



An introduction to african philosophy pdf

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"African phlosia" redirects here. For the magazine that had this name earlier, see Philosophy is the philosophy covers the philosophy of African and this name earlier, see Philosophy is the philosophy is the philosophy of African and the various are found in the various academic fields of current philosophy, such as metaphysics, epistemology, moral philosophy and political philosophy and political philosophy and political philosophy in Africa has a rich and varied history, some of which have been lost over time. [3] Some of the world's oldest philosophical texts were produced in Ancient Egypt (Kemet), written in Hieratic and papyrus, from about 2200 to 1000 BC, one of the oldest known African philosophers was Ptahhotep, an ancient Egyptian forebories,[1] and in the fifth century BC, the philosopher Isocrates declared that the first Greek thinkers traveled to Egypt to seek knowledge; one of them Shams Pythagoras who "was the first to bring to the Greeks all philosophy. [4] In the 21st century, the new search for Egyptologists indicated that the word "philosopher" itself seems to derive from Egypt: "the Greek word founder philosophos, lover of wisdom, is in itself a loan from and the translation of the Egyptian concept mer-rekh (mr-r') which literally means "the love of wisdom," or knowledge". [4] At the beginning and mid-20th century, the anti-colonial movements had a huge effect on the development of a distinct modern African political philosophy that had resonance on both the continent and the African socialist philosophy of Ujamaa proposed in Tanzania and other parts of South-East Africa. These African political and economic developments also had a significant impact on the anticolonial movements of many non-African peoples around the world. Definition There is a certain debate in the definition of the ethnophilic parameters of African philosophy and in the identification of what differentiates it from other philosophy and in the identification of what differentiates it from other philosophical traditions. One of the implied assumptions of ethnophilosophy is that a specific culture can have a philosophy that is not applicable and accessible to all peoples and cultures of the world. In A Discourse on African Philosophy: In New Perspective on Ubuntu and Transitional Justice in South Africa, Christian B. N. Gade argues that the ethnophilosophical approach to African philosophy as a static group property is highly problematic. His research on drunkenness presents an alternative collective discourse on African philosophy that takes seriously differences, historical developments and social contexts. Etievibo and Jonathon O. Chimakonam in their article «African philosophy: past, present and future», the historical context plays an important role in African philosophy. The story provides the picture in which we can examine philosophical problems. In terms of African philosophy, you must look at the whole painting through the lens of African philosophy can be formally defined as a critical thinking of Africans on their reality experiences. The Nigerian philosopher K.C. Anyanwu defined African philosophy as "the one concerning the way in which the Africans of the present perceive their destiny and the world in which they live" [6]. The Nigerian philosopher as the one who tries to understand the phenomena of the world, the purpose of human existence, the nature of the world and the place of humans in that world. This form of natural philosophy is identifiable in African philosophy, African philosophy, African philosophy contemplates the perceptions of time, personality, space and other topics. History is a rich and written history of ancient African philosophy â € â € "for example from ancient Egypt, from Ethiopia and Mali (Timbuktutu, Djenne). [1] [8] When it comes to the modern epoch and the 20th century, a new beginning is linked to the years â € 1 20, when African individuals who had studied in the United States and Europe (Â "Western places") returned to Africa and inspired some that they had traveled and returned to formulate a systematic start "to philosophize African identity, the space of African philosophy and contribution of the M Africa at humanity [9]. Criteria According to some, two contrasting components are considered an integral part of a work because it can be considered African philosophy First, the piece must have a racial focus. This aspect is appreciated by traditionalist groups, which claim that African philosophy should be an analysis and a critical commitment of and among individual African philosophy based on a focal point of tradition. African philosophy must draw on African cultures or thought processes, but must be independent of racial considerations and use «African area of solidarity[10]. Methods of Community method The Community method of African philosophymutual thinking. It is most commonly used by researchers following ubuntu. The common expression of ubuntu is that "one person is a person through a person". Leonhard Praeg, Mogobe Ramose and Fainos Mangera implement the Community method. [11] Additional method The complementary method focuses on the prospect of a missing link. All variables are important in account of stories and identities, and no variable should be overlooked or sub-considered. In addition, all variables influence each other, so that the relationship between them and their effects on other variables should be examined. Mesembe Edet implements the complementary method. [11] Method of conversation The method of conversation creates thought by evaluating a relationship between opposite works. The defender or supporter is called "nwa-swa", and the nwa swa is questioned and doubted by a disagreement party, known as "nwa nju". The conversation method emphasizes the interconnection of networks within reality; more accurate should be a thought, more specific should be a position. This method is approved by the Conventional School of Psychology, and is used by Victor Nweke and Msembe Edet.