

FROM LOGIC IN AFRICAN THOUGHT TO DEFENSE OF AFRICAN LOGIC.

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Abstract

This paper is an apologist advocacy for the course of African Logic. The paper appraises earlier works on African Logic determining the validity and soundness of the arguments therein and to chart a path for an African Logic. Using the methods of cultural hermeneutics and logical syllogism, this paper reviews the arguments leading to the conclusion that denied the existence of African Logic as fallacious. Hence the interest of this paper is to chart a path way and carve a niche for African Logic. This paper critically studies the tenets of arguments surrounding African Logic, Logic in African traditional thought and ethical systems and the possibility of African Logic. On appraisal, it is obvious that African Logic is possible minding the symbiotic relationship between philosophy, language/culture, thought and logic and by correlation, African Philosophy and African Logic. Hence if philosophy is only possible as logic, the implication is that it becomes a logical inconsistency to accept African Philosophy, logic in traditional African thought and deny African Logic. It therefore holds that if there is the possibility of African Philosophy and logic in African traditional thought system which argument to the opposite is *non sequitur*, then African Logic is undeniable. Attempting the opposite simply amounts to surrendering to the onslaught of error.

Introduction

The question of African Logic is always a necessary follow up from African Philosophy such that accepting one and denying the other is similar to denying one of the two sides of a coin. However, very many Philosophers in our time have made attempts to deny African Logic while accepting African Philosophy. Some authors described the attempts on African Logic as mere jingoism or irredentism thereby giving credence to Asiegbu's claims when he stated that the philosophical works of our pioneer African Philosophers rose as a quest for freedom and attempt to redeem the image and identity of the **bastadized** Africans¹.

Undeniably, the elements or objects in culture serve as materials for philosophic reflections such that the philosopher cannot think, analyze or interpret and find meaning in a vacuum but through his particular culture. This is why Okolo opined that, 'African philosophy... emerges out of the culture as the African philosopher critically reflects on the language, religion, history, works of art, folklore, idioms, collective beliefs, etc. of the African people'.² Also, Anyanwu defines African philosophy as "that which concerns itself with the way in which African people of the past and the present make sense of their existence, of their destiny and of the world in which they live"³

We make bold to announce here that the question of whether African Philosophy exists or not is no longer a concern to philosophers. This is confirmed in the words of Uduma; "...it has gradually dawned on all that at least the robust debate as to the existence or non-existence of African Philosophy in a rather undeniable sense created African Philosophy".⁴ All philosophical discourse involve seeking answer to problems and issues which are raised in particular cultures, hence culture is determinative of philosophy. As different and varied as cultures are so also corresponding questions, answers and philosophies they generate⁵. Thus the debate on the existence of African Philosophy has been put to rest and can be said to be a finished project and mission accomplished. However, the debate comes up today not to establish the negative but to keep the philosophical academic benches warm and professional African Philosophy schemes active.

Logic is undeniably a core specialism in philosophy. Hence an affirmation of the existence of an African philosophy certainly dovetails the existence of African logic. Hence Ijoma claimed that, if logic is a part of philosophy and philosophy is culture bound, it also follows in logical sequence that logic is culture bound⁶. If logic is a tool kit to doing philosophy then different philosophies and African philosophy inclusive; have peculiar logics. The idea of Etuk on the inseparable relationship⁷ between philosophy and logic leads us to ask those experts who deny African logic; how can there be African philosophy when there is no African logic?

It does not call for dogged debate to acknowledge the fact that logic takes a central stage in African traditional thought system. It should be emphasized here that this logic is typically African in being and essence. Hence Uduma maintained;

it would therefore be misleading, false and wrongheaded to say, argue or insinuate that African Philosophy or world-view is destitute of logic. In fact and indeed, the relationship, which exists between logic and language, clearly shows that logic is a basic appurtenance of African world-view. Any proper and genuine question raised around African Philosophy must therefore admit that logic is a fundamental aspect of African thought...⁸

Our thesis in this essay is; if philosophy and logic are ontologically bound together, therefore, we cannot accept African Philosophy and deny African Logic.

