

**RESUME OF**  
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**Ph.D (Philosophy)**  
**M.A. (Philosophy)**  
**B.A. Hons. (Philosophy, 2<sup>nd</sup> Class Honours)**  
**PGD (Education)**  
**Dip. R.S (Diploma in Religious Studies with Distinction)**  
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**AFFILIATE ADDRESS/WORK PLACE**

Department of Philosophy, Faculty of Humanities,  
University of Port-Harcourt,  
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Rivers State, Nigeria.

**PERMANENT HOME ADDRESS**

Osioma,  
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<b>Sex:</b>	<b>Male</b>
<b>Date of Birth:</b>	<b>September 11, 1973</b>
<b>L.G.A Origin:</b>	<b>Osioma</b>
<b>State of Origin:</b>	<b>Abia</b>
<b>Nationality:</b>	<b>Nigeria</b>
<b>No. of Children</b>	<b>Four</b>
<b>Marital Status:</b>	<b>Married</b>

**EDUCATIONAL INSTITUTION ATTENDED WITH DATE**

<b>INSTITUTION</b>	<b>DATE</b>	<b>QUALIFICATION</b>	<b>GRADE</b>
University of Port Harcourt	2009 – Date	Ph.D (Philosophy)	
University of Port Harcourt	2002-2005	M.A. (Philosophy)	
Uthman Danfodiyo University Sokoto	2008	PGD (Education)	
University of Calabar	1998-2001 (philosophy)	B.A (Hons)	2 <sup>nd</sup> Class Upper Division
Trinity Theological College Umuahia, (Affiliate of University of Calabar)	1993-1996	Dip. Th. (Diploma in Theology)	Distinction
Trinity College, Umuahia	1993-1996	Dip. R.S. (Diploma In Rel. Studies, University of Calabar)	Distinction

Okporo Ahaba Sec. School Umuajuju	1984-1990	SSCE (Senior Secondary School Certificate)	Five Credits
	Dec. 1992	SSCE Private	Five Credits
Abayi Umuocham Primary School 1	1979 – 1984	FSLC (First School Leaving Certificate)	Pass

## WORK HISTORY EXPERIENCE

DATE	EMPLOYER	POSITION
2008 – Date	University of Port Harcourt	Senior Lecturer
2000- 2007	Diocese of Aba, Anglican Communion	Diocesan Communicator
<b>Hobbies:</b>	Writing, Sprinting and Reading	

## POSITIONS OF RESPONSIBILITY

DATE	POSITION/DUTIES
2015	Course Adviser to Philosophy Year three students
2014-Date	Member, Nigeria Philosophical Association
2008-Date	Member, Departmental Board, Philosophy Department, University of Port Harcourt
2008-Date	Member, Faculty of Humanities Board, University of Port Harcourt
2008-Date	Member, ASUU, University of Port Harcourt Branch
2020-Date	Member, Editorial Team, Journal of Humanities and Education Development (JHED)
2020-Date	Member, International Journal of Philosophy (Science Publishing Group)
2020-Date	Member, International Journal of Advance Academic Research

### Other activities outside the University:

2016-Date	The 1 <sup>st</sup> National Vice President, Anglican Children Ministry, Nigeria –
2002-Date	The Head, Information Bureau, Anglican Diocese of Aba –
2017-Date	Member, Archbishop's Advisory Council, Anglican Province of Aba –
2002-Date	Member Church of Nigeria (Anglican Communicators Committee) –
2002-Date	Editor in Chief, <i>Mission Magazine</i> , the Official Magazine of Anglican Diocese of Aba
2002-Date	Editor, <i>Inquirer: A Journal of Humanities and the Sciences</i> , Dept. Of Religion & Philosophy, Paul University, Awka, Anambra State - Nigeria
2017-Date	Editor in Chief, <i>Tomorrow's Church</i> , The National Magazine of Anglican Children Ministry, Nigeria.
2000-2004	Lecturer, Faculty of Pentecostal Theology Lectured in Homiletics, Systematic Theology, Introduction to Philosophy, Social Ethics, Gateway Bible College, Affiliated to Minnesota, Graduate College, U.S.A.
1995-1996	Editor in Chief, Campus Union of Journalists Trinity College, Umuahia (Editorial Duties)

**Articles in Learned Journals/Referred Publications (indicate Title, Authors, Journals, Year, Volume and Page of Journals:**

