. 2007. *Philosophy as Cultural Politics*. Cambridge: Cambridge University Press.

Part 1:

Introduction: Logic and Traditional Thought, the Origin of a Controversy

In the century following the Enlightenment Age, a problem arose, one that was to degenerate into a controversy in the fields of philosophy and psychology. It was how to determine, on account of cultural and world-view studies of various sub-Saharan African peoples, the nature of their minds, whether they were capable of reasoning along with the tradition of Aristotle or have their own unique logic. The problem with this programme was that it was a two-edged sword. If it can be established that the sub-Saharan African peoples are incapable of following Aristotle's logical reasoning or that they have their own unique logic, then, either way, it would imply that they are intellectually different from the Europeans. The problem does not lie in the nature of this *difference* because it could be a difference in terms of degree. The problem lies in the direction of the difference presupposed. It could be a difference in substance which classifies a section of humanity as sub-humans or non-humans.

European anthropological research conclusions¹ of the early modern time have stratified humanity into superior and inferior races and placed the European stock at the apex. In contrast, the sub-Saharan stock was placed far below the European and only above the Amerindian stock. So, the European is the bar. Thus, if it was established that the sub-Saharan peoples were incapable of following the principles of Aristotelian logic and as a result, their reasoning can be measured with a different standard of logic, whether this logic is openly called inferior or not, the users of such a logic are inferior. Now, as this question of logic is a question of the intellect, it would be easy to conclude straightforwardly that the users of this *other* standard of logic are inferior to the European stock. In any case, this was what the early modern anthropological research in Europe from Carolus Linnaeus, Governor Pownall, Abbé de la Croix, John Hunter, Zimmermann, Meiners, Klügel to Metager, etc., (Blumenbach in Bernasconi and Lott 2000: 29-31) established through the racial classification of humanity.

¹ See Johann Friedrich Blumenbach. 1795. In Robert Bernasconi and Tommy L. Lott, Eds. 2000. 27-37.

Based on the preceding, philosophers like Georg Hegel, David Hume, Immanuel Kant, etc., who came after, fortified this racial stratification and apportioned to the African, an intellect that is inferior to that of the European, and crystallising in the first half of the twentieth century in the works of Lucien Levy-Bruhl, the stage was set for a big controversy. Levy-Bruhl had concluded that primitive peoples, and by this, he means all traditional peoples were pre-logical which suggests that they were not incapable of logical reasoning completely except that their logic is of a different standard, something he describes as 'logic of mystical participation.' By this logic, primitive peoples contradicted themselves almost all of the time.

The first part of this anthology consists of four essays that variously respond to the poser above yielded by the works of the European anthropologists and philosophers already mentioned about the psychology of the African. The first essay by Meinrad Hebga published in 1958 responded robustly to the poser. Hebga demonstrates that the sub-Saharan African peoples are not only capable of following Aristotle's logical reasoning, he demonstrates that they are also capable of formulating a different but not unique logic to explain certain aspects of thinking which were not covered in the Aristotelian framework. He shows that the new system would be universalisable, ending the speculation that Africans have an inferior type of intellect. With this idea of different systems, Hebga quashed the idea that the Aristotelian model appropriated by the West was the only universal tool. He satirised this supposition as "[T]he dogma of one standard and of one all-embracing prototype for civilisation and culture..." (Hebga 1958: 222).

The second essay by Leopold Senghor was published in 1962. In it, Senghor did not admit that the African peoples are incapable of following the principles of Aristotelian logic but, he shows that they are also capable of a different type of reasoning that arises from emotion called 'intuitive reason', something he presents as unique to them, or at least, a framework he did not universalise. For failing to universalise this framework, Senghor appears to support the proposal that the sub-Saharan peoples have a unique intellect. For this, many have criticised his work as placing the African in a difficult position.

It was this failure to universalise his new framework that Robin Horton in the third essay published in 1967 latched onto, to conclude that Africans follow a different and localised type of reasoning altogether which according to him, Levy-Bruhl had captured succinctly as 'logic of mystical participation.' Horton, in his essay, attempted to compare traditional African thought and Western science. He employed data from his anthropological studies to demonstrate that the former was a closed model of thinking that cannot be questioned, and the latter was an open model of thinking that admits of

criticisms. On the basis of this distinction, he claimed that sub-Saharan peoples were incapable of following Aristotle's logical formulation because their world-view is closed to critical thinking, the type that admits of the laws of thought.