Understanding Logic.

Logic is primarily an epistemological tool. Etymologically, logic is the anglicized form of the Greek word, *logiké* {(λογική) meaning: "possessed of reason, intellectual, dialectical, argumentative"} which has its root derived from *logos* {(λόγος) meaning: "word, discourse, rule, thought, idea, argument, account, reason, or principle"}.⁹ The New Testament Gospel recognizes *logos* as synonymous to God as used in the Gospel of John¹⁰. This etymological derivations put together appropriately defines logic as the principles of correct reasoning. It is the method whoever wants to reason or argue correctly ought to follow but it's not within the scope of logic to lure people into following these principles. Hence Frege states that it is the task of logic to discover the laws of truth.¹¹ Uduma adds, 'these laws of thought must be laws of correct reasoning'¹² such that appraisal of reasoning becomes the subject matter of logic.

According to Hegel, logic is the form taken by the science of thinking in general¹³. The subject matter of logic is argument such that logic is indispensable to human existence. Quoting Spencer, Uduma maintained that while birds can fly, only human beings can argue. Hence argument for him, is the affirmation of our being. Like Spencer, he affirmed that human life is directed by argumentation¹⁴. It is the disposition to fundamental ordered action. Thus it is the necessary condition for order and intelligibility in reality. Therefore, we boldly emphasize here that, human thought process, actions and inactions are by products of human reasoned private arguments and judgements. Logic is indeed needful in life and existence.¹⁵

Therefore, it is obvious that human life becomes wild and strange when one loses this essential and distinguishing element of being human. Even the Christians recognize that in creation, God made man different from animals just by the gift of reason. While he gave mere instinct to the lower animals, he gave reason to man. Little wonder when one acts without reason, he can be said to be inhuman. Thus in such situation, one may be said to have lost the quintessence of humanness. Uduigwomen sees logic as the science which "helps us to weigh the merits and demerits of an action or decision before we venture into it, and hence enables us to take a balanced action or

decision. Instead of engaging in endless controversies of trivial matters, it enables us to sift the evidence before us”¹⁶.

Logic is typically an element of culture. Whatever is judged, reasoned, thought or argued is according to the categories of the judging, thinking or reasoning mind as given by the environment. This mind is a product of a particular culture. Hence people’s background and temperaments influence their logic and thought process. Just as the Westerners have their ability to conduct their daily affairs following the givens of their environment, the Africans too have the same ability as regulated by their immediate experience and world views. This implies that the westerners, as well as the Africans are logical but their logic(s) is/are products of their varied experiences.

Logic can be either formal or informal. The discussion on logic so far bothers on informal logic whereby logic is interested in correct reasoning, right thinking and acts as agent of meaningful living. It is the branch of logic whose task it is to develop non-formal standards, criteria, procedures for the analysis, interpretation, evaluation, criticism and construction of argumentation in everyday discourse.¹⁷

On the other hand, formal logic is concerned with specialties and specialization in logic. It can also be referred as Aristotelian, mathematical, artificial or critical logic. This is typical of western logic. The ancient times till 19th century witnessed a wide acceptance of Aristotelian logic. Logic earlier this modern period was championed by the Aristotelian method as contained in the *Organon*. Philosophers and commentators after Aristotle grouped Aristotle’s six logical treatises into a manual they called the *Organon* which is the Greek translation for “tool”. The *Organon* comprises the following works of Aristotle: the *Categories*, *On Interpretation*, *Prior Analytics*, *Posterior Analytics*, the *Topics*, and *On Sophistical Refutations*. These works give us a good understanding of Aristotelian logic especially as it concerns; structure/rules of arguments and syllogisms, logical structure of propositions, difference between induction and deduction, the nature of scientific knowledge, basic fallacies, debate techniques, to mention but a few¹⁸.

