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Chapter 2 : The Story of an African Farm - Broadview Press

In this introduction to philosophy, philosophers in their areas of specialization have produced essays written specifically for the novice. The collection includes traditional topics such as logic, metaphysics, epistemology, ethics, political philosophy, aesthetics, philosophy of religion, personal.

Publications by Mogobe B. Ramose Title to territory: ISBN African democratic tradition: Japan Center for Area Studies: Cultural universals and particulars: Indiana University Press, cop. The Council for Research in Values and Philosophy, cop. Series II, Africa ; vol. Human rights in Africa: Cambridge University Press, Centre for Development Studies, University of Groningen, Special issue of Quest, also online available at <http://www.uci.edu/~philosophy/> University of California Press, cop. Notes provisoires sur la postcolonie. ISBN De la postcolonie: University of Maastricht, Africa as the "other" of the West: Paulines Publications Africa, Il pensare africano come "vitalogia". Citta Nuova Editrice, cop. ISBN Het eigene en het andere: ISBN Africa, philosophy and public affairs: Delta Publications Limited, ISBN African philosophy: ISBN pbk African political philosophy, Oxford University Press Southern Africa, East African Educational Publishers, ISBN Tradition and modernity: Oxford University Press, Indiana University Press [etc. Edinburgh University Press, Indiana University Press ; London: New wine and old bottles: The African origin of Greek philosophy: University of Nigeria Press, Fulladu Publishing Company, African social and political philosophy. Ibadan University Press, Options Book and Information Services, South African Journal of Ethnology: Moral thought in African cultures? The problem of how to use African language for African thought: African philosophy or philosophy of Africa? Wanderung zwischen den Welten: Journal of Oriental and African Studies: Reason, identity, and the African quest: Journal of African Religion and Philosophy: A critique of John S. African Philosophy - Periodicals Philosophia Africana: DePaul University, Department of Philosophy, Journal of African religion and philosophy. Khul Bwalya and Pieter Boele van Hensbroek. University of Zambia, Department of Philosophy, Grande Imprimerie Africaine [etc. Online publications full text Mogobe B, Ramose: An African perspective on justice and race In: An African model Special issue of Polylog. Forum for Intercultural Philosophizing 1 2.

Chapter 3 : A Short History of African Philosophy, Second Edition

In this accessible book, Barry Hallen discusses the major ideas, figures, and schools of thought in African philosophy. While drawing out critical issues in the formation of African philosophy, Hallen focuses on the recent scholarship, current issues, and relevant debates that have made African.

The Concept of Africana Philosophy There are significant challenges to the viability of the concept Africana philosophy as well as to an effort to map out an encyclopedic overview of the extended and still expanding range of endeavors covered by the term. On these socially constructive historical groundings rest several key heuristic presumptions that are central to Africana philosophy as a metaphilosophical concept for organizing intellectual praxes. This first presumption is tempered by a second: All the more so as consequences of the various groups having created differing life-worlds in differing geographical, political, and historical locations prior to and as a consequence of impositions and disruptions of their lives fostered by Europeans and others on one hand; and, on the other, while living interactions and cultural exchanges with other peoples, European and European-descended peoples included, which have given rise to differences in individual and group genomes, histories, cultures, interests, and aspirations. Furthermore, identified shared similarities and commonalities are understood to be contingent, thus neither necessary nor inherent and fixed and thus the same for all persons African or of African descent. Judgments regarding the always-contingent distinguishing features of philosophizing thought and expression by persons African and of African descent, and of the extent to which such features are shared “to what degree, under what circumstances, to what ends” are to be achieved by way of combined efforts of philosophical anthropology, sociology of knowledge, and intellectual histories: Such identities neither confer nor require particular philosophical commitments or obligations. Substantive differences among African and African-descended thinkers have been, and must continue to be, acknowledged and taken into account in the ordering of the field and setting agendas for Africana philosophy. There have been, are, and will likely continue to be persons African and of African descent for whom their identities as such are of no import for their philosophizing. Of particular importance, work in Africana philosophy is also conditioned by the presumption that contributors need not be persons African or of African descent. This presumption rests on the understanding that the conditioning circumstances, motivations, modes, agendas, and importance of the philosophically articulate thought and aesthetic expressions of persons African and of African descent can be identified, understood, researched, taught, commented on, and taken up with respectful competence by persons neither African nor of African descent.

