

Great African Thinkers

African Intellectuals Nationalism and African Intellectuals African Philosophy Intercultural Thinking in African Philosophy An Introduction to African Philosophy African Identities and International Politics Africa Since 1935 Africa Beyond Inventions An Essay on African Philosophical Thought Handbook of African Philosophy Classical Theorists in the Social Sciences Logic and African Philosophy Decolonizing African Studies Pedagogies New African Thinkers Africa's Quest for a Philosophy of Decolonization The Origins of Modern African Thought Feminist African Philosophy Dilemmas of African Intellectuals in South Africa Black Heretics, Black Prophets On Justice Thandika Mkandawire Toyin Falola Lajul, Wilfred Marita Rainsborough Maurice Muhatia Makumba Frank Aragbonfoh Abumere Unesco. International Scientific Committee for the Drafting of a General History of Africa Zubairu Wai Kwame Gyekye Elvis Imafidon Dejo Abdulrahman Jonathan O. Chimakonam Nathan Andrews Olga Bialostocka Messay Kebede Robert W. July Abosedo Priscilla Ipadeola Themba Sono Anthony Bogues Mathias Risse

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this title provides a study of the african intelligentsia in africa and the diaspora

an examination of the attempt by western educated african intellectuals to create a better africa through connecting nationalism to knowledge from the anti colonial movement to the present day this book is about how african intellectuals influenced primarily by nationalism have addressed the inter related issues of power identity politics self assertion and autonomy for themselves and their continent from the mid nineteenth century onward their major goal was to create a better africa by connecting nationalism to knowledge the results have been mixed from the glorious euphoria of the success of anti colonial movements to the depressing circumstances of the african condition as we enter a new millennium as the intellectual elite is a creation of the western formal school system the ideas it generated are also connected to the larger world of scholarship this world is in turn shaped by european contacts with africa from the fifteenth century onward the politics of the cold war and the subsequent collapse of the soviet union in essence africa and its elite cannot be fully understood without also considering the west and changing global politics neither can the academic and media contributions by non africans be ignored as these also affect the ways that africans think about themselves and their continent nationalism and african intellectuals examines intellectuals ambivalent relationships with the colonial apparatus and subsequent nation state formations the contradictions manifested within pan africanism and nationalism and the relation of academic institutions and intellectual production to the state during the nationalism period and beyond toyin falola is the jacob and frances sanger mossiker chair in the humanities and university distinguished teaching professor at the university of texas at austin

african philosophy has for long been rejected on the basis that it is not known or has not been written down behind this view is the idealist presumption that for something to exist it must first be perceived however for something to be perceived it must first exist african philosophy critical dimensions examines what constitutes african philosophy in terms of its meaning foundation sources methodology characteristics and relevance the book analyses traditional african philosophy from the political social ethical epistemological and metaphysical angles the book further critically discusses modern african political philosophy modern african social philosophy modern african economic philosophy and modern african philosophy of religion it ends with the identification of the different conclusions that were derived from the study and general recommendations some specifically for researchers and writers especially in the area of african philosophy wilfred lajul joins other authentic voices examining african philosophy

this book sets up a rich intercultural dialogue between the philosophy of immanuel kant and michel foucault and that of key african thinkers such as kwame anthony appiah achille mbembe kwasi wiredu kwame gyekye tsenay serequeberhahn and henry odera oruka the book challenges western centric visions of an african future by demonstrating the richness of thought that can be found in african and afrodiasporic philosophy the book shows how thinkers such as serequeberhan have criticised the inconsistencies in kant's work whereas others such as wiredu gyekye appiah and mbembe have referenced his work more positively and developed progressive political concepts such as the metanational state partial cosmopolitanism and afropolitanism the book goes on to consider how mbembe and mudimbe have responded to foucault's ideas in deciphering the various western african and afrodiasporic discourses of knowledge on africa the book concludes by considering various theories of intercultural exchange from gyekye's cultural borrowing to appiah's conversation across boundaries wiredu's cross cultural dialogue mbembe's thinking outside the frame serequeberhan's dialogue at a distance and oruka's call for global re distribution and a new ecophilosophical attitude to safeguard human existence on the planet this book invites us all to engage in intercultural dialogue and mutual respect for different cultural creations it will be

