

Akinpelu Philosophy

Dear Reader, Thank you for purchasing your copy of the Journal of Integrative Humanism Ghana (Integrative Perspective) Volume Six Number 1 October, 2015. You now have an international journal of the Faculty of Arts, University of Cape Coast, Ghana. Articles in this volume are authored by high profile researchers from various Universities in sub-Saharan Africa. In this special edition, you have the privilege of reading recent world-class researches whose scope is global though with relevance to Africa in areas such as politics, improved education, philosophy, computing and dress code. We hope your mind will be whetted and your knowledge increased by the time you read relevant articles in this volume. Please send your constructive comments to the Publishing Consultant (ediomsng@gmail.com) or should you wish to publish here, sent a statement of interest to goddyozumba@yahoo.com. Edet Otu Publishing Consultant University of Sheffield, United Kingdom

This first volume has as its main focus the philosophical foundations of Michalos' work and describes it in the broad context of the study of logic, the philosophy of social sciences, and a general theory of value. After distinguishing things that have value from the value that things might have, it describes the foundations of a pragmatic theory of value. This theory plays a key role in the author's research on the quality of life and connects his empirical research to the philosophical tradition of the American pragmatists William James, Ralph Barton Perry, John Dewey and Clarence Irving Lewis. The volume addresses various aspects and issues concerning decision making, including decision procedures used in committees, used for assessing the acceptability of scientific theories and new technologies, procedures for a science court, ethical issues involved in the formation of beliefs, some limitations of classical economists' alleged postulates of rational preference, and the importance of analytic guides to decision making. Finally, it describes the organization of the Social Sciences Federation of Canada and a formal accounting system for scientific research.

Revitalizing Nigerian Education in Digital Age: What most of the papers in this book have in common is the concern for the revitalization of Nigerian education in the digital age through ICT and other modern methods of making education functional and effective in the new modernity. While some of the chapters deal with conceptual issues, others consider the various role of education in this digital age and how Nigeria can be relevant. Most of the chapters present well-researched, detailed, and informative papers on how to reposition Nigerian education in the digital age. Specifically, the role of education in bringing Nigerias new world about are discussed in simple language and then taken up in different forms all through the book. Since Nigeria has to act fast and decisively to be on the same development and education wavelength as the other members of today's global family, serious actions are being suggested in this book. Revitalizing Nigerian Education in Digital Age simply means taking the above desiderata seriously. Nigeria has a daunting task here in view of the heavy education burden. This is the message that this book puts across.

Oxford Studies in Ancient Philosophy is a volume of original articles on all aspects of ancient philosophy. The articles may be of substantial length, and include critical notices of major books. OSAP is now published twice yearly, in both hardback and paperback. This volume covers a wide chronological range of ancient philosophy, from the Presocratics, Heraclitus and Anaxagoras, to Galen and Aspasius in the second century AD. At the core of the volume are five articles on Aristotle. 'The serial Oxford Studies in Ancient Philosophy (OSAP) is fairly regarded as the leading venue for publication in ancient philosophy. It is where one looks to find the state-of-the-art. That the serial, which presents

itself more as an anthology than as a journal, has traditionally allowed space for lengthier studies, has tended only to add to its prestige; it is as if OSAP thus declares that, since it allows as much space as the merits of the subject require, it can be more entirely devoted to the best and most serious scholarship.' Michael Pakaluk, Bryn Mawr Classical Review

The once acrimonious debate on the existence of African philosophy has come of age, yet the need to cultivate a culture of belonging is more demanding now than ever before in many African societies. The gargantuan indelible energised chicanery waves of neo-colonialism and globalisation and their sweeping effect on Africa demand more concerted action and solutions than cul-de-sac discourses and magical realism. It is in view of this realisation that this book was born. This is a vital text for understanding contextual historical trends in the development of African philosophic ideas on the continent and how Africans could possibly navigate the turbulent catadromous waters, tangled webs and chasms of destruction, and chagrin of struggles that have engrossed Africa since the dawn of slavery and colonial projects on the continent. The book aims to generate more insights and influence national, continental, and global debates in the field of philosophy. It is accessible and handy to a wider range of readers, ranging from educators and students of African philosophy, anthropology, African studies, cultural studies, and all those concerned with the further development of African philosophy and thought systems on the African continent.

