

POLYRHYTHMICITY



FOUNDATIONS OF AFRICAN
PHILOSOPHY

KOFI KISSI DOMPERE

Polyrhythmicity Foundations Of African Philosophy Cloth

Olusegun Oladipo



Polyrhythmicity Foundations Of African Philosophy Cloth:

Polyrhythmicity Kofi Kissi Dompere, 2006-03-31 The modern works on African philosophy have not been integrated and fully connected to Africa's antiquity in order to provide a foundational unity for further intellectual refinement. The philosophical dimensions of humanism, Nkrumah's concept of categorial conversion, African concepts of duality, polarity, unity, continual creation, and democratic ideals must be shown their African-centered origins. In considering African philosophy, there arise conceptual and logical gaps that require the development of fundamental cognitive unity from the available data with judicious interpretation and restructuring in order to define the parameters of African philosophical unity that will allow these gaps to be closed for intellectual continuity. This monograph is devoted to the establishment of the foundations for the development of Africa's intellectual continuity and cognitive unity from antiquity to the present. Its main premise is that there is African philosophy with its own method of reasoning, analysis, and synthesis. The monograph initiates self-contained philosophical foundations for African intellectual unity that is required to support African cultural unity, African personality, African essence, and humanism needed for the creation of Greater Africa that is implied by African Union. These philosophical foundations, it is argued, formed the thinking system for Africa's social construct, law, economics, politics, and governance of empires, kingdoms, and social units that have come to pass. These philosophical foundations constitute the thinking system that must guide current and future Africa's socioeconomic dynamics. The monograph discusses also Africa's contributions to the global intellectual heritage by showing the relationships among foundations of African philosophical tradition and other philosophical systems that lead to *rediviva Africana*. It presents the principles of cognitive unity and continuity on the held position that without clearly developed Africa's philosophical foundations from its antiquity, providing intellectual unity and cognitive continuity, complete emancipation of Africa will be a mere mimicking of intellectual faults of other nations and philosophical systems. The research by African scholars and others on specific philosophical thoughts from different areas of Africa is useful material that must be integrated into cognitive unity by accepting those that fit and rejecting those that do not fit by a defined logical process. Mindful of this, a case is thus made in this monograph for African cognitive unity and supporting reasoning methods. The system of ideas and perceptive interpretations of relevant data is here referred to as *Africentricity* and its philosophical foundations that project thought as *polyrhythmicity* while the study of logic of reasoning about methodological and epistemic problems of *polyrhythmicity* and *Africentricity* is referred to as *polyrhythmics*. On practical level, these philosophical foundations are shown to support the conceptual basis of *Nguzo Saba*, the Seven Principles of Kwanzaa. The monograph would be of interest to philosophers in general, professionals, researchers, and students engaged in African philosophy, African studies, Black studies, socio-political philosophy, and those interested in knowing the thinking system on the basis of which African essence arises and African social formations were constructed and governed from antiquity.

Polyrhythmicity K. K. Dompere, 2006 Polyrhythmicity K. K. Dompere, 2006 The modern works on African

philosophy have not been integrated and fully connected to Africa's antiquity in order to provide a foundational unity for further intellectual refinement. The philosophical dimensions of humanism, Nkrumah's concept of categorial conversion, African concepts of duality, polarity, unity, continual creation, and democratic ideals must be shown their African-centered origins. In considering African philosophy, there arise conceptual and logical gaps that require the development of fundamental cognitive unity from the available data with judicious interpretation and restructuring in order to define the parameters of African philosophical unity that will allow these gaps to be closed for intellectual continuity. This monograph is devoted to the establishment of the foundations for the development of Africa's intellectual continuity and cognitive unity from antiquity to the present. Its main premise is that there is African philosophy with its own method of reasoning, analysis, and synthesis. The monograph initiates self-contained philosophical foundations for African intellectual unity that is required to support African cultural unity, African personality, African essence, and humanism needed for the creation of Greater Africa that is implied by African Union. These philosophical foundations, it is argued, formed the thinking system for Africa's social construct, law, economics, politics, and governance of empires, kingdoms, and social units that have come to pass. These philosophical foundations constitute the thinking system that must guide current and future Africa's socioeconomic dynamics. The monograph discusses also Africa's contributions to the global intellectual heritage by showing the relationships among foundations of African philosophical tradition and other philosophical systems that lead to *rediviva Africana*. It presents the principles of cognitive unity and continuity on the held position that without clearly developed Africa's philosophical foundations from its antiquity, providing intellectual unity and cognitive continuity, complete emancipation of Africa will be a mere mimicking of intellectual faults of other nations and philosophical systems. The research by African scholars and others on specific philosophical thoughts from different areas of Africa is useful material that must be integrated into cognitive unity by accepting those that fit and rejecting those that do not fit by a defined logical process. Mindful of this, a case is thus made in this monograph for African cognitive unity and supporting reasoning methods. The system of ideas and perceptive interpretations of relevant data is here referred to as *Africentricity* and its philosophical foundations that project thought as *polyrhythmicity*, while the study of logic of reasoning about methodological and epistemic problems of *polyrhythmicity* and *Africentricity* is referred to as *polyrhythmics*. On practical level, these philosophical foundations are shown to support the conceptual basis of *Nguzo Saba*, the Seven Principles of *Kwanzaa*. The monograph would be of interest to philosophers in general, professionals, researchers, and students engaged in African philosophy, African studies, Black studies, socio-political philosophy, and those interested in knowing the thinking system on the basis of which African essence arises and African social formations were constructed and governed from antiquity.