The basis of Aristotelian formal logic is anchored on his three fundamental laws of reason, namely; the law of Identity, the law of Contradiction and the law of Excluded Middle. The first law states that a thing is always equal to or identical with itself. The second law states that a thing cannot be unequal or different from itself. Also, the third law continues the former two laws; it states that if a thing is equal to itself, it cannot be unequal or different from itself. For example; if 'y' equals 'z', it cannot equal 'non y'. Formal logic is chiefly concerned with the processes of thinking and reasoning as well as the symbolic expression of such process in verbal or written form.¹⁹

It is with reference to formal logic that Hegel purported that logic has its own proper content, and that content is not merely "subjective" in nature rather objective. For him, logical forms "are not mere forms of self-conscious thinking but also of objective understanding."²⁰ Here, it is obvious that Hegel being a racist ended up discussing and universalizing western logic. He was so short sighted on the thought pattern of diverse people across the globe and with particular reference to Africa.

For Ogugua, symbolic logic, formalized logic or mathematical logic is without boundaries, for it is like arithmetics or mathematics. However, informal or natural logic is with boundaries as it has to do with practical activities in life²¹. Hence there is logic in every culture as Uduma claimed and it is on this platform we situate African logic. African logic can simply be said to be the natural logic that applies to juridical, pragmatic and concrete problems in the African existential reality. And since every age has its special problems, it is therefore the business of logic to help solve such problems, thereby being of immense service to humanity. African logic enables African societies verify evidence and apply the laws of inductive and deductive reasoning. In order to make our position clearer here, it is needful we examine the relationship between logic and culture as expressed in language and thought.

Symbiosis of Language, Thought and Logic

Undeniably, language is the vehicle of thought. Language is a tool of reason. In the words of Akwanya, language creates reality²² and representation of thought is the most important function of language²³. Language gives us access to the experiences and insights of our fellow men.²⁴ Hence to a great extent, to know and master a language implies knowledge of the rules of logic in that language. It follows then that the connection between language and thought is profound. According to Hegel, the subject matter of logic is “thinking or more specifically conceptual thinking.”²⁵ This form of thought is stored in human language. Hence the primary task of logic is to articulate those intelligible “categories” presupposed by and at work in the use of language.²⁶ The majority of our everyday life involves the use of language. We tell our ideas to others with language; we access their responses and understand their meanings with language²⁷. Even when we soliloquize, we process the information and make logical conclusions in particular language. Hence our rational thinking unavoidably is meaningless without certain degree of the use of language²⁸

Experts like Wittgenstein bemoaned the ordeal of private language thereby proving that language is a community property and a shared meaning in an environment. We emphasize here that every language belongs to a culture and every culture belongs to a people. In the words of Uduma, we claim here that ‘the cultural experiences of a people cannot be meaningful unless they are organized or co-ordinated in language, an activity which itself presupposes a logical ability, logic and language are fundamental or central to organizing reality and thus a characteristic of all human societies’²⁹. We affirm here that there cannot be a society without language or proper mode of communication.

The dependence between language and thought serves for better relation between logic and language. For Uduma, “thought is prior to language; but thought can make no progress without embodying itself in language.”³⁰ By this relationship Uduma, rightly posited that there is a two-sided or reciprocal dependence between language and thought.

It should be noted at this point that logic makes language possible, language expresses culture, and since culture presupposes the existence of logic, logic is central in any culture. It is in language, we realize the true meaning of logic. The Greek etymological derivation of logic from *logos*, which means word or reason, bears testimony to the inseparable relationship between logic and language³¹. Hence we can say that thought is prior to language; but thought can make no progress without embodying itself in language.³²

Commenting on this form of relationship, Ogugua states;

language gives us the scheme of our ways of thinking; and thought remains the common background on which persons meet in the bid to have common and mutual understanding. Although language gives thought a cloak, that means it canalizes it, we need not conclude that without language, thoughts are not meaningful. Thoughts are meaningful in private minds, but we need language which is a social product in conveying our thoughts; and as such too logic to ensure that the meaning of our thoughts is not lost; and avoid our language being a hindrance to our getting at the real meaning of what is said as language can be the source of confusion or misunderstanding by fixing our emotions or even enrobing our tradition therein³³.