S/N AS IN CV	PUBLICATION AUTHOR(S), TITLE OF PAPERS, JOURNAL AND OTHER DETAILS AS IN CV	NO OF AUTHORS	PUBLISHERS & COUNTRIES OF PUBLICATION	REVIEW COMMENTS BY ASSESSOR (FOCUS/RELEVANCE/ CONTRIBUTION TO KNOWLEDGE)	QUALITY
<b>B3</b>	<b>Chapters in Books (National)</b>				
1.	<b>Ihejirika, Cardinal, (2011).</b> Paulo Freire on Banking System of Education: A Critique. <i>Aspects of Religious Studies and Philosophy.</i> Okereke, C. C., Michael N. Nwoko (Eds.)	1	Owerri: Skillmark Media Ltd. Pp. 443 – 469 [NIGERIA]	This paper interrogates Paulo Freire’s critique of Banking System of Education. It argues that such system being lopsided in focus, impedes development of both man and his society. The paper therefore makes a case for the development of a proactive system of education and suggests the necessity for the ideological shift from problem – posing to a problem solving pedagogy.	The clarity this critique brings to therefore the disservices of Banking System of Education, thereby making a bold statement for the development of a more pragmatic problem solving system of education. It is an excellent critique.
2.	<b>Ihejirika, Cardinal (2011).</b> John Dewey’s Instrumentalism: Implications for Democratic Education in Nigeria. <i>Aspects of Religious Studies and Philosophy.</i> Okereke, C. C., Michael N. Nwoko (Eds.)	1	Owerri: Skillmark Media Ltd. Pp. 463 – 487 [NIGERIA]	This work is an application of John Dewey’s Instrumentalism, to the Nigeria context. The aim is to identify the implications of that concept on education for democratic purposes and orientation. The paper presents a ready-in-hand procedure of engraining democratic values in the citizenry. It provides a blueprint for the cultivation of a democratic culture in Nigeria.	This application of Dewey’s instrumentalism to Nigeria democratic system and the orientation it enables is quite revealing. It is a good paper.
3.	<b>Ihejirika, Cardinal (2010).</b> “On Conventional Sources of Knowledge”. <i>Contemporary Issues in</i>	1	Abakiliki: Optimum Publishers. Pp. 162 – 179 [NIGERIA]	The paper is a critical exposition of the fundamental sources of knowing, which command majoritarian recognition. It offers insights into the	This critical analysis of the sources of knowing in philosophy and the expositions of their merits

	<i>Philosophical and Religious Discourse (Second Edition). Prof. E. Uka, Okoro, Kingsley (Eds.)</i>			distinction between mere belief, opinion and knowledge thereby weeding off vague and equivocal forms of knowing. The six conventional sources of knowing in philosophical circle are extensively discussed with the strong and weak points of each clearly identified.	and shortcomings helped to greatly differentiate the conventional sources of knowing from mere beliefs, which may have pretentious of knowledge. It is a very good paper.
4.	<b>Ihejirika, Cardinal (2010).</b> Igbo Epistemology: A case for Mythology. <i>Contemporary Issues in Philosophical and Religious Discourse (Second Edition). Prof. E. Uka, Okoro, Kingsley (Eds.)</i>	1	Abakiliki: Optimum Publishers. Pp. 180 – 209 [NIGERIA]	This study unveils the knowing process of the Igbo people of Nigeria. This nature of this folk epistemology is thoroughly exposed and her advantageous roles in the moral orientation and upbringing of youths among that ethnic enclave emphasized. The paper suggests that the active and didactic myths of the Igbos is a pointer to the mistake inherent in a total dismissal of the mythology in the moral orientation of humanity.	This contextual application of mythology for proper rural nurturing of the young is commendable. It is a very good paper.
<b>C</b>	<b>Foreign Journal Articles</b>				
5.	<b>Ihejirika, Cardinal (2020).</b> “A Reconnaissance of the Philosophical Problem of Knowledge from Protagoras to Kant”. <i>International Journal of Sciences &amp; Educational Studies.</i>	1	Tshik International University, Erbil, Vol. 7(2), (June), Pp. 29 – 39 [IRAQ]	This article undertakes a survey of the development of the philosophical problem of knowledge from Protagoras to the modern period. The intent is to identify the constitutive element of reality via knowledge. Hence, this study traces the epistemological metamorphosis, the definitive identity of each epoch and the theorizations of the philosophers that held sway in those milieu and how they strove to resolve the problem of skepticism which culminated in Kant’s postulation of an unknowable noumena	This is a well researched paper. A very good article