Since her political independence from the British government in 1960, Nigeria has gone through different phases in the effort to develop the corporate sector. The intention was to drive the economy through corporate enterprises; however, the absence of effective corporate governance structure and conducive investment environment has no doubt been a source of concern for investors and successive governments. Meticulously researched and organized, this book takes the global view on corporate governance to provide insight into the corporate governance conundrum in Nigeria. Against the background of international standard, Author, Olusola A. Akinpelu proposes a number of reforms to the existing governance structure and delves into the history of corporate development from the 1960s through the present. In addition, Akinpelu offers an in-depth analysis of the philosophical foundations for corporate governance and compiles the theories, models, statutes, reforms, international standards, guidelines, and legal cases on corporate governance in the United Kingdom, Germany, the United States of America, and elsewhere to show how no country is completely immune from corporate collapse. A timely work, Corporate Governance Framework in Nigeria will interest students of business economics, business law, legal practitioners, and researchers in the field of corporate governance. "An excellently well written book on all important subject of socio-economic value and relevance." - Guoleba Seri (Esq), Chairman/CEO, Seri Associates, LLC, NY. Founder and President/CEO, African Chambers of Commerce, United States.

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Teacher education is vital for the realization of a nation's development aspirations. The conception, incubation and delivery of any national development policy, as well as the reform and implementation of extant policies, are driven by the quality of teachers and their products within a functional educational system. Indeed, national and global models of development, including the millennium development goals revolve

round the frames of quality education, beginning with teacher education. It is therefore important to have functional teacher education systems in Africa to help its citizens explore the networking of the world as a global village. This is achievable through a systematic mobilization of national resources and visible commitment to the development of a modernized cadre of scientific and technological manpower. This book is a rich exposition of theories and praxes essential for the development of teacher education in Africa. The book has immense benefits for teachers, teacher trainers, funding agencies, other stakeholders and policy makers. This book examines how adult education is influenced by and has an influence on the society in which it takes place. It presents an analysis of the development challenges and sociological realities which is essential involved for educators are help African countries and communities achieve their developmental goals.--Publisher's description

The African continent is in the midst of a renaissance of monumental proportions... ..As a result, the dawn of the new millennium constitutes an exciting period of change and opportunity for all those interested in the future evolution of the African continent and its peoples (Schraeder, P.J. African Politics and Society (2000: 2) President Thabo Mbeki of South Africa, the current Chairman of the African Union, is being associated in a special way with the concept of African renaissance. Mbeki's notion of renaissance is fundamentally "African political renewal and economic regeneration" (Ajulu, R. 2001 in Review of African Political Economy Vol. 24 No. 1 87, February: 27-42) The concept of African renaissance, which is in vogue in political and academic circles, encapsulates a vision of rebirth of Africa as the African peoples come to terms with the challenges of the 21st. century. It is a vision that eschews the dictatorships, economic mismanagement, suppression of the civil society and ascendancy of state monopoly of power that have hitherto characterized the operations of post-independence African governments. It is a vision that rejects, according to the Constitutive Act of the African Union, the policy of tolerating in its membership those African leaders who obtain power in their countries undemocratically, unlike the toleration of dictators that characterized the Organization of African Unity, the predecessor of the African Union. This book aims at being part of that vision, and that is why its title is Education for Renaissance in Africa. It aims at showing the centrality of education in the achievement of that vision. Indeed it is obvious to all that African renaissance is primarily a mental achievement or simply an educational achievement. If we are to contribute anything to the political or economic order for the development of Africa we must have acquired certain kinds of knowledge and attitudes that involve commitment to our goals as prerequisites for any action that can change society. However, it is the contention of this book that education for the renaissance of Africa must not be haphazard. It must be conceptualized in a manner that lays foundations for its effective working in the practical order. The philosophy of education envisaged here has to be liberating, characterized by creativity and social commitment, which presupposes social consciousness. Here we define the notions of liberation, creativity and social consciousness, and strives to situate these concepts within a historical trajectory that not only includes Africa but other parts of the world as well. We have tried to show the suppression of African subjectivity during the colonial period with the result that liberation, creativity and social consciousness were inhibited in both the educational and other spheres of life. We argue that humans are radically free and that they need not succumb to this kind of socialization, which has tended to negate their subjectivity. We note in particular that Kenyan educational commissioners have been cognizant of the harm that was done to African subjectivity by the colonial and missionary experience. We also consider to what extent, if any, the philosophy of education as an academic discipline has prepared teachers for the challenging task of making education liberating, creative, and imbued with social consciousness. We suggest ways in which the training of teachers can best fulfill these worthy goals of education. We address the nature of social consciousness, which we consider to be central to the learner's involvement in development of his or her country. We have

endeavored to discuss the minimal and heroic forms of consciousness as exemplified in such leaders as Martin Luther King, Mahatma Gandhi, and leaders of African liberation struggle. An attempt is made to come to terms with diversity in social consciousness and to seek ways of living on the basis of unity in diversity