an important read for researchers in philosophy wherever they are in the world

using the lenses of realism liberalism the english school and constructivism this book explains how the divisions and differences in african identities affect african international politics this book explores the african condition in the twenty first century it analyses how geographical racial ethnic linguistic religious and power differences shape continental and intercontinental relations in africa through the creation of identities and values which militate against intra continental or regional relations the author assesses inclusionary and exclusionary rational and irrational relationships interactions and non interactions which occur between geographical linguistic racial and religious entities in africa he suggests that in these moments one entity will negatively relate interact or refuse to interact with another entity for the gains of the former and to the detriment of the latter or even to the detriment of both entities divided into two parts the first part of the book employs an ecumenical approach to discuss the divisions and differences that disunite africa as a continent and africans as a people and how they affect african international politics part ii goes on to explore how this othering can be superseded by non discriminatory unifying and positive identities and values examining the possibility of creating identities and values that can unite africa as a continent and africans as a people this book will be of interest to scholars of african politics international relations and political theory the open access version of this book available at taylorfrancis.com has been made available under a creative commons attribution non commercial no derivatives 4.0 license

the hardcover edition of volume 8 was published in 1994 this paperback edition is the eighth and final volume to be published in the unesco general history of africa volume 8 examines the period from 1935 to the present and details the role of african states in the second world war and the rise of postwar africa this is one of the most important books in the entire series and as such it is an unabridged paperback

africa beyond inventions is a rich critical engagement with the work of v y mudimbe for decades mudimbe advanced a distinctive and erudite critical project that contributes to various bodies of knowledge in fields such as philosophy anthropology theology postcolonial studies decolonial theory literary criticism cultural studies prose fiction and african studies more broadly a decade after his retirement and in the expansive spirit of his work this volume stages a productive engagement with mudimbe s remarkable and capacious body of work and the conceptual epistemic methodological and ethical challenges it poses for the modern disciplines specifically in relation to africa it situates mudimbe in his proper place as a complex and significant thinker whose extraordinary contributions to various bodies of knowledge deserves to be recognised and better apprehended for what it has taught and continues to teach about the discursivity of the modern disciplines and the possibility of decolonising their colonising imprints in a moment that has been characterised as a decolonial turn through these engagements the volume honours the intellectual legacy of one of africa s most brilliant minds and make his work accessible to a new generation of readers

in this sustained and nuanced attempt to define a genuinely african philosophy kwame gyekye rejects the idea that an african philosophy consists simply of the work of africans writing on philosophy it must gyekye argues arise from african thought itself relate to the culture out of which it grows and provide the possibility of a continuation of a philosophy linked to culture offering a philosophical clarification and theology and ethics of the akan of ghana gyekye argues that critical analyses of specific traditional african modes of thought are necessary to develop a distinctively african philosophy as well as cultural values in the modern world

this handbook provides in one volume rich comprehensive and rigorous coverage of specific subject areas and thematic concerns in the ever evolving academic discipline of african philosophy this handbook is unique in its focus on central and emerging areas within african philosophy such as afro communitarian philosophy ethics epistemology social and political philosophy existentialism philosophy of religion gender philosophy philosophy of education phenomenology transhumanism african philosophy futures and philosophy of the

non human the thirty two chapters in this handbook explore the rich textual and non textual forms of philosophical knowledge in africa and adequately represent the broad and diverse scope of african philosophy showing the richness and depth of the philosophical tradition this reference work is indispensable to students and researchers in african philosophy comparative philosophy and world philosophies

this book is a useful companion to every social science student who desires an understanding of classical theoretical developments in and evolution of the disciplines

