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Editorial

We present to our readers Vol 6, No 2, July to December Issue of our Journal. It contains six essays from scholars across five different universities and covering topics in African social and political philosophy, African ethics and epistemology, African philosophy of science, African environmental ethics and African religion.

From Obafemi Awolowo University, Babalola Joseph Balogun writing on the topic “Philosophical Foundations of Human Rights: the Yoruba Example” attempts a theoretical reconciliation between the Yoruba claim to communitarianism and the possibility of human rights. He concludes that, in spite of the seemingly antinomic relation they bear to each other, the idea of human rights is neither practically unintelligible in a communitarian society, nor is it conceptually incompatible with the communitarian ideology. This is an exciting discussion on the place of human rights within a communitarian framework.

SimonMary Asele Ahiokhai from the University of Portland writes on the topic “An African Ethic of Hospitality for the Global Church: A Response to the Culture of Exploitation and Violence in Africa”. He advocates that a radical refocusing on Africa’s rich history of hospitality that affirms the flourishing of all life ought to be embraced. To do that, he explores Africa’s role and place in the history of three Abrahamic religions; Judaism, Christianity, and Islam and submits that while celebrating Africa’s unique role as the gateway for the realization of divine hospitality, an ethic of life that is relevant for the global church’s vision and mission to a pluralistic world and for the mission of the churches of Africa to addressing the social, cultural, and political crises faced by the continent is urgently needed. To achieve these, he appropriates a comparative theological method that sheds light on the centrality of Africa in these three Abrahamic religions with a bias for the flourishing of life. This is an interesting contribution from the fields of African theology and religion.

From Ebonyi State University, J. Chidozie Chukwuokolo writes on the topic “Methodological Anarchism or Pluralism? An Afro-Constructivist Perspective on Paul Feyerabend’s Critique of Science.” He argues that methodological pluralism is not identical with methodological anarchism. According to him, while the former connotes the existence of different methods that could be legitimately employed in different disciplines or contexts, the latter tends to suggest the non-existence of any legitimate method at all. Consequently, the author contends that Afro-constructivism, a recent development in African philosophy supports methodological pluralism but repudiates methodological anarchism. He submits that an Afro-constructivist interpretation of Feyerabend’s critique gives credence to methodological pluralism as against methodological anarchism. This is an interesting read in the area of African philosophy of science.

Egbai Uti Ojah from University of Calabar writes on the topic “Questioning the Group-Based Approach to Social Equality in the Post Apartheid South Africa”. His

primary concern is whether the pursuit of group-based social equality should constitute a political goal or not in the post-Apartheid South Africa. The author sees this goal as worthwhile but admits that this might be viewed with mixed feelings by different groups in South Africa especially the European-South Africans and the Native South Africans. Author therefore analyzes the arguments on both sides and attempts to justify the group-based approach in light of the post-apartheid peculiar circumstances of native South Africans. This is an insightful piece in the area of African socio-political philosophy.

From University of Nigeria, Oforbuike S. Odoh writes on the topic “An Integrativist attempt to dissolve and Reconstruct Richard Rorty’s Conception of Ironism.” Author explains that Rorty’s call for the replacement of theory with novel in ironism implies the replacement of philosophy with literature. According to the author, Rorty says that theory is about general ideas, while the novel is about people. On this basis, the author attempts to avert this implication, by arguing that interpretation of the novel (which is the essence of it) implicates metaphysics and is theory-laden, and that ironism should not be seen in the Rortyan way as that opposed to metaphysics, but as a new (pragmatic) way of doing metaphysics. The author employs Integrativism, an African method of philosophy to dissolve Rorty’s distinction between ironism and metaphysics, and to re-describe ironism as “innovativism.” This is a nice piece that addresses a Western philosophical canon in light of an African philosophical canon.

Finally, Diana-Abasi Ibanga from University of Calabar writes on the topic “Is Deep Ecology Inapplicable in African Context: A Conversation with Fainos Mangena.” This piece is a rejoinder to a 2015 essay by Fainos Mangena with the title “How Applicable is the Idea of Deep Ecology in the African Context?” where Mangena presented a number of arguments to support his thesis that deep ecology as discussed in the West has no place in the African context and presented a counter-version of deep ecology that he claims is based on African philosophy. Here, the author interrogates Mangena’s arguments for rejecting deep ecology and claims that they are based on certain erroneous presuppositions. Author further critiques Mangena’s Shona version of deep ecology and claims that it is impractical, unappealing, and based on a misunderstanding of the true nature of the modern African environment. This is a provocative piece that reminds us all how we should do African philosophy in our time.

As usual, as we invite your rejoinders to the articles published in different issues of our journal, we celebrate our authors whose efforts at telling the African story and promoting her ideas have been our source of strength. *Ya Gazie...Hakuna Matata!*

Editor -in- Chief

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