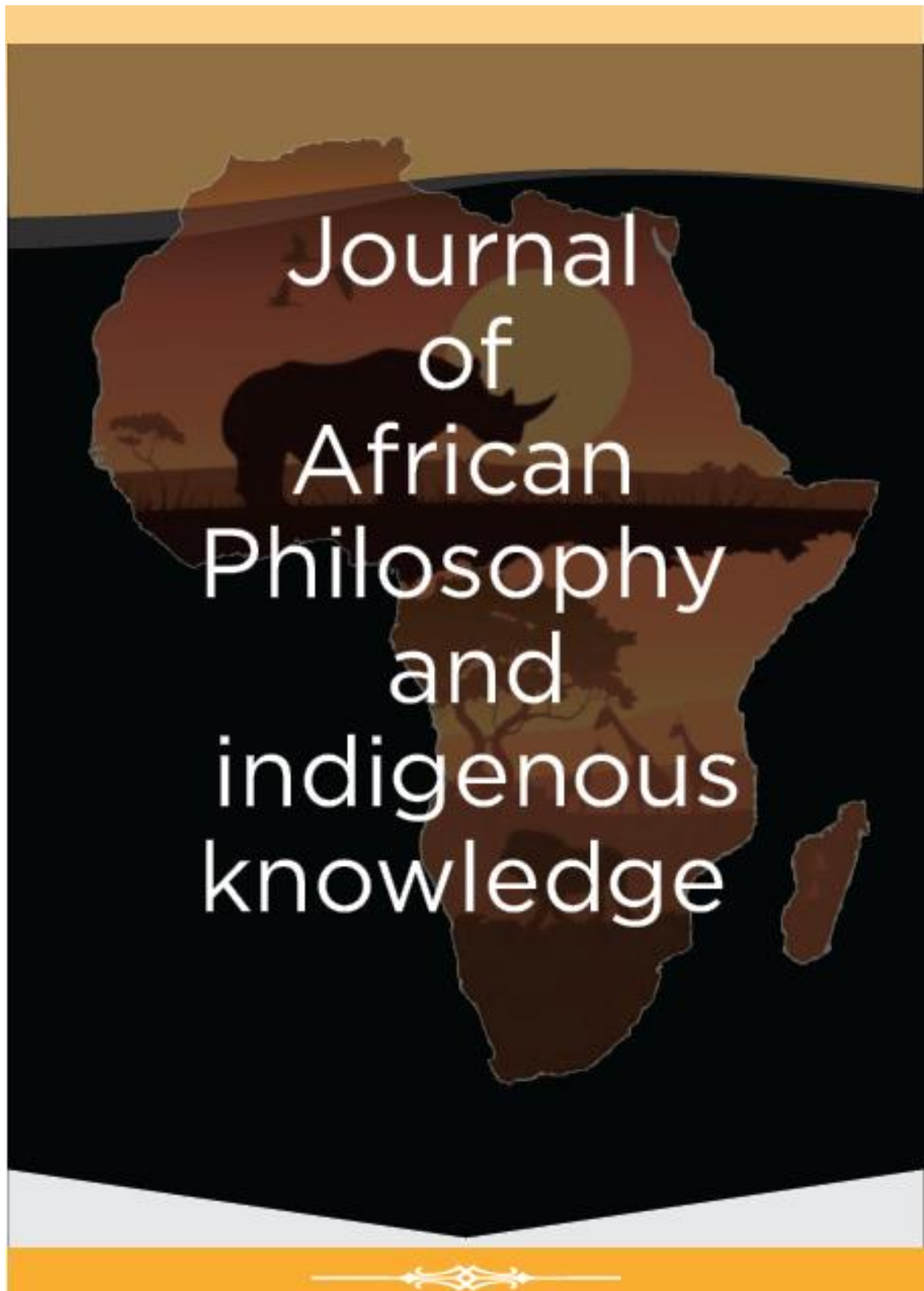




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EDITORIAL

JOURNAL OF AFRICAN PHILOSOPHY AND INDIGENOUS KNOWLEDGE (JAPIK) – Vol. 3(2)

Welcome to this landmark edition of the *Journal of African Philosophy and Indigenous Knowledge* (JAPIK), a volume that boldly traverses the intersecting spheres of aesthetics, philosophy, social history, performance, and governance. In assembling these five compelling contributions, we are reminded that African indigenous knowledge is neither a relic of the past nor a monolithic abstraction; it is a living, breathing, and fiercely contested domain of contemporary life.

We open with Oyèwálé Ayòdelé Solomon's masterful exploration of ethico-aesthetic depictions in Yorùbá-written poetry, which grounds us in the moral and sensory textures of village communal life. This piece sets the tone for the volume: knowledge is felt, performed, and ethically weighed, not merely abstracted. From there, Seun Okunade and Akanbi Bode Oladayo shift our gaze to the streets, where commercial vehicle inscriptions become moving archives of identity and belief, a socio-historical reading that reminds us that the everyday is always philosophically charged.

David A. Oyèdolé then issues a bold challenge to the academy itself, interrogating the Westernising impulses within African philosophy and urging us toward a pluralistic, authentically grounded intellectual tradition. His call resonates powerfully with Nabofa Awherotoma Favour's contribution on the Ore Festival, which demonstrates that indigenous ritual performance is not mere spectacle but a sophisticated dramaturgy of collective memory, spirituality, and social cohesion. Finally, Sanni Rilwan Damilola brings us squarely into the present with a sharp analysis of governance and transport politics in Lagos, showing that indigenous knowledge frameworks are indispensable for understanding even the most modern of urban crises.

Together, these articles do not simply describe Africa; they think from, with, and within African realities. They refuse the false binaries of tradition versus modernity, local versus global, and ritual versus reason. Instead, they offer a rigorous, textured, and proudly self-determining intellectual practice.

As we present this issue, we invite our readers; scholars, practitioners, and policymakers alike to engage these works not as exotic curiosities but as serious theoretical and practical resources for a world in urgent need of alternative epistemologies. The future of knowledge is plural, and its roots are deeply indigenous.

Happy reading.

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