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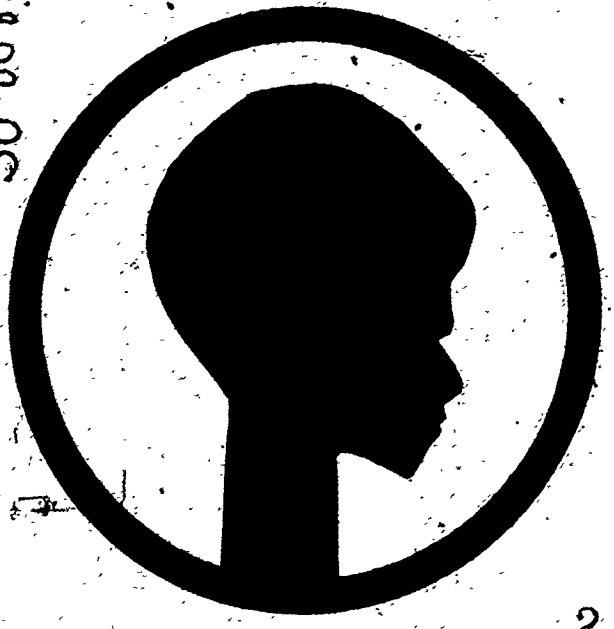
ABSTRACT

This guide provides teaching techniques for an undergraduate philosophy course. Students examine specific philosophic issues related to the black person's experience. They are required to apply critical and analytical procedures leading to philosophical investigations of topics of both philosophical and nonphilosophical origins. The teaching techniques used in the course range from informal classroom discussion to formal philosophical reading. In general, the emphasis is on student inquiry into philosophical problems before the class is presented with philosophers' reflections on the subject. The course, divided into four units, including epistemology, the African world view, religion, and social and political philosophy, is designed to help students become acquainted with and examine the (1) bases and structure of knowledge; (2) mythology, religion, philosophy, and social system of black Africa; (3) nature of religion and the relationship of black theology to black power; and (4) traditional problems of the relation between man and state as well as the philosophical basis for black liberation. (Author/DE)

PHILOSOPHICAL INQUIRY:

(An Investigation of Basic Philosophical Presuppositions)

TEACHER'S MANUAL



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Developed by
INSTITUTE FOR SERVICES TO EDUCATION
in conjunction with
THE THIRTEEN COLLEGES CONSORTIUM
and
THE FIVE COLLEGES CONSORTIUM

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The number of colleges participating in the program has grown from the original thirteen of 1967 to nineteen in 1970. The original thirteen colleges are:

Alabama A and M University	Huntsville, Alabama
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Clark College	Dallas, Texas
Florida A and M University	Atlanta, Georgia
Jackson State College	Tallahassee, Florida
Lincoln University	Lincoln University, Pennsylvania
Norfolk State College	Norfolk, Virginia
North Carolina A and T State University	Greensboro, North Carolina
Southern University	Baton Rouge, Louisiana
Talladega College	Talladega, Alabama
Tennessee State University	Nashville, Tennessee
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A fourteenth college joined this consortium in 1968, although it is still called the Thirteen-College Consortium. The fourteenth member is:

Mary Holmes Junior College	West Point, Mississippi

In 1970, five more colleges joined the effort although linking up as a separate consortium. The members of the Five-College Consortium are:

Elizabeth City State University	Elizabeth City, North Carolina
Langston University	Langston, Oklahoma
Southern University at Shreveport	Shreveport, Louisiana
Saint Augustine's College	Raleigh, North Carolina
Texas Southern University	Houston, Texas

In 1971, eight more colleges joined the curriculum development effort as another consortium. The member schools of the Eight College Consortium are:

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Grambling College	Grambling, Louisiana
Jarvis Christian College	Hawkins, Texas
LeMoyne-Owen College	Memphis, Tennessee
Southern University in New Orleans	New Orleans, Louisiana
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PREFACE