The Foundation of African Philosophy Peter O. Amah (Ph. D.), 2015-06-09

Who truly articulated African philosophy, a white or a black? Over the decades, Africa has struggled with the notion of a white man or black man as the founder of its philosophy. The debate extended into the twenty-first century.

with many African scholars claiming to have the best articulation of African philosophy Recently Emmanuel Edeh has received many national and international awards as the founder of modern African philosophy Is Africa and the world about to settle with Emmanuel Edeh as the founder of Modern African Philosophy Take a look at the necessary qualitative attributes designed to assess the true founder of African philosophy Does Edeh meet the criteria The foundation of African philosophy is mostly about the contributions of the top two renowned leaders who uncovered the fundamentals of who we are as Africans and dedicated their lives championing thought action oriented African way of life Amah s book *The Foundation of African Philosophy* takes you into this adventurous self debate with the subject matter At last Africa has settled with one person as the founder of its philosophy Is the debate over Find out and be heard **Foundations of African Thought** Chukwunyere Kamalu,1990 *African Philosophy* Richard A. Wright,1977 Ezumezu Jonathan O. Chimakonam,2019 The issue of a logic foundation for African thought connects well with the question of method Do we need new methods for African philosophy and studies Or are the methods of Western thought adequate for African intellectual space These questions are not some of the easiest to answer because they lead straight to the question of whether or not a logic tradition from African intellectual space is possible Thus in charting the course of future direction in African philosophy and studies one must be confronted with this question of logic The author boldly takes up this challenge and becomes the first to do so in a book by introducing new concepts and formulating a new African culture inspired system of logic called Ezumezu which he believes would ground new methods in African philosophy and studies He develops this system to rescue African philosophy and by extension sundry fields in African Indigenous Knowledge Systems from the spell of Plato and the hegemony of Aristotle African philosophers can now ground their discourses in Ezumezu logic which will distinguish their philosophy as a tradition in its own right On the whole the book engages with some of the lingering controversies in the idea of an African logic before unveiling Ezumezu as a philosophy of logic methodology and formal system The book also provides fresh arguments and insights on the themes of decolonisation and Africanisation for the intellectual transformation of scholarship in Africa It will appeal to philosophers and logicians undergraduates and post graduate researchers as well as those in various areas of African studies **Justice in Communalism** J. Chukwuemeka Ekei,2001 African Philosophy ,1984

Core Issues in African Philosophy Olusegun Oladipo,2006 **Footprints in Philosophy** R. A. Akanmidu,2005

BEYOND THE USUAL SUSPECTS , Instead of the continuing fascination with African views of this and that we shall begin to accept beyond mere lip service the complexity of life and thought in the African world not to talk of the multiplicity of tradition to be found therein The denial of the African s capacity for philosophy or any other rational endeavour arose from a basic philosophical anthropology that came to the fore in the third quarter of the 19th century and has continued to dominate much of what passes for conversation between the West so called and the Rest of Us They placed the structure of the anthropoid apes before them and then commenced the discussion of a series of ideal structures of the Negro which only

exist in their imagination and thus endeavour to link the Negroes with the brute creation 32 33 The irony is that by the end of the 19th century which saw the imposition of formal colonialism in the aftermath of the Berlin West Africa Conference of 1884 85 the views of the anthropologists most of which Horton had condemned in very strong terms as we have just seen had not only become dominant they were the default views of Africans sponsored by the colonial administrator class and The essays evinced a belief in the superiority of the modern form of governance and in the fact that an embrace of that form with its insistence on the consent of the governed and the free elections of rulers as the preferred determinants of state legitimacy would vastly improve African societies

African Philosophy Parker English, Kibujjo M. Kalumba, 1996 **Footmarks on African Philosophy** Andrew F. Uduigwomen, 1995 **A Companion to African Philosophy** Kwasi Wiredu, 2004 **The Hermeneutics of African Philosophy**, 1996 **African Philosophy** Paulin J. Hountondji, 1983 *The Substance of African Philosophy* Campbell Shittu Momoh, 1989 *Trends in Contemporary African Philosophy* H. Odera Oruka, 1990
African Philosophy Théophile Obenga, 2015

Reviewing **Polyrhythmicity Foundations Of African Philosophy Cloth**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is actually astonishing. Within the pages of "**Polyrhythmicity Foundations Of African Philosophy Cloth**," an enthralling opus penned by a highly acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve into the book's central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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