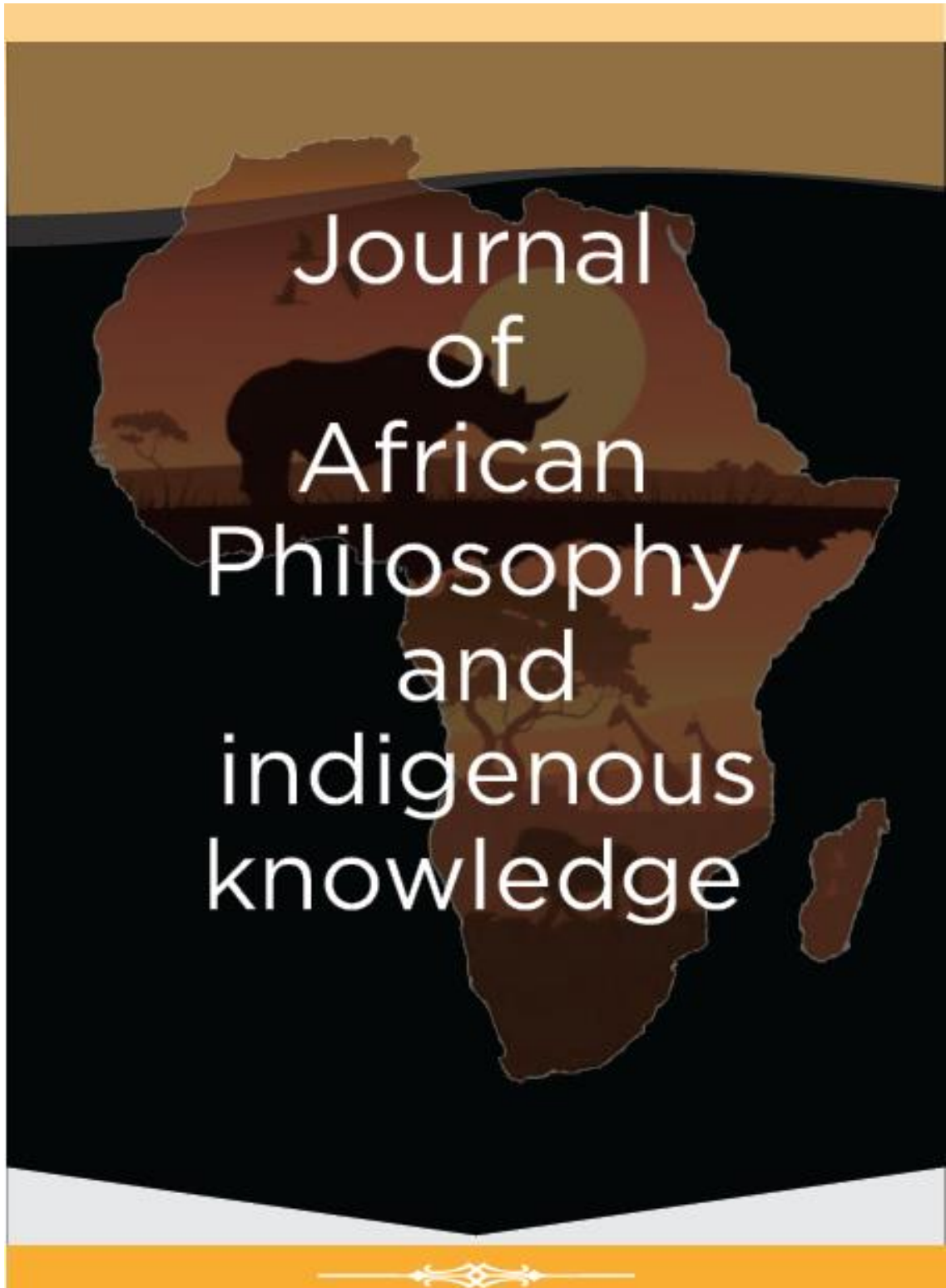




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EDITORIAL NOTE

The articles assembled in this issue collectively advance a compelling argument: that sustainable development in Africa requires a fundamental re-centering of indigenous knowledge systems, cultural practices, and philosophical traditions. While the contexts range from disaster risk reduction in Zimbabwe to digital pedagogy in Yoruba land, from inclusive education in Nigeria to agricultural trade resilience across East and West Africa, a unifying thread runs through each contribution the necessity of culturally grounded, context-specific solutions to African challenges.