Philosophical Inquiry attempts to pursue the spirit of the basic "philosophy" of the Institute for Services to Education. It is, as it were, one of the series of such works in the areas of Social Science, Humanities, English, Biological Science, and the Physical Sciences. In this particular work the examination of the role and function of philosophy is undertaken by the actual doing of philosophy. That is, a series of problems will be presented to the student throughout their work in our course which will require them to apply critical and analytical procedures leading to philosophical investigations of topics that may have their beginnings in non-philosophical areas. This approach obviously throws the student immediately into the middle of what would ordinarily be considered sophisticated philosophical studies. A consequence of this to be sure will be, at least at the beginning, a certain amount of confusion about what philosophy actually is. We believe, however, that this approach is more consistent with the kinds of experiences that students of this generation are having, living as members of the society in which they experience conflicting values. The old system within which a definite set of values as well as a definite set of definitions about what a discipline is is no longer adequate to the needs of our students. As societies shift and change and the values undergo transitional periods, we must try to adjust even the pedagogical aspects of education so that they will be more amenable to the emotional as well as intellectual needs of the students. As societies, schools, and the role of philosophy change, any intellectual pursuit must bear some consistency with the transition.

We need perhaps to make it clear precisely what seems to be a representative function of philosophy. We believe that a good philosophy course should provide an intellectual leadership in academic communities -- leadership both in areas of humanistic and the natural sciences. Philosophical Inquiry is an analysis of phenomena and structure of propositions explaining and controlling such phenomena. It also aims at bridging the gap between various disciplines by providing a general theoretical frame of reference. Furthermore our purpose here is to advance some tools through which we can analyze experience, and thus integrate such bits of experience to their ultimate constituents. Philosophical Inquiry starts with the commonplace but fundamental presuppositions, and hopes that at the end of the course students will be able to talk about what problems are and what the function of philosophy is or ought to be.

This enterprise requires different kinds of approaches in which the course should be presented since once that is done it will serve to illustrate what has happened in the history of philosophy. Our concern is not so much in the content matter; on the contrary the pressing need is the excellence in the process of doing philosophy. This is the philosophic emphasis.

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INTRODUCTION:

Since its inception, the philosophy course has tried to provide students with an educational experience which would be radically different from the one they have encountered in the traditional educational system. It is our view that that system is proving inadequate to the task it has set for itself, and further, that it is frequently working against the real education of the students. Perhaps the most serious deficiency, which concerns us is its failure to produce students who are capable of formal instruction and social pressure. It is surely one of the most important functions of education to enable the student to "do it for himself," both by engaging his sustained interest in the enterprise and letting him become practised in the activity. Instead what we too often see in the classroom are students who are intimidated by and detached from everything that goes on in the name of education; who look on education as a thing apart from themselves, mysterious, inaccessible without the intercession of higher authorities, and something that is given to them rather than something they themselves do. Often they do not see any connection between the activities associated with formal education and their personal lives, or any value of the degree to which they lead.

In dealing with these problems, the course tries to find ways of making education a more vital and personal experience for the student. Our primary aim is to engage the students actively in the process of their education, getting them to take the initiative in discovering and formulating problems, moving towards solutions, perceiving distinctions, and all the other activities by means of which the intellect grows in

sophistication. We also try to create a continual awareness in the students that learning is something that they do all the time by themselves outside of the classroom, just as that what goes on inside the classroom can be as personally meaningful as anything that goes on outside.