Logic considers language as a primary instrument of thinking and reason. Hence logic labours on the process of right reasoning through the help of language as environmentally created. Hence it is in language that the thinking mind does the thinking, describes, organizes e.t.c. Man's capacity of language not only sets him apart from other animals, it also confers on him logical ability because human language makes human thought and conduct possible.³⁴ It is worthy of note here that the logic of a people is not only discernable but discoverable in their language; that is why it is related to their metaphysics and ontology³⁵. It becomes obvious claiming that logic would have no content and form without language, and that language will be a dream, quite impossible without logic.

For Mellone, language forms the logical structures of thought. Language provides even a growing mind with the outline of thinking pattern as socially or culturally inherited³⁶. Thus here language provides both the framework for thought and manifest means of communicating thought. In the words of Uduma, ‘in logic, we are interested in words only as the visible and audible forms in which thought fixes and controls its own meaning’.³⁷

We have tried to show in a glance here, a symbiotic relationship between logic, language and thought. It is irrevocably proven that logic makes language possible while language is an expression of logical thought(s). Also, we state here, without equivocation that language is the vehicle of culture. Culture finds perfect expression in the language of the cultural group. Therefore, we make bold to claim at this point that if Africa has her own culture expressed in language and thought pattern, it would be fallacious denying her an African Logic.

Towards an African Logic

Here we are poised not to engage in any form of warfare nor *ad hominem* but to put points aright. There have been debates, arguments and their counters on African Logic. Discussions on this topic by champions of African logic have always taken a reactionary uprising from Horton’s thesis and others who share the same ideology. Thus he stated; ‘... in Africa, instead of employing intuition and ideas, we have a rich proliferation of the sort of thinking called magical’.³⁸ This denial of African logic has elicited series of counter reactions from concerned African logicians who may be referred in the words of Uduma as irredentists. We consider the positions of some of these experts and the counter arguments as means of hitting our jackpot: proving the undeniable existence of African logic.

In his paper, “Can There Be An African Logic?” Uduma responded to Udo Etuk’s paper, “The Possibility of African Logic”. In his argument, it was clear that Uduma affirmed that there is logic in African thought but avoided the name African logic. He also accepted that logic is an element of culture. However, in his work; “Between Universalism and Cultural Identity; Revisiting the Motivation for an African Logic”,

Uduma poised that the quest for an African logic is only a reaction to the identity problem of the Africans. This quest is what he referred as irredentism, that is, a movement or advocacy for the restoration and redemption of the African imagine already battered by colonization. He fouled regional logic and particularly African logic, as both jingoistic and irredentists' quest. For him, logic is universal in nature thereby denying cultural or regional logic³⁹ yet he claimed earlier that logic is an element of culture. In this context, one wonders the difference between cultural logic and regional logic. This remains one of the unanswered questions in Uduma's presentation.

Following Uduma's defense of African Traditional thought in his paper, "Logic as an Element of Culture: In Defense of Logic in African Traditional Thought"⁴⁰, it is clear that the African people are capable of articulating their views and ideas in a logical form as against the claims of Horton⁴¹. They are also capable of drawing inferences and deductions in their relative environment and ontology. This assertion raises much concern. Thus if the Africans have the mentioned logical capacity, it is our concern to ask; why then can there not be an African logic? Even the arguments that denied African logic inhabit in themselves internal inconsistencies. Therefore, our position is that African logic cannot be denied existence and that the attempt on denial of this fact is already an attempt on doing African logic.

Furthermore, attempting to deny African logic goes further to prove the possibility of different trends or movements in African logic: professional and traditional or customary African logic. Jonathan Ogugua *et al* described African logic in their preferred term as customary logic⁴² while Prof. Uduma and others can be said to hold the professional trends of African logic. In the list of philosophers belonging to what I describe as Traditional logic in African logic are; Udo Etuk, Ijioma, Ezumezu, Ogugua, Hellen, Mmaduka, Winch, e.t.c while professional African logic philosophers include: Uduma and Horton.

