

20 questions sur la philosophie africaine

« Peut-être sous l'influence de Wittgenstein, pour qui la philosophie est moins une doctrine qu'une activité, Lalèyè cherche davantage à caractériser et à décrire cette activité qu'à la définir....

La sûreté de l'information, l'analyse honnête dont elle fait l'objet ainsi que les qualités pédagogiques exceptionnelles du Pr Lalèyè font de ce livre un véritable vade-mecum, méthodiquement construit, qui pourra être consulté avec profit tant par les étudiants que par les enseignants. Il constitue une excellente initiation à l'étude de la philosophie africaine, non seulement dans nos classes de terminale, mais encore dans le premier cycle de nos universités. Au grand public, il offre un accès simple, clair et autorisé à la philosophie africaine et même à la philosophie tout court. »

D. Samb

« Cette ignorance savante (docta ignorantia comme le dit Nicolas de Cues) est conjuguée ici par Lalèyè qui ne verse pas dans le réflexe dichotomiste et infamant, valorisant d'un côté les "philosophes" et de l'autre stigmatisant les "ethnophilosophes". Il donne, à travers les réponses claires à des problématiques compliquées, l'envie de philosopher. »

J.-G. Bidima



Docteur en philosophie de l'université de Fribourg en Suisse et Docteur ès lettres et sciences humaines de l'université de Paris V – Sorbonne, Isiaka-Prosper L. LALÉYÉ enseigne la philosophie, l'épistémologie des sciences humaines et la socio-anthropologie du développement à l'université Gaston Berger de Saint-Louis du Sénégal.



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Questions Sur La Philosophie Africaine

Zeyad el Nabolsy



Questions Sur La Philosophie Africaine:

20 questions sur la philosophie africaine Issiaka-Prosper L. Laleye, 2010-04-01 Docteur en philosophie l auteur apporte depuis pr s de 40 ans une contribution remarquable l activit philosophique africaine M thodiquement construit ce livre constitue un v ritable vade mecum pour enseignants et tudients Il constitue une excellente initiation l tude de la philosophie africaine notamment pour les classes de terminale mais aussi les premiers cycles des universit s *Questions disputées sur la philosophie africaine* Kaumba Lufunda Samajiku, 2023 Ce livre prend pr texte sur l nigme Tempels pour exposer la complexit de la philosophie de ceux qui avaient t consid r s tort comme ne parlant pas les langues abstraites mais plut t ontologiques les Africains des langues bantu L originalit de ce livre ne r side pas tant dans sa d marche ph nom nologique mais dans le fait qu en passant par la proc dure des questions disput es dans la suite de la tradition issue de Saint Thomas d Aquin il r organise la lecture et l criture de la philosophie africaine contemporaine partir d un fond culturel religieux qui l ins re dans la tradition chr tienne Il r v le un dialogue instructif et heuristique entre philosophie th ologie et politique en Afrique contemporaine particuli rement au Congo o s enchev trent les questions philosophiques religieuses et politiques aux prises avec plusieurs visages de la violence violence totalitaire violence de l imaginaire et du f tichisme violence pr datrice des ressources et des corps En somme Prince Kaumba Lufunda nous conduit partir des questions disput es sur la philosophie africaine n es partir de l oeuvre de Placide Tempels aux larges de la philosophie chr tienne africaine qui croise les pr occupations religieuses culturelles politiques humanistes et m me cologiques Extraits de l Avant propos d Emmanuel Banywesize Page 4 of cover Sur la philosophie africaine J. Hountondji, 2013-07-26 Many contemporary African writers remain trapped in the quest for a worldview philosophy supposing a single African demesne to explain the entire continent referring to a mythical past Paulin Hountondji shows how these strange conceptual constructions have played a positive role in the resistance led by intellectuals of colonial rule they responded to the negation of the oppression that it comprised of but it was an ambiguous answer especially because it was built on the principles derived from the works of European ethnologists particularly the Pre Tempels Independence opened a new historical period these philosophical elaborations changed direction once an expression of anti colonial resistance they are nowadays an ideology that justifies and reinforces the dominance of the contemporary state the intellectuals who create them are today only the griots of the regimes in place Analysing without complacency the work of Nkrumah of the Cameroonian Towa and of the Rwandan Kagame amongst others Hountondji exposes and denounces this antagonism To him the critical project proposed in this book seems a necessary step on the way to the liberation of theoretical creativity the peoples of Africa and their full participation in the universal intellectual debate **De la philosophie et des philosophes en Afrique noire** Mamoussé Diagne, 2006 Ce livre propose une sorte de refondation En le lisant on a l impression que l auteur dit que nous Africains d aujourd hui qui r pugnon sormais aux interrogations sur la valeur de nos modes anciens de pens e cherchons nous installer dans le mode de