[11] Pre-modern Types North Africa, equally central to the development of the ancient Egyptian philosophical tradition of Egypt and Sudan was the concept of "ma'at", which roughly translated refers to "justice", "truth", or simply "which is right". One of the first works of political philosophy was The Maxims of Ptahhotep, who was taught to Egyptian pupils for centuries. Ancient Egypt has several philosophical texts that have been treated by scholars in recent years. In the 2018 podcast "Africana Philosophy", philosophers Peter Adamson and Chike Jeffers dedicated the first eight episodes to Egyptian philosophy. [12] The American Philosophy. [12] The American Philosophical Association (APA) has published a text on the classic text "The immortality of writers", ca. 1200 BC. The article APA Blog also covers "The dispute between a man and his ba" of the 19th century BC; "The Teaching of Ani", of the thirteenth century BC, which gives advice to ordinary man; "The Sacrifice of Trades" of Khety; and the text of Amennakht (active in 1170-1140 BC) of Deir El-Medina, whose teaching states that "it is good to finish the summer school." [13] Ancient Egyptian philosophers also gave important contributions to Hellenistic philosophy and Christian philosophy. According to Busiris of the ancient Greek philosopher Isocrates, the elder of Plato, "all men agree that the Egyptians are the healthiest and longest among men; and then for the soul they introduced the formation of philosophy... "[13] In Hellenistic tradition, the influential Neoplatonism philosophical school was founded by the Egyptian philosopher Plotinus in the 3rd century. The Church Father and philosopher Augustin of Ippona (bornThagaste, the Algeria of today, in 354) had a Christian mother, San Monnika, who was an Amazigh (Berber), and Augustin defined himself as an African (or punica, of the Phoenician descent). [14] West Africa The most important of the pre-modern philosophical traditions of West Africa has been identified as that of the philosophical tradition to the thousands of years of its development. Philosophical concepts such as Omolubis, Ashè and EMI Omo ESO were integral to this system, and the totality of its elements is contained in what is known between Yoruba as Itan. The cosmology and philosophies of Akan, Dogon, Serener and Dahomey were also significant. In the pre-colonial Senegambia (modern Gambia and Senegal), the philosophies of Akan, Dogon, Serener and Dahomey were also significant. In the pre-colonial Senegambia (modern Gambia and Senegal), the philosophies of Akan, Dogon, Serener and Dahomey were also significant. renowned philosophers in the history of Senegambia. His proverbs are still recited by Senegalese and Gambiani in the same way, including in the popular culture of Senegal - for example in the films of Ousmane Sembene like Guelwaar [15] [16] Other notable philosophical thinkers include the historian Gambia Alieu Ebrima Cham Joof, and the Ethnologist Maliano Amadou Hampà ¢ TÃ © Well scholars. [17] One of the main philosophers of women and writers of Sokoto Caliphate, in present Nigeria, was the intellectual female Nana Asma'u (1793-1864). [18] Horn of Africa In the Horn of Africa, there are a number of sources that document the development of a distinct Ethiopian philosophy from the first millennium onwards. Among the most important examples of this tradition emerge from the work of the 17th century philosopher Zera Yacob, and that of his disciple Walda Heywat. [19] Yacob in his writings discusses religion, morality and existence. [20] It comes to the belief that each person will believe in their faith to be the right one and that all men have been created equal. [21] [22] South Africa in South Africa and Southeast Africa The development of a distinctive philosophy Bantu addresses the nature of existence, the relationship of the universe and of humanity to the world following the migration Bantu has had the most significant impact on the philosophical developments of these regions, with the Development of Ubuntu philosophy as a remarkable example emerging from this world view. Central Africa Many central Africa have been identified as a unitary feature of many Nigerian and Sudanese peoples, giving rise to the exclusive prohibitions of the world identified in the conceptions of time, the creation of the world, human Nature, and the correct relationship between humanity and nature prevalent in Dinka mythology, the mythology of Maasai and similar traditions. Also diasporaSome pre-modern African philosophical philosophical traditions have also been also Produced mainly by African descendants in Europe and the Americas. A notable pre-modern diasporic African philosopher was Anthony William