

**REVIEW OF KANU'S "SOURCES OF IGWEBUIKE PHILOSOPHY:
TOWARDS A SOCIO-CULTURAL FOUNDATION"**

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This paper titled sources of Igwebuiké philosophy: towards a socio-cultural foundation was published in 2017 to respond to questions of the sources of Igwebuiké philosophy which is African in nature. It has its true meaning in togetherness or collegiality and most importantly- complementarity. Although the philosophy is based on Igbo- African world view of complementarity, it can easily be found in other cultures in Nigeria like in Yoruba culture that '*karin kapo yiye nii yeni*' can easily be a true representation of this philosophy hence making it a relevant thought to African culture.

The author in the first part of the paper identified African philosophy, African proverbs, African folk tales, African myths, African symbols, African names and songs as the sources of Igwebuiké philosophy. This was represented by a model which can quickly be termed as Igwebuiké philosophical model. It conveys the summary of the paper and can ungrudgingly bring to the mind of any reader where to locate Igwebuiké philosophy.

How these sources are relevant to Igwebuiké philosophy is very pertinent in the mind of the reviewer. African philosophy and culture are always learnt and taught by each ethnic group and would be passed on from one generation to another either through oral tradition or through their signs and symbols. This indeed is a representation of communal life which Igwebuiké philosophy stands for. African proverbs which give meaning and better explanation to words can be understood to a very good source of this African philosophy because igwebuiké in itself give a certain level of understanding to an important part of African life style which is complementarity.

Names that Africa give to their children/or used as titles ascribed to God are one of the various ways of expressing their belief in the existence of God as the source and origin of all things. It is therefore a good source for igwebuiké

philosophy in its complementarity that reflects a link of one person to the other and all having generated from the same source. Another good source of igwebuiké philosophy is African proverbs and African songs which is a normal way of African culture. African strengthens their bonds of unity in these to show the depth of their talk and teaching.

Art may come in form of painting or sculpture by individuals or by a group of people with the same understanding.. This idea is to promote the culture it stands for and to represent their values. Folktales emphasize the community value and virtues. This emphasis is very important for individual /group/community for their mutual understanding. African symbols come in form of image to represent the relationship between the visible and invisible. It gives concrete representation to the thought of whoever presents them. African mythology gives meaning and full explanation to the life of a given community in African. It is believed as it is passed down from one generation to another. This is another way of strengthen the unity of a community as igwebuiké philosophy advocates.

Kanu 1: A in this highly valued academic paper was very emphatic in relating and establishing the above themes to form the basis for igwebuiké philosophy which pays attention to solidarity and complementarity and they are quite relevant and appropriate to the life and times of African raging from one generation to another.

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