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Philosophy and African Development. Philosophy and African Development. Theory and Practice. Edited by. Lansana Keita. Council for the Development of Social Science Research in Africa DAKAR.

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African philosophy is philosophy produced by African people, philosophy that presents African worldviews, ideas and themes, or philosophy that uses distinct African philosophical methods. Modern African thought has been occupied with Ethnophilosophy , with defining the very meaning of African philosophy and its unique characteristics and what it means to be African .

Philosophy - Wikipedia

Abstract. African traditional philosophies are multiple bodies of living comprehensive knowledges which encapsulate holistic ways of knowing. In its cosmological sense, it's the common thread which connects African peoples with their African roots. It encompasses an intergenerational ancestral connection between the living, the dead, and the unborn.

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Philosophy and African development [electronic resource] : theory and practice / edited by Lansana Keita. Corporate Author: Ebook Central Academic Complete., ProQuest (Firm) Other authors: Keita, L. D. Format: eBook Online access: Connect to electronic book via Ebook Central.

Philosophy and African Development: Theory and Practice appraises development in a holistic manner. It goes beyond the usual measurement in terms of economic achievement and widens the scope to include the impact that history of ideas, political theory, sociology, social and political philosophy, and political economy have had on development in Africa. It is a departure from the traditional treatment of development by economists who point towards the so-called time-tested assertions and recommendations for 'sustainable development', but which are yet bring about significant change in the economies of the so-called 'developing' societies. It is on account of the failures of the economic development theory, with its tepid prescriptions for 'sustainable development' and 'poverty reduction' that theories of

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development have now been expanded from mere economic analysis to include considerations of history, sociology, political economy and anthropology, as could be discovered in this book. Most of the contributions in this book have been prepared by philosophers across Africa and the United States who implicitly practise their discipline as one whose most effective modern function would be to appraise the human experience in all its dimensions from the standpoints of modern social and natural sciences, all disciplinary offspring of philosophy itself. With chapters ranging from issues of modernity and religious interpretations, the human right to development, the idea of 'African time', the primacy of mental decolonisation, and the type of education offered in Africa today and as a tool for development, to development planning, science, technology and globalisation, as well as issues of post coloniality among others. The tenor of the contributions is not only proportional, but also engaged in the meta-analysis of the theories on which the concept of development is founded and practised. This book is strongly recommended as a useful text in the hands of scholars, researchers and students of development studies. It approaches the important issue of African development from the broad perspective of the social sciences in general, and buttresses this with the keen analytical approach of its contributors.

Although development issues generally have been considered in a framework of economic theory and politics, in this volume Tedros Kiros looks to European ideas of moral philosophy to explain the underdevelopment of Africa and the persistent African food crisis. He draws upon the works of Adam Smith, David Ricardo, Karl Marx and the concepts of hegemony and counter-hegemony. Kiros points out that Africans and Europeans held opposing worldviews upon their initial contact and agrees with those who explain the present condition in Africa partly as the result of European colonialism. In his concluding chapter he develops principles of moral philosophy to guide Africans and others in the future economic development of the African continent.

How come Africa is so underdeveloped when it is one of the richest continents on earth? The present volume is an attempt to theorise Africa's [under-]development with a view to providing a sustainable, enduring framework of operations that will arrest the predicament of the continent while taking it forward from its current passivity. The volume rethinks and re-imagines a number of externally imposed problematic mechanisms used (un-)consciously in Africa, with the intention of raising awareness and fostering critical thinking in scholars of African development. The book is a pacesetter on how to think and research Africa's [under-]development. It is also an invaluable asset for social scientists, policy makers, development practitioners, civil society activists and politicians.

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The once acrimonious debate on the existence of African philosophy has come of age, yet the need to cultivate a culture of belonging is more demanding now than ever before in many African societies. The gargantuan indelible energised chicanery waves of neo-colonialism and globalisation and their sweeping effect on Africa demand more concerted action and solutions than cul-de-sac discourses and magical realism. It is in view of this realisation that this book was born. This is a vital text for understanding contextual historical trends in the development of African philosophic ideas on the continent and how Africans could possibly navigate the turbulent catadromous waters, tangled webs and chasms of destruction, and chagrin of struggles that have engrossed Africa since the dawn of slavery and colonial projects on the continent. The book aims to generate more insights and influence national, continental, and global debates in the field of philosophy. It is accessible and handy to a wider range of readers, ranging from educators and students of African philosophy, anthropology, African studies, cultural studies, and all those concerned with the further development of African philosophy and thought systems on the African continent.