Philosophizings Born of Struggles: Conditions of Emergence of Africana Philosophy The metaphilosophical efforts to map out and order a complex discursive field of articulations and practices as Africana philosophy are, indeed, emergent disciplinary ventures of the late twentieth century. However, many of the instances of thoughtful articulation and aesthetic expressiveness that are being identified and explored as instances of philosophizing were neither produced nor guided by norms and agendas of the discipline of academic philosophy as institutionalized for centuries in various countries of Western European and North America. The same is true for the needs, motivations, objectives, and many of the principal intellectual resources that motivated and oriented those instances of articulation and creative expression and the formation of the networks of idea-spaces and discursive communities that nurtured them. The pre-Modern histories of African and African-descended peoples; the centuries-long colonized, enslaved, and otherwise utterly dehumanizing unfreedom of Black peoples throughout the continents of Africa, Europe, the Americas, and the Caribbean; the rapacious unjust exploitation of their bodies, lands, resources, and life-opportunities—all of these went mostly without explicit comment in the discipline of Philosophy, not even as a focus of protest, notwithstanding all of the vaunted concern within the discipline for conceptions of freedom, justice, equality, human nature, and human well-being generally. By the middle of the twentieth century, throughout Africa, the Caribbean, and the Americas these movements had won major victories of liberation from the oppressive regimes of Eurocentric

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racial apartheid and exploitation. The movements were also contributing to progressive transformations of these regimes that helped to open them to substantive measures of real freedom and justice not only for persons and peoples African and of African descent, but for other persons and peoples of color and, even, for women of European descent. These historic movements and developments provided contemporary pioneers of Africana philosophy rich, exemplary ideas, idea-spaces, agendas, and social networks on which to draw for motivations, missions, and other resources to forge intellectual agendas and strategies and social networks needed for philosophizing in the interests of people African and of African descent. Hence, the twentieth-century emergence of Africana philosophy as an international field of and for discursive intellectual and expressive aesthetic work with a distinctive mission: Examples of such mission-driven creative intellectual and expressive work in service to the liberation and redemption of Black peoples were already at hand in several other disciplines: Moreover, outside of academic disciplines, many among several generations of fiercely independent, extraordinarily formally and informally educated and in some instances self-taught socially, politically, and aesthetically engaged female and male black intellectuals and artists, who devoted much of their lives to service as uplifters of Black peoples, had pursued their often very highly productive, and certainly very influential, intellectual and expressive work without ongoing affiliations with institutions of higher education, and without the assistance of sources of support for articulation and expression, that were dominated and controlled by Europeans and people of European descent. This independence was crucial to the production of their seminal reflections, articulations, and artistic creations and expressions. As inspiring role models, much of their work became resource-reservoirs for new generations of women and men determined to continue the quests for liberation and justice for Black peoples. A matter of significant influence was that many of these important figures had become internationalists in understanding the similarities and commonalities of the plights suffered by African and African-descended peoples due to the shared agendas for racialized oppression and exploitation forged and fostered by White peoples of various nation-states. Many of the contemporary disciplinary pioneers of the philosophizings that are now being gathered under the umbrella of Africana philosophy, though participants in institutionalized, professional philosophy, have also been intellectual and spiritual members of the new generations of freedom fighters or otherwise substantially influenced by them. Thus, many have drawn their motivations, aspirations, and resources for philosophical work from beyond the canonized motivations and traditions of thought institutionalized in the discipline. Energized and emboldened by the legacies of the role models and liberatory movements, they have taken on the work of challenging the discipline in order to create room within its intellectual and organizational structures and processes wherein they could pursue agendas of giving consideration to matters of philosophical import to persons and peoples African and of African descent, and of particular import to themselves as persons African and of African descent engaged in philosophizing formally and professionally. It became apparent to many—though by no means to all—of the contemporary pioneers of Africana philosophy within academic philosophy that this image of the ideal philosopher was not appropriate for respectfully identifying or characterizing many of the philosophically thoughtful and expressive persons African and of African descent, those, especially, who lived several centuries ago. Survival and endurance of such conditions by those who managed to do so required coordinated efforts of recovery and retention, or the recreation, of the integrity of personhood and peoplehood, even of basic humaneness, thus required thoughtful ontological and political work of the most fundamental significance. So, too, crucial intellectual efforts of the kinds designated moral, ethical, epistemological, social, religious, theological, and aesthetic. Thus, survival and endurance of conditions of racialized and gendered colonization, enslavement, and oppression—“not conditions of leisured freedom”—compelled more than a few African and African-descended persons to philosophize. Almost daily, even on what seemed the most mundane of occasions, oppressed Black people were compelled to consider the most fundamental existential questions: Continue life during what would turn out to be centuries-long colonization and enslavement, of brutal, brutalizing and humiliating gendered and racialized oppression? Suffer despair until mad? Or, capitulate to dehumanization? Or, struggle to find and