				thus bringing back elements of skepticism. This paper therefore suggests a symbiosis of the concerns of traditional epistemology and logic as a safe guard against the resurgence of skepticism.	
6.	<b>Ihejirika, Cardinal (2020).</b> “A Comparison of Paul K. Feyerabend’s and Thomas Kuhn’s Notions of Scientific Progress Implications for Africa Philosophical Eclecticism”. <i>International Journal of English and Social Sciences</i> .	1	(IJELS) with Research ID Thomson Reuters) Vol. 5 (4) (July) Pp. 1145 – 1152 [MEXICO]	This paper undertakes a comparative analysis of Feyerabend’s and Kuhn’s notions of Scientific progress in order to identify the implications of such multifarious methodologies on the knowing process generally and to show how African philosophical eclecticism represents a richer paradigmatic approach to knowledge acquisition. Here lies the novelty in this research.	This paper is richly revealing, and very good.
7.	Emedolu, C. C., <b>Ihejirika, &amp; Nnamdi B. S. (2020).</b> “Two Crucial Experiments on the nature of Light Beyond the Bounds of Wave – Particle Duality. <i>An International Journal of Arts and Humanities (AJOL)</i>	1	(IJAH) Vol. 9 (1) Serial No. 32 (January), Pp. 130 – 139 [ETHIOPIA]	This paper wades into the wave particle duality of light debate. It examines the two sides of the debate and leans more towards the middle ground interpretation shoveled in by Niels Bohr during the second decade of the 20 <sup>th</sup> century. For Bohr, the two aspects of light are complementary and Louis Broglie popularized it, despite the halting beginnings of the complementarity thesis. A double slit experiment was, indeed, organized to show that light has dual aspects. The central thesis of this paper is that though light exhibits these dual aspects, it is fundamentally a wave. The paper makes its contribution by offering a well-defended argument.	A very good paper.
8.	<b>Ihejirika, Cardinal (2018).</b> “A Contemporary Adaptation of John Dewey’s Pragmatism	1	Tshik International University, Erbil. Vol. 7 (2), (June) Pp. 27 – 28 [IRAQ]	This article interrogates the reality of abundance of certified personnel that in all sectors of Nigeria against the lack of productivity which has	A wonderful paper.

	(Instrumentalism) For Politics in Nigeria”. <i>International Journal of Social Sciences &amp; Educational Studies (IJSES)</i> .			turned Nigeria into a nation of consumers. The paper traces this socio-economic and political malady to the lack of a defined philosophy in the provisions of 2004 Nigeria National Policy on citizenship education faulting it on the grounds of its oratorical and certificate over-emphasis, and the theoretical nature of our inherited colonial authoritarian education that lacks creativity. The paper therefore suggests the application of Dewey’s instrumentalism to education in Nigeria as a portent tool for inculcating critical consciousness – a philosophical fibre, which is necessary for the cultivation of pragmatic democratic values in the citizenry.	
9.	<b>Ihejirika, Cardinal (2018).</b> “A Constructivist Appraisal of Paulo Freire’s Critique of Banking System of Education. <i>European Journal of Educational and Development Psychology</i> .	1	(EJEDP), Vol. 6 (1) (February) European Centre for Research, Training and Development, Kemp House, London. Pp. 1 – 13 [UNITED KINGDOM]	This article appraises Paulo Freire’s critique of a system of education, designed as an instrument of conservatism, where the learner becomes passive receptor of unproductive and sterile knowledge that mars creativity thus defeating the basic purpose of education. Freire calls this, the banking system of education and condemns it as a dangerous approach that stalls development. He suggests the problem – posing educational approach, which this paper also considers inadequate. Consequently, this article adopting the constructivist approach, argues that the most appropriate model that gives the learner the huge independent capacity to transform his society is	A well researched paper.

				namely, the problem solving type, which develops critical abilities to address societal and contextual problems.	
10.	<b>Ihejirika, Cardinal &amp; Asike J. C.</b> (2018). "Globalization as an affront to indigenous cultural worldviews". <i>Journal of Social Science Research</i> .	2	(JSSR), Vol. 12 (1) Guru, Nanak Development University, Amrit Sav. Pp. 25 – 39 [INDIA]	This paper examines the destructive backlashes of cultural globalization and argues that globalization promotes a monolithic kind of unity, which blurs cultural lines, destroys the beauty of cultural diversity, stifles social control and diminishes indigenous epistemologies. Besides its forceful imposition of foreign ideologies, it is fond to promotes an Eurocentric agenda. This article therefore suggests an adjusted relativist global culture, which absorbs cultural worldviews of different communities in a comfortable marriage of convenience towards the economic merits of globalization. This paper also underscores the need for an initial consciousness raising process, which is hoped to check the pitfalls of a context free global culture. By that, this paper offers an approach to globalization that respects cultural accretions of different societies.	An excellent paper.
11.	<b>Ihejirika, Cardinal &amp; Emedolu Christian</b> (2018). Scientific Revolution, Incommensurability and Truth in Theories: Objection to Kuln's Perspective <i>An international Journal of Science and Technology</i>	2	(STECH) Vol. 7, (1) Serial No. 15. (February). Pp. 57 – 71 [ETHIOPIA]	The core of the discussions of this paper is to provide a clearer and broader picture of the general characteristics of scientific revolution or theory change. In doing, this, the paper pinpoints the audacity behind this change and the nature of truth undergirding any emergent or overthrown scientific theory. The paper has some rebounding echoes of the	A very good research paper.

