

IGWEBUIKE PHILOSOPHY: EPISTEMOLOGICAL IMPLICATIONS

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Abstract

This work has examined the concept of Igwebuiké Philosophy as articulated by Kanu Ikechukwu Anthony as well as its Epistemological implications. By all standards, Igwebuiké Philosophy is a landmark in the history of contemporary African Philosophy. This is as a result of its various applications to different aspects of Philosophy and human endeavour, and most importantly, because of its unique contributions to the growth and development of knowledge in general. The discourse in this study has actually demonstrated the epistemological implications of Igwebuiké Philosophy. Generally, Igwebuiké Philosophy has contributed its own quota towards the improvement of human condition of existence in the universe. With its emphasis on complementarity, solidarity and togetherness, it tries to rediscover and recapture the core traditional African cultural values. For the purpose of this research, the Igwebuiké method of research has been employed.

Keywords: Igwebuiké, Philosophy, Epistemology, Kanu Ikechukwu Anthony, Complementarity

Introduction

This study examines the Epistemological implications of Igwebuiké Philosophy. Igwebuiké Philosophy is one of the major contributions of Kanu Ikechukwu Anthony to the world of knowledge. Kanu Ikechukwu Anthony is a renowned and seasoned scholar as well as a reputable researcher in the disciplines of Philosophy and Religion. His idea of Igwebuiké Philosophy is a landmark in the history of contemporary African Philosophy. It rests on the *Igbo* word *Igwebuiké*, which is the modality of being in *Igbo*-African Philosophy, and at the same time the underlying principle of African Philosophy and Religion. The fundamental questions are: What is Igwebuiké Philosophy? What are the sources of Igwebuiké Philosophy? What is Epistemology? Has Igwebuiké Philosophy Epistemological Implications? If yes, what are the Epistemological implications of Igwebuiké Philosophy? This study examines the concept of Igwebuiké Philosophy and argues that it has enormous Epistemological implications. Philosophical methods of analysis and hermeneutics are employed in this study to unravel the

Epistemological implications of Igwebuiké Philosophy. The study maintains that Igwebuiké philosophy, with its emphasis on complementarity, solidarity, togetherness etc. has contributed immensely towards the growth as well as development of knowledge, and through such, has improved human condition of existence in the universe.

The Concept of Igwebuiké Philosophy

Kanu Ikechukwu Anthony articulated Igwebuiké Philosophy as a trend in African Philosophy. This section of the study centers on the clarification of the concept of Igwebuiké Philosophy. Conceptual clarification is very necessary in every philosophical investigation. Thus, there is need to analyze the concept of Igwebuiké Philosophy in order to appreciate the discourse in this study. *Igwebuiké* is an Igbo word as well as expression. Explaining the meaning of Igwebuiké, Kanu Ikechukwu Anthony states:

It is an Igbo word, which is a combination of three words. Thus, it can be understood as a word and as a sentence: as a word, it is written thus, *Igwebuiké*, and as a sentence, it is written as, *Igwe bu ike*, with the component words enjoying some independence in terms of space. Let us try to understand the three words involved: *Igwe* is a noun which means number or population, usually a large number or population. *Bu* is a verb, which means *is*. *Ike* is a noun, which means *strength* or *power*. Put together, it means 'number is strength' or 'number is power', that is, when human beings come together in solidarity and complementarity, they are powerful or can constitute an insurmountable force. At this level, no task is beyond their collective capability. This provides an ontological horizon that presents being as that which possesses a relational character of mutual relations.¹

This implies that number is force, and when the number increases, the force also increases. Thus, number is associated with power and force. This brings out very vividly the communal aspect of life in the traditional African society. The strength of many people put together cannot be compared to that of an individual. Igwebuiké is not only an Igbo word or expression, it is also an ideology.