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sustain faith and hope for a better life, on earth as well as in the afterlife, through creativity and beauty in speech, dance, and song while at work and rest; in thought and artistry; in finding and making truth and right; in seeking and doing justice; in forging and sustaining relations of family and community when such relations were largely prohibited; in rendering life sacred? For centuries, persons African and of African descent, for themselves as well as for their associates and successors, have had to ponder the most fundamental questions of existence as a direct consequence of their life-constraining, life-distorting encounters with various self-racializing and other-racializing peoples of Europe, the Euro-Americas, and elsewhere. And in choosing to live and endure, peoples African and of African descent have had to forge, test out with their lives, and then refine and further live out explicit strategies by which to avoid being broken by brutality and humiliation and succumbing to fear, despair, or the soul-devouring obsession with vengeance. They have had to share with their associates, and those succeeding them, their creative and sustaining legacies for infusing life with spirit-lifting artfulness and their articulated ponderings and strategies for surviving, living, and enduring with hope despite the circumstances. They have had to philosophize, and to share their philosophizings, in order to forge the cross-generational bonds of respectful, extended-family, community-sustaining love and mutuality without which neither survival nor endurance would have been possible. Indeed, endurance of gendered and racialized colonization, enslavement, and oppression that would be continued for centuries required very compelling, sustaining, persuasive beliefs and nurtured investments in finding and creating soul-nurturing art and experience-verified praxis-guiding thoughtfulness. These beliefs and aesthetic considerations had to be articulated and communicated for sharing, sometimes surreptitiously, in order that persons and peoples endure. And enduring required that the brutalities and humiliations had to be countered that were directed, first and foremost, at the defining core of their very being—that is, at their foundational notions of themselves as persons and as distinctive, racialized peoples—so as to bring about their cross-generational living of social death.

Patterson It has been instances of such compelled, articulated thoughtfulness that contemporary proponents of Africana philosophy have brought into the discipline of academic Philosophy as the initial historic instances of philosophizing constituting the new field. The identification and careful exploration of and commentary on the forms and efficacies of this growing collection of works of thoughtful articulation and aesthetic expression are now principal forms of endeavor in Africana philosophy. The creation and expression of new articulations and expressions of thoughtfulness by persons African and of African descent, and by other philosophers not African or of African descent, on these works as well as on old, continuing, or emergent issues pertinent to Africans and people of African descent make for other forms of endeavor in Africana philosophy. These efforts of recovery, exploration, commentary, and critique constitute an ongoing project-of-projects with several agendas. Another very important agenda is the identification and recovery of philosophizings that were engaged in long before the centuries-long struggles with peoples of Europe began. A third agenda is to learn from the philosophizings the lessons of the considerations that governed or substantially conditioned the organization and living of life in the various circumstances in which peoples of Africa forged their evolutionary adaptations. It is to learn how and why it was and is that from among peoples abused and degraded for centuries in conditions of continuous terrorism there have been steady successions of persons who have spared substantial portions of the emotional and intellectual energies they managed to preserve and cultivate, along with nurtured senses of their sacred humanity, to devote to quests for freedom and justice, hardly ever to quests for vengeance. Yet another agenda is to compare the philosophizings of persons African and of African descent intra-racially and inter-racially, as it were—that is, to seek out the similarities and differences in the various instances and modes of thought and expression of persons situated in similar and different times and places in order to learn more about the forms and agendas of human species-being as manifested in philosophizing. An important consequence of pursuing this agenda should be significant contributions to inventories of thoughtfulness and aesthetic expression in the storehouses of human civilizations, contributions to the enlargement and enrichment of canons of Philosophy, and contributions to revisions of histories and of historiography in the discipline. Among the lessons to be relearned: Several of

