

EDITORIAL:

There has been, of recent, a sudden marked increase in reflections on Archie Mafeje, the South African scholar of note, since his demise. That this is the case is a welcome. We might say, in a way, it signals in social science in Africa what is an established scholarly enterprise in African literature: scholarly work on intellectually worthy scholars. There are Doctoral and Masters theses, critical appraisals in journals and books on the works of literary writers such as Wole Soyinka, Chinua Achebe, Ngugi wa Thiong'o, Sembene Ousmane and many others. We can mention, also, such scholarship in African history: here Cheikh Anta Diop comes to mind. This has not often been the case in the social sciences (though there are few appraisals of the work of the Nigerian political science scholar, Claude Ake). We, at the ASR, to repeat, are welcoming of any effort in this regard and carry in this issue, the piece by Bongani Nyoka entitled *Mafeje and 'Authentic Interlocutors': an appraisal of his epistemology*. Nyoka follows in the footsteps of those who have written acknowledged thoughtful pieces on Mafeje: Adesina, Hendricks, Nabudere, Ntsebeza, Olukoshi, and Sharp. Though he makes the claim of remedying what he perceives as the "deficiency" in these individuals' appraisals of Mafeje's work, his reflection can hardly be considered as such. It is a piece that adds to the growing exposition of Mafeje's epistemological and methodological approach to social science.

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AWAITING UPDATED EDITORIAL