				<p>realist and cumulative features of science while addressing the issue of the real character of theory change. Following some unique interpretations of scientific revolution, truth in science could still be redeemed in the face of theory change and Kuhnian incommensurability thesis. The contribution of this paper lies in the proposition that scientific truth is not sometimes dislodged by theory change.</p>	
12.	<p><b>Ihejirika, Cardinal &amp; Edodi Sampson Obok</b> (2018). “Unmasking Operational SuPportive Rhetoric in Nigeria: A recipe for national integration”. <i>International Journal of Scientific and Research Publications</i>.</p>	2	<p>Bielefeld University Library 33615. Vol. 8 (1) (January). Pp. 292 – 301 Bielefeld [GERMANY]</p>	<p>This paper exposes operational supportive rhetoric prevalent in Nigeria. It argues for a demystification of three identified rhetoric, which create socio-economic and political imbalance in the country. The paper however recommends the reawakening of critical consciousness among the citizens as a first step towards a praxis of reflection and action, which will torpedo oppressive and manipulative structures. It aims at encouraging transparency in governance and enhancement of a mutual trust among ethnicities that make up Nigeria.</p>	<p>A very good and timely paper.</p>
13.	<p><b>Ihejirika, Cardinal, &amp; Emedolu, C. C.</b> (2017). “Rethinking John Dewey’s Instrumentalism vis-à-vis the Igbo Notion of Akoncheism”. <i>An International Journal of Humanities</i>.</p>	2	<p>(IJAH) Vol. 6 (4) Serial No. 23. Pp. 37 – 51. [ETHIOPIA]</p>	<p>This paper articulates John Dewey’s idea of instrumentalism against the background of Igbo notion of “Akonucheism”. It strikes a balance between the sciento-technological or rational dispositions of the West and the dominant moral attitude in Igbo (African) milieu. The paper ultimately submits that the meshing of the two will bring about a more balanced</p>	<p>This is a very good novel and well researched work.</p>



				wisdom in the application of Western science. The paper shows its contribution by striking a balance between moral value and application of scientific knowledge.	
14.	<b>Ihejirika, Cardinal &amp; Edodi, S. O.</b> (2017). “Myths as Contextual Logic for Social Control: The Igbo Example”. <i>African Research Review</i> .	2	(AFRREV) Vol. 11 (4). Serial No. 48 (September). Pp. 186 – 201 [ETHIOPIA]	This work argues for the evaluation of myths within the context of their roles as means of social control through and the transmission of cherished cultural values and norms. It uses Igbo (African) mythology as a case study. The paper further that the epistemic credentials of myths are largely determined by their historical and cultural contexts. Hence, myths defy universal logic and rationalism. It is therefore inappropriate and a mismatch of categories to subject myths to modern western criteriology, which regards myths, as logically bankrupt and anachronistic. This study contends that such pejorative categorization derives substantially from enculturation. Myths therefore prefer a different logic, which recognizes diversity of cultures and polysemy of linguistic expression. The paper in conclusion recommends an acculturation ideology, which integrates the best elements of sciento-cultural rationalities towards fostering social control and checkmating the excesses of science and technology.	A very good paper.
<b>D</b>	<b>National (Local) Journal Articles</b>				
15.	<b>Ihejirika, Cardinal (2021).</b> “A Philosophical Reflection on Implications of	1	Enugu State University. Vol. 4 (1) March. Pp. 243 – 256	This paper examines the implications of globalization for Pan Africanists’ idea of African personality,	Excellent paper.

	Globalization for Pan Africanism”. <i>Sapientia Global Journal of Arts, Humanities and Development Studies</i> . (SGOJAHDS).			independence, unity and nationalism against Western domination and enculturation promoted by politico economic and cultural globalization. The relevance of this paper lies in its unveiling of the pathways to the survival of the African project in the face of the pressures of globalization. The article underscores the indispensability of African values in the making of African identity but points out the need for a synergy of Pan Africanists’ agenda with the global present day realities. The specific contribution to knowledge here is the suggestion of enhanced politico-economic unity among African states as a catalyst to the realization of the version or Pan Africanism that will not alienate Africans from the rest of humanity.	
16.	<b>Ihejirika, Cardinal (2021).</b> “Moral and Epistemological Implications of Deweyan Instrumentalism”. <i>Sapientia Foundation Journal of Education, Sciences and Gender Studies</i> (SFJESGS).	1	Enugu State University. Vol. 3 (1) March. Pp. 413 – 421	This article evaluation John Dewey’s proposal of a magnetic reconstruction of truth in terms of its practical function such that knowledge, morality and even education could be instrumentalized for problem solving purposes. It draws out the moral and epistemological backlashes of considering knowledge as a mere tool to another end. The relevance of this paper lies in its ends of exposing the real nature of Dewey’s Instrumentalism, how it differs from other versions of misinstrumentalism and how safe or otherwise its total ingestion will be to humanity. However, the paper’s mood	A very good article.