pensée de l'Autre. Mieux encore, selon l'auteur, nous privilégions d'instinct les questions de méthode plutôt que les questions de fond. Le problème n'est plus d'exister ou non d'une philosophie africaine au sens d'une philosophie traditionnelle, mais quelle technique ou ensemble de techniques identifiables selon des critères définis se propose ici et maintenant, et quelqu'un qui entreprend de philosopher dans et sur les sociétés africaines, travers leur expression multiforme. Mamouss Diagne essaie de nous faire sentir une réalité qui demeure au sens strict du terme impensée. Ce qu'il propose, c'est d'abord d'apprendre à discerner les chances non réalisées qui sommeillent dans les replis de l'oralité, savoir le rapport entre dramatisation et philosophie, et d'oser une sorte d'exode de la pensée devant cet obstacle qui est la dramatisation. C'est peut-être le vrai mérite de ce livre. Si je l'ai bien lu, j'ai l'impression qu'il veut nous inviter à remettre en question le véritable interrogatoire philosophique au pugilat. Il veut nous inviter à passer ce qui nous fait le plus de mal aujourd'hui nous, Africains. Il veut nous aider à sortir de ce que le journaliste franco-américain Stephen Smith, la suite de Stanislas Adot, appelle dans son livre *Nigrologie* pour que notre continent apprenne à penser, c'est-à-dire ne jamais se satisfaire de ses traditions et soit capable d'en inventer d'autres et de nouvelles plus porteuses. Bonaventure Mvondo, docteur en philosophie, vice-recteur de l'OIF. **Philosophie africaine** A. J. Smet, 1975

Conversations Africaines Collectif (Thinking Africa), 2020-03-04. Jean François Akandji Komb Francis Akindé Mamadou Badji Fadel Barro Saïd Bouamama Amzat Boukari Yabara Fabien Eboussi Boulaga Souleymane Bachir Diagne Assitan Diallo Jos Do Nascimento El Hadj Guiss Pascal Kambale Sverin Yao Kouame Patrick Mbeko Achille Mbembe Symphorien Ongolo Albert Ouedraogo Felwine Sarr Mahamad Savadogo Ibrahima Thioub. Ils sont universitaires, écrivains, philosophes, activistes ou autres. Ils sont avant tout Africains. Chacun de leurs entretiens réalisés par le think tank Thinking Africa associe expertises et perspectives africaines d'une part, et claires nos perceptions, compréhensions et actions sur les enjeux névralgiques de l'Afrique d'autre part. Sociétés, culture et identités, conflits, droits et justice, jeunesse, mouvements citoyens et renouveau démocratique, géopolitique, stratégies et diplomaties, économiques, prospectives, idées et panafricanisme. Plus qu'un livre d'entretiens, *Conversations Africaines* est un forum du savoir africain contemporain. Pour mieux agir sur notre devenir individuel et collectif. Sous la direction de Dr Saïd Abass Ahamed et Esimba Ifonge. **Philosophies et cultures africaines à l'heure de l'interculturalité (Tome 1)** Michel Kouam, Christian Mofor, 2011-10-01. Cet ouvrage offre une vue de la diversité des recherches et des réflexions actuellement menées au sujet de la philosophie et des cultures africaines, et une idée des débats en cours. Il donne en particulier une idée du point où est arrivé le débat sur l'existence d'une philosophie proprement africaine et sur ce que peut ou doit être cette philosophie. *African Philosophy, Second Edition* Paulin J. Hountondji, 1996-11-22. Hountondji contends that ideological manifestations of this view that stress the uniqueness of the African experience are protonationalist reactions against colonialism conducted paradoxically in the terms of colonialist discourse. Hountondji argues that a genuine African philosophy must assimilate and transcend the theoretical heritage of Western philosophy and must reflect a rigorous process of independent scientific inquiry. **Paulin Hountondji and the Science Question in**

Africa Zeyad el Nabolsy, 2025-07-18 This book offers a systematic reconstruction of Paulin Hountondji's contributions to the debate about the place of modern science on the African continent. The book shows that Hountondji develops an account of modern science that is sociologically sensitive to the entanglement between modern science and colonialism on the African continent without falling into epistemic relativism about the claims of modern science. It is argued that Hountondji's views on modern science express a strong historical materialist influence and that he develops a theory of science that draws both on the Hessen-Grossmann hypothesis and dependency theory. Thus, this book brings together two strands of historical materialist thought about science that have hitherto been isolated from one another. This book is of interest to scholars who specialize in African philosophy, history and philosophy of science, global philosophy and African studies. **Dix penseurs africains par eux-mêmes**