Procedures are selected which seem most appropriate to these ends. We have tried to get away from the use of textbooks, anthologies, and similar teaching materials which may reinforce in the students the conception of education as an object or collection of objects, external to themselves and prepackageable, which they are given and merely consume. Similarly, we have tried to find alternatives to the lecture method of teaching and even the usual arrangement of chairs in a classroom, both of which contribute to making the teacher's role that of a performer and the students' that of spectators. To narrow the gap between the students' formal and informal education - that is, their experience inside and outside of school - we have stressed using their outside experience as an essential resource in the course, and drawing teaching materials from the students' world of most immediate contact and concern. In every way the course is designed to proceed as much as possible from the students' their individual needs, abilities, problems and active interests. In place of the traditional college course in which the students are simply exposed to a given quantity of information (and sometimes interpretation), the philosophy course is designed as a student activity - as a process of discovery by a class. This does not mean a course in which the students "teach themselves" with the teacher acting merely as a moderator of their discussions; this common interpretation of student-centered education tends

to result in nothing more than an aimless "bull session" in which students clarify little and circle repeatedly over what they already believe and understand. On the contrary, the role of the teacher is actually expanded in the process of education envisioned by the philosophy course. Where the traditional teacher can rely on ready-made materials, a pre-planned format and the relative simplicity of the authoritarian mode of teaching, the TCC teacher is constantly required to be responsive, innovative, and creative. Since he is the only one who knows and deals with the individual students, it is ultimately his responsibility to stimulate their enthusiasm and curiosity, draw questions from them, and guide their investigation into these questions in such a way as to make clear to them that they are doing it, how they are doing it, and how closely what they are doing is related to what they already do all the time without the teacher's agency.

The course tries to give the students the tools with which to educate themselves, and an opportunity to practice using these "tools" which we hope will carry into the rest of their academic work and daily lives. In doing this we dissect the process of education itself, laying before the students and making plain to them just what is involved in and meant by: learning, knowing, thinking, deciding what to believe. This we hope will serve as a process of demystification for the students as well as a basis for their more active participation in their education. We ask the student to question the knowledge claims they have received from their schooling and society, and to analyze the basis of their acceptance or rejection of such claims, in order ultimately to point up the freedom that is available to them - that is, in fact, forced upon them - in evaluating and acting upon the materials of their education. Then, we deal with ways that knowledge claims may be evaluated, questions answered, and problems dealt with,

in order to demonstrate and clarify for the students the kinds of action they can take in their freedom.

We are concerned that the students be aware of the limitations of these techniques, and the insecurity of all human knowledge, for we do not want to misrepresent the skills we are imparting as new easy routes to certainty. There is a danger in letting the students think we are offering them another ANSWER, like those they tend to seek and to be told they are receiving from every quarter, and that this answer or method of reaching the answer, merely superseded all the others. On the other hand, there is also the danger that students will conclude that if answers cannot be found and counted upon absolutely, then "everything is relative" and there is no basis for decisions, choice or judgement. The end point of questioning is not intended to be a return to passivity in the form of blanket skepticism or cynicism. The students must understand that our lives force us to make decisions and that these decisions have consequences; that he cannot abdicate responsibility for evaluation and choice. And we want him to see that bases for judgement do exist, and that within their limits these can be very useful dealing actively with questions, problems, and the whole realm of knowledge.

Since 1968 when the philosophy program began, the curriculum has tried to reflect this view of classroom education as the condensed time to investigate thought and to acquire and practice skills in the framework of a total life experience. It has undergone changes, but those changes have always been made in the light of the original aims when it became clear that different materials and pedagogical techniques would better implement them. The course has evolved from one which studied the problems of knowledge using largely non-philosophic materials to one that

studied them from a body of more traditionally philosophic literature and the in-depth investigation of one philosopher, namely Plato and the Republic. When teachers agreed that the difficulties in Plato (archaic language, superfluous referenccs, complicated arguments) hindered the original goal to explore social and political issues, it was dropped as a whole, with passages retained to be used in the epistemology and social-political units.

The course presently taught is an expansion of the previous two, combining both traditionally philosophic and non-philosophic materials. Specific philosophic issues are explored in a social-political unit within the framework of the black experience and through the use of largely black materials. (Black materials had been used to some degree the previous year, but had not been fully developed, and experience suggested that because they addressed in particular the existential situation of students, they should comprise the major part of a unit.) Epistemology analyzes them as criteria for knowledge claims.