				contribution, is the suggestion of the humanization of instrumentalism, which is protective of human dignity, personhood as well as secure the appropriation of the positive benefits of the scientific adventure.	
17.	<b>Ihejirika, Cardinal (2021).</b> “The Ideology of African Communalism as a socialist pathway to Nigeria National Integration”. <i>Sapientia Foundation Journal of Education, Science and Gender Studies (SFJESGS)</i>	1	Enugu State University. Vol. 3 (1) March. Pp. 423 – 432	This article discusses the overthrow of African values by colonialism and its ideologies. It argues that the loss of communality with its values, which hitherto brought social cohesion among Africans, is traceable to the total and uncritical embrace of possessive individualism associated with divisive capitalism, which came along with the advent of colonialism. The paper subsequently, explores the ideology of African communalism as a strong instrument of unity, against the ever widening gap in the unity of Nigerians and by extension, Africans.	A very good and timely paper.
18.	<b>Ihejirika, Cardinal (2020).</b> “Socio-Epistemic Examination of the Problem of Inversion of Values in Nigeria”. <i>Nnamdi Azikiwe Journal of Philosophy</i>	1	A Journal of the Department of Philosophy. Nnamdi Azikiwe university, Awka. Vol. 12 (1) Pp. 26 – 39	This essay examines the causes, nature and manifestations of the problem of inversion of values in Nigeria. It aims at establishing what counts as the canon of Nigeria’s national values and the nature of knowledge it imparts. This enquiry seeks to restore the broken down social control and cohesion, discipline and a good sense of moral responsibility. It argued that the loss of the foregoing values has led to gargantuan rise in corruption and this has not only affected Nigeria’s national image but also, brought about untold hardship and the	This paper shows a firm grasp of the socio-economic reality in today’s Nigeria. It is a very good paper.

				underdevelopment of the nation. Against this backchop, this article proposes a socio-epistemic vent out of this problem in our submission of the re-invention of community as a lived value. When this is done, corruption and other inverted values will be torpedoed.	
19.	<b>Ihejirika, Cardinal &amp; Markson, (2020).</b> “A Critical Survey of Immanuel Kant’s Transcendental Idealism” (LWATI). <i>A Journal of Contemporary Research</i> .	2	(LWATI) Universal Academic Publishers. A University of Calabar Outfit (AJOL). Vol. 17 (No. 3) Pp. 114 – 125	This critical survey situates Immanuel Kant’s transcendental idealism within the stream of related philosophical idealistic postulations but with the specific aim of highlighting the special reconciliatory role Kant’s transcendental idealism plays between two rival cognitive pathways of empiricism and rationalism. The article therefore exposes how this contribution of Kant enriches human cognition despite his idea of an unknowable noumenal reality, which almost re-introduced skepticism from the backdoor.	An insightful critique of Kant’s transcendental idealism. An excellent paper.
20.	<b>Ihejirika, Cardinal (2018).</b> “Restructuring and the place of critical consciousness in National Cohesion”. Explorer, <i>African Journal of Philosophy, Arts and Sciences</i> .	1	Department of Philosophy, University of Port Harcourt, Choba. Vol. 2 (2) (June) Pp. 102 – 107	This study reveals the inherent dangers in the negligence of the public re-organizational outcry for Nigeria’s national structure. The perceived disparity and injustice by different ethnicities that make up Nigeria, poses a threat as a possible disintegrative element hence, the present call for secession by the constituting peoples of Nigeria. This situation has led to violence and bloodshed in the polity. This paper therefore, underscores the reasons for this call for national restructuring and identifies a vent from this political imbroglio in the need for a guided critical	A very good paper.

