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Editorial

In this Vol. 6 No. 1, we bring a mix of refreshing articles in different areas of African philosophy and thought. From the University of KwaZulu-Natal, Motsamai Molefe writes on the topic of Afro-communitarianism. He draws attention to the centrality of the normative idea of personhood in elucidating a robust Afro-communitarianism. To do so, he visits the debate between the so-called moderate and radical communitarians to argue that the assertion that a community takes priority over an individual is not an implausible position. It argues that this assertion, given a nuanced moral interpretation, can offer a promising African perspective on how to secure a life of dignity without necessarily appealing to rights but to the normative idea of personhood. This piece is an exciting read especially for those wishing to know more about individual-community relationship in African thought.

From the Conversational School of Philosophy writes Ada Agada on the subject of Akan concept of God in the discussions by Kwame Gyekye and Kwasi Wiredu. The author compares Kwame Gyekye's transcendentalist interpretation of the Akan conception of God with Kwasi Wiredu's immanentist interpretation and highlights the tension between the two thinkers' interpretations of Akan religious thought within the broader conflict between transcendence and immanence. He goes on to show how the reconciliation of Gyekye and Wiredu's divergent, yet paradoxically overlapping visions can be effected in the idea of panpsychism.

Ndumiso Dladla writing from University of South Africa engages with the field of African philosophy of race and uses hermeneutics as a framework to ground another interpretation of *Ubuntu* which stems from two interrelated roots. He views the first root as a firm understanding of and engagement with the Bantu languages and cultures which are its primordial philosophical basis (and thus crucial) on the one hand. And the second, for him, is the study of the history of *Ubuntu* as lived and living philosophy responding to the challenge of the conquest of the indigenous people in the unjust wars of colonisation. The author then demonstrates how a re-interpreted notion of ubuntu can serve as a beacon against racism. This is a revealing paper.

From University of Calabar, Diana-Abasi Ibanga engages with a comparative analysis of the methods of conversational philosophy and sage philosophy as contributions towards overcoming the problem of methodology in African philosophy. He highlights their significance as methods of doing African philosophy and discusses their problems as well. He concludes that conversational philosophy is an extension or a modified form of sage philosophy. This is an interesting piece.

Motsamai Molefe and Mutshidzi Maraganedzha writing from University of KwaZulu-Natal respond to Bernard Matolino's criticisms against Ifeanyi Menkiti's elucidations on the normative notion of personhood in African philosophy. They argue that Menkiti's article is best understood to be ultimately focused on articulating the normative notion of personhood. They claim that Menkiti's analysis eschews

many of the objections made against it by Matolino. They further claim that the confusion lies in a general failure in African philosophy to distinguish three distinct senses of the notion of a *person* and that the referent 'it' as used to pick out infants by Menkiti, contrary to Matolino's analysis that suggests that it is an instance of 'mal-function' may be charitably construed to be capturing the idea that infants have *moral status* and/or that they are *morally neutral*. They conclude that a defense of Menkiti's idea of personhood is crucial in a search for a robust African perfectionist ethics. This piece is a must read.

In our book reviews section, Ada Agada engages with the work titled [Philosophic Sagacity and Intercultural Philosophy: Beyond Henry Odera Oruka] written by the Cameroonian philosopher Pius Maija Mosima. He states that Mosima's excellent work on Henry Odera Oruka and interculturality succinctly captures the dilemma of a philosophical tradition in the search for particularist authenticity and universal solidarity all at once. This is an eye-catching review.

From the den of literature, the Nigerian poet, denizen and literary critic, Odia Ofeimun presents a wonderful tribute to the late Nigerian Literary icon and African philosopher, Professor Abiola Irele. This is a truly heart-moving piece in honour of a man that soared like an eagle in the skies of literary criticism and philosophy. This piece is published here by the editorial board of this journal in honour of his scholarly accomplishments.

Finally, we celebrate our authors whose awesome doggedness to tell the African story and promote her ideas have been our source of strength. *Hakuna Matata!*

Editor -in- Chief

CONTENTS

Editorial

v-vi

1. Critical Comments on Afro-communitarianism: Community versus the Individual 1-22
Motsamai MOLEFE, Ph.D
<https://dx.doi.org/10.4314/ft.v6i1.1>
2. The Apparent Conflict of Transcendentalism and Immanentism in Kwame Gyekye and Kwasi Wiredu's Interpretation of the Akan Concept of God 23-38
Ada AGADA, Ph.D
<https://dx.doi.org/10.4314/ft.v6i1.2>
3. Towards an African Critical Philosophy of Race: Ubuntu as a Philo-Praxis of Liberation 39-68
Ndumiso DLADLA
<https://dx.doi.org/10.4314/ft.v6i1.3>
4. Philosophical Sagacity as Conversational Philosophy and its Significance for the Question of Method in African Philosophy 69-89
Diana-Abasi IBANGA
<https://dx.doi.org/10.4314/ft.v6i1.4>
5. The Function of "It" in Ifeanyi Menkiti's Normative Account of Personhood: A Response to Bernard Matolino 90-109
Motsamai MOLEFE, Ph.D & Mutshidzi MARAGANEDZHA
<https://dx.doi.org/10.4314/ft.v6i1.5>
6. Book Review: African Philosophy in the Search of Authenticity and the Condition of Universality 110-114
Ada, AGADA
<https://dx.doi.org/10.4314/ft.v6i1.6>
7. Abiola Irele: A Tribute to the Master 115-124
Odia OFEIMUN
<https://dx.doi.org/10.4314/ft.v6i1.7>

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