This book outlines the findings and suggestions of the Law and Society Association's International Research Collaborations, which focused on the African Union's Agenda 2063. This outlined the ideal Africa aspired to by the year 2063: 'the Africa we want'. The authors examine socio-economic rights issues and their impact on developing a strong educational agenda that can drive Africa to realize Agenda 2063. As Africa's development has remained slow in the face of many challenges, the need to embrace good governance, rule of law and human rights obligations are major tools to realize the continent's potential. The project focuses in particular on the central place of education law and policy in achieving the goals of Agenda 2063.

In today's pluralistic world, many cultures feel a shift in the relationship of people with religious traditions. A corresponding movement is a resurgence of interest in human spirituality. This Handbook presents the views of education scholars who engage these concepts every day, in a collection of essays reflecting the international state of the discipline. Out of these rises a vision for the emergence of a just and peaceful world.

This book explores the symbiotic relationship between philosophy and culture. Every philosophy emerges as a reaction to, or as justification for a particular culture and it is for this reason that philosophy may differ from one culture to another. It argues that philosophy is an essential part of every culture. Philosophy is the means by which every culture provides itself with justification for its values, beliefs and worldview and also serves as a catalyst for progress. Philosophy critically questions and confronts established beliefs, customs, practices, and institutions of a society. As reflective critical thinking, philosophy is linked to a way of life; a form of enquiry intended to guide behaviour; a form of thinking that sharpens and broadens our intellectual horizon, scrutinizes our assumptions, and clarifies the beliefs and values by which we live. Philosophy helps to liberate the individual from the imprisonment of ignorance, prejudice, superstition, narrow-mindedness, and the despotism of custom. Culture constitutes the raw data, the laboratory from which philosophers do their analytic experimentation. Culture is considered as philosophy of the first order activity. The book maintains that any genuine global philosophy must include philosophical traditions from all cultures and regions of the world, as it is by seeking alternative philosophical answers to some of the thorniest problems facing humanity that we are most likely to find more lasting solutions to some global problems. In this commitment to a universal humanity, we cannot afford to depend on solutions from a single culture or from the most influential cultures.

The central claim of this fascinating monograph is that strategies for vocational and professional education adopted by the UK over the last two decades are founded upon a number of fundamental and fatal errors. The essential problem is that these strategies derive from a number of philosophical confusions about what it is to be skilled, competent or capable. The aim of the book is to unravel the philosophical assumptions at the heart of current strategies, examine their shortcomings and propose a more coherent account of vocational and professional capability. It will be argued that not only does this have serious practical implications for the vocational curriculum, teaching, learning and assessment, but that it indicates the need for an urgent and radical reassessment of

the relationship between vocational, general and academic education.

Much of the literature on the African philosophy of education juxtaposes two philosophical strands as mutually exclusive entities; traditional ethnophilosophy on the one hand, and 'scientific' African philosophy on the other. While traditional ethnophilosophy is associated with the cultural artefacts, narratives, folklore and music of Africa's people, 'scientific' African philosophy is primarily concerned with the explanations, interpretations and justifications of African thought and practice along the lines of critical and transformative reasoning. These two alternative strands of African philosophy invariably impact understandings of education in different ways: education constituted by cultural action is perceived to be mutually independent from education constituted by reasoned action. Yusef Waghid argues for an African philosophy of education guided by communitarian, reasonable and culture dependent action in order to bridge the conceptual and practical divide between African ethnophilosophy and 'scientific' African philosophy. Unlike those who argue that African philosophy of education cannot exist because it does not invoke reason, or that reasoned African philosophy of education is just not possible, Waghid suggests an African philosophy of education constituted by reasoned, culture-dependent action. This book provides an African philosophy aimed at developing a conception of education that can contribute towards imagination, deliberation, and responsibility - actions that can help to enhance justice in educative relations, both in Africa and throughout the world. This book will be essential reading for researchers and academics in the field of the philosophy of education, especially those wanting to learn from the African tradition.