Experts like Horton dismissed African logic for the want of formal approach to logic in African thought system. This raises another question whether all about logic is a

formal deal? There is need to acknowledge the forms of logic as formal/artificial and informal/natural. Formal or artificial logic is interested in the use of formal language. Formal logic means setting up of constants, variables, sentence connectives and deduction and transformation rules, for deriving the formal validity of arguments and symbolic logic. On the other hand, natural logic is the critical, evaluation and rational discourse in natural language⁴³.

Logic is not exhausted in formal language nor is it all about symbolism. One may ask, what language does the symbolic representation bear? Of course, western language. Hence formal language logic describes a western model and approach to logic. Unfortunately, Horton locked up logic in the keys of western paradigm. For him; the inability of African thought system to be reducible to the calculus of western logic means that African thought system is illogical. This is unacceptable to ordinary reason and an outlandish claim. Momoh is right to claim that the limitation imposed on logic as dictated by the formal paradigm is quite disquieting⁴⁴. Regarding informal logic, Uduma emphatically declared as follows:

the point here is that all we need can be conducted in a natural language. Symbolism is just for elegance and precision. Clarity of expression, avoidance of ambiguities and contradictions which are central to logic can be effectively conducted in natural languages⁴⁵.

Philosophers who deny African logic on the basis of formal language need to answer these questions:

1. Do all the Westerners have knowledge of symbolic logic? A no answer here implies that only the western philosophers who have knowledge of symbolic logic can think logically, communicate and act with logic. This cannot be true!
2. Do expert western logicians think with formal language or symbolic logic before they act? Do they run their daily affairs with symbolic logic? Definitely the answer ought to be in the negative! Natural language logic suffices here.

3. Was the entire world non critical or non reflective before the advent of Aristotelian logic and the symbolic logic? Definitely the answer is in the negative. Even before Aristotle himself, man was critical and reflective. This was why he claimed that the distinguishing characteristic of man is his rationality.

Hence formal logic or symbolic cannot be the only way of doing logic.

What does it mean when Brul described Africa to be Pre-logical⁴⁶ following the assumption that Africans were incapable of being logical⁴⁷ before western civilization reached them? Our position here is that Africans were characteristically logical even before the advent of westernization. The African logic was preserved and well packed in the African culture and metaphysics. Even if they are described to be pre-logical by Western standardization, they were not illogical. Philosophy has always grown out of a people's understanding of the meaning of realities in their world-view and culture. Plato's and Aristotle's philosophies/logic were interpretation of realities in the context of Greek's culture and tradition⁴⁸ just as the African philosophy and logic ought to take shoot from the African background. According to Hellen, when we come to terms with the fact that artificial symbolic logic has its proper application in ordinary/natural language, then the arguments of scholars, "that Africans are pre-logical, primitive and lacking in logic"⁴⁹ becomes unfounded, baseless and at best, fit for the waste bin.

Furthermore, it defeats fundamental rationality to deny African Logic an independent ontological space when Uduma asserted that; "while not repudiating the importance of symbolic logic, ...the limitation imposed on the scope of logic by formal approach is capable of denying the existence of logic in **some cultures**, particularly, Africa"⁵⁰. We do not know why the qualification; 'some cultures', but we assert here that, in as much as justification of inference appropriately defines logic, then traditional cultures are typically logical with particular consideration for Africa. If traditional Africa is typically logical as Uduma earlier accepted when he said that logic is an element of culture; we expect him to nomenclatize this type of logic as distinguished and applied

in African culture. We cannot imagine another name different or more appropriate than African logic.

Any attempt to the negative here contravenes the law of ‘non contradiction’. Thus the law of non-contradiction states; “it is impossible for anyone to believe the same thing to be and not be.”⁵¹ “The same attribute cannot at the same time belong and not belong to the same subject in the same respect.”⁵² If a thing is, it is, and if it is not, then it is not. Can it be in African Traditional thought and not be African Logic? At this point, we think that there is a fundamental contradiction in denying African logic a space of existence.