				consciences re-orientation of the citizenry. This is hoped to bring about a praxis of reflection and action, which may engender national integration and cohesion.	
21.	<b>Ihejirika, Cardinal (2018).</b> “The State of Education in Nigeria: problems and prospects”. <i>Kiabara, University of Portharcourt Journal of the Humanities.</i>	1	University of Portharcourt Journal of the Humanities. Vol. 24 (No. 1). Pp. 4 – 10	This paper reveals the myriad problems of education in Nigeria, which effect glaringly shows in the lack of productivity among the schooled. The identification of these problems is geared towards the search for their solution hence, this study exposes the underlying basic problem of education in Nigeria namely, the lack of a strong ideological pillar upon which all other ideals of the National policy in education leans. In order to fill this lacuna, this research proposes “the adaptive conscientization approach”, which is hoped to provide the philosophical fibre needed for a flourishing educational system in Nigeria.	A commendable piece of work and a very good paper.
22.	<b>Ihejirika, Cardinal (2016).</b> “A Philosophical Reflection on the Existence and Non Existence of God”, <i>Inquirer: A Journal of Humanities and the Science.</i>	1	Department of Religion and Philosophy, Paul University. Awka. Vol. 3 (No. 1) Pp. 66 – 82	This paper lays bare different conceptions of God and their associated puzzles as couched by the polemics of different philosophers. It explains some enigmatic formulations and terminologies that describe different belief systems. The intent is to acquaint a first comer to philosophy about arguments surrounding the existence or otherwise of God. From the insights gained, the work posited some hardcore criticisms surrounding the thesis of this paper. The article however got concluded by a warning against such	A good paper.

				epistemic naivety, which leads some religionists into making non-demonstrated and absolute claims regarding the subject, God. If the concept of God can neither be fully proved or disproved by both science and philosophy, it remains open for further investigations, which may be beyond the answers affordable by the permutations of our mere human senses.	
23.	Azibalua Onyaghola & <b>Ihejirika, Cardinal (2016).</b> “Authority as Government in Betrand Russel”. <i>Inquirer: A Journal of Humanities and the Sciences</i> .	2	Department of Religion and Philosophy. Paul University, Awka. Vol. 3 (No. 1). Pp. 16 – 25	This article undertakes the examination of Betrand Russell’s conception of authority as government. Russell’s interchange-ably used authority and government as if they have meaning. This paper faults this and traces Russell’s misconception or error to the lack of strict conceptual analysis, which this paper emphasizes as a necessity in the making of meanings. The need for primacy of the clarification of language by a thorough analysis of concepts employed in any given philosophical argument becomes the chief contribution of this paper.	This paper showcases a firm grasp of its thesis. It is just an excellent paper.
24.	Elechi, M. & <b>Ihejirika, Cardinal (2016).</b> “Prudence as Basis for Economic Excellence and National Development. The Aristotelian Paradigm”. <i>Sophia, An African Journal of Philosophy and Public Affairs (AJOL)</i> .	2	Department of Philosophy, University of Calabar. Vol. 16 (No. 2). Pp. 1 – 9	This paper in consonance with Aristotle’s position, argues for prudence as the greatest good in governance. The reason is that it stifles or even precludes mediocrity, nepotism, corruption, waste of human resources and time. Consequently, this paper makes a case for prudence as an effective tool for advancing the cause of development in Nigeria. The study, having xrayed the hazards of	A very good and timely article.

				imprudence, which is seen as a risk to societal development, further suggests a re-invention of a positive mental attitude of prudence in line with Aristotle's thought as the only panacea to the socio-economic quagmire challenging the development of the country, Nigeria.	
25.	<b>Ihejirika, Cardinal &amp; Obineche, J. O.</b> (2016). "Rethinking Theological Educations: A tool for socio-ecclesiastical reformation". <i>Journal of Religion and Culture</i> .	2	Department of Religious and Cultural Studies, University of Port Harcourt. Vol. 16 (No. 2). Pp. 187 – 208	This paper represents an advocacy for in education, more particularly, theological education. This considered were as an instrument for changing the moral beat of the society and the church. This paper contends that education theological or otherwise enlightens the mind, refines character and liberates from ignorance hence, theological education is conceived in this paper as the only pathway to saving the pulpit from spreading a pernicious strand of ignorance that may under develop the society's development agendum.	An excellent paper.
26.	<b>Ihejirika, Cardinal (2015).</b> "Techno-Scientism and National Development in Nigeria: A Philosophical Reflection". <i>UMA, Journal of Philosophy &amp; Religious Studies</i> .	1	Kogi State University, Anyigba. Vol. 10. Pp. 83 0 94	This paper reflects on the services and disservices of the techno-scientific enterprise. It argues that besides the merits of science and technology, that techno-scientism has occasioned the spate of violence, bloodshed, wars, moral recklessness and the utter loss of cultural and moral values. It therefore proposes a humanization of techno-scientism. It suggest that, science and technology be given a guide techno-scientific tools and products from being appropriated for destruction of the life, which they seek to	A very good paper.

