**FIVE ARTICLES ON AFRICAN PHILOSOPHY**

**OUTLINE**

**General Introduction**

**African philosophy and authentic development of African by Ikechukwu Nwakaeze ogugua**

**Philosophy and human situation; issues on development in Africa by Anjov kahaga Terfa**

**Western colonialism and African identy crisis, the role of African philosophy by Ikanga k.E. oraegbunam**

**Morality and personality of social functional perspective on conflict of governance and politics in Nigeria.**

**The African ethics of Ubuntu by Thaddeus Metz**

**General conclusion**

**AFRICAN PHILOSOPHY AND AUTHENTIC DEVELOPMENT OF AFRICA,**

**IKECHUKWU NWAKAEZE OGUGUA**.

INTRODUCTION

All men desire to know, primarily because they have all natural prosperity or inclination to not only know but to delight in such activity. As a starting point, man gets amazed and wonders. This sense of wonder is universal but man`s point of departure is cultural and contextual. When man wonders and critically reflects on is human existence, his wonder takes a philosophical posture. Do you now see that there are variety of philosophy? in the words of Samuel imbo;

*“A philosophy always springs, however indirectly, from a society in which the philosopher grew up with its religious lack thereof, the social class from which the philosopher`s education”.[[1]](#footnote-1)*

BRIEF ELUCIDATION OF OUR OPRATIVE CONCEPTS.

The word “African” though commonplace may be misunderstood as it can be used as an adjective qualifying something. What then is African philosophy? For OKOLO C.B, African philosophy is “a part to systematic coherent discovery and enclosure of the African as being in the African world. And for ANYANWU, African philosophy concerns it’s self with the way in which African people of past and present make sense of their existence, of their destiny and of the world. In line with what we have penciled down “Authentic development” would acquire a a unified meaning. Authentic refers to real, genuine and germane. Ogugua holds it means “it is what is” should be or what is said to be.

A critical look to our topic will show an implied use of reason noted of the philosophy ie. Attitude to subject theories, philosophies and fact to scrutiny and critical rational analysis so as to beat out a philosophy of development, a philosophy that is both African and development

oriented and focused. For kin yongo: “africanity refers to a set of African parameters on factors times, events, doctrines , texts and methods involved in philosophic enterpriseso designated.

**THEORITICAL FRAMEWORK OF MORDEN DEVELOPMENT.**

Every nation in the world wants to develop but only very few nations had moved towards actualization of this laudable dream. The desire to develop need spring up from the living experiences of our culture and history. And such we need to prod along our existential path with the determination and courage of explores.

There is no gain saying the fact that modern development has been anchored on philosophical perspective and theories of the west(Europe).

**AFRICAN AND DEVELOPMENT**.

Virtually all African nations have worked hard to develop based on the western model of development. And development has eluded Africa for the old paradigm was based on quantitative and economic analysis. There are few things we must note if our project must survive and actualize in purpose;

1. We cannot build this philosophy on any of the fragments assuming to have fully depicted human nature or defined man. The economic man (Marx), erotic man(Freud), etc. we must essay our best to express the African as a unit, a being with others and a being among others.
2. That this project is an investment, which will aid in recovering of the African man via destruction and construction of historical records.
3. That the development talked about is ontologically based, focused on world view, reflective of culture, person and value centered.

**PHILOSOPHY AND HUMAN SITUATION: ISSUES OF DEVELOPMENT IN AFRICA, ANJOV KAHAGA TERFA.**

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**INTRODCTION.**

Development in Africa has been growing at a very slow pace. There are many factors responsible for this kind of regression or stagnation. These are; the colonial legacy, social pluralism and its centrifugal tendencies, the corruption of leaders, poor planning and incompetent management, inappropriate policies, the stifling of market mechanisms, low level of technical assistance, the limited in flow of foreign capital, falling commodity price, and unfavorable terms of trade, and low level of saving and investment.

**PHILOSOPHY.**

There is no universally accepted definition of philosophy. This has become evidently true from centuries of doing philosophy. Socrates conceives philosophy as “asking of questions and questioning for answers until you come to answers that are unanswerable”[[2]](#footnote-2). Kwasi wiredu an African philosopher sees philosophy as “arguments, reflections, rationalities, and critical evaluation “philosophy enables reflective thinking and reasoned inquiry.

**DEVELOPMENT**.

The term development according Walter Rodney, in human society is a many sided process, it is a fundamental transformation of the society’s mode of production so as to bring about qualitative changes in the communities living condition, this process of transformation brings on the people’s collective will and determination to improve their common situation through imaginative and practical application of these skills. Development is a word value. It means “social and personal change that moves towards conscious chosen goals. People who are normally in the morningprocess do the choosing.

THE CONTRIBUTIONS OF PHILOSOPHY.

This is where philosophy has a vital contribution to make to the development of human persons as this form the main object, the inquiry of the human person, this perspective has been at work since the time of Socrates. He emphasis on “man know thyself”[[3]](#footnote-3) and “ an unexamined life is not worth living”[[4]](#footnote-4).