As an ideology, *Igwebuiké* rests on the African principles of solidarity and complementarity. It argues that 'to be' is to live in solidarity and complementarity, and to live outside the parameters of solidarity and complementarity is to suffer alienation. 'To be' is 'to be with the other', in a community of beings. This is based on the African philosophy of community, which is the underlying principle and unity of African Traditional Religious and philosophical experience. (Kanu, Ikechukwu Anthony, 'Igwebuiké as a Trend in African Philosophy', *Igwebuiké: An African Journal of Arts and Humanities*, vol.2 No 1, March 2016, pp.110-111)

Ideologically, *Igwebuiké* philosophy emphasizes togetherness and solidarity which are of great importance in human life. Such togetherness and solidarity throw light to the 'sense of community life' in traditional African society. Obviously, 'sense of community' is among the cultural values of the traditional Africans. Oliver A. Onwubiko attests to this thus:

Communalism in Africa is a system that is both suprasensible and material in its terms of reference. Both are found in a society that is believed by the Africans to be originally "godmade" because it transcends the people who live in it now, and it is "Man-made" because it cannot be culturally understood independent of those who live in it now. Therefore, the authentic African is known and identified in, by and through his community. The community is the custodian of the individual, hence he must go where the community goes.²

However, it seems that such communalism is gradually disappearing in the contemporary African society as a result of contact with western culture as well as scientific and technological advancement. Hence, there is need to rediscover such value as its importance can never be over emphasized especially in the area of mutual co-existence in the society.

Furthermore, Kanu Anthony Ikechukwu argues that "Igwebuiké in Igbo-African philosophy is the modality of being."³ From this perspective, it could be said to be the mode of existence in the universe for the Africans. It ought to be noted that 'being' is a metaphysical concept, and anything that exists, is a being. This includes real, ideal and logical beings. It presupposes that *Igwebuiké*, as the modality of being in Igbo-African

philosophy, has ontological status. It is also based and centered on African cosmology, and cannot be separated from African world-view.

Igwebuiké is based on the African cosmology, which according to Iroegbu (1994) is characterized by a common origin, common world-view, common language, shared culture, shared race, colour and habits, common historical experience and a common destiny. Igwebuiké is the underlining principle of African philosophy and religion. It is the unity of the African philosophical experience. It is in fact, the fundamental category of African philosophy and religion. It is the substratum of African traditional values, philosophy and religion.⁴

From the foregoing, it is clear that both African Philosophy and Religion revolve around Igwebuiké. It is therefore at the core of African identity. Kanu argued consistently that Igwebuiké Philosophy is based on complementarity, hospitality, respect for elders, solidarity, honesty, friendship and respect for life.⁵ Obviously, these are core traditional African cultural values, and they are the essential ingredients of Igwebuiké Philosophy. The implication of this is that Igwebuiké philosophy cannot be separated from traditional African cultural values. This is as a result of the fact that Igwebuiké Philosophy is deeply rooted in them. He elaborates further thus:

Igwebuiké philosophy is based on the Igbo-African worldview of complementarity, that is, the manner of being in African ontology. It is a worldview in which individuating differences must work towards a corporate existence where the 'I' does not stand as the 'I' this kind, difference does not divide neither does it constitute a threat, but rather unites and gives hope that future existence would have meaning. In a cosmogony of this kind, while the ontology of the person is founded on the particularity of the individual, implying that it is the metaphysics of the particular that founds identity, it is the community that gives meaning to such an existence and grounds such an identity.⁶