				improve. This is hoped to free society from an ideologically petrified techno-scientific approach to living, which may terminate in birthing lopsided national development.	
27.	<b>Ihejirika, Cardinal (2015).</b> “Ethico-epistemological Implications of Artificial Intelligence for Humanity”. <i>Sophia: An African Journal of Philosophy and Public Affairs (AJOL)</i> .	1	Department of Philosophy, University of Calabar. Vol. 16 (No. 1). Pp. 190 – 207	This article explores Artificial intelligence conceived as the externalization of man’s rational capacities to robots and computers. The making of machines in human semblance through the process of programming and simulation is extensively discussed in this study. The paper also discloses the reality namely that Artificial Intelligence and Cybernetics, if left unguarded, constitute a threat to human life, dignity and personhood. The paper therefore highlights the moral and epistemological implications of Artificial Intelligence and sums up with a proposal for a redirection and humanization of artificial intelligence.	A very relevant and insightful research. Quite commendable excellent.
28.	<b>Ihejirika, Cardinal (2015).</b> “An Examination of Plato’s Symposium as both a Defence and Refutation of Narrativity as Evidence of Knowledge”. <i>Archive for Social and Behavioral Science</i> .	1	Department of Religious and Cultural Studies, University of Calabar. Vol. 5 (No. 1) Pp. 34 – 43	This paper examines Plato’s symposium as both a defence and refutation of narrativity as evidence of knowledge. The research points at instances from the Symposium, as evidencing the nature and justification of both remembrance, and narrativity. The failures of memory either by death, old age or disease and the inaccuracy of narration is considered as a weaknesses of remembrance and narrativity. Besides, the fact that all that is done in academic research is a telling (a reportage) of the	This is a wonderful research and exposition. A very good article.



				observed and sometimes, the conjecture of the unobserved that both of which come in the way of narrativity even when reduced to letters and verbal language, underscores the importance of narrativity.	
29.	<b>Ihejirika, Cardinal (2015).</b> “Wisdom of the Fool: The Philosophical Significance of Alcibiades in Plato’s Symposium”. <i>Ifiok, Journal of Interdisciplinary Studies</i> .	1	Department of Philosophy, Akwa Ibom State University. Vol. 2 (No. 1). Pp. 95 – 105	This paper exposes the connection between philosophy and poetry. It undertakes an interpretation of Plato’s symposium in order to examine the epistemological imports of one of the discussants at the symposium namely, Alcibiades. Plato confounds the seemingly knowledgeable personages by the wisdom of a Drunk. This paper therefore emphasizes the philosophicalness of fictional narratives thereby underscoring the epistemological internoveness between philosophy (representing and literature (representing the folly of fictional narratives).	A very good paper.
30.	<b>Ihejirika, Cardinal (2014).</b> “Rene Descartes’ Meditation One: A Critical Analysis”. <i>Filosofika: Journal of Philosophy and Public Affairs</i> .	1	Department of Philosophy, University of Port Harcourt, Choba. Vol. 1 (No. 1). Pp. 141 – 145	This paper critically, explores Rene Descartes’ First Meditation with the aim of identifying its problematics. Descartes, after abandoning the traditional approaches of philosophers antecedent to him, proposed the grounds on which doubts may be justifiably anchored. This article’s novelty is in the dissection of Cartesian claim that he has rationally placed knowing on a firmer foundation, which led to the discovery that the basic arguments couching his thesis falters since it embeds undemonstrable and equivocal propositions.	A very good paper.

31.	<b>Ihejirika, Cardinal &amp; Wolemonwu, V. C. (2014).</b> “The Role of the subject in Rene Descartes Theory of Knowledge”. <i>Filosofika: Journal of Philosophy and Public Affairs</i> .	2	Department of Philosophy, University of Portharcourt, Choba. Vol. 1 (No. 1). Pp. 131 – 139	This article exposes how Rene Descartes, who is often held as the father of modern philosophy, went about founding the pillars of his grand project, namely, the search for the pivot of indubitable knowledge. This paper shows that his approach constituted in the employment of reason and logico-mathematical methods of deduction. The exposition of the role of the subject in knowledge acquisition and subsequently, undertaking a critique of the same. This paper offers us an excellent pathway and lead points to understanding Cartesianism, which often times is considered a difficult philosophy.	An excellent attempt.
32.	<b>Ihejirika, Cardinal (2013).</b> “The Symposium as a Socratic-Platonic Refutation of the Doctrine that knowledge is Remembrance”. <i>Flash, Journal of Philosophy &amp; Religion</i> .	1	Department of Philosophy and Religion, Ebonyi State University, Abakiliki. Vol. 7 (No. 1). Pp. 31 – 45	This article investigates Plato’s Symposium as a Socratic-Platonic refutation of remembrance as evidence of knowledgeability. The paper extracts and cites instances faulting the idea that knowledge is remembrance from the text Symposium. This is done in order to flesh up the critical analysis of the authors set thesis namely, the repudiation of the claim that knowledge is remembrance. These instances exposed the shortcomings in considering knowledge as remembrance.	A very good paper.
33.	<b>Ihejirika, Cardinal (2012).</b> “Knowledge as Remembrance in Plato’s Symposium: An Epistemic Interpretation”. <i>Flash, Journal of Philosophy &amp; Religion</i> .	1	Department of Philosophy and Religion, Ebonyi State University, Abakiliki, Vol. 6 (No. 1). Pp. 84 – 94	This paper explores Plato’s Symposium as a performative instantiation of the Greek assumption that knowledge is remembrance. The article argues from instances primarily located with the Symposium that all claims to knowledge are claims of the much	This is a good arguments five paper focused on establishing the nature of what is knowledge, which is the concern of epistemology.