Amo, who was taken as a slave by Awukenu in what is now Ghana, and was brought up and educated in Europe where he obtained doctors of medicine and philosophy, and later became a professor of philosophy at the Universities of Halle and Jena in Germany. The modern Kenyan philosopher Henry Odera Oruka has distinguished what he calls four trends in modern African philosophy, philosophy, philosophical sagacity, nationalistic - ideological philosophy and professional philosophy. [23] Indeed, it would be more realistic to call them candidates for the position of African philosophy, with the understanding that more than one of them might fit the bill. (ORUKA later added two additional categories: Literary/Artistic Philosophy, such as the work of literary figures such as NGé GÃש Wa Thiong'o, Wole Soyinka, Chinua Achebe, Okot P'bitek, and Taban Lo Liyong and Hermeneutic Philosophy, Language Analysis to find philosophical content.) In the African diaspora, the American philosopher Maulana Karenga was also notable in presenting various definitions to understand modern African philosophy, especially where it refers to its early sources. Achille Mbembe, a modern African philosopher a notable contributor to professional philosophy is Achille Mbembe. It interacts with a multitude of modern subjects, including thoughts about the state, death, capital, racism and colonialism. His calls attention to moral and political arguments through a tone of morality in his works. Many recent pieces by Mbembe, including the critique of black reason, suggest that the understanding of Europe as a force not at the center of the universe is a point from which philosophy and society should see the world. Mbembe asserts that it positions itself in multiple worlds of existence at once. This method creates an empathic point from which the world creates an empathic point from which the world can be seen. came with the Philosophy Saggio and the philosophical sagacity is attributed to him. Ethno-philosophy has been used to record beliefs found in African cultures. This approach treats African philosophy as consisting of a set of shared beliefs, values, categories and assumptions that are implicit in the language, practices and beliefs of African cultures; In short, the uniquely African world view. As such, it is seen as an object of municipal property rather than an activity for the individual. One proponent of this form, calming storms, argued in Bantu philosophy that the metaphysical categories of Bantu people are reflected in their linguistic categories. According to this vision, African philosophy can best be understood as the emergence of hypotheses on the reality reflected in the languages of Africa. Another example of this kind of approach is the existence of an African philosophy of history that derives from the traditional proverbs of the Niger Delta in his document "An African philosophy of history in oral Tradition". Alagoa argues that in African philosophy, age is considered an important factor in acquiring wisdom and interpreting the past. In support of this point of view, he cites proverbs as "More days, more wisdom", and "What sees an old seated, a young man does not see standing." The truth is seen as eternal and immutable ("the truth never rots"), but people are subject to error ("even a four-legged horse stumbles and falls"). It is dangerous to judge from appearances ("A big eye does not mean acute vision"), but the first hand observation can be trusted ("Who sees not err"). The past is not seen as fundamentally different from the present, but the whole story is contemporary history ("A narrator does not tell of a different season"). The future remains beyond knowledge ("A bird with a long neck cannot see the future"). However, it is said, "God will overcome eternity." History is seen as of vital importance ("An ignorant of its origin is nonhuman"), and historians (known as "soil hair") are very venerated ("The son of the soil has sharp eyes of the python"). However, these arguments must be taken with a grain of cultural relativism, as the arc of cultural relativism, as the arc of cultural relativism, as the arc of cultural relativism. applied to all Africa. Another more controversial application of this approach is embodied in the concept of negritude. Leopold Senghor, a supporter of negritude. Leopold Senghor, a supporter of negritude. sciences. Cheikh Anta Diop and Mubabinge Bilolo, on the other hand, while agreeing that African culture is unique, challenged the vision of African s essentially emotional and artistic, claiming that Egypt was an African culture is unique. maligned as excessively reductionist because of the obvious scientific and academic triumphs not only of ancient Egypt, but also Nubia, Meroe, as well as the great library of Timbuktu, the vast commercial and kingdom networks of North Africa, West Africa, Central Africa, the Horn of Africa and Great Zimbabwe and other great empires of South Southeast and Central Africa. Critics of this approach argue that actual philosophical work in the produce pro systems. The philosophical sagacity is a sort of individualistic version of ethnophilosophy, in which the beliefs of some special members reach a particularly high level of knowledge and understanding of their global visions of cultures; These people are wise. In some cases, the essay goes beyond the mere knowledge and understanding for reflections and