So far the researcher has tried to examine the concept of Igwebuiké Philosophy as articulated by Kanu Ikechukwu Anthony. At this juncture, there is need to pause a while and ask this fundamental question: What are the sources of Igwebuiké Philosophy? This question is of great importance because awareness of the sources of Igwebuiké Philosophy would enable one understand its tenets better. Igwebuiké Philosophy does not exist from the air. It has its sources. Suffice it to say that Igwebuiké philosophy has African socio-cultural background. In the words of Kanu: "A cursory glance at the African socio-cultural background reveals that the sources of Igwebuiké philosophy include the works of professional African philosophers, African proverbs, African folk tales, African myths, African symbols, African names and African songs."⁷ Thus, for one to understand Igwebuiké Philosophy properly, one must pay serious attention to African folk tales, myths, symbols, songs, names etc. These are quite very necessary in unraveling the rich treasures of Igwebuiké Philosophy. It must be noted that these African socio-cultural realities that serve as sources of Igwebuiké Philosophy are not in themselves Igwebuiké Philosophy but can only give rise to that through proper philosophical interpretations. This idea completely agrees with Theophilus Okere's view that 'hermeneutics' which is an act of interpretation, is the mediator between culture and philosophy. In the words of Theophilus Okere: "...it is only within the context of hermeneutics that African culture can give birth to African philosophy."⁸ This underscores the deep relationship between culture and philosophy. Kanu Anthony Ikechukwu elaborates on this but with particular reference to Igwebuiké philosophy thus:

The major concern here is the relationship between African philosophy and culture as it concerns Igwebuiké philosophy. This is very significant as Igwebuiké is the underlining principle of African philosophy, which is based on the African worldview. A very important part of our African culture include: proverbs, folktales, myths, rites, songs, ceremonies, festivals, symbols, etc. While these are part of our African culture they do not qualify to be referred to as African philosophy simply because they belong to a world that was taken for granted, a world of dogmatism and conservatism. They have rarely received the light of reason and thus, their inner meanings or philosophical underpinnings are yet to be interpreted or grasped. However, although they are not philosophies, they qualify as spring boards from which philosophy can

emerge, through a hermeneutical interpretation of these cultural elements can bring about the emergence of African philosophy. It is within this understanding, that this work studies African names, African proverbs, folktales, songs, myths, symbols as sources of Igwebuiké philosophy; not as philosophy in themselves, but as sources of Igwebuiké philosophy.⁹

Hence, it is quite clear that Igwebuiké Philosophy has an African socio-cultural background and cannot be separated from such. It is this African socio-cultural background that gives Igwebuiké Philosophy its specific identity. This is as a result of the fact that it is deeply grounded in such background.

In his different but related works on Igwebuiké philosophy, he applied the concept of Igwebuiké Philosophy to different aspects of philosophy and human endeavour. However, this study limits itself to the analysis of the application of Igwebuiké Philosophy to the domains African Philosophy, Philosophy of Education, Hermeneutics of Globalization and African Bioethics.

In the domain of African Philosophy, he argues consistently and strongly that Igwebuiké Philosophy is a trend as well as a school of thought in African Philosophy. Just as other trends in African philosophy, it has its unique features. Its basic tenets as a school of thought in African Philosophy include the following:

It is ontological and existential in character, and in this way, it makes a difficult synthesis of the basic and positive elements of the universalist school and particularist school for the generation of a new thesis for African philosophy. As *Igwebuiké* means “there is strength in unity”, it believes that the harnessing of the positive energies of the universalist and particularist schools would bring about the advancement of African philosophy. Ontologically, it emphasizes the universal character of philosophy, existentially, it respects the regional character of African philosophy, that is, its Africanness, with Africa being the *locale* for the philosophical investigation. It strongly believes that universality and particularity are congenial in the sense that they need each other to remain germane and perennial, to remain contextually intelligible and of standard universally.¹⁰

Igwebuiké school of thought in African philosophy is really eclectic in nature, and it is quite in agreement with the concept of *Igwebuiké* as an *Igbo* ideology. Its eclectic approach in African philosophy harnesses the rich treasures of other schools in an attempt to articulate a balanced notion of African philosophy that overcomes the limitations as well as the weaknesses of other schools of thought in African philosophy. Thus, Igwebuiké school of thought has a unique as well as a remarkable definition of African Philosophy.

