

Egyptian Philosophers Ancient African Voices From Imhotep To Akhenaten

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Molefi Asante's Ancient Egyptian Philosophers: From Imhotep To Akhenaten is a timely redressing of a serious omission in the human history -- the antiquarian contributions of African philosophers to medicine, philosophy, science, and the birth of civilization itself.

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Traditional Eurocentric thought assumes that Greece was the origin of civilization.

This book dispels this and other myths by showing that there is a body of knowledge that preceded Greek philosophy. The author documents how the great pyramids were built in 2800 B.C., 2,100 years before Greek civilization. The popular myth of Hippocrates being the father of medicine is dispelled by the fact that Hippocrates studied the works of Imhotep, the true father of medicine, and mentioned his name in his Hippocratic oath. Eleven famous African scholars who preceded Greek philosophers are profiled: Ptahhotep, Kagemni, Duauf, Amenhotep, Amenemope, Imhotep, Amenemhat, Merikare, Sehotepibre, Khunanup, and Akhenaten. These scholars' ideas on a variety of topics are discussed, including the emergence of science and reason, the moral order, books and education, and the clash of classes.

The Handbook of Black Studies is the first resource to bring together research and scholarship in the field of African-American studies in one volume. Editors Molefi Kete Asante and Maulana Karenga, along with a pre-eminent group of contributors, examine various aspects of the field of Black Studies. Organized into three parts, this Handbook explores historical and cultural foundations, philosophical and conceptual bases, and critical and analytical concepts.

Debating the development of civilization in Egypt and Greece, this collection of essays explores European misconceptions of African history. Featuring contributions from some of the top scholars in African American studies, this book analyzes the inconsistencies erupting from academic and Eurocentric reports on ancient culture. It explores such questions as If the pyramids were built in 2800 B.C. and Greek civilization began around 700 B.C., how could the Greeks have contributed or taught Africans math and science? and If the Greeks built pyramids in Egypt, why did they not build a few in Greece?

The tradition of ancient philosophy is a long, rich and varied one, in which a constant note is that of discussion and argument. This book introduces readers to some ancient debates to engage with the ancient developments of some themes. Getting away from the presentation of ancient philosophy as a succession of Great Thinkers, the book gives readers a sense of the freshness and liveliness of ancient philosophy, and of its wide variety of themes and styles. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

The author has written this book entitled 'Afrocentricity' especially for those Africans still in a confused state in order to show them the way to peace. Further he indicates that the book has created its own supporters and detractors and has also been at the core of intense debates about the de-colonizing of the African mind, the dismantling of America, and the destabilizing of the Eurocentric hegemony. This book is not meant to be unread, un-remarked upon, or unheard. Afrocentrists have multiplied in the theaters, universities, unions, political organizations, schools, and corporations. The challenge to the white racial hierarchy has been intense and severe; there can be no hiding from the agency of awakened Africans. In the next few decades it is anticipated that a mighty revolution of values, symbols, and actions might bring about a more equitable society. This revolution for justice and liberty shall be led by the aroused black nation committed to a world of peace.

In this book, the most prolific contemporary African American scholar and cultural theorist Molefi Kete Asante leads the reader on an informative journey through the mind of Maulana Karenga, one of the key cultural thinkers of our time. Not only is Karenga the creator of Kwanzaa, an extensive and widespread celebratory holiday based on his philosophy of Kawaida, he is an activist-scholar committed to a "dignity-affirming" life for all human beings. Asante examines the sources of Karenga's intellectual preoccupations and demonstrates that Karenga's concerns with the liberation narratives and mythic realities of African people are rooted in the best interests of a collective humanity. The book shows Karenga to be an intellectual giant willing to practice his theories in order to manifest his intense emotional attachment to culture, truth and justice. Asante's enlightening presentation and riveting critique of Karenga's works reveal a compelling account of a thinker whose contributions extend far beyond the Academy. Although Karenga began his career as a student activist, a civil rights leader, a Pan Africanist, and a culturalist, he ultimately succeeds in turning his fierce commitment to truth toward dissecting political, social, and ethical issues. Asante carefully analyzes Karenga's important works on Black Studies, but also his earlier works on culture and his later works on ethics, such as The Husia, and Odu Ifa: The Ethical Teachings.

For centuries the world has been misled about the original source of the Arts and Sciences; for centuries Socrates, Plato and Aristotle have been falsely idolized as models of intellectual greatness; and for centuries the African continent has been called the Dark Continent, because Europe coveted the honor of transmitting to the world, the Arts and Sciences. It is indeed surprising how, for centuries, the Greeks have been praised by the Western World for intellectual accomplishments which belong without a doubt to the Egyptians or the peoples of North Africa.

Collects almost five hundred entries that cover the African response to spirituality, taboos, ethics, sacred space, and objects.

This book provides an excellent orientation to, and a logical development of, the major trends and issues that have dominated discussions in African philosophy since the publication of Placide Tempels' Bantu Philosophy in 1945. Views of some of the best-known African philosophers, such as Kwasi Wiredu, Paulin Hountondji, H. Odera Orika, Peter Bodunrin, and D. A. Masolo are discussed in detail. The text takes into account, in the form of quotations or referencing, the views of several other philosophers who have had something to say about African philosophy. This book facilitates an excellent orientation on African philosophy at the undergraduate level. Those pursuing African philosophy at the graduate level will find the text refreshingly novel.

This handbook investigates the current state and future possibilities of African Philosophy, as a discipline and as a practice, vis-à-vis the challenge of African development and Africa's place in a globalized, neoliberal capitalist economy. The volume offers a comprehensive survey of the philosophical enterprise in Africa, especially with reference to current discourses, arguments and new issues:feminism and gender, terrorism and fundamentalism, sexuality, development, identity, pedagogy and multidisciplinary, etc.that are significant for understanding how Africa can resume its arrested march towards decolonization and liberation.