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these ancient societies—the kingdoms of Mali and Ghana and the royal dynasties of Kemet Ancient Egypt, for example—had evolved complex social strata that included persons of accomplished learning. Some of these persons were stationed in institutions devoted to the production and distribution of knowledge and creative expression and to the preservation of that knowledge and expression in written and artistic works stored in libraries and other repositories and, in the case of works of art, incorporated into the ontologically-structured routines of daily life. Others, in social orders in which advanced knowledge was produced and mediated via oral literatures and traditions, were selected and trained to be griots: And in order to preserve shared, adaptive life across generations in all of the various social orders, it was socially necessary to construct and maintain interpretive orderings of natural and social realities, as well of creatively imagined origins and genealogies and constructed histories, by which to meaningfully order individual and shared life. These were experience-conditioned thoughtful means by which to provide knowledge to guide the ordering of meaningful individual and shared life transmitted across generations past, present, and future. Still, the philosophizing efforts were disrupted and distorted to various degrees in many instances, were creatively adaptive in many others. There is a long history of efforts by scholars African and of African descent to reclaim Egypt from the intellectual annexation to Europe that was urged by Hegel in his *The Philosophy of History*. This costly mis-education of popular imaginations persists, as well, in historical accounts of various areas of thought though increasingly less so in historiography related to Africa. A provocative and controversial argument, indeed. Still, widespread disciplinary ignorance regarding the histories of ancient peoples and civilizations other than those stipulated as being ancestors of European White peoples is a direct and continuing consequence of racism in the formation, organization, and practices of communities of discourse and scholarship and the development of racially segregated idea-spaces, intellectual traditions and networks, and scholarly organizations throughout Europe and North America. Thus, few academic philosophers are likely to know of the scholarship of various persons in the Association such as Maulana Karenga and Jacob H. Both scholars have contributed additional research and scholarship to studies devoted to reclaiming Egyptian thought-traditions as African traditions of thought. *Myth or Reality*, published in the early s, argued for the reality of the African origin of human civilization. Diop had begun the challenging work of reclaiming African heritages decades earlier by arguing in a dissertation submitted for the Ph. His explorations in support of his claims have enormous implications for revisions to histories of the origins of Western Philosophy. *The Afroasiatic Roots of Classical Civilization* is by far the most widely read, and intensely debated, work in this vein to which many have turned. The discipline has thus long been overdue for a spirited and disciplined critical reconsideration of the possibilities and realities of informing Greco-Roman and African Egyptian contributions to the histories of emergence and development of philosophical thought that has been canonized as foundational to the genealogy of Western Philosophy. Africana philosophy has been forged as a novel context of provocations for such critical reconsiderations. Meanwhile, for several decades academic philosophers in Africa, and elsewhere, have been involved in intense debates and discussions that have prompted reconstructions of disciplinary enterprises of Philosophy departments in educational institutions as well as national and international organizations of professional philosophers. The initial focal question at the center of the debates and discussions was whether or not there were proper instances of Philosophy in traditional i. The historical context in which the debates and discussions emerged and in which they were waged was conditioned thoroughly by European colonial domination and exploitation of African peoples rationalized through rank-ordering racial characterizations. This rationalizing work was aided significantly by the intellectual efforts of canonical European philosophers. Since successive generations of European and Euro-American White people had been educated into widely-shared common senses of their racial superiority to inferior Africans by such supposedly philosophically well-reasoned, science-verified, and theologically sanctioned teachings, the claim that there were Africans capable of producing thought of the caliber of Philosophy was regarded by most of them as utterly preposterous. At the core of the controversy was the pressing question whether African persons were fully and sufficiently human and capable

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intellectually in comparison to the model human par excellence: Consequently, the claim of Bantu Philosophy made by Placide Tempels, a Belgium priest engaged in missionary work in the then-called Belgian Congo, that Bantu Africans related ethnic groups identified by the dominant language group, Bantu, spoken by the related groups had an indigenous philosophy was a serious challenge to the racialized philosophical ontology-cum-anthropology that undergirded colonial domination and exploitation. However, Tempels tempered the unsettling implications of his claim by also claiming that Bantu Africans did not have conscious knowledge of their philosophy. Rather, he claimed, it was he who was able, using the tools at his disposal by virtue of his training in Philosophy, to engage in a hermeneutic of the practices and language of the Bantu and extract the constitutive epistemology and axiology structuring the operative, behavior-guiding philosophy at work in their linguistic practices and normative actions. Nonetheless, the impact of Bantu Philosophy was substantial. Other scholars engaged in comparative explorations of thought-systems of various African peoples countered the criticism by providing accounts of a number of such systems that gave clear evidence of their very capable and developed rationality Forde ; Fortes The subsequent decades of debates mid through the s regarding the possibility of African philosophy and disclosures of the long-developed rationality and humanity of African peoples were significant consequences for intellectual agendas and practices of revolutionary developments in political arenas manifested in anti-colonial struggles throughout the African continent, and in efforts to construct new political, economic, social, and cultural orders after the successes of those struggles. A number of these engaged intellectuals regarded Tempels and similarly oriented European and Euro-American thinkers as allies in their struggles against the dehumanizing rationalizations that supported European colonialism. Some regarded Bantu Philosophy as a defense, even a vindication, of Africans as rational human beings quite capable of managing their own lives and therefore capable of independence from colonial rule. For these dissenters such candidates were really more ethnological studies of African peoples than philosophical articulations by them, and that their proponents were more misguided in seeming to attribute unconscious, unwritten, and widely shared putative philosophical systems to all of the persons in the particular groups under discussion. Life under exploitative, dehumanizing colonialism compelled intellectual and artistic engagements with prevailing conditions and spurred the nurturing of imaginative visions of possibilities of liberation and of how liberation might be achieved; whether and how modes and agendas of life before the holocausts might be recovered, restored, or adapted to new circumstances as thinkers and practitioners of the religious and theological, creative and expressive artists of literature, music, sculpture, dance, and painting all grappled with the profound existential challenges of the loss of personal and communal integrity through the violent imposition of the conflicts of Tradition and Modernity and the need for liberation and freedom. Twentieth-century struggles on the African continent have thus had significant consequences for, and impacts on, creative intellectual and expressive work in and with regard to continental Africa, and the African Diaspora generally, in giving rise to widespread, prolific, and in many cases especially important articulations of social, political, ethical, and expressive aesthetic thought and feeling. These articulations and expressions have become important object-lessons as well as inspiring resources of agendas and critiques drawn on to forge distinctive disciplinary enterprises of academic Philosophy. Positions taken in these and other focal debates were developed from the resources of a variety of traditions and schools of academic Philosophy and other disciplines, including analytic philosophy, phenomenology, hermeneutical, and existential philosophizings, various modes of social and political philosophy, and Afrocentrism. Today there are a significant and still growing number of formally trained African philosophers throughout the world who draw on and contribute to the discipline and profession of Philosophy. An important development has been the taking on for serious consideration the expressed articulate thought of particular persons past and present who were and are without formal training or degrees, in academic Philosophy especially, but who have engaged in and articulated more or less systematic reflections on various aspects of life, and the inclusion of instances and traditions of such expressed articulate thought in revised and new canons of African philosophical thought. An important leading example of efforts along these lines has been the groundbreaking work of deceased Kenyan