THE TASK OF PHILOSOPHY IN AFRICA.

Philosophers in Africa are no longer ignorant to the need of vigorously fight for political liberation. In fact, they are not talking about increased production, accumulation of capital, transfer of technology. They are no longer ignorant of the evil capitalism on the African society. They are no longer ignorant of individualism, clans struggle and conflict.

**ISSUES OF DEVELOPMENT IN AFRICA**.

To effectively contribute to development in Africa, philosophy must be applied in the process of making adequate clarifications for key concepts. The population in Africa must be given ample opportunity to receives philosophical education.

RECOMMENDATIONS AND CONCLUSION.

It is clear enough to put the blame on the leaders in Africa when dealing with the issue of development. Perhaps, it is because African leaders have not taken the call to produce philosopher-king very seriously. Leaders in Africa lack a well-defined philosophy.

**WESTERN COLONIALISM AND AFRICAN IDENTITY CRISIS: THE ROLE OF AFRICAN PHILOSOPHY.**

**IKANGA K.E. ORAEGBUNAM.**

**INTRODUCTION.**

Western colonialism is certainly an important event in Africa’s history. Although ended some decades ago, colonialism inaugurated a crisis of the post-colonial African identity. Every colonial project involves a contact between two cultures in which one establishes control and applies pressure over the other with the effect that the former seeks to change in some degree the way of life, the enormous impact of colonialism which consists in directed change cannot be over emphasized. It normally results in a conflict of cultures and identity crisis.

WESTERN COLONIALISM AND IMPERIALISM.

Ode in African history is a child of necessity. The European abolition of slave trade went pari pasu with the rise of new imperialism, thus, the slave trade, the crisis of its abolition, and colonial inversion were “all aspects of a continuous process in which the old coastal partnership in saving paved the way for colonial system”[[5]](#footnote-5). The industrial evolution mounted a heavy demand for raw materials and markets, and this demand could be satisfied only by domination. Hence, the need was had for a paradigm shift in the art of slaving. The field had to move from the Americans to Africans. The effect is that after the scramble and partition of Africa in 1884-1885, most of Africa became colonies of European nations with the effect that Africans had to become slaves in their own fatherland.

NEO-COLONIALISM IN AFRICA TODAY.

r “[[6]](#footnote-6). Ramose holds that globalization is a “metaphor for aspiration and the determination to render an idea or a way of life applicable and functional throughout the world. Thus, the basic ingredient of this one world process include deterritorialization or dismantling of boundaries, homogenization, deregulation, privatization, removal of subsidies and governments’ loss of control of their internal economies. Al these are facilitated by the contemporary information explosion that has been made possible via the computer and cybernetics.

*“The notion that rich natins can solve the problems of poor country by dolling out aid has been illusory and thus discredited. Leaving aside disaster and humanitarian assistance, aid has long become institutionalized into a modern pattern of imperial paternalism.”[[7]](#footnote-7)*

COLONIALISM AND AFRICAN IDENTITY CRISIS.

In logic, “the principle of identity asserts that if any statement is true, then it is true”[[8]](#footnote-8). This has been referred to as a tautology in the sense that it is a necessary truth. Analogously, the question of identity with regards to a human being would state that if a person is an African, for instance, then he is an African. Therefore, it is either an African is an African or if he fails would have his being contradict the laws of thought and in this case also of being. Yet the African person of today seems to have just done that and become a victim of identity crisis.

CONCLUSION.

The paper has been able to x-ray the consequences of the colonial invasion of Africa and the resultant effects on the African identity. The study has discovered that rather than enhance the authenticity of the African person, colonialism endow him with a split personality structure. The embers of the pristine colonial intents are still preserved and fanned by neo-colonial mechanisms.

**MORALITY AND PERSONALISM-A SOCIO FUNCTIONAL PERSPECTIVE ON CONFLICT OF GOVERNACE AND POLITICS IN NIGERIA.**

**INTRODUCTION.**

African philosophers generally and Nigerian philosophers in particular are burdened with the urgent and crucial task of directing the philosophical enterprise to the desirable goal of national development. ‘MORALITY AND PERSONALISM’ refers to a contributory attempt to the ongoing research program in African philosophy designed to address the issues of the crisis of its relevance in the transition of African societies from backwardness to modernity.

THE ETHICAL BASIS OF POLITICS.

Perhaps the best way of demonstrating the alliance between morality and politics remains the social context of both within the context of the sociality of man. Morality and politics direct and determine the possibility of the realization of man’s inherent destiny, that is the quest for the attainment of personhood within the context of social structure. So apparently, the society, morality and politics in their respective harmonization, attained and to the ultimate essential end of man, the destiny and eschatology.

So from this social milieu, “politics, is an integral feature of man’s social existence and interaction”[[9]](#footnote-9). From its original Greek root (poli-city state), politics simply refers to the age of governance, “a dynamic process that entails the mobilization of human and other resources, managing directing and decisions towards the regulation of social order”[[10]](#footnote-10). In an extended sense, politics applies to different forms of organization and direction of human interest at at various different levels of the society, this is specifically the human society, with some purpose in view.