The *Igwebuiké* school of African philosophy would define African Philosophy as the combination of the universalist and particularist approaches to African philosophy. This would involve sifting the philosophical thought of Africans as could be gotten from their various world views, myths, proverbs, etc, and reflecting on them by an African genius, that is, the African philosophers. At the point of romance between the professional and unprofessional, authentic African philosophy is realized. Although the different schools are already doing African philosophy, but that they will do better if they join heads together.¹¹

From the above definition of African philosophy, Igwebuiké philosophy postulates that eclectic approach is quite necessary and essential in the scholarship of African philosophy.

Kanu Ikechuku Anthony also examined Igwebuiké philosophy in the context of philosophy of education. This involves an extension of the rich treasures of Igwebuiké philosophy to the understanding of philosophy of Education. In the first place, Philosophy of Education is the discipline that critically investigates into the principles, methods and practice of education. Applying Igwebuiké Philosophy to Philosophy of Education, he states:

Because of the centrality of Igwebuiké in African philosophy, the development of a philosophy of education that is hinged on it is aimed at developing a philosophy of education that is in tandem with the African ontology. As a philosophy of education, Igwebuiké stands for a dialogical pedagogy that gives

proportionate places to the teacher and the student. It is inculturated to fit into the African category which is realistically oriented to qualitative humanism. It sees the teacher and the student as a community of inquiry; a community in the search for knowledge. Education and the educator are understood as mid-wife who is humane, self-effacing, caring, non-authoritative, collaborative and academically unassuming. It recognizes the rights of the human person in their proper perspective.¹²

The emphasis of Igwebuiké philosophy in the domain of education is the issue of African ontology as well as African communalistic attitude to life. Thus, collaborative effort of the teacher and learners are quite essential in such philosophy of education. This entails proper dialogue between the teacher and learners. Articulating the role of the teacher and students in Igwebuiké philosophy of education, Kanu states:

Thus, the teacher becomes the *educatore* (facilitator-learner), and the student *educandi* (student-learner). In this dialogical process, both parties are learners, however, with a facilitator of the process. Dialogue is, here, an educational existential necessity. Igwebuiké can be described as an interactive approach to learning, based on the interactive nature of the African universe...Igwebuiké provides the basic atmosphere for free high extension capacity thinking. The teacher is not placed at an intimidating ivory tower; he is part of this community of inquiry, and they work together for the overall good of the whole through a critical and creative thinking that eliminates biased, distorted, provocative and prejudiced reasoning.¹³

It is obvious that Igwebuiké philosophy emphasizes on dialogue and interaction between the teacher and learners in education. Such interactive approach facilitates learning and bridges the yawning gap between the teacher and learners. From the foregoing, it could be argued that Igwebuiké Philosophy has augmented our understanding of Philosophy of Education.

Igwebuike philosophy is also applied to the hermeneutics of 'Globalization'. In the contemporary society, there is much emphasis on globalization. Igwebuike philosophy has made its contribution in the hermeneutics of globalization, and through such has ushered in a new interpretation of globalization. Interpreting globalization from the perspective of Igwebuike philosophy, Kanu states:

Igwebuike interprets globalization as a process in which all the world is involved: generated by all, in all and for all. The interpretation of the globalizing process as a product manufactured in Europe and transported to Africa is false and also an attempt to alienate the being of the African who is by belonging. Reality in globalization is moving towards self-actualization, and Africa cannot tell the world to wait for her. Africa must move faster to catch up with the rest of the world economically, politically, socially, culturally, educationally and other wise. To begin to blame globalization as though it were a moral being is a waste of effort; no nation will be judged for globalizing, for that would mean blaming a nation for being. The world must be. Thus, the understanding of globalization as capitalism, Westernization, Europeanization, imperialism, re-colonialism, re-enslavement, Americanization and universalization are not appropriate.¹⁴

Hence, Africa is part and parcel of globalization, and cannot in any way be separated from it. African remains an active player in the globalizing process. It becomes obvious that any interpretation of globalization that relegates Africa to the background is essentially faulty.