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philosopher H. Odera Oruka on the philosophical thought of traditional African sages. Engaging in actual field work in Kenya, Oruka interviewed and conversed with several locally recognized and respected sages and amassed a substantial body of transcribed, critically edited, and now published texts that are the focus of critical studies as well as motivations for more refined work of the same kind in numerous places on the African continent. The Tempels-inspired debates over whether African or African-descended peoples have philosophies or can philosophize have been resolvedâ€”or are no longer taken seriouslyâ€”and given way to explorations of other concerns. Both the anti-colonial struggles and the challenges of sustaining post-colonial successes and resolving setbacks and failures have prompted much academic philosophizing. The continuing maturation of these developments is evident in the emergence of different philosophical orientations, agendas, and foci that have, in turn, prompted several thinkers to endeavor to develop critical, metaphilosophical overviews of developing schools or trends that account for their emergence and implications, their similarities and differences.

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A Short History of African Philosophy discusses major ideas, figures, and schools of thought in philosophy in the African context. While drawing out critical issues in the formation of African philosophy, Barry Hallen focuses on recent scholarship and relevant debates that have made African philosophy critical to understanding the rich and complex cultural heritage of the continent.

This book features a collection of essays that seek to provide accurate and well-developed characterizations of the epistemological and metaphysical concerns that shaped the conceptual languages and philosophical thought of sub-Saharan Africa. A common theme between the essays is that a word shared by different cultures can have different extensions while being taken to have the same sense. It is argued that the ability to appreciate or understand the conceptual languages of others is influenced by the extent to which this content is viewed from the perspectives of the native users of the language. Among the topics covered by the essays are conceptions of the person, truth, destiny, personal identity, and metaphysics. Preface During the past two decades, the idea of there being an African philosophy has undergone significant scrutiny. Criticisms have largely come from three fronts. First, it has been alleged that philosophy is written and that since traditional African cultures were rooted in oral traditions they could not produce philosophy. Second, it has been alleged that philosophy is rooted in critical inquiry, and that since what is usually characterized as traditional African philosophical thought is associated with folk wisdom or sagacious edicts, it is not philosophy. This objection has two components. It alleges that philosophy is rooted in epistemologyâ€™in concerns about what it is to know that something is trueâ€™and that traditional African cultures have shown no evidence of a systematic analysis of what could constitute knowledge. Similarly, it alleges that philosophy is also rooted in metaphysicsâ€™in concerns about what it is for something to be true or to be real or to exist, and that traditional African cultures have shown no evidence of a systematic analysis of metaphysical concerns. Third, it has been alleged that philosophical concerns are universal and as such they are not specific to a culture, population, or location. When carefully scrutinized, none of these criticisms proves fatal to the notion that there were philosophical perspectives within traditional African culturesâ€™at root the controversy is really about just thatâ€™or that there exists a philosophical phenomenon that can be appropriately characterized as African. As in the case of other philosophical traditions tied to locations and populations, African philosophy is the philosophy end p. Greek, Asian, and American philosophies are notable philosophical traditions tied to locations and to conceptual concerns within their respective populations. It will become obvious through reading the essays in this collection that African cultures were concerned with epistemological and metaphysical issues before the infusion of Judaic, Islamic, and Christian religious perspectives and before being influenced by Greek and Western ideologies in wider ways. It seems short-sighted to view philosophical thought as beginning within Ancient Greek culture and to hold that those who do not come out of that lineage or who have different concerns have no philosophical perspectives or have perspectives that do not merit scholarly consideration. Moreover, epistemology and metaphysics are merely two of many areas that philosophy encompasses. Given the effects of colonial oppression, postcolonial African cultures are very much concerned about the impositions of Western conceptions of ethics, justice, fairness, rights, compassion, and humaneness. It is thought that in many respects, those conceptions appear to stand in contrast to precolonial conceptions found in traditional African cultures. In addition, not all philosophical concerns are universal. Some are local in that they are they language-relative. Such concerns may emerge in an effort to capture cultural idioms. Concerning what counts as doing philosophy, the oral traditions that grounded the distribution of information within early African cultures ought not to count against there being philosophical thought or philosophical perspectives within traditional African cultures. Were we to be consistent and hold that traditional African thought cannot be philosophical, because philosophical thought is thought that is written or is non-sagacious in character, we could not count Socrates, Buddha, or Jesus as having engaged in