Seloua Luste Boulbina, 2022-03-03 La question de la décolonisation des savoirs m'invite à traiter pleinement et sérieusement la question. Elle ne concerne pas seulement la politique ou la culture, l'imaginaire ou l'art et la littérature, mais également la rationalité, les sciences sociales et la philosophie. Le propos ici est de tracer les jalons d'une bibliographie alternative partant d'auteurs et de penseurs qui, parmi les premiers sur notre continent, ont analysé autrement dans un nouveau langage celui de l'indépendance, les réalités coloniales et postcoloniales. Ce livre d'entretiens avec dix penseurs africains dont de nombreux philosophes offre un aperçu de l'importance et de la richesse de leurs apports dans l'histoire de la pensée contemporaine. **PROPOS DE L'AUTEURE** Seloua Luste Boulbina est philosophe, directrice de programme au Collège International de Philosophie Paris et chercheuse HDR au Laboratoire de changement social et politique Université Paris 7. Agrégée de philosophie et docteur en sciences politiques, elle a longtemps enseigné la théorie politique à l'Institut d'Études Politiques de Paris. Elle a notamment publié *L'Afrique et ses fantômes* 2015 ainsi que, parmi de nombreux ouvrages collectifs, *Décoloniser les savoirs* 2012. **Polemos & Pharmakon** *Théologie du corps social africain* Albert Aoussine, **Actes Du Séminaire Sur la Philosophie Africaine, Addis Abéba, 1-3 Décembre 1976** Claude Sumner, 1980 *Genre et fondamentalismes/Gender and Fundamentalisms* Fatou Sow, 2018-09-26 When, why and how can religion and culture be both sources and places of expression for fundamentalisms, particularly in relation to politics? Those are the central questions asked throughout this book, alongside a discussion on the result when religion, strengthened by culture, is used as a political tool to access moral and social power. Cultural and religious messages often form the basis of decisions, laws and programs made in politics and have a direct effect on society in general and on women and gender relations in particular. The various forms taken by fundamentalisms in some African countries and the contexts under which they have emerged, the ways in which they reshape identities and relationships between men and women are also analysed in this book. These fundamentalisms are frequently sources of concern in social debates in feminist and feminine organizations as well as in academia and politics. The manipulation of cultures and religions are becoming progressively political and consequently can cause social discrimination or even physical, moral and symbolic violence. **L'affaire de la philosophie africaine** Fabien

Eboussi Boulaga, 2011 L Affaire de la philosophie En quoi consiste t elle On peut l entendre comme l ensemble des querelles et des d bats qui ont tourn autour des questions telles que Existe t il une philosophie africaine N est il pas mieux de se contenter des expressions telles que la pens e africaine ou mieux les pens es africaines tant donn la diversit des peuples du continent africain L Affaire de la philosophie serait dans ce cas un demi si cle de palabres interminables et st riles sur des questions sans solution ind cidables Le pr sent livre ne tranche pas en faveur d une position ou d une autre d un camp ou d un autre Il propose une approche qui prouve le mouvement en marchant vers un au del des querelles Mais comment Par une approche qualifi e des topiques et par sa mise au point de vue du Bantou non par nature mais par m thode et posture radicale pour qui la philosophie est un mode de la vie **Courants actuels de la philosophie africaine**, 2002 Uha - Aspects

d'une philosophie du Retour Mahougnon Sinsin, 2021-11-08 Le but de cette tude n est point d laborer un trait syst matique de la Philosophie du Retour mais de montrer travers les uvres de certains chercheurs africains comment elle merge et se constitue comme une topique une pist mologie dignes d int r t L ensemble des uvres sur lesquelles nous nous sommes pench forment une sorte de Mosa que du Retour qui laisse voir des traits vari s d une Pens e des gen ses orient e vers un projet de refondation la Renaissance Africaine Les th matiques abord es se rapportent la quasi totalit des champs philosophiques la th orie de la connaissance l ontologie la cosmologie l anthropologie la logique l thique l esth tique la th ologie la philosophie politique et sociale Avec cette variation des th mes nous avons voulu appr cier la pertinence de la Philosophie Africaine Fondamentale sous plusieurs angles C est la Vis e premi re de cette Philosophie qui la rend pertinente Il nous semble que cette Vis e s identifie l Id al de la Ma t Notre souhait c est que l Afrique contemporaine renoue avec cette s ve vivifiante de la Pens e Ma tique dans tous les domaines de la vie sociale politique culturelle et spirituelle PROPOS DE L AUTEUR

Mahougnon Sinsin est originaire du B nin Universitaire il enseigne la philosophie Il s int resse l tude des savoirs des rationalit s et des imaginaires pist miques des anciennes soci t s africaines Ses recherches portent en particulier sur l herm neutique compar e des syst mes de pens e gypto pharaonique et If T d A travers la plateforme Khepert Ankhu il contribue la diffusion des tudes sur les Humanit s Classiques Africaines The Fantastic Other Brett Cooke, George E. Slusser, Jaume Marti-Olivella, 2022-06-08 The Fantastic Other is a carefully assembled collection of essays on the increasingly significant question of alterity in modern fantasy the ways in which the understanding and construction of the Other shapes both our art and our imagination The collection takes a unique perspective seeing alterity not merely as a social issue but as a biological one Our fifteen essays cover the problems posed by the Other which after all go well beyond the bounds of any single critical perspective With this in mind we have selected studies to show how insights from deconstruction Marxism feminism and Freudian Jungian and evolutionary psychology help us understand an issue so central to the act of reading **Euphony and Logos** Roman Murawski, Jerzy Pogonowski, 1997 ISBN 9042003820 paperback NLG 80 00 This volume is a collection of papers devoted to logic the foundations of mathematics general and computer linguistics the philosophy of language and

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Agazzi,2023-03-13 *Representations of Scientific Rationality* Andoni Ibarra,Thomas Mormann,1997 ISBN 9042003146
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