

African humanism and national development - a critical analysis of the fundamental theoretical principle of Zambian humanism

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Paul A. Mwaipaya, African Humanism and National Development a Critical Analysis of the Fundamental Theoretical Principle of Zambian Humanism

Over time such an acquired virtue becomes a habit. In the light of our common humanity, it would not be appropriate—in fact it would demean our humanity—to place limits to our moral duties or responsibilities. CWith English Journal International African Bibliography — de Gruyter Published: Jan 1, 1982.

Paul A. Mwaipaya, African Humanism and National Development a Critical Analysis of the Fundamental Theoretical Principle of Zambian Humanism

Persistent performance of a particular action will produce a certain habit and, thus, a corresponding character. Humanism—the doctrine that takes human welfare, interests, and needs as fundamental—constitutes the foundation of African ethics. Wo yonko da ne wo da Two important things about this maxim need to be pointed out.

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To acquire virtue, a person must perform good actions, that is, morally acceptable actions so that they become habitual. Tradition and Modernity: Philosophical Reflections on the African Experience, New York and Oxford: Oxford University Press. I will then pursue the question of humanism in critical theory.

Paul A. Mwaipaya, African Humanism and National Development a Critical Analysis of the Fundamental Theoretical Principle of Zambian Humanism

The concern for human welfare may be said to constitute the hub of the African axiological wheel. Teso in transformation: the political economy of peasant and class in Eastern Africa.

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One reason is that, unlike Islam or Christianity, the traditional, that is, indigenous, African religion is not a revealed religion whereby divine truth is revealed to a single individual who becomes the founder.

African Ethics (Stanford Encyclopedia of Philosophy)

This is a telling point that implies the independence autonomy of the moral attitudes of the people with regard to the conduct of the spiritual beings. The good, as discussed in an earlier section, is defined by the traditional thinkers of the Akan society in terms of peace, happiness or satisfaction human flourishing, justice, dignity, respect, and so on. The common good is a notion that is conceptually affiliated to the notion of community and, thus, to the notion of human society as such.

African Ethics (Stanford Encyclopedia of Philosophy)

For these reasons, the worth of the human being is of the ultimate consequence and ought therefore to be given the ultimate consideration. African societies, as organized and functioning human communities, have undoubtedly evolved ethical systems—ethical values, principles, rules—intended to guide social and moral behavior. It is evidently true that in the context of the society, in terms of functioning or flourishing in a human society, the human individual is not sufficient, for her capacities, talents, and dispositions are not adequate for the realization of her potential and basic needs.

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