philosophical thought. None wrote about what they taught or thought, and the general character of much of what came forth from Buddha and Jesus was sagacious. Moreover, that which is characterized as sagacious does not simply emerge without critical inquiry and significant reflection. At present, this controversy has lost much of its luster and concerns of greater substance are currently being formally addressed by African intellectuals. The collection encompasses metaphysical and epistemological concerns from various traditional African folk philosophical perspectives. Their perspectives, where appropriate, address current concerns in Western philosophy of psychology, philosophy of mind, philosophy of science, philosophy of language, metaphysics, and epistemology. The underlying intent is to bring Western philosophy into contact with traditional African folk philosophy in a fruitful way—a way that will encourage and enable those from each tradition to learn from the other and by so doing, foster a more humane understanding of how to see ourselves, each other, and the world at large. My deepest gratitude goes to Dr. Kurtzman for his insightful feedback during the editing of the manuscript. Frederick Schmitt for encouraging me to undertake this project, and the reference librarians Dr. Alfred Kagan, and Joan M. Barnes for their assistance in my compiling the bibliography of source material of epistemological and metaphysical perspectives in African philosophical thought. I thank Julia M. Brown for contributing her interpretative artistry to the cover of this book.

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Brown Among the goals of this collection is to provide accurate and well-developed characterizations of some of the salient epistemological and metaphysical concerns that have shaped the conceptual languages of sub-Saharan Africa. Another goal is to enable readers to enhance their functional understanding and their appreciation of the epistemological and metaphysical perspectives that have driven traditional African philosophical thought. Among the motives for striving toward such goals is obedience to an ancient Western injunction. Socrates and Plato urged that we must know ourselves, and although those two philosophers did not say so, one of the necessary routes toward self-knowledge is knowledge of others. Self-knowledge and knowledge of others are coeval in human individuals, and this kind of knowledge leads us toward the recognition of the importance of knowledge of other cultures. Moreover, seeing ourselves through the conceptual lenses of others enables us to have a more informed view of ourselves, and the derived knowledge empowers us to enable others more appropriately. Most of what has been made known through literature about traditional African philosophical thought emerged through Eurocentric characterizations of African cultures. Those characterizations emerged primarily from the perspectives of Western anthropologists and Christian-trained African theologians and clerics, who interpreted and translated traditional African conceptual idioms into Western conceptual idioms. The process was either poorly informed or self-serving, end p. The characterizations did not emerge by viewing traditional African conceptual idioms through the conceptual lens of traditional Africans. Instead, Eurocentric languages were superimposed upon African cultures without an informed or dedicated commitment to preserving the integrity of African conceptual idioms, and without clear and accurate understanding of the underlying ontological commitments that grounded those idioms. In contrast to Western religions, traditional African religions were viewed as grounded upon superstition and metaphysical fantasy, and the cultures on the whole were viewed as having little value outside of the resources that could be extracted for Western use. Within Western cultures, those sentiments became an institutionalized lens through which African cultures and Africans came to be viewed. Such sentiments were fostered by the racist perspectives of well-respected philosophers such as Georg Hegel, David Hume, and Immanuel Kant. Like most stereotypes, theirs were far from accurate. In brief, racialism is a false theory. Moreover, people of African descent—“not unlike any other population with a language—“have long engaged in philosophical thought, and their perspectives have much to contribute to many of the concerns that have plagued Western philosophy for the past 2, years. Not taking seriously the philosophical concerns within other cultures can severely limit the ability of Western philosophy

