

Strategic Management Southern African Concepts And Cases

Participatory Budgeting in Africa: Concepts and principles
Contemporary Debates in African and Western Philosophy
Kingdom, State and Civil Society in Africa: Conceptual and Political Collisions
An Essay on African Philosophical Thought
The Doctrine of God in African Christian Thought
Demilitarisation and Peace-building in Southern Africa: Concepts and processes
Concepts of God in Africa
Africa
Plotinus and African Concepts of Evil
African Ideas of God
The African Concept of Time
African Concept of Life and Death
Political Concepts of African Leaders
Polyrhythmicity
Light in Africa
Vegetation of Southern Africa
Africa in U.S. Educational Materials
African Abstracts
Introduction to African Politics
Comparative Studies of African Traditional Religions
Monique Whitaker Nelson Kasfir Kwame Gyekye James Henry Owino Kombo Peter Batchelor John S. Mbiti Izu Marcel Onyeocha Christian Mofor Edwin William Smith Ernest Beyaraza Charles Maduabuchukwu Ezekwugo Charles Franklin Andrain Kofi Kissi Dompere James MacDonald R. M. Cowling Susan J. Hall Leslie Rubin Emefie Ikenga Metuh

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the first volume to combine african and western philosophical approaches to current issues in language logic metaphysics and ethics

civil society is one of several western political and social concepts that have not traveled successfully to africa revived in response to the search for democracy in eastern europe during the late soviet era western donors promoted and funded new civil society organizations in sub saharan africa regarding them as an essential

grounding for african democratization most of these new civil society organizations had little in common with african associational activity focusing on the characteristics and behavior of longstanding african organizations would appear a better starting point for developing a useful concept of an african civil society one candidate worth serious investigation is the buganda kingdom government this organization violates most distinctions central to western notions of civil society yet it continues to behave like a civil society organization its political and conceptual collisions offer guidance toward a useful notion of african civil society and understanding ugandan politics

in this sustained and nuanced attempt to define a genuinely african philosophy kwame gyekye rejects the idea that an african philosophy consists simply of the work of africans writing on philosophy it must gyekye argues arise from african thought itself relate to the culture out of which it grows and provide the possibility of a continuation of a philosophy linked to culture offering a philosophical clarification and theology and ethics of the akan of ghana gyekye argues that critical analyses of specific traditional african modes of thought are necessary to develop a distinctively african philosophy as well as cultural values in the modern world

noting the relationship between philosophy and the doctrine of the trinity this book offers the african pre christian understanding of god and the ntu metaphysics as theoretical gateways for african reflections on the doctrine of the trinity

volume i provides a conceptual framework for the analysis of demilitarization and peace building processes applicable particularly in the southern africa context this volume argues that a broad concept of peace building has to take into account economic political social and cultural factors at the local national and regional level

this study of the idea of god in 300 african tribes is the fruit of extensive research by a distinguished african theologian professor mbiti has successfully translated a mass of anthropological information into theological terms a task for which he is thoroughly equipped and in doing it has combined lucid writing with vivid imagery to create a book that will be read with enjoyment by many the author shows that behind many simple expressions of belief for example the zulu saying of a thunderstorm the king is playing the kikuyu praying to their father to give them goats sheep and children the bambuti picturing god with a long beard there often lies a profound faith in god as father and creator or in god working as spirit a moving and explicit description of god as a spirit comes from a traditional hymn of the pygmies certain african tribes have inherited myths telling of the creation and fall in terms akin to those of the book of genesis others are familiar with the idea of a god both immanent and transcendent and of worship as an activity filling the whole life it is one thing to admire the way in which africans have enriched christianity with their own cultural and spiritual heritage it is quite another to be

able to explore now with dr mbiti as guide the sources of that wealth and to discover as he has done how much there is of the universal in each tribal theology publisher

this book explores the concepts of evil in the world views of plotinus and the nso people of cameroon the author analyzes the theories of the natural structure and social organization of these views of the world he stresses the importance of comparing plotinus and african philosophy the book offers a proper appreciation of fundamental differences parallels and similarities and seeks to build on shared values and common existential concerns in the world views of plotinus and the nso this book highlights the assumption that the world understood in terms of its wider dimensions is not a purposeless conglomerate of phenomena and events that bear no relation to each other but is rather a structured whole defined by hierarchy and order

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 materials 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

comprehensive illustrated guide to plant science and ecology of southern african vegetation

the introduction to african politics is clearly the best written most comprehensive and most genuinely comparative study of african politics currently available it is an ideal text around which to structure an introductory course its generalizations deserve as well the careful critical attention of specialists in the field publishers

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