What does it imply for Nigerian philosophers to conscientiously and engagingly reflect on Nigeria as a place of philosophy and as a dynamic plural context of socioeconomic, political, cultural and ethnic problems? Any answer to this question automatically constitutes the opening salvo to the reflection on the evolution of a Nigerian tradition of philosophy and philosophizing. This book represents such an initial salvo in its attempt to hammer out the conditions for the possibility of a Nigerian tradition of philosophy by placing that endeavor in between the triadic challenges of the Nigerian political economy, the African philosophical theorizing and the global epistemological hegemony. How do these three dynamics condition the evolution and functional relevance of the philosophical enterprise in Nigeria? How have Nigerian philosophers responded to them? What is Nigerian philosophy? How can there be a "Nigerian" philosophy when there are no Nigerians? This book is also an attempt to contribute to the trajectory of philosophy education in Nigeria within the context of a postcolonial educational system and university dynamics that stultifies the role of the intellectuals in development. From Plato to Wiredu, from Bodunrin to Bourdieu, and from Heidegger and Nietzsche to Fanon, Mignolo and Santos, the book traces a trajectory of dynamics rethinking of existing paradigms and epistemological assumptions that could enable a robust evolution of a Nigerian tradition of philosophy that possesses sufficient clout to confront its historicity and its place in Nigeria's development impasse.

In African countries there has been a surge of intellectual interest in foregrounding ideas and thinkers of African origin—in philosophy as in other disciplines—that have been unjustly ignored or marginalized. African scholars have demonstrated that precolonial African cultures generated ideas and arguments which were at once truly philosophical

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and distinctively African, and several contemporary African thinkers are now established figures in the philosophical mainstream. Yet, despite the universality of its themes, relevant contributions from African philosophy have rarely permeated global philosophical debates. Critical intellectual excavation has also tended to prioritize precolonial thought, overlooking more recent sources of home-grown philosophical thinking such as Africa's intellectually rich liberation movements. This book demonstrates the potential for constructive interchange between currents of thought from African philosophy and other intellectual currents within philosophy. Chapters authored by leading and emerging scholars: recover philosophical thinkers and currents of ideas within Africa and about Africa, bringing them into dialogue with contemporary mainstream philosophy; foreground the relevance of African theorizing to contemporary debates in epistemology, philosophy of language, moral/political philosophy, philosophy of race, environmental ethics and the metaphysics of disability; make new interventions within on-going debates in African philosophy; consider ways in which philosophy can become epistemically inclusive, interrogating the contemporary call for 'decolonization' of philosophy. Showing how foregrounding Africa—its ideas, thinkers and problems—can help with the project of renewing and improving the discipline of philosophy worldwide, this book will stimulate and challenge everyone with an interest in philosophy, and is essential reading for upper-level undergraduate students, postgraduate students and scholars of African and Africana philosophy.

Africa is on the rise. Enabled by natural resources, commodity trading and the recent discovery of Africa as the last frontier of capitalism by the global market, African entrepreneurs are now being empowered as economic change agents. How can this new economic elite engage in the sustainable development of the continent? 'Africapitalism', the term coined by Nigerian economist Tony O. Elumelu, describes an economic philosophy embodying the private sector's commitment to the economic transformation of Africa through investments generating economic prosperity and social wealth. The concept has attracted significant attention in both business and policy circles. Promoting a positive change in approach and outlook towards development in Africa, this book consolidates research and insights into the Africapitalism movement, and will appeal to scholars, researchers and graduate students of Africa studies, international business, business and society, corporate social responsibility, strategic management, economic thought, international political economy, leadership and development studies.

This book takes stock of the strides made to date in African philosophy. Authors focus on four important aspects of African philosophy: the history, methodological debates, substantive issues in the field, and direction for the future. By collating this anthology, Edwin E. Etieyibo excavates both current and primordial knowledge in African philosophy, enhancing the development of this growing field.

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