

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

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I would like to commend the efforts of the authors of this scholarly interesting and insightful treatise. Meanwhile, the following few comments and suggestions may help in improving the quality of the work:

- there is a need to ensure clarity of expressions. For instance, do the authors mean the **problem of this paper** or the problem of this study?
- the opening paragraph of the work contains some of the categorical statements that require proper citations, most especially on the conceptualisations of exclusionism and the assertions assigned to the Western philosophers on the position of philosophy in non-Western societies.
- also important is the fact that although the arguments are beautifully weaved at the background of this study, it is scholarly apposite that the sources (adequate citations) of the pieces of information supplied should be systematically shown to the readers.
- the authors need to take a second look at this statement to ensure its proper rendition and correctness of the information supplied: "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... (Page 5)"- is it credible that scholar such as Franz Fanon was part of those that adduced this exclusionist hypothesis?
- I think there could be a way by which the information garnered from informal means such as WhatsApp could be referenced with the date of the conversations.
- in a formal write-up like this, writing in abbreviations as exemplified on page 7 may be inappropriate – "They **haven't** mastered the ability to grasp the concept in its objectivity and universality, because the concept is the expression..."
- "However, it was also pointed out that exclusionism in Europe predates the Enlightenment Era and in Africa and Nigeria, particularly predates the period of colonization (Page 11)" – how plausible is this assertion for Nigeria? You can read more about the theories of historical trajectories of precolonial Nigeria: **strange bedfellows** and **common bound**. I think this will throw more light on whether the assertion holds water or not.