The employment of *Igwebuike* in the interpretation of the nature and logic of globalization has turned an acclaimed enemy into a friend, and the terrifying journey into the anticipation of a welcome reunion. Until African scholars begin to see globalization as a process, she would continue to remain un-strategically positioned, in fact as a spectator, instead of a player in the incurably globalizing world.¹⁵

From the foregoing, it is obvious that Igwebuike philosophy has actually enriched our understanding of globalization. It is an interpretation of globalization that recognizes and appreciates the rich contributions of Africans to the globalizing process.

Another important area where Igwebuiké Philosophy is employed is in domain of the interpretation of African Bioethics, and this has ushered in a new conception of Bioethics. Generally, ethics concerns itself with the morality of human actions. Ikechukwu Anthony Kanu defined African Bioethics thus:

African Bioethics is a field of study that concerns itself with the evaluation of ethical issues arising in medicine and the cultural practices in Africa from an African perspective. Such an evaluation springs from an African background and belief. African categories, therefore, constitute the instruments or principles for the analysis, shaping and transformation of the meanings attached to the experience of life, health and illness.¹⁶

African bioethics examines the morality of the practice of medicine from African standpoint. This is as a result of the fact that medicine has to do with human beings. As it obvious from this study, Igwebuiké philosophy seems to have universal application. Employing Igwebuiké Philosophy in the interpretation of African Bioethics, he states:

The principles of African bioethics that are generated from *Igwebuiké* in this work are few among the innumerable dimensions of *Igwebuiké*. The first principle is solidarity principle, which is based on the African sense of community; this is followed by Respect for Others, Beneficence and Non-maleficence. Why is *Igwebuiké* central to the principles of African bioethics? It is simply because *Igwebuiké* is the underlining principle from which all principles of African philosophy emanate.¹⁷

He thus demonstrated the centrality of Igwebuiké Philosophy in the following principles of African Bioethics, viz. Non-Maleficence, Solidarity, Beneficence, and Respect for Elders. He then argued that these principles of African Bioethics are based on Igwebuiké Philosophy. In his words:

These principles are based on *Igwebuiké*, the Igbo-African philosophy of the modality of being. The generation of these principles for bioethical discourses in the African context is an effort towards satisfying the quest for regional variation in bioethical discourses,

especially as it concerns issues like abortion, euthanasia, female genital mutilation and human biomedical research. While Western bioethical principles are based on the Western worldview, these African bioethical principles are based on the African ontology. They are African-based, and would create a different version of principles for bioethics that incorporate the salient features of African ethics. In this age of globalization and intercultural communication, Africa, through these principles, has so much to offer to the world from her cultural heritage.¹⁸

So far in this study, effort has been made in examining the concept of Igwebuiké philosophy as well as its applications to different branches of philosophy and human endeavour. At this juncture, let us examine the Epistemological implications of Igwebuiké Philosophy which is the central focus of this study.

The Domain and Major Concern of Epistemology

Since this study focuses on epistemological implications of Igwebuiké Philosophy, there is need to examine the concept of epistemology as well as its major concerns in the discipline of philosophy. Epistemology is one of the major branches of philosophy. It is popularly known as 'Theory of Knowledge' or 'Gnoseology.' Etymologically, it is derived from two Greek words: 'Episteme' (knowledge) and 'logos' (word, study or discourse). From etymological perspective, epistemology is the 'study of' or 'discourse on' human knowledge. Its domain is human knowledge and the circumstances that surround it. Hence, it is the branch of philosophy that examines what human knowledge is all about including its extent, justification, validity, status and means of attaining it. Epistemology, according to Ben O. Ebo, "is concerned with the justification of human knowledge. It asks questions about the status and extent of our knowledge of the world, of ourselves, and other people."¹⁹ G. O. Ozumba has similar description of Epistemology. According to him: "It centres around the fact of wanting to know, to understand and consequently to offer a well considered explanation of why things are the way they are"²⁰ Human beings are very curious and ordinarily desire to know. Elaborating further on the concept of Epistemology, G. O. Ozumba states: "It deals with human cognizers. Epistemology therefore is concerned with the scope, nature, extent, limits of human knowledge. It deals also with the certainty and reliableness of human knowledge."²¹ Thus, everything about human knowledge is the pre-occupation

and major concern of Epistemology. It seeks to understand and elucidate human knowledge from philosophical perspective.