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to evolve or otherwise grow. Their having a sagacious format or their not being rooted in Western ideology is no compelling reason for discounting their merit or their ability to enable Westerners to enrich their common conceptual base. Significant growth often occurs when we look at ourselves through the lenses of others. Sometimes that growth amounts merely to greater confirmation of existing perspectives, and that can be a good thing to have happen. Other times, seeing end p. Our conceptual language provides the format that structures how and what we come to understand as real, as necessary, as possible, and as true. With the advent of new perspectives, challenges to older perspectives emerge that require clarification or resolution. Reflections upon such concerns form a significant component of philosophical discourse, and in many respects reflecting upon such concerns can be characterized as reflecting upon concerns that are universal. That which is real or necessary or possible or true is universal, while that which is taken to be real, necessary, possible, or true may be otherwise. Given that philosophy, as an activity, is the pursuit of wisdom, the concern of philosophy is acquiring knowledge and its implications regarding what is real, necessary, possible, and true. Our conceptual language provides the format that structures how and what we come to understand as real, as possible, and as true. However, there are arenas in which language itself seems to fail us. This can occur when perplexities emerge because language has fostered an implication that is not consistent with our intuitions, or because language does not accurately capture or otherwise reflect what we have in mind. Concerning the latter, there are times when a painting or non-lyrical musical composition can better capture what we have in mind than can words. Also, no matter the clarity of the proof, the unending decimal fraction consisting only of an infinite number of nines preceded by a decimal point does not obviously designate the number one. The diversity in languages was reflective of what was needed for adapting to specific environments and to existing cultural influences that had implications for efforts to adapt. Reflecting those adaptations, the emergent cultures and their associated conceptual languages differed in ontological commitments, in how those commitments were given an order, and in end p. Accordingly, they also differed in what could count as being known and how. Still, underlying those differences are ancient concerns about what is real, what is necessary, what is possible, and what counts as knowing and what counts as truth. It is perhaps through viewing the world through the conceptual lenses of others that we can realize a collective human experience and subsequently realize significant progress in personal and in interpersonal human development. Having such a realization requires having a richer understanding of the conceptual idioms of others. Philosophers are those who seek wisdom, and to have wisdom one must have truth in hand and one must not only understand why the truths are as such, but also see their implications for the rest of what is known and what is valued. To appreciate the philosophical perspectives of other cultures, one must come to understand those perspectives from the points of view of those who hold them. Granted, unless one is intimately familiar with a culture, it is often difficult to appreciate or even to understand the how and why of the ontological and epistemological commitments that ground the perspectives upon which a culture is built. It is also prevalent within a culture when there are incompatible variations in ontological and epistemological commitments. A brief example will show how this occurs even within the natural sciences. Significant technological progress has occurred when something previously dismissed or otherwise ignored was given full hearing. One such case is when physical theory was in conflict with human experience, and human experience was characterized as silly, self-indulgent, misguided, and delusional. It was not until the early s that many otherwise very astute engineers and physicists were able to hear differences between audio cables and between amplifiers with identical measured specifications and performance characteristics. Accordingly, for any two functionally equivalent amplifiers whose distortion products remained below 0. Still, avid audiophiles claimed to be able to hear differences between audio equipment that test resultsâ€”in conjunction with the associated theoryâ€”imply cannot be discerned. Moreover, many audiophiles claimed to be able to recognize specific audio equipment solely on the basis of the audible distortions it added to reproduced music. Here we have a case where well-entrenched and well-supported physical theories within the natural sciences tell us what is not possible, while personal experience suggests otherwise. Those who believed the theories could not hear

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differences between equipment with the same measured results, and they could not hear distortion contributed by equipment whose measured results were below the threshold of theoretical audibility. However, in the late s, a new method of gathering information about the distortion products of audio devices was developed. That method showed that many amplifiers with measured total harmonic distortion below 0.

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Chapter 5 : Black American Feminisms Bibliography: Introduction

African Philosophy An Anthology Blackwell Philosophy Anthologies we also provide articles about the good way of researching experiential discovering and discuss about the sociology, psychology and consumer.

