

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

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Potential competing interests: No potential competing interests to declare.

The paper emphasizes that “exclusionism was scientifically and philosophically enshrined by the Enlightenment philosophers but had existed among Europeans and among traditional Africans. It states further that a recurrent factor in critical thinking and analysis is 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.” While the paper identifies the circumstances that create and promote exclusionism, (i.e exclusionism and its practices were made pronounced by western philosophy during the enlightenment era), it does not in particular address these issues, neither does it proffer recommendations on how to tackle exclusionism and its inherent challenges, especially as it relates to Nigeria. Furthermore, the paper makes an attempt to discuss the topic from the Nigerian context, however, it eventually did not present a detailed and comprehensive analysis of the Nigerian situation. Exclusionism is a broad topic, you need to ask whose exclusion and exclusion on what basis? Exclusion covers issues such as; human rights, gender inequality, youth exclusion, to mention but few. In analyzing exclusionism in Nigeria, the paper focused on identity and ethnic politics with respect to the February 2023 general elections, without clearly highlighting this or making reference to same in the abstract. The paper stated in the abstract section that “Recently, Nigeria conducted its presidential election on February 25, 2023. The election witnessed lots of exclusion on the basis of party affiliation, ethnicity, location, and religion. It becomes pertinent to examine the basis for exclusionism and the role of the Enlightenment Era in the practice of exclusionism globally but in Nigeria particularly.” The objective to discuss exclusionism in Nigeria, through the lens of the recently concluded general elections should have been highlighted as one of the main objectives of the paper. The analysis on the recently conducted elections should have received considerable attention and broadly discussed in relation to exclusionism. The authors could also consider reconstructing the topic to reflect the general elections as a case study.

The authors stated that “Clearly seen, the denial of the existence of non-Western philosophy was a result of the scientization of philosophy and racism.” But, how do you relate the scientization of philosophy and racism to exclusionism as a natural phenomenon inherent in human beings and expressed in the quest for power relations/contestations, greed/avarice, as well as superiority complex.

“Today, it is accepted that indeed there is African philosophy and that Africans are humans just like the West and there have been several strives to ensure the inclusiveness of all people notwithstanding their race, ethnic background, nationality, etc.” While this statement may be true, does it mean that non-western philosophy is totally free from discrimination and rejection. The authors need to substantiate this, but importantly it is necessary to emphasize that the fight for relevance remains one of the challenges confronting non-western philosophy/theories.

“It is worth noting that Franz Fanon, Carothas, Gobineau and Montesquieu all excluded Africans and other non-westerners from the kingdom of humanity because they lacked reason and in the place of reason had passion.” This assertion is not true of Franz Fanon. He opposed colonialism and oppression.

“However, after the amalgamation till date, the Igbos from the southern region still feel suppressed due to exclusionism by the Northern region and had on one occasion or the other tried to break away from this amalgamation.” This statement requires a reference.

“In fact, exclusionism was the major in-thing in the just concluded Nigeria’s Presidential Election. The Igbos were majorly disenfranchised, in the same manner people in the southern region were disenfranchised. There was also exclusion on the basis of party choice (political exclusion). The citizens who exercised their freedom to vote for Labour Party were excluded from voting and the votes of those who voted were largely either not counted or were given to the other parties (Mbah, Nwangwu & Ugwu, 2019).” This is not properly referenced. You refer to the 2023 presidential election, but supported your claims with a 2019 reference.

It is an interesting topic and apart from minor errors in the misuse of references, the authors demonstrated good knowledge of the subject matter. The work is properly structured. However, the main argument can be strengthened with a more detailed analysis of exclusionism in Nigeria, in particular, as this relates to the 2023 general elections. A broad analysis of exclusionism from the perspective of the 2023 general elections will improve the quality of analysis and shed more light on the main objective of the paper.