



Reasoning reason?

Friedrich Nietzsche famously said - "There are no facts only interpretations." Philosophy through its use of reasoning and logic, critically analyses existing practices and theories by focusing on the meta-level. Its contribution to the wide expansion of interpretation is thus phenomenal. So versatile is this field of study that even its very own tools such as reason and logic are subjected to suspicion and speculation. The postmodernists vehemently argued that reason and logic too are merely conceptual constructs and are therefore valid only within the established intellectual traditions in which they are used. The present age reveling in the celebration of aporia has once again opened the epistemological debate centering on the eminence/pre-eminence between logical positivism and intuition.

This issue of *Tattva* foregrounds this tension by examining some issues related to epistemology, skepticism, ethics and nationalism. Philosophy scholars and academicians often rely on "authorities" (e.g. Aristotle, Russell, or Wittgenstein) to build their argument thus inadvertently leading to over-reliance on authorities. This is reflected in the extensive use of references to other philosophers that may have an aura of authority, but mean little to those who are not initiated. Will not such a trend contribute to solidify particular views into ideologies? And haven't ideologies proven to play a tenebrous role in asserting and maintaining political and economic power? Even here philosophers differ whether to give or not to give their allegiance to various '-isms' and thus feeling obliged to remain true to these frameworks.

Amaechi's writes that the views of Paulin Hountondji (a leading African philosopher) and other scholars who deny African intellectual and cognitive systems rest on the one-sided conception or dimension of epistemology. **Arkady Nedel**, in his article *Beruf and Squirrel*, carves as a form of intellectual assault on traditional philosophical trends, pragmatism had appeared at the beginning of the 20th century both to show what it like is to solve the real epistemological problems and prevent us from possible blunders we can make in future. James/Weber: Improving Our Minds We have an interesting argument made by **Ahinpunya Mitra** who

revisits Wittgenstein's *On Certainty* to state that through hinge perception we take hold of the world non-intellectually without any epistemic gap between our thinking and acting. **Santosh Saha's** article which focuses on Amartya Sen's idea of tolerance from the Indian classical philosophy ultimately argues that the valuing of tolerance, individual liberty as well as civil rights is a particular contribution of the Western thinking and philosophy. **Philip Ogo Ujomu's** examines the idea of nationalism in conflict-ridden chaotic Nigeria and its need to building a social system or social philosophy of national integration.

We wish the readers an insightful reading into these contestations of philosophical thought so as to evolve continually into greater wisdom.

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