Logic can be said to be the pattern of thought found in everyday discourse of a people. It is in this sense that one can conveniently talk about logic in the African context. We agree with Momoh as follows:

in everyday usage of natural language we talk of a person as being logical if he is reasonable, sensible and intelligent; if he can unemotionally and critically evaluate evidence or a situation; if he can avoid contradiction, inconsistency and incoherence, or if he can hold a point of view argue for and from it, summon counter-examples and answer objections⁵³.

Momoh concludes that there are individuals in every culture who are logical. In this sense, we think and rightly too, that African culture is no exception.

Uduma and others canvass for a transcendence of jingoism in arguing for a particularistic or regionization of logic. According to them, the quest for particularistic logic is warranted by the confusion of the socio-cultural application of the principles of logic with the nature and structure of logic. By this he denied African structure of logic rather claimed that ‘logic has universal with no continental boundaries’⁵⁴. Nevertheless, Uduma acknowledged such nomenclatures such as; Chinese logic, Buddhist logic, Polish logic, American logic, German logic, British logic, e.t.c. For him, these regional logics only indicate a logical study developed in those regions. We wonder what else these regional logics should indicate to merit them such regional names, than a logical study developed in those regions. Here, it is obvious that Uduma

has accepted that which he earlier rejected; that is, regional boundaries of logic. Therefore, we assert once more here, that African logic has to be recognized and appropriately too in its right nomenclature as African logic, even if it ordinarily denotes or indicates a logical study which is developed in Africa as the other types of regional logics do. We are bent on this matter even if African logic is to be relativized in our preferred expression as traditional logic or as Jonathan Okeke's customary logic or affective logic as Udo Ekeke referred, let it serve as the application of the thinking process on the African world, language, culture and objects.

In refuting African logic, Uduma's position is that whatever should qualify as logic must have two features of universality: topic-neutrality and non-contingency⁵⁵. An argument is topic-neutral in the sense that the same principle of logic can be used in reasoning about diverse topics. And it is non-contingent in the sense that it does not depend on any particular accidental features of the world. If there are such nomenclatures such as Chinese logic, Buddhist logic, Polish logic, American logic, German logic, British logic, where lies the contingency and topic-neutrality of logic? This is only a sign to show that logic is typically contextual, environmentally provisional, circumstantial and dependent. If this is true of other continental logics; why not for African logic? Contingency and neutrality are mere western impositions on logic.

This long quote from Jonathan shows a yawning gap between western and African logics. According to Jonathan:

unlike in western logic, the measure of validity in African thought system is the "custom" and not the form. What is valid and what is true must take their rise from the customary provisions. A young man must give up his seat in a gathering; his position on a queue; his share in booties etc to someone older than him. An argument to the contrary would be invalid.... people should join the queue to receive service, but a man of status must be served on arrival; respect is reciprocal is for people of the same age grade, the young must always respect the elder, and the elder owe the young no such obligation... Any arguments to the contrary would be invalid.⁵⁶

He continued:

“you see”; Dewey addressed Okadigbo, “in my country we are natural pragmatists, we accept what works and cast away what does not work. The leaders are building more old peoples’ homes to stash away the worthless citizens because with age comes folly”. “In my country” replies Okadigbo, “that is not what pragmatism means. The leaders and the young ones must seek the counsel of the elders because with age comes wisdom”.⁵⁷

This is a good example of the effect of culture in continental logic and existence. These are two different backgrounds with their logic of existence. We think that an appeal to irredentism and jingoism here are mere *ad hominem*. The fact of a difference here is crystal clear to every reason that logic is an element of culture. Hence the type of logic that addresses the African culture cannot be named anything less than African logic.

Conclusion

Our thesis in this essay is, if philosophy and logic are ontologically bound together, therefore, we cannot accept African Philosophy and deny African Logic. This paper x-rayed the symbiotic relationship between philosophy, culture, language and logic. It showed that all philosophical discourse involve seeking answer to problems and issues which are raised in particular cultures such that culture is determinative of philosophy⁵⁸ and logic is an element of culture expressed in language.