However, in the fourth essay by J. E. Wiredu,² published in 1976, and which is a rejoinder to Horton (1967), Wiredu shows with examples that the sub-Saharan African peoples reason logically and in accordance to Aristotle's model. He debunks the idea of a unique logical framework which Levy-Bruhl alludes to, which Senghor unwittingly subscribed to and which Horton erroneously established. Wiredu faults Horton's conclusion on some scores: first, he shows that Horton's comparison of traditional African thought with Western science was a mismatch. Second, he shows that Horton ignored the fact that Europe once was at the stage of traditional thinking, which is dominated by supernaturalism. Third, he shows that thinking is evolutionary and different peoples evolve at different paces. Fourth, he shows that for Horton's comparison to be accurate, he should have compared, for example, traditional African thought with traditional Western thought. On these scores, Wiredu appears to have countered Horton's arguments successfully. But the controversy was only just beginning. I invite the reader to savour what for me is a less discussed, less understood and much-misinterpreted aspect of modern African intellectual history. The teacher is expected to take their students through these readings connecting the racist ideas from early modern time down to Levy-Bruhl, and unfolding their implications from the four essays in this part of the anthology.

References

- Blumenbach, J. F. 1795. On the Natural Variety of Mankind. In *The Idea of Race*. Robert Bernasconi and Tommy L. Lott, Eds. 27-37. Indianapolis: Hackett Publishing Company, Inc.
- Hebga, M. 1958. Logic in Africa. *Philosophy Today*, 2.4: 222-229.

²Who later changed his name to Kwasi Wiredu.

PAGES MISSING
FROM THIS FREE SAMPLE

List of Contributors

1. Ademola Kazeem Fayemi is a lecturer at the Department of Philosophy, University of Lagos.
2. Late Campbell Shittu Momoh was a professor of African philosophy at the Department of Philosophy, University of Lagos.
3. Chris O. Ijomah is a retired professor of logic and foundations of mathematics at the University of Calabar.
4. Chukwuemeka B. Nze is a retired professor of philosophy at the University of Nigeria and currently with Madonna University.
5. Edwin Etieyibo is a professor of philosophy at the University of the Witwatersrand.
6. Godwin Sogolo is a retired professor of philosophy at the University of Ibadan and currently with the National Open University of Nigeria.
7. Innocent I. Asouzu is a professor of philosophy at the University of Calabar.
8. J. E. Wiredu, later Kwasi Wiredu is a distinguished professor at the University of South Florida. He was formerly a professor of philosophy at the University of Ghana.
9. Jonathan O. Chimakonam is a senior lecturer at the University of Pretoria. He was formerly with the University of Calabar. He is the convener of the Conversational School of Philosophy, formerly The Calabar School of Philosophy.
10. Keanu Koketso Mabalane is a postgraduate student at the Department of Philosophy, University of the Witwatersrand.
11. Late Leopold Sedar Senghor was a poet, philosopher and statesman. He was the first President of Senegal.
12. Meinrad Hebga was a Cameroonian Catholic Priest, anthropologist, theologian and philosopher. He was a professor of philosophy at the Yaounde State University.
13. Late Robin Horton was a professor of social anthropology and philosophy in a long career that saw him teach at the Universities of Ibadan, Ife and Port Harcourt.

14. Udo Etuk is an emeritus professor at the Department of Philosophy, University of Uyo.
15. Uduma, O. Uduma is a professor at the National Open University of Nigeria. He was formerly a professor of logic and African philosophy at the Department of Philosophy, Ebonyi State University.

Index

A

Absolute 6, 8-9, 29, 44, 67, 86, 181-182, 249, 276, 289-291, 300-310, 305
Absolutism 179, 269, 276, 291
Acholi xiv, 82, 141-143, 147-148, 166, 169
 language xiv, 82, 141-142, 145-146, 148
Affective logic 207, 221, 241
 affective attitude 23, 26
Africa xvii-xviii, xix, 27, 37, 41, 55, 59, 61, 63, 173, 183, 231, 242
African xix, xx, 2-3, 17-18, 20, 22, 31, 46, 72, 76, 120, 124, 174, 176, 193, 195, 217, 225, 232, 246-247, 249, 272, 279, 316
African cultures 5, 15, 31, 35, 54, 64, 82, 127, 205, 216, 235
African logic xx, 123, 125, 127, 173, 176, 180, 182, 185-187, 209, 214, 216, 223-224, 245-246, 250-251, 253, 270, 300-301
African languages xx, 82, 137, 141-142, 148, 165, 186
African logicians 185, 259, 313
African philosophy 76, 124, 174, 190, 208, 224, 232-233
African thought 58, 72-73, 85, 106, 125, 136, 195, 212, 304, 308, 314
Amo, William 211, 240
Aristotle xiii, xvii, 86, 128, 210, 214, 236, 254
Artificial 114, 124, 127, 185, 189, 201, 204

