

Editor's Note

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The articles in this issue are diverse in their substantive subject matter, but they all, in one way or another, touch on the theme of future directions in African scholarship.

Joseph Situma appraises the thoughts of Foucault on the relationship between the author and text, and the future of that relationship. In Situma's view, contemporary trends in the understanding of the author-function do not fully bear out Foucault's predictions. Besides, intellectual property rights are more institutionalized and the boundary between authorized and unauthorized valorization and modification is intensely contested. The contestations are over valuable creations, and this, in Situma's opinion, affirms the viability of projects such as Sage Philosophy.

Jare Oladosu explores ways in which Africa's "socialist" past could contribute to the design of the continent's future political economy. He first interrogates the idea of "African socialism", contending that those who promote it operate based on a flawed interpretation of the economic arrangement of pre-colonial African societies. He then proposes the adoption of a mixed economy whose content is in part composed of two ideas derivable from a critical evaluation of the pre-colonial political economy of many African societies, namely, the land tenure system and what he describes as "a socialized public sphere".

Emmanuel Ifeanyi Ani reflects on lessons in social competencies from the communalistic Igbo conception of marriage, with specific reference to how this conception can facilitate the acquisition of requisite skills for effective leadership. Ani asserts that many African societies view marriage as a union of societies rather than that of individuals, and that the moral support offered by the extended family and the community at large is ultimately geared to inculcate in the spouses inter-personal skills of restraint, prudence, tolerance, constructive criticism and other virtues desperately needed to execute social responsibilities, not least political leadership.

Pamela Olivia Ngesa examines the outstanding entrepreneurial skills of African women commuter traders in Nairobi in the first decade after World War 1 (1919-1929). She makes an important contribution to the ongoing debate on the social, political and economic role and impact of African women's economic activities such as commodity trade in African towns.

Furthermore, the present issue of *Thought and Practice* has three book reviews. Reginald Oduor reviews *Reclaiming the Human Sciences and Humanities through African Perspectives* edited by Helen Lauer and Kofi Anyidoho - a seminal anthology of eighty-five full essays each of which, in one way or another, addresses the question of how to liberate African scholarship from Western imperialist domination. Daniel Robert Aswani reviews Richard Dawkins' controversial book, *the God Delusion*, and challenges people with contrary opinions to take the book seriously and offer reasoned responses to it. On his part, Humphrey J. Ojwang reviews Joshua Obuhatsa's *Values Education, African Tradition and Christianity*, in which Obuhatsa argues that for any programme of Christian Religious Education, contextual theology must inform the process of curriculum development and be alive to the external influences from former European colonizers and internal influences of indigenous traditions of the African peoples.

The discourse on post-colonial reconstruction through sound scholarship continues, and *Thought and Practice* has yet again made its contribution to this important endeavour.

Reginald M.J. Oduor, Ph.D.

Editor-in-Chief