This edited collection provides a window into Africa's diversity. A wide-ranging body of authors offers a valuable glimpse into the challenges and opportunities presented by globalization to the youth in Africa and its diaspora, while issuing a stern call for action to local governments to act now and tap into the energy of Africa's burgeoning youth population. In doing so, the authors expand extant literature on the continent's coping with globalization in the context of young people in various African nations. Featured in the collection are views on education, language, agriculture, sport and technology, deeply interwoven into the schooling, behavior, and health of youth. Specifically, these practices are found in both formal and non-formal education, agricultural production, and food nutrition, computer technology, and sport's amelioration of health issues, throughout Africa.

There is a fundamental relationship between philosophy and literature in their attempt to interpret and reflect reality. Both philosophy and literature are arts or at least aspects of art. Aesthetics otherwise known as the philosophy of art exposes very clearly the link between philosophy and literature. On the other hand, through its major genres namely, drama, prose, and poetry, the link between literature and philosophy is made bare. Moreover, philosophy in playing its second-order role, delves into the literary world or the discipline of literature with its philosophical paraphernalia of criticality, reflectivity, analyticity, and rigour among others, to investigate activities of literary professionals, especially as they relate to interpretation and understanding of the nature of the reality of human existential experience. It is, on the basis of this that this book proposes and exposes the relationship between philosophy and the literary arts. This it does by using

aesthetics as an aspect of philosophy to elucidate the nature and function of philosophy in literary art as well as their relationship with each other. It also uses drama, poetry, and prose as genres of literature to enunciate the nature and function of literary art. The argument here is that both philosophical aesthetics and literature (drama, poetry, and prose) are geared toward interpretation and reflection of a people's worldview, man's existential experience, the nature of human society, and by extension the nature of reality in general. Thus, to succeed in its avowed aim; the book is divided into seven (7) chapters. The first and second chapters clarify the meaning of philosophy, literature, and philosophy of literature. The third and fourth chapters are concerned with aesthetics as philosophy of art, the nature of art where prose, drama, and poetry are examined as literary arts. The fifth chapter examines the role of philosophy and literary arts in understanding reality. The sixth chapter examines the nature and role of intention and analogy in the arts. The last chapter is a conclusion of all that has been discussed. The motivation for compiling this book is to fill the obvious gap found in textbooks on Aesthetics or Philosophy of arts. No textbook written on this subject has dealt with the relationship between aesthetics and literary art and the role of literature and aesthetics in understanding and interpreting reality. It is my sincere hope, that this book will not only fill this gap but also serve as useful material for students and lecturers of the philosophy of literature and philosophy of art. (aesthetics).

You are designed for success. How can you achieve this success? The answer is straightforward: success comes as a result of few, simple, well-designed habits practised and repeated every day. So why doesn't everybody just do it? The answer is obvious, yet profound, according to John Rohn: it is because the things that are easy to do are also easy not to do. Does this book have the answers to all your life challenges? No! What this book will do is provoke you to think deeper and spur you to immediate, intelligent action. The message in this book is simple: be careful not to neglect doing the small things in your life that make the big things happen. Nothing will change unless you change. Blow the Cap off your Capability is a success and motivational toolbox with practical ideas and wisdom to help change your mindset and motivate you to prompt action so you can achieve your goals and live your best life beginning from right now. The chapters in this book are arranged in alphabetical order, covering a wide range of topics such as attitude, boundaries, comfort-zones, confidence, failure, integrity, leadership, procrastination, relationships and more. Some quotes from this book: Put your eggs in one basket and - watch that basket! (Andrew Carnegie) Success is not what you achieve, it's what you attract by the person you have become. (Jim Rohn) The secret to your success is found in your daily routine. (John Maxwell) The elevator to success is out of order, but the stairs is always open (Zig Ziglar) Jump, then grow wings on the way down. (Jack Canfield)

In antiquity living beings are inextricably linked to the cosmos as a whole. Ancient biology and cosmology depend upon

one another and therefore a complete understanding of one requires a full account of the other. This volume addresses many philosophical issues that arise from this double relation. Does the cosmos have a soul of its own? Why? Is either of these two disciplines more basic than the other, or are they at the same explanatory level? What is the relationship between living things and the cosmos as a whole? If the cosmos is an animate intelligent being, what is the nature of its thoughts and actions? How do these relate to our own thoughts and actions? Do they pose a threat to our autonomy as subjects and agents? And what is the place of zoogony in cosmogony? A distinguished international team of contributors provides original essays discussing these questions.

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