Arumaristics 298, 306, 309, 311
Asouzu, Innocent. I. xx, 179, 260, 298, 308, 314
Azande 28, 81, 90, 99-100, 101, 186, 201

B

Bambara 9, 56
Benoke point 309, 310
Bivalence 6, 255, 298, 302-303

C

Calabar School of Philosophy 259, 299
Central claim 312, 314
Cesaire, Aime 16, 248, 249
Chimakonam, Jonathan O. xx, 167, 185, 187, 245, 297, 304, 310
Chinese logic 214, 253, 277, 315
Civilization 7, 9, 12, 247
Classical logic 142, 144-145, 158-159, 163-164, 166, 246
Closed predicament 27, 37, 44, 59, 61
Colonialism 72, 191
Colonization 173, 227, 229, 231, 247
Complementarity 181-182, 267, 278, 302, 305
 Principle of, 269, 272, 307
Complementary logic 259-260, 273-274, 299, 308, 314
Complementary mode 260, 299, 303, 307, 310, 312
Complemented 181, 255, 268-269, 270, 279, 303, 306

Confucius 207, 216
 Conjunction 42, 133-134, 135-136,
 150-151, 157, 164, 267, 307
 Context xviii, 48, 63, 92-93, 98-99,
 103, 141, 143, 151, 159-160, 260,
 274, 280, 283, 292, 300- 301,
 310, 312,
 Contextual mode 299, 302-303,
 308, 310, 312
 Conversational curve 308-309, 310
 Conversational School of
 Philosophy 259, 321
 de Chardin, Pierre Teilhard 17, 18

D

Deductive logic 185, 190
 Descartes, Rene 19, 34-35, 181,
 194, 270
 Determinism 21, 25, 255, 298, 302
 Disjunctive faculty 274-275, 276
 Disjunctive logical reasoning 276
 Disjunctive motion 260, 308-309,
 310
 Disjunctive Syllogism 129-130,
 147-148, 157
 Diviner 35, 44-45, 47-48, 49, 116,
 193, 203
 Dogma 2, 5, 24, 67, 215, 291, 293
 Dogma 22, 56

E

Edeh, Emmanuel 176, 178-179,
 265-266
 Egyptian 14, 65, 216
 Enlightenment xviii, 1, 229, 281,
 285, 289
 Epistemology 20, 112, 123, 190,
 194-195, 209, 224, 264
 Etuk, Udo 185-186, 207-208, 224,
 239, 241, 246, 250, 254, 259, 315

Eurocentrism 225
 European xviii, xix, 1-2, 12, 16, 19-
 21, 59, 64, 110, 174, 201, 211,
 217, 226-227, 248-249, 306
 Evans-Pritchard, E. E. 28, 31, 43,
 47, 88, 90, 96, 100, 193, 201-202
 Évolués 247-248, 249-250
 Excluded-middle 304-305
 Ezumezu 254-255, 298-299, 301,
 303, 305, 313, 317
 Logic of, 247, 259-260, 298-299,
 301, 303, 306, 308-309, 310-311,
 314

F

Fayemi, Ademola K. xx, 82, 123,
 142, 321
 Feyerabend, Paul 215
 Formal logic 6, 86-87, 92, 123-125,
 127, 136, 143, 150, 164, 166,
 197, 204, 301
 Frege, Gottlob 78, 181-182, 237
 Functionalism 263, 271

G

Greece 61, 63-64, 65-66

H

Hallen, Barry 159, 168, 208, 235,
 238
 Harmonious monism 82, 178, 180,
 259, 263, 266-267, 270, 314-315
 Hebga, Meinrad 2, 5, 174, 251, 315
 Hegel, Georg 2, 78, 110, 180-181,
 230, 270, 306
 Horton, Robin 2-3, 27, 71, 81-82,
 124, 186, 190, 193-195, 233, 238,
 304, 315