This symbiotic relationship affirms the existence of an African logic because if logic is a part of philosophy and philosophy is culture bound, it also follows in logical sequence that logic is culture bound⁵⁹. If logic is a tool kit to doing philosophy then different philosophies and African philosophy inclusive; have peculiar logics leading to regionization of logic. If it is false and wrongheaded to say, argue or insinuate that African Philosophy or world-view is destitute of logic as Uduma affirmed, what is the name of that logic if not ‘African Logic’? If they (Africans) are capable of drawing inferences and deductions in their relative environment and ontology, why then can

there not be an African logic? Therefore, our position is that African logic cannot be denied existence. This paper has shown that an attempt to such denial is in itself an attempt in doing African logic. Such denial ends up encasing African logic and creating different movements or trends in African logic such as: professional and traditional or customary African logic.

Unfortunately, Horton locked up logic in the keys of western paradigm but this paper shows that Logic is not exhausted in formal language nor is it all about symbolism. It is clear that all we need can be conducted in a natural language. “Symbolism is just for elegance and precision. Clarity of expression, avoidance of ambiguities and contradictions which are central to logic can be effectively conducted in natural languages”⁶⁰. Even if Africans were described to be pre-logical by Western standardization, they were not illogical.

Hence denying African logic on the ground of universalism of logic or African non use of symbolic logic is the same as queuing into the European supremacist ideology and denigration of African image. It will be one of the instances narrated by Serequeberham which the Europeans propagated to disfigure the African identity and passed on such ideology as ‘Transcendental Wisdom’⁶¹.

Uduma acknowledged such nomenclatures such as; Chinese logic, Buddhist logic, Polish logic, American logic, German logic, British logic, e.t.c. Why can there not be African Logic even as an indication of the logical study developed in Africa just as the other regional logics indicate. This is not a mere appeal to emotion or jingoism or irredentism as Uduma stated rather, it is an appreciation of reality as it is undeniably manifest in the African milieu. Though logic is universal but the African appreciation of this universal element can be tolerated as an African perspective to logic or better stated as African Logic. Hence African Logic is the African application of the thinking process on the African world, language, culture and objects. If this thinking process in African is possible, then denial of African logic becomes *non sequitor*.

End Notes

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N/B: Emphasis mine

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⁵ Asiegbu, M., “African Philosophy: Problems, Debates, Approaches and Challenges” in *Flash: Journal of Philosophy and Religion*, 2008, vol. 2. p. 42

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⁷ Udo Etuk, “The Possibility of African Logic” in Olusegun Oladipo (ed), *The Third Way in African Philosophy: Essays in Honour of Kwasi Wiredu*, (Ibadan: Hope Publication, 2002), p. 100

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⁹ Liddell & Scott, “Logic” <http://www.iep.utm.edu/aris-log/> accessed on 20/4/17

¹⁰ John 1.1ff

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¹³ Georg Wilhelm Friedrich Hegel; *The Science of Logic*, (Cambridge: University Press, 2010), p. 24

¹⁴ Uduma O. Uduma, “Can There Be An African Logic”? in Uduigwomen A., *From Footmarks to Landmarks on African Philosophy*, 2nd ed., (Lagos: Obaroh & Ogbinaka Pub., Ltd, 1997), p. 273

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²⁰ Georg Wilhelm Friedrich Hegel; *The Science of Logic*, (Cambridge: University Press, 2010), p.30

²¹ Ogugua Paul Ikechukwu & Ogugua Ifunanya Clara, “Is There an Igbo-African logic” in *Open Journal of Philosophy*, 2015, 5, 243-251. Published Online March 2015 in SciRes. <http://www.scirp.org/journal/ojpphttp://dx.doi.org/10.4236/ojpp.2015.54031>

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²³ Ibid., p.13

²⁴ Werkmeister, W. H. *An Introduction to Critical Thinking and Logic*, (London: Clarendon Press, 1968), p.3.

²⁵ Georg Wilhelm Friedrich Hegel; *The Science of Logic*, (Cambridge: University Press, 2010), p.23

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