The different propositions of some contrary theories like those of the “subjectivist or the Marxist school of thought, which maintain that there are no objective standards of moral or political theory”[[11]](#footnote-11). From the basic analysis, it should not be too difficult to appreciate the fundamental relationship between ethics and politic. Human conduct weather in the political or the economic realm, usually proceed from the nature of man as such, that is, from man’s inherent freedom; which proposes some end in view. In the view of Aristotle politics is not possible outside morality, for Aristotle according to ejizu, “politics is social ethics since it deals with the people in group activity….in order to attain eudemonia”[[12]](#footnote-12).

THE CONCEPT OF MORALITY.

According to velasquez. M, morality consists of the standards that an individual or a group has about what is right and wrong or good a d evil”.

Within a definite context of our social life, there is a standard of behavior for people, expectations, duties, and obligation, which enable both the individual and collectivity to sustain the vision of the realization of their ends. This is the reason why Aquinas analyzes morality according to Ogugua as the results from the action of a being of a rationale nature, which is related to its ultimate end. It becomes, therefore a code of human conduct, which each by inclination, sets up for himself. It is an inclination,

**The African Ethic of Ubuntu**

Author: Thaddeus Metz

The word “ubuntu” is from some southern African languages and it literally means “humanness.” To have ubuntu is to be a person who is living a genuinely human way of life, whereas to lack ubuntu is to be missing human excellence. Black people indigenous to Africa commonly believe that one’s basic aim in life should be to exhibit ubuntu, which is done by prizing communal relationships with other people. This essay reviews this concept and how it informs both the good life and how to act morally.

**1. Ubuntu as Cultivating One’s Humanity**

Mogobe Ramose, who has developed a philosophy on ubuntu, says, “One is enjoined, yes, commanded as it were, to actually become a human being.” If someone fails to do so, then many Africans would say of him, “He is not a person” or even “He is an animal.” They would be claiming that, although we are biologically human beings, someone who does not live well has failed to develop the valuable aspects of their human nature. A self-realization ethic of this sort differs from other conceptions of the good life, particularly those popular among contemporary Western psychologists and philosophers. Most strikingly, this ethic does *not* focus on hedonic considerations, such as an individual’s pleasure or satisfaction, features that humans share with animals.

**2. Ubuntu and Communal Relationship**

Many black African societies sum up one’s proper basic aim in life with phrases such as “A person is a person through other persons” or “I am because we are.” These maxims include prescriptive or normative meanings: they instruct one to become a real person or to realize one’s true self, and to do so by relating to other people in certain ways. Augustine Shutte, one of the first moral philosophers to seriously engage with ubuntu, says: Our deepest moral obligation is to become more fully human. And this means entering more and more deeply into community with others. So although the goal is personal fulfilment, selfishness is excluded. So an ubuntu ethic focuses on self-realization, but is also communitarian in nature. Community, or communal relationship, is usefully analyzed as the combination of two interactions: *identifying* with others and *exhibiting solidarity* with them. In contrast, according to many salient sub-Saharan worldviews,

**3. Ubuntu and Action**

Concretely, what is involved in realizing oneself through communal or harmonious relationships with others? The sub-Saharan tradition characteristically answers this question by appealing to a variety of virtues. One exhibits excellence insofar as one displays character traits such as politeness, kindness, sympathy, compassion, benevolence, altruism, compassion, sacrifice, forgiveness, mercy, and tolerance. It might be thought that realizing oneself by prizing friendliness in these ways demands pacifism, but that is probably not true. By acting in unfriendly or conflicting ways when necessary (and likely) to prevent crime, which involves disrespect and harm, one arguably prizes friendliness and community. This conception of the good life is meant to guide individuals in the choices they make, and it has also influenced societal decision-making in African societies. Contemporary African intellectuals and policy makers often appeal to ubuntu when thinking about how to organize public and other large-scale institutions.

**General conclusion**.The innovative trends and advances in African philosophy have driven quality governance that underscored sustainable development in many African states. African philosophical innovative trends and advances largely lack originality. This is as there are abstractions and methods borrowed from western philosophical current and elsewhere. African philosophy will therefore be true to itself when its methods, nature, structure, form and meaning are genuinely African and objectively critical.

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2. . Socrates’ convinction of philosophy. [↑](#footnote-ref-2)
3. Socratic emphasis 1.0 [↑](#footnote-ref-3)
4. Socratic emphasis 2.0 [↑](#footnote-ref-4)
5. The European abolition of slave trade [↑](#footnote-ref-5)
6. Gidden’s description of globalization [↑](#footnote-ref-6)
7. Obadina’s corroboration. [↑](#footnote-ref-7)
8. A logical tautology. [↑](#footnote-ref-8)
9. The social milieu. [↑](#footnote-ref-9)
10. The political idea of governance [↑](#footnote-ref-10)
11. Propositions of some contrary theory [↑](#footnote-ref-11)
12. Ejizu “politics” [↑](#footnote-ref-12)