Hume, David 78, 173, 226-227,
228, 247, 292

I

Ibochi 178, 265,
Ibuanyidanda 274-275, 278, 280,
284-286, 294
Logical reasoning of, 273, 274-
275, 279-280, 283, 285
Igbo xviii, 82, 109-110, 111, 114-
116, 120, 178, 241, 247, 254,
265, 279, 306, 309, 316
Ijiomah, Chris xx, 82, 173, 187,
210, 212, 224, 239, 246, 251,
259-260, 263, 298, 315
Ikharo, Saliu 197
Indian logic xviii, 214, 253,
Intercommunication of truth 311

J

Jahn, Janheinz 31, 178, 200-201,
266

K

Kalabari 32, 39, 46, 54
Kant, Immanuel 2, 7, 78, 211, 228-
229

L

Laws of Thought xvii, xx, 81, 125,
128, 142, 145, 152, 155, 212,
260, 297-299, 300-301, 304
Levy-Bruhl, Lucien xiii, xvii-xviii,
2, 22, 81, 87-88, 91, 124, 174,
198-199, 254, 304, 315
Logical thesis 308, 310-311
Lukasiewicz, Jan 254-255, 297-298,
301-302

M

Momoh, S. Campbell 124-125,
142, 169, 185, 239, 249, 259, 315
Njikọka, Law of, 261, 304-305, 306-
307
Nmekọka, Law of, 261, 304-305,
307, 313
Magic 24-25, 30, 32, 35, 62, 90,
100-101
Marx, Karl 20, 78, 180-181, 270,
306
Mbiti, John 176, 255, 270
Methodology 6, 121, 142, 149, 158,
163-164
Missing link 179, 269, 273, 275,
279, 280, 286, 289, 294, 306, 314

N

Nmeko 311
Nwa-izugbe 260, 297, 299, 306,
310-311
Nwa-nju 260, 297, 299, 306, 309-
310, 312
Nwa-nsa 260, 297, 299, 306, 309,
310-311
Nze, Chukwuemeka xx, 82, 109,
211, 240-241

O

Ocaya, Victor 82, 141-142, 144,
148, 159, 169
Ohakaristics 298, 309, 311
Ohakaristicism 312
Oladipo, Olusegun 178, 209-210,
216, 265
Ọnọna-etiti, Law of, 260, 304-305,
307-308
Ontological thesis 308, 310

Open predicament 27-28, 35-36,
37, 40, 45, 49, 61, 63, 66-67
Orisa 199-200

P

Particularists 141, 165
Peripheral claim 312, 314
Peripheries 311, 314
Polish logic 213, 240, 242, 253, 298,
316
Popper, Karl 28, 63
Prelogical xiii, xvii-xviii, 8, 13, 81,
87, 124, 204, 304
Primitive xvii, 2, 8-9, 87, 124, 198-
199, 229, 304
Proverbs xiii, 114, 120, 123, 126-
127, 133, 136-137, 141-143, 145,
148-149, 152, 157-158, 162, 170,
269

R

Racism xiii-xiv, 72, 227, 229
Rationality 36, 75, 85, 89, 91, 98,
121, 124-125, 136, 144, 247, 304
Relationship 38, 86, 136, 141, 145,
175, 177-178, 179, 219, 264-265,
287, 289, 306, 309-311, 314

S

Senghor, Leopold xix, 2, 15, 88,
187, 232, 315
Setswana xiv, 82, 141-142, 143,
148, 151-152, 154, 158, 164, 168,
171
Sogolo, Godwin 81, 85, 142, 159-
160

Sub-contraries 298
System builders xx, 187, 259

T

Taboo 53-54, 55, 59, 66
Tempels, Placide 10, 12, 176-177,
248
Tension of incommensurables
309, 310
The principle of Context-
Dependence of Value (CdV) 310
The Three Supplementary Laws of
Thought 299, 304-305
Trivalence 247, 254, 298, 303, 308
Truth-glut 255, 302

U

Uduma, Uduma O. xiv, 126, 185,
186-187, 223, 225, 245-246, 253,
259
Universalist school 186, 248, 250
Universalness theorem 301
Universe of discourse 89, 91, 182,
259, 267-268, 271, 297, 299
University of Calabar xx, 173, 259
Urhobo xiv, 82, 142, 145-146, 147
Vital force 11-12, 20, 177

W

Winch, Peter 89, 91, 99-100, 101,
234
Wiredu, Kwasi 90, 207, 210, 216,
232, 317
Witchcraft 28, 43, 73-74, 99