A Multidisciplinary Bibliography, an extensive bibliography of black American Feminist thought from across the disciplines. These African American women did not refer to themselves as feminists, however, their beliefs and activism ignited a tradition of anti-racist and anti-sexist political movement and thought which now defines black American feminism. Many black American women, inspired by these nineteenth century trailblazers have continued over the years to work toward the eradication of race and gender inequality, among other systems of oppression, which have historically subjugated black American women. Contemporary black American feminists have identified the central themes in black feminism as evidenced in over a century of struggle in the U. As black women have become cognizant of the multiple systemic forces of oppression, they have pursued collective actions for social change, transforming society and themselves through their own agency and self-determination. Citations will be added for the sections that I have new material for. The entire body of black American feminist writings is not cited here, nor do I anticipate being able to identify all of the new literature as it is published. As a result, I do welcome input from site visitors. If one is aware of a book, a chapter, an article or Web site that should be included in the bibliography, please fill out the online form and I will take your suggestion into consideration. Citations date back to the nineteenth century to the present, with the majority of references representing the very influential contemporary black feminist thought that emerged in the the s and continues today. The bibliography is primarily arranged by discipline and subject. There are 4 broad discipline based section headings: Special Issues; and Web Sites. Under the disciplines, citations are arranged under narrower subject headings. When I began compiling the bibliography most of the scholarship related to black lesbian feminists was literary. Thus, Lesbian Subjectivities was placed, and still resides, in the Arts and Humanities section. It no longer comfortably fits there. Many of the sources now come from the social sciences. For interdisciplinary research interests, one should consult multiple and related subject headings and formats. Many sources appear in various books and journals. Reprints that I have knowledge of are noted so that researchers have options when trying to locate materials. The citations come from professional, scholarly, popular, mainstream and alternative magazines, journals, newspapers, and books. Many of the references are by self-defined black feminists and written about the black American female experience. However, the bibliography is not limited to such materials. Included are works which do not explicitly propose to take a black feminist stance, but manifest black feminist thinking by employing at least a race and gender analysis. Some sources are more descriptive than analytical. The one theme evident throughout all of the works is the desire for social change. The emphasis of the bibliography is on Black feminist traditions in the United States - feminism, womanism, and Africana womanism.. Furthermore, black women in other parts of the world, under different social, economic and political systems, bring their distinct histories, issues, cultures and experiences to feminist movement and subjectivity 4. While some commonalties exist, some do not. Nonetheless, some black feminists in the U. These theorists have looked to the Diaspora as a source of empowerment and to interpret the black female experience in the United States. These and similar works are included in the bibliography. Black American feminists, as this bibliography illustrates, represent a diversity of viewpoints and activities. Many are and have been integrationist, nationalist, clubwomen, reformists, communists, slaves, men, nurses, teachers, academics, artists, theologians and more, hence "black American feminisms". All resist the multiple and simultaneous oppressions of race and gender experienced by black American women and are committed to the dismantling of patriarchy, white supremacy and other systems of domination which exploit, oppress and victimize people. The librarian on duty at the reference desk will be able to assist you. Works Cited Collins, Patricia Hill. An Historical Encyclopedia, Volume 1, ed. The New Press, The "American" in Black American Feminism is a geographic reference. The bibliography does

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not reference works concerning black feminist movements in other parts of the Diaspora. It is essential for continued feminist struggle that black women recognize the special vantage point our marginality gives us and make use of this perspective to criticize the dominant racist, classist, sexist hegemony as well as to envision and create a counter hegemony. South End Press, , Recently, the quantity of new material to be added has declined. This is not a result of a decrease in the volume of black feminist scholarship being produced, but because it has taken me years to locate and add the huge body of black feminist writings available. Most of the new content that will be added from now Spring forward will be newly published material. Along the way, if I discover, or am made aware of older material, I will add that too, but for the most part I believe the bibliography is now relatively comprehensive. *Black Feminism in the Postimperial Nation* Stanford: Stanford University Press, ; also, see the multidisciplinary anthology *Reconstructing Womanhood, Reconstructing Feminism: Writings on Black Women*, ed. Delia Jarrett-Macauley, New York: Black or Antiracist Feminism? Current discourse on Caribbean feminism can be found in a special issue of *Feminist Review*, entitled *Rethinking Feminist Difference*, no. A source for an introduction to the politics of African Feminism from an anthropological perspective is *African Feminism: Reflecting On the Politics of Sisterhood*, ed. Oyeronke Oyewumi, Trenton, NJ: Africa World Press, This Web site was made possible by a grant from the Librarians Association of the University of California. License to use images may be available through private treaty with the artist.

Chapter 6 : A Short History of African Philosophy

African Philosophy New and Traditional Perspectives Brown, Lee M. (Editor), Professor of Philosophy, Howard University Abstract: This book features a collection of essays that seek to provide accurate and well-developed characterizations of the epistemological and metaphysical concerns that shaped the conceptual languages and philosophical thought of sub-Saharan Africa.

Chapter 7 : Download Reflections An Anthology Of African American Philosophy PDF – PDF Search Engine

Via the "New items" menu above, you can browse the latest articles from philosophy journals, from personal websites, from online archives, and from user submissions to the PhilPapers database. 3. Browse older journals.

Chapter 8 : Business in Ethical Focus: An Anthology - Second Edition - Broadview Press

A short history of African philosophy. [B Hallen] -- This book discusses major ideas, figures, and schools of thought in philosophy in the African context. While drawing out critical issues in the formation of African philosophy, the author focuses on.

Chapter 9 : African Philosophy

Histories, Anthologies, Introductions to African Philosophy, Journals, and Websites Conclusion Bibliography Index Promotional Information A concise survey of philosophy in the African context.