logic and african philosophy seminal essays on african systems of thought aims to put african intellectual history in perspective with focus on the subjects of racism logic language and psychology the volume seeks to fill in the gaps left by the exclusion of african thinkers that are frequent in the curricula of african schools concerning history sociology philosophy and cultural studies the book is divided into four parts that are preceded by an introduction to link up the essays and emphasise their sociological implications part one is comprised of essays that opened the controversy of whether logic can be found in traditional african cultures as well as other matters like the nature of the mind and behaviour of african peoples the essays in part two are centred on the following question are the laws of thought present in african languages and cultures part three brings together essays that sparkle the debate on whether there can be such a thing as african logic which stems from the discussions in part two part four is concerned on the theme of system building in logic contributions are written by members of the budding african philosophy movement called the conversational school of philosophy based at the university of calabar and the main objective of their papers is to formulate systems of african logic

chapter 1 re storying african studies pedagogies decolonizing knowledge and centering black agency is available open access under a creative commons attribution 4 0 international license via link.springer.com

does the african continent want to be economically and socially sustainable as well as environmentally safe what is the role of culture and how does it shape development strategies in new african thinkers culture at the heart of sustainable development the authors argue that culture defined broadly as the way of life system of values and controls and modes of practice and expression lies at the heart of a re imagined africa as a place of prosperity and socio economic well being integration and self determination by contextualizing the discourse of development the authors hope to influence policy and practice towards shifting the narrative from one size fits all to a more morally justified and socially diverse model

this book discovers freedom in the colonial idea of african primitiveness as human transcendence freedom escapes the drawbacks of otherness as defended by ethnophilosophy while exposing the idiosyncratic inspiration of eurocentric universalism decolonization calls for the reconnection with freedom that is with myth making understood as the inaugural act of cultural pluralism the cultural condition of modernization emerges when the return to the past deploys the future

for the better part of two centuries racial domination has been the central concern of african social thought other questions among them national identity the role of chieftaincy representation justice and constitutional design have often been defined in relation to a preoccupation with racial and colonial forms of domination this book by examining the history of african thought will prove an invaluable tool to those new thinkers who have begun to revisit the intellectual history of africa at the outset of the twenty first century

the book argues that women s perspectives and gender issues must be mainstreamed across african philosophy in order for the discipline to truly represent the thoughts of africans across the continent african philosophy as an academic discipline emerged as a direct challenge to western and eurocentric hegemonies it sought to actualize the project of decolonization and to contribute african

perspectives to global discourses there has however been a dominance of male perspectives in this field of human knowledge this book argues that african philosophy cannot claim to have liberated people of african descent from marginalization until the androcentric nature of african philosophy is addressed key concepts such as ujamaa negritude ubuntu consciencism and african socialism are explored as they relate to african women s lives or as models of inclusion or exclusion from politics in addition to offering a feminist critique of african philosophy the book also discusses topics that have been consistently overlooked in african philosophy these topics include sex sexuality rape motherhood prostitution and the low participation of women in politics by highlighting the work of women feminist scholars such as oyeronke oyewumi nkiru nzegwu ifi amadiume amina mama and bibi bakare yusuf the book engages with african philosophy from an african feminist viewpoint this book will be an essential resource for students and researchers of african philosophy and gender studies

in the author s view much of the thinking of black intellectuals has been narrowly focused here he looks at the often political factors which have caused this afrocentric approach and warns against its continuation

first published in 2003 this pioneering new book surveys the political thought of a selection of influential black thinkers in provocative exploration of the black radical tradition as it has evolved in the caribbean africa and the united states each chapter focuses on key figures or social movement including the slave cugoano the american anti lynching activist ida b wells barnett c l r james w e b du bois former leader of the anti colonial movement in tanzania julius nyerere walter rodney the political philosophy of rastafari and the activist musician bob marley this book is essential reading for anyone interested in the history of radical black thought and the development of an activist political tradition

this unifying proposal for understanding distributive justice discourse across cultures sheds light on how best to understand political

philosophy

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