The course projected for 1971-72 is an even further development of philosophical investigation with the social-political unit refined and absorbed into a unit in African philosophy. It is felt that because African philosophy offers a broader philosophic framework than the contemporary Black experience, it can achieve the aims of the course in a less restrictive way. The concentration of the social-political unit on largely American black experience tends towards a political statement more than the study of political philosophy; African philosophy will serve as the introduction to students to a broad system of thought, from which social-political issues can be studied. Two of these issues, "community" and "property", will comprise a social-political thought sequence:

isolated from any specific cultural or historical framework, they will be able to be examined in a timeless and cross-cultural context.

Further, the inclusion of African thought will be a significant and timely step in American collegiate education. For too long it has been passed over in favor of Western philosophy in the assumption that Western philosophy was a more legitimate body of thought and African philosophy merely an adjunct of comparative social systems or anthropology. The assumption, of course, is false; African philosophy is an entirely legitimate body of thought with as cohesive and complex a development as Western philosophy and with concerns that are the same as those that have always occupied Western philosophers. Its blackness, moreover, will make it attractive to students in their current search for identity, and should serve as a stimulus to awaken their interest in philosophy in general and African or Western philosophical problems in particular.

The unit attempts to show students that although the approaches of Western and African philosophy to philosophic problems may differ, the problems themselves are universal. They will investigate the specific development of African thought (with emphasis on the African concept of religion, science and ethics) discovering parallels in Western thought, and hopefully becoming stimulated to pursue and develop a particular problem themselves.

The epistemology unit attempts to help students develop those analytical and critical skills needed to examine philosophic issues. It studies, for example, some of the issues in the African philosophy unit in the light of three basic questions: what are knowledge claims?, how do we get them?, and what are their uses and consequences? In answering the second question, it will take up, in turn perception, conceptual

schemes, deduction, induction, intuition, scientific method, and authority-tradition. The teaching techniques used in the unit covers the range from informal classroom exercises to formal philosophical reading, but generally we try to introduce problems by raising them in the most direct and concrete way possible, and to have students explore the solutions thoroughly on their own before being presented with any philosophers' reflections on the subject. It will constantly be our concern to raise epistemological problems in terms of problems which are already concerns of the students, rather than as abstract puzzles which the students would be expected to find intrinsically interesting.

It is the feeling of the philosophy program that the curriculum as it is now projected will achieve the fullest appreciation of the original aim to make philosophy a viable and relevant experience for students. The inclusion of African thought in particular not only allows for the future enrichment of those aims, but is also a unique contribution to American collegiate education.

GENERAL INTRODUCTION TO THE EPISTEMOLOGY UNIT

In both their academic and non-academic lives students are confronted with epistemological problems, i.e., problems of knowledge. They have often assumed the answers to many of these problems without knowing that many different kinds of answers exist. For example, many students, like most laymen, operate out of a poorly articulated scientism, a faith in 'fact' and 'proof' which is largely unexamined. We want the students to understand the structure of knowledge and realize that all knowledge claims are embedded in an assumed scheme.

We do not want the students to become sceptics. We want the students to become sceptics only as an initial phase in evaluating the structure of knowledge. The students will come to realize the frailty of all human knowledge but it is hoped that they will not hide behind the cliche of 'everything is relative' or say that human knowledge has no bases. The students must come to understand that because we are men we must make decisions, and that these decisions have consequences. They should understand that there is a point when one must cease the process of logical justification and accept some premises as basic values.

However, once some values have been accepted as premises, there are instruments to test the relative merits of decisions. These instruments include methods of verification and evidence gathering, tests for reliability of evidence, ways of articulating assumptions to guard against unnecessary distortion, and tests for internal consistency. The epistemology unit, therefore, not only attempts to make students aware of the bases and structure of knowledge but to equip them with tools to aid them in dealing with their own decision making and with knowledge claims made by others.