				remembrance grants us hence, even the Ivory towers fall back on written or verbal examinations within which students distinguish themselves as knowledgeable by their abilities of recollection (of what is taught and studied).	It is a very good paper.
34.	<b>Ihejirika, Cardinal (2008).</b> “Revisiting the Da Vinci Heresy”. <i>Nigerian Journal of Humanities and Social Sciences</i>	1	University of Nigeria, Nsukka Centre for Academic Research and Publication Initiative for the Advancement of Human. University of Nigeria, Nsukka. Vol. 2. Pp. 199 – 214	This paper presents the philosopher as a gad fly, which perches wherever there is the need to discover the nature of what is claimed as knowledge. In this instance, the article refutes and replies a conspiracy theorist namely, Dan Brown, the author of the Best Seller – Da Vinci Code. By unveiling the heretical notions contained in the referred text, which upturned Jewish history and the geneology of Christ, this paper critically assesses the book as truth twisting, ahistorical and warns against the dangers inherent in a total ingestion of its contents. The novelty of this research is that, besides serving as a whistle blower to the misleading capabilities of the book, the article also suggests a recourse to time honoured biblical history as a way of containing the heretical notions and confusions couched in the Da Vinci Code.	This paper is an exercise in the philosophy of Religion which raises the flag against a conspiracy theory. It is a good insightful paper.
35.	<b>Ihejirika, Cardinal (2008).</b> “The Violations of Freedom in Nigeria”. <i>African Pentecost, Journal of Theology, Psychology and Social Works.</i>	1	Department of Religious Studies and Philosophy, University of Calabar. Vol. 2 (No. 1). Pp. 173 – 187	This article unveils the intent, purposes and detrimental consequences of violence as a negative heuristic on human freedom in a democratic society. The paper catalogues cases of wanton destruction of property and bloodshed	Excellent.

				occasioned by religious upheavals in Nigeria. It proposes a pragmatic approach to the orientation and instilling of democratic ideals and the fundamental rights of individual citizens as a panacea to violations of freedom in Nigeria.	
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### UNPUBLISHED ACADEMIC WORKS

DATE:	TITLE
2016	John Dewey's Instrumentalism: A Critique(A Ph.D. Thesis).
-2005	"Myth as a Source of Knowledge in Igbo Worldview" - An M.A. Thesis, Graduate School, University of Port Harcourt.
2000	"The Place of Myths in African Epistemology" A Research Project for the Award of B.A. in Philosophy, of the University of Calabar.
1996	"Marriage Breakdown (A Case Study of Christian)" A Project for the Award of University of Calabar, Diploma in Religious Studies And Trinity College Diploma in Theology.

### AREAS OF INTEREST

**Philosophy of Education, African Philosophy, Epistemology, Multi-disciplinary, and Cross-cultural Studies, Ethics and General Studies**

**SPECIAL ATTRIBUTES:** Willingness to Learn, Commitment to Excellence, Subscription to Team Work.

**CAREER OBJECTIVES:** To be known as an intelligent, hardworking, diligent, disciplined person, dedicated to duty and at the cutting edge of professional achievement and innovation with a drive to achieving the organization's goals and objectives.

## SPECIAL AWARDS

2008	Many Ecclesiastical Awards
2005	Abia State Boys Brigade Leadership and Citizenship College Certificate of Merit as Commander of Faith.
2004	Abia State Best Chaplain of the Year Award of the Boys Brigade, Nigeria.
1996	Second Best Graduating Student (Academics), Trinity College, Umuahia.
1990.	Best behaved Student of the 1990 Graduating Class of Okporo Ahaba Secondary School, Umuajuju, IsialaNgwa, Abia State.

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