

Review of: "Honorific Conception of Philosophy and Exclusionism in Nigeria"

Martins Kwazema¹

¹ Abo Akademi University

Potential competing interests: No potential competing interests to declare.

The paper carefully explores the phenomenon of "exclusionism" as it reflects in Nigeria's sociopolitical climates. Another central thesis of the paper combs the academic horizon through which exclusionism and racist ideologies were employed by historians to create a form of hegemony on the history of philosophy. The paper begins by astutely ascribing a form of globality to the phenomenon of "exclusionism", in that it manifests as an aspect of human nature that predates European enlightenment tradition. However, enlightenment thinkers scientifically accentuated the phenomenon of exclusionism in universal philosophical thought to exclude non-Greek origins from the domain of reason, freedom and progress. The article also brilliantly points out some contradictions in Kantian philosophy that accentuates some elements of racialization to its hierarchization of its bases for exclusionism. The paper then zones its arguments on the possibility of the presence of relics of western-based exclusionary ideologies dominant in postcolonial African political environs and lexicography. The paper also attempts to refute through well-grounded arguments, thrusts by enlightenment thinkers to exclude Africa from the universal history of philosophy and the canons of scientific historiographical discourses in ways that justified European discourses in slavery and colonization of black and brown bodies in Africa. Thus, the paper argues that although Africa might be evolving in its postcolonial era, this era is warped by discourses of exclusionism inherited from western philosophical traditions. Although the author does not fully blame European discourses on exclusionism for the divides in the social-selves of African ethnicities, he attributes the presence of a first order "othering" that was characteristic of primordial African environments prior to contacts with European imperialism. Consequently, European imperialism thrived then in establishing a double-tier "otherness" encapsulated within a "national-border" consciousness that entrenched earlier forms of "ethnic" otherness(es) prevalent in precolonial Africa into the domains of western philosophical racial hierarchization. Hence, the article brilliantly captures that fact that in Africa, the phenomenon of exclusion then adopted a different character. Rather than being divisive and violent in its nature, it adopted a protective character, as it became a vehicle for self-preservation of similar "social-self groups" such as Igbo, Yoruba, Hausa, Christian, Muslim and the different, dispensable" other. This transformation in a way resulted in a form of localization of Hegelian, Kantian or other enlightenment-inspired discourses on Exclusionism. However, the reader would appreciate a definitional delineation between the contemporary concept of social exclusion and "exclusionism" as used in the paper. Exclusionism has been definitively differentiated from the phenomenon of social exclusion or exclusion as it were either in the literature. Contemporary definitions and significations of these terms abound in the literature. The article however slightly uses these concepts interchangeably towards the end of the article. It would be nice to make the differences between exclusionism, exclusion and social exclusion glarier at the earlier sections capturing concept definitions while

sticking to chosen definitions of which. That way, a much more robust analyzes of the different ways in which social exclusion manifests in its different types can be understood more clearly by the reader amidst the heavy albeit astute philosophical argumentation in this article. Overall, the argumentative flow of the article is well structured and typos are minimal. The article relies on a robust collection of sources and the author demonstrates clear understanding of the philosophical concepts employed to support the arguments for the presence and manifestation of enlightenment discourses of exclusionism in postcolonial Africa.