The Concept of Knowledge

As was already established and demonstrated in this study, the issue of knowledge is the major concern of Epistemology, and this explains why Epistemology is otherwise called 'Theory of Knowledge'. Thus, it becomes extremely necessary that the concept of knowledge be examined in this study for proper comprehension of the discourse in this study. The term 'knowledge' is commonly used, and so it could be said that knowledge is one of the most common concepts. However, the fact that the term 'knowledge' is commonly used does not in any way imply that it is generally well understood. Attesting to this, Bonaventure Chike Anetoh states that: "The concept of knowledge is the central issue in epistemology. People make use of the concept often, but some do not actually understand it. Some claim to know what they only belief in."²² The whole enterprise of Epistemology would not be well understood if the concept of knowledge is not elucidated. This underscores the importance as well as the central position of knowledge in Epistemology. According to G. O. Ozumba:

Actually the word knowledge is noun form of the verb "to know". There are more than one way of defining knowledge. Suffice it for us to define it as the state of awareness of a given fact information. Knowledge can also be seen as the fact of understanding, information acquired through learning or experience.²³

The above quotation could be said to be the ordinary understanding of knowledge. G. O. Ozumba also conceives knowledge from the perspectives of certainty and indubitability. Thus, one ought to be certain of what one claims to know. In his words:

Apart from "to know" in terms of being certain of our object of knowledge, other definitions do not provide a full-prove criteria for separation of knowledge from non-knowledge. If knowledge is mere understanding, then, how do we differentiate it from learning, perception, awareness, belief, opinion etc. "To know" has implicit in it the requirement of certainty, assurance, indubitability. If we are mistaken about what we claim

to know, are we still justified in claiming to know it?
Certainly not.²⁴

It follows from the foregoing that certainty and indubitability are essential ingredients of knowledge. However, absolute certainty and indubitability may not be very easy to attain. Robert Audi elaborates on this thus:

Given these connections between knowledge and certainty, one might hold that knowledge is constituted by conclusively justified true belief, meaning (1) the believer may justifiably be psychologically certain of the true proposition in question and (2) this proposition is so well-grounded as to be itself propositionally certain.²⁵

Hamlyn, as cited by Ben O. Eboh identified three basic conditions for knowledge thus.

I know a thing if:

1. I believed it
2. I had good ground on which to base the belief and
3. The belief was true.²⁶

The above brings out very explicitly three basic facts about knowledge, viz. 'belief', 'good ground' and 'truth'. These three factors ought to be considered in any discourse on knowledge. Hamlyn's conditions for knowledge are actually in line with the traditional and more generally acceptable definition of knowledge as 'justified true belief'. Analyzing the traditional definition of knowledge as 'justified true belief', Bonaventure Chike Anetoh states:

The key words in this definition are: belief, truth and justification. It becomes obvious that mere belief is not knowledge. Knowledge is much more than mere belief. A belief may or may not be true, and may not have rational justification; but knowledge ought to be true and should have rational justification. It ought to be noted that justification has to do with having rational evidences or rational grounds for one's belief.²⁷

Justification of one's belief is very necessary in knowledge. Otherwise, what one claims to be knowledge may just be mere belief. However, he further observes that there are problems associated with the above definition of knowledge.

Though this definition of knowledge is most generally accepted by epistemologists, it is not completely free from problems. Also, some scholars have criticized it. The definition of knowledge as 'justified true belief' should affirm that a belief should be true. The question is this: How can one ascertain with certainty whether a particular belief is true or not? It is obvious that certain beliefs that were accepted to be true were later discovered not to be so.²⁸

Despite the limitations of the definition of knowledge as 'justified true belief', it is very evident that such definition elucidates the concept of knowledge from philosophical perspective.