questions are philosophical; Furthermore, if African philosophy should be defined purely in terms of a philosophy, because they did not record them from other essays. Furthermore, on this point the only difference between non-African anthropology or African ethnology and philosophy. seems to be the nationality of the researcher. The critics also claim that the problem is with ethnophilia and with the philosophical sagacity it is sure that there is certainly an important distinction between philosophy and history of ideas, although other philosophers consider the two arguments to be considerably similar. [25] The topic is that no matter how interesting the beliefs of a people like Akan or Yoruba can be to the philosophy. Calling them philosophy is live and let live. Professional philosophy is to use a secondary sense of that term, as in "my philosophy is live and let live. Professional philosophy is usually identified as that produced by African philosophers formed in Western philosophical tradition, which embraces one Universal vision of philosophy methods and concerns. [23] Those philosophers identified in this category often explicitly reject the hypotheses of ethnophilia and adopt a universalist vision of the philosophy that requires that all philosophy is accessible and applicable to all peoples and cultures of the world [23] This is also whether specific philosophical questions priority from individual national or regional philosophies may differ. [23] Some African philosophies may differ. [23] Nationalist Philosophy and ideologues CA Additional information: African nationalism Nationalist and ideological philosophy could be considered a special case of philosophy. In both cases, the same type of problem arises with maintaining a distinction between ideology and philosophy, and also between ideas set and Special reasoning way. Examples include African socialism, Nkrumaismo, Harambee and e African ethics Although Africa is extremely diversified, there seems to be some moral ideas shared in many ethnic groups. [26] In a series of African cultures, ethics is focused on the character of a person, and saying "has no moral" translates as something like "has no character". [26] The character of a person reflects the accumulation of their actions and habits of conduct; therefore, it can be changed over the life of a person. [26] In some African cultures, the "person" refers to an adult human who exhibits moral virtues, and who behaves badly is not considered a person, even if he is considered human. [26] While many traditional African societies are highly religious, their religions are not revealed, and therefore ethics does not focus around divine commands. [26] Instead, ethics is humanistic and useful: it focuses on improving social functioning and human blossoming. [26] On the other hand, social well-being is not a simple aggregate of individual well-being; rather, there is a collective "social good" that embodies values that everyone wants, like peace and stability. [26] In general, African ethics is social or collective rather than individualistic and united in ideology. [26] Cooperation and altruism are considered crucial. [26] African ethics places more weight on the duties of prosocial behavior than on the rights for itself, in contrast to most of Western ethics. [26] African Philosophy is the work of philosophy is the work of philosophy is the work deals with the subject matter of the African diaspora. This is a relatively new name (since 1980) and developing given to African thought, and is given credible attention by professional organizations, including the American Philosophical Association. [27] African philosophy includes African philosophy include: African Philosophical Association. pre-socratic philosophy and today's debates on the early history of Western philosophy, post-colonial writing in Africa and the Meericas, black resistance to oppression, black existentialism in the United States, and the meaning of "black" in the modern world. [26] List of African philosophers It is a list of well-known philosophers who treasure in African tradition, as well as philosophers of the African continent. Algerino Albert Camus Louis Althusser Mohammed Arkoun Augustine Hippo Malek Bennabi Hélène Cixous Jacques Derrida Frantz Fanon Bernard-Henri Lévy Mohammed Chaouki Zine Beninese Paulin J. Hountondji Camerun Achille Mbembe congolese Jacques Depelchin V. Y. Mudimbe Ernest WambaDe Lodisa Hassan Zaki Najib Mahmoud Abdel Wahab Almser Blutns Riva Alto Foud Zakaria Mimonides Grass Herb Heywat Zera Yacob Gambe Kocc Barma Autunno Alieu Ebrima Cham Joof Ghana Kwame Nkrumah Kwame Anthony Appiah Al-Hajjj Salim Suwari Anton Wilhelm Clay WEB Du Bois Kwame Gyekye Ato Sekyi-polarization Kwasi Wiredu Apollodorus ellenistico Atene Clitimachus Dio Alpi Dionysius Cirene Eraclidi Lembus Hypatia LCECEDS Di Cyrene Kenan John Mado Henry Africa Henry Run Nhiga © Gu'phagu Hackou Kipira Magged Value Kaphagawan Kafica Magia -Jábri Mohammed AZIZ LAhbabi Judah Kinhamed Sabila Azaza Chinua Chinua Chuhammed Allal Sinaferi Sinalfa Search Sinacry China Aza Oginegano Credit Credit Credit Credit Credit Southie Memorial [28] Sophie Maddo Diopold Sedar Senop Leopold Sedar Senop L (2005-01-01). A Companion to African Philosophy. Doi: 10.1002 / 978047097154. ISBN 978047097154. ISBN 978047099715. Mucale, ERGIMINE PEDRO (FALL 2015). 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