Esther Ogunwole and colleagues open this issue with a critical examination of culturally responsive inclusive education in Ado-Ekiti, Nigeria. Their study reveals that while teachers demonstrate some familiarity with inclusive practices, significant gaps remain in pedagogical confidence, classroom management, and cultural sensitivity toward learners with practical needs. The findings underscore a vital insight: inclusivity cannot be achieved through Western-derived models alone; it demands teacher training that is both culturally grounded and responsive to local realities.

Complementing this work, Funmilayo Olu-Ajayi makes a persuasive case for integrating indigenous knowledge into Nigeria's science curriculum. Her argument that traditional practices herbal medicine, local farming techniques, ecological wisdom can enrich scientific education challenges the lingering colonial assumption that indigenous knowledge is antithetical to modern science. Instead, she envisions a blended pedagogy that honours both knowledge systems, fostering environmental awareness and community engagement among learners.

The geopolitical dimensions of indigenous resilience are explored in Charles Apokhume and Olileanya Ezugwu's examination of tariff vulnerability in Kenya, Ethiopia, and Nigeria. Their findings challenge conventional narratives of African agricultural vulnerability by demonstrating that external trade shocks, rather than merely destabilising, can catalyse indigenous-led value chain development. This reframing from sites of perpetual dependency to spaces of creative resilience offers a powerful counter-narrative to dependency theory's more deterministic conclusions.

From Zimbabwe, Owen Mafongoya and colleagues interrogate the cosmological approaches to disaster risk reduction among the Ndaue people of Chimanimani. Their documentation of indigenous forecasting indicators, sacred rituals, and cultural practices reveals sophisticated systems of anticipatory action that have sustained communities across generations. Yet these systems face existential threats from climate change, Christianity, and modern science threats that the authors argue must be addressed through genuine integration rather than mere acknowledgement.

This issue presents a groundbreaking study on Másọyínbó (Olálẹkàn Fábílólá) and the architectures of a decentralised Yoruba knowledge economy. The study reveals how digital technologies, often viewed as instruments of cultural homogenisation, can be strategically indigenised to foster linguistic consciousness, economic sovereignty, and epistemic repair. Másọyínbó's model transforming Western technological platforms into

spaces of Yoruba cultural affirmation offers a replicable framework for African scholars seeking to bridge tradition and innovation in the digital age.

Extending this conversation on epistemic repair, Agbegbedian Anthony Oghenevwoke offers a critical evaluation of the concept of man in Urhobo traditional philosophy. His study directly refutes lingering colonial notions of the "irrational" preliterate African society, demonstrating that the Urhobo, like other African peoples, possess a coherent logical system through which man is understood as both a historical and metaphysical being. This philosophical grounding, the study shows, is not abstract speculation but the very foundation upon which Urhobo norms, values, and survival as a people rest.

Complementing this philosophical inquiry, David O. Ovuede and Agbegbedian Oghenevwoke Anthony examine the impact of modernity on marital dispute resolution within Benin Kingdom, Nigeria. Their research unmasks how the imposition of Native court systems and British morality displaced the traditional *Ọkaegbēe* (patriarch) institution, fundamentally altering the power dynamics of conjugal conflict management. By revealing the nexus between modernity and the diminution of indigenous governance structures, the authors demonstrate that contemporary marital discord cannot be fully understood nor effectively addressed without reckoning with the colonial erosion of culturally anchored resolution frameworks.

Together, these articles issue an urgent call: the decolonisation of African knowledge systems is not merely an intellectual exercise but a practical imperative for sustainable development. Whether in education, agriculture, disaster management, or digital economies, the contributors to this issue demonstrate that Africa's future lies not in abandoning indigenous traditions but in creatively reimagining them for contemporary challenges.

We invite our readers to engage deeply with these contributions and to join the ongoing conversation about how African philosophy and indigenous knowledge systems can shape more just, resilient, and culturally affirmed futures across the continent.

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