Epistemological Implications of Igwebuiké Philosophy

The previous sections of this study examined the concept of Igwebuiké Philosophy as articulated by Kanu Ikechukwu Anthony as well as its various applications. The concepts of Epistemology and Knowledge were also examined in this study. These are geared towards unraveling the epistemological implications of Igwebuiké Philosophy. It is the major argument of this study that Igwebuiké philosophy has a lot of epistemological implications. As was already established in this study, the major concern of Epistemology is human knowledge. Thus, Epistemological implication of Igwebuiké Philosophy has to do with its implication for human knowledge. Knowledge, just as every other aspect of human endeavour, is not static or stagnant. It is ever growing and developing, and cannot be redundant. The growth as well as development of knowledge has no end. Every good idea contributes to the growth and development of knowledge. Igwebuiké Philosophy is not an exception to this.

Igwebuiké Philosophy has contributed to the growth and development of human knowledge. Igwebuiké philosophy emphasizes solidarity, togetherness, complementarity etc. It is obvious from Igwebuiké philosophy that knowledge grows and develops faster in social and mutual context. Among the major contributions of Igwebuiké philosophy is the emphasis on social context of knowledge. Thomas Kuhn, a renowned philosopher of science, laid similar emphasis on social context in scientific investigation and was very emphatic on the existence of scientific community that pays allegiance to the prevailing paradigm in scientific research. In the words of Samir Okasha: "Science for Kuhn is an intrinsically social activity: the existence of a scientific community, bound together by allegiance to a shared paradigm, is a prerequisite for the practice of

normal science.”²⁹ This brings out clearly the social context of scientific research that improves scientific knowledge. This Kuhnian idea is in complete agreement with the principles of Igwebuiké Philosophy. It could be argued that knowledge develops better in the context of mutual criticisms and complementarity. The importance of the social context of knowledge cannot be over emphasized. Knowledge, when pursued in isolation, may lead to erroneous ideas which may be dangerous to the advancement of knowledge in general³⁰. In the context of knowledge in general, it follows that knowledge when sought together by many good heads yields better result. The expression that two good heads are better than one remains very interesting in this context, and it agrees with Igwebuiké philosophy³¹. Complementarity in knowledge, which is the emphasis of Igwebuiké philosophy, helps in the elimination of wrong ideas, and brings about rapid development of sound and solid knowledge³².

Igwebuiké philosophy also emphasizes on eclectic approach to issues. This has great epistemological implication. Combination of different good ideas and approaches will definitely yield good results. This is as a result of the fact that eclectic approach overcomes the limitations of individual different approaches, and brings about sound and unprejudiced knowledge

Evaluation and Conclusion

Sincere effort has been made to examine the concept of Igwebuiké Philosophy as articulated by Kanu Ikechukwu Anthony as well as its Epistemological implications. By all standards, Igwebuiké Philosophy is a landmark in the history of contemporary African Philosophy. This is as a result of its various applications to different aspects of Philosophy and human endeavour, and most importantly, because of its unique contributions to the growth and development of knowledge in general. The discourse in this study has actually demonstrated the epistemological implications of Igwebuiké Philosophy. Generally, Igwebuiké Philosophy has contributed its own quota towards the improvement of human condition of existence in the universe. With its emphasis on complementarity, solidarity and togetherness, it tries to rediscover and recapture the core traditional African cultural values.

Endnotes

¹Kanu, Ikechukwu Anthony, ‘Igwebuiké as a Trend in African Philosophy’, *Igwebuiké: An African Journal of Arts and Humanities*, vol.2, no. 1, 2016, p.110.

²Oliver A. Onwubiko, *African Thought, Religion & Culture*, (Enugu: Snaap Press Ltd., 1991),p.14.

³Ikechukwu Anthony, Kanu, *Igwebuike as an Igbo-African Philosophy of Education*, <https://icehm.org/upload/5340ED1115043.pdf>, p.96. (10-05-2019)

⁴Ibid.

⁵Ibid. p.97.

⁶Kanu Ikechukwu Anthony, 'Sources of Igwebuike Philosophy: Towards a Socio-Cultural Foundation', *International Journal of Religion & Human Relations*, vol.9, no.1, 2017, pp.1-2.

⁷Ibid.,p.2.

⁸Theophilus Okere, *African Philosophy A Historico-Hermeneutical Investigation of the Conditions of its Possibility*, (Lanham: University Press of America Inc. 1983), p.15.

⁹Kanu Ikechukwu Anthony, 'Sources of Igwebuike Philosophy: Towards a Socio-Cultural Foundation', *International Journal of Religion & Human Relations*,p.4.

¹⁰Kanu, Ikechukwu Anthony, 'Igwebuike as a Trend in African Philosophy', *Igwebuike: An African Journal of Arts and Humanities*,p.111.

¹¹Ibid.

¹²Ikechukwu Anthony Kanu, *Igwebuike as an Igbo-African Philosophy of Education*, <https://icehm.org/upload/5340ED1115043.pdf>, p.97. (10-05-2019)

¹³Ibid.

¹⁴Ikechukwu Anthonhy Kanu,'Igwebuike as an Igbo-African Hermeneutic of Globalization', *Nnamdi Azikiwe Journal of Philosophy*, Vol. 10 (2), 2018, pp.64-65.

¹⁵Ibid.,p.65.

¹⁶Ikechukwu Anthony Kanu, *Igwebuike as the Consumate Foundation of African Bioethics. Nnadiesube Journal of Philosophy. Vol. 1. No. 1. 2017.*

¹⁷Ibid., p.5.

¹⁸Ibid., pp.10-11.

¹⁹Ben O. Eboh, *Basic Issues in Theories of Knowledge*, (Nsukka: Fulladu Pub. Company, 1995), p.1.

²⁰G. O. Ozumba, *A Concise Introduction to Epistemology*, (Calabar: Ebenezer Printing Press & Computer Service, 2001),p.15.

²¹Ibid.

²²Bonaventure Chike Anetoh, 'Knowledge and Human Mind: An Analysis' in Matthew Aziembemhin Izibili, Philip Osarobu Isanbor and Sylvanus Undiekeye

Attoh (eds.), *Studies in Philosophy and Society*, vol. 1, (Jos: Eiwa Press Ltd. 2018), p.208.

²³G. O. Ozumba, *A Concise Introduction to Epistemology*, p.16.

²⁴*Ibid.*, p.17.

²⁵Robert Audi, *Epistemology A Contemporary Introduction to the Theory of Knowledge*, 2nd ed. (New York: Routledge Taylor & Francis Group, 2003), p.225.

²⁶Hamlyn, cited by Ben O. Eboh, *Basic Issues in Theories of Knowledge*, p.7.

²⁷Bonaventure Chike Anetoh, 'Knowledge and Human Mind: An Analysis' in Matthew Aziegbemhin Izibili, Philip Osarobu Isanbor and Sylvanus Undiekeye Attoh (eds.), *Studies in Philosophy and Society*, vol. 1, p.211.

²⁸*Ibid.*, p.212.

²⁹Samir Okasha, *Philosophy of Science A Very Short Introduction*, (New York: Oxford University Press Inc. 2002), p.93.

³⁰ Ikechukwu Anthony Kanu, 'Igwebuike as an Igbo-African hermeneutic of globalization.' *IGWEBUIKE: An African Journal of Arts and Humanities*. 2. 1. pp. 1-7. 2016.

³¹ Ikechukwu Anthony Kanu. 'Igwebuike Philosophy and Human Rights Violation in Africa.' *IGWEBUIKE: An African Journal of Arts and Humanities*. Vol. 3. No. 7. pp. 117-136. 2017.

³² Ikechukwu Anthony Kanu. 'Igwebuike as an Igbo-African modality of peace and conflict resolution.' *Journal of African Traditional Religion and Philosophy Scholars*. Vol. 1. No. 1. pp. 31-40. 2017.