

Editor's Note

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The articles in this issue touch on four important aspects of contemporary African scholarship, namely, the metaphysical foundation of Nkrumah's political thought, the place of kinship structures in the promotion of social justice, the ethical implications of legislation on genetically modified organisms, and the nature of African aesthetics.

Emmanuel Ifeanyi Ani advances the view that Kwame Nkrumah's attempt to use emergentism to reconcile theism with materialism is not only ultimately unsuccessful, but is actually not conceptually feasible.

For Alade Adetayo Oludare, the formulation of a clear conception of social justice is pivotal to the development of sustainable democratic systems of government in contemporary Sub-Saharan African states. According to Oludare, the conception of

kinship that serves as the basis for social justice in traditional African communities needs to be broadened to transcend simple familial or ancestral relations in order for it to contribute towards the strengthening of the edifice of social justice in the ethnically pluralistic post-colonial African polities.

Kibaba Makokha and Winfred Kyalo examine the question of genetically modified organisms in the Kenyan context. In particular, they reflect on the ethical objections against GM technology in general, and, in particular, the process leading to the enactment of the biosafety law in Kenya.

Two articles in the present issue contribute to the discourse on African aesthetics.

Deploying the hermeneutic theory of Paul Ricoeur and its concepts of text, historicity, distance, narrative and metaphor, Joseph Situma, Fred Atoh and Juma Ndoovu jointly attempt to map out the salient features of African arts and aesthetics, with specific reference to literature, visual arts, music and art criticism.

On his part, Odoch Pido reflects on *jaber* - a Luo aesthetic expression which, in his view, offers us a key to understanding the aesthetics of the Luo of Kenya in particular, and of Western Nilotic-speakers in general.

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