

## Editor's Note

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DOI: <http://dx.doi.org/10.4314/tp.v6i2.1>

*Thought and Practice: A Journal of the Philosophical Association of Kenya (PAK)*

*New Series, Vol.6 No.2, December 2014, pp.i-iii*

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<http://ajol.info/index.php/tp/index>

ISSN: 2076-7714

The debate on the question of rationality in the African context, usually framed in terms of a polarity between particularism and universalism, continues to be of great interest to a number of African and Africanist philosophers, and features in one way or another in all the articles in this issue.

H.M. Majeed reflects on some contemporary remarks, especially in Western thought, against religion, with a view to illustrating that a correct understanding of Traditional Akan Religion renders untrue claims that seek to dismiss religion on the grounds of irrationality. For him, there is compelling evidence that belief in a Traditional African Religion such as the Akan one is justifiable, that is, defensible on rational grounds.

On his part, Fainos Mangena interrogates some philosophical reactions against ethno-philosophy, especially the arguments by professional African philosophers such as Paulin Hountondji and Kwame Anthony Appiah. He insists that such remarks cannot go unchallenged at a time when Africa is facing a myriad of problems, which, in his view, stem from the continent's failure to reflect on its past in the quest for lasting solutions. He contends that the arguments presented by Hountondji and Appiah against ethno-philosophy tend to glide into Western philosophical forms of thought. According to him, ethno-philosophy is as philosophical as Western philosophy because it is based on a recognized form of reasoning, namely inductive reasoning, packaged in proverbs, riddles and other cultural resources.

Adebayo A. Ogungbure attempts an internalist interpretation of justification of beliefs in African epistemology on the grounds that the current discourse on the matter is skewed towards an externalist approach (such that justification of beliefs is described as achievable merely through the means of empirical verification and social context of discourse).

Using the Yoruba oral tradition, BALOGUN Babalola Joseph examines the Yoruba existentialist attitude to the problem of evil. He posits that for the Yoruba evil is the creation of each individual, so that God cannot be blamed for its existence. He concludes with his own personal view that given the individual as "a carrier of evil seed", the best existential outlook is to be ready to face, with stoic courage, whatever life brings one's way.

Reginald M.J. Oduor undertakes a critical review of Leonhard Praeg's seminal work, *A Report on Ubuntu*. He avers that in view of its detailed presentation of the contemporary discourse on Ubuntu, its incisive analysis of key concepts in this discourse, as well as its bold and thoroughgoing critique of the assumptions of both the advocates of Ubuntu and the defenders of the hegemonic Western liberal tradition, the book is an outstanding contribution not only to the Southern African discourse on Ubuntu, but also to the ongoing quest for methodology in African philosophy as a whole.

The present issue is unique in its inclusion of a feature article, "Philosophizing about Africa in Berlin", in which Roger Künkel gives us a glimpse into the activities of the *Gesellschaft für afrikanische Philosophie* (German for "Association for African Philosophy").

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EDITOR-IN-CHIEF

December 2014