The emphasis of the readings will be on problems of immediate concern to the students. They will constantly demonstrate that the acceptance of ideas has consequences for the acceptance of other ideas and for behavior. Epistemological problems will always be presented as problems in connection with issues which are real to the student, not for their intrinsic interest alone.

Persons whose use of language and of concepts is relatively untutored philosophically tend to understand the "facts" of our world to be given by experience. "Facts" are out there in the world to be gathered together when one wishes to "prove" that a statement about that world is "true." These very usual assumptions have implications for the way one approaches the study of history or of culture, for the way one receives and handles claims to truth, for the way one thinks and behaves. The assumptions are also extremely fragile and open to question.

This unit in epistemology will attempt to raise with the students questions about beliefs, truth, and facts: the use of these in science; how they are shaped and created by ideology and by language; and the relation of truth, beliefs, and facts to proof and decision. Our only initial assumption is that the question: "What is a 'fact'?" is a question of great complexity and has no obvious answer. This sharply focused approach to the problems of knowledge allows teachers to avoid entering into a confusing and unmanageable academic subfield, epistemology, for which students are not prepared. The questions asked will be epistemological, but the aim is not to master the field, but to open up interesting and useful questions. This unit is designed for sophomore students, most of whom do not have a primary interest in academic philosophy, but who are ready to gain from a confrontation with selected philosophical questions and a development of useful philosophical tools and skills.

Specific Focus

Specifically the unit focuses on crucial and vital areas of ways of life. The unit is divided into three broad areas of investigations, namely: the Problems of Human Knowledge; the Problems of Establishing Belief; the Problems of Establishing Truth.

I. The Problems of Human Knowledge

In this section relevant questions and meaningful discussions and exercises are treated. The purpose here is to:

A. investigate whether the basic assumptions of world-views are provable

B. investigate the grounds of our acceptance of basic assumptions

C. specifically examine the status of our acceptance of physical objects.

Specific selected readings should examine:

A. the nature of certainty as it applies to statements about what we know

B. and present students with a philosophical attempt to establish the foundation of knowledge

C. the status of empirical and scientific knowledge claims.

Questions for discussion should include those which are not merely speculative in character. Epistemological problems and discussion must examine:

A. the nature of the conditions of human knowledge, that is to say: What are the conditions of knowledge?

B. What are the limitations of human knowledge? This question as it stands demands specification of types of human knowledge, i.e.;

1. Self-knowledge [identity]

2. Knowledge of other people

3. Knowledge of our surroundings [external world]

C. Is an objective knowledge of:

1. the self

2. other people

3. the external world

possible? If not, why?

D. On what does meaningful explication and explanation of knowledge claims depend?

E. How reliable is human knowledge?

Readings

Descartes, Meditation, Chapters 1 and 2.

Hume, A Treatise of Human Nature, "Of Personal Identity"

Fanon, Black Skin, White Masks, "The Negro and Recognition," Chapter 7.

An investigation into what the "self" really means when we utter the phrase, "I am," is treated by Descartes, Hume, and Fanon. For philosophical analysis these articles, especially Hume's, should attempt to deal with questions as: What constitutes self-identity? Is the "self" a mere consciousness or is there "something" more beyond the act of consciousness? From where do we derive the idea of the "self"? What are the consequences of the denial [negation] of the self? Does memory subscribe to the belief in the personal identity? If so, how?

Further readings:

E. Cleaver, Soul on Ice, "On Becoming"

II. The Problems of Establishing Belief

Discussion of human knowledge necessarily leads us into the problem of framing our beliefs. Some basic questions which readily come to mind are such as: Are human beings compelled to believe? What are the consequences of not believing (disbelief)? What criteria can one use to verify the claim of a belief to be true? What distinguishes belief from knowledge? What distinguishes belief from mere opinion? What are the conditions of beliefs [as opposed to the conditions of knowledge]? How can one go about defending a particular belief? Do we need any evidence