

Edited by Jonathan O. Chimakonam

Logic and African Philosophy

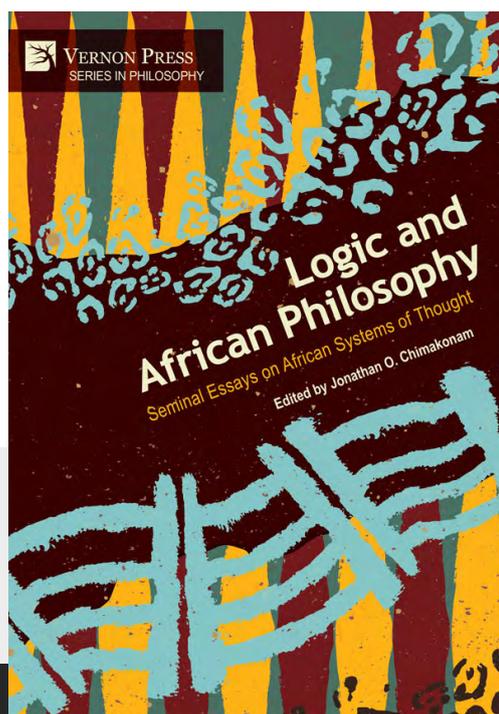
Seminal Essays on African Systems of Thought

SERIES IN PHILOSOPHY

About the editor

Jonathan O. Chimakonam Ph.D, teaches at the University of Pretoria, South Africa. His research interests cover the areas of African Philosophy, Logic, Philosophy of Mind, Environmental Ethics and Postmodern/Postcolonial Thought. He aims to break new grounds in African philosophy by formulating a system that unveils new concepts and opens new vistas for thought (Conversational philosophy); a method that represents a new approach to philosophising in African and intercultural philosophies (Conversational thinking); and a system of logic that grounds both (Ezumezu). His articles have appeared in refereed and accredited international journals. He is an author, co-author, editor and co-editor of several books, including "Ezumezu: A System of Logic for African Philosophy and Studies" (Springer, 2019), "Ka Osi So Onye: African Philosophy in the Post Modern Era" (Vernon Press, 2018, with Edwin Etieyibo), and "The Death Penalty from an African Perspective" (Vernon Press, 2017, with Fainos Mangena). He is the convener of the professional African philosophy society, The Conversational School of Philosophy (CSP) and the founding editor of "Filosofia Theoretica: Journal of African Philosophy, Culture and Religions." He has won

the Jens Jacobsen Research Award for Outstanding Research in Philosophy by the International Society for Universal Dialogue. He is also the African philosophy Area Editor in the Internet Encyclopedia of Philosophy.



Summary

"Logic and African Philosophy: Seminal Essays on African Systems of Thought" aims to put African intellectual history in perspective, with focus on the subjects of racism, logic, language, and psychology. The volume seeks to fill in the gaps left by the exclusion of African thinkers that are frequent in the curricula of African schools concerning history, sociology, philosophy, and cultural studies.

The book is divided into four parts that are preceded by an introduction to link up the essays and emphasise their sociological implications. Part one is comprised of essays that opened the controversy of whether logic can be found in traditional African cultures as well as other matters like the nature of the mind and behaviour of African peoples. The essays in part two are centred on the following question: are the laws of thought present in African languages and cultures? Part three brings together essays that sparkle the debate on whether there can be such a thing as African logic, which stems from the discussions in part two. Part four is concerned on the theme of system-building in logic; contributions are written by members of the budding African philosophy movement called the "Conversational School of Philosophy" based at the University of Calabar, and the main objective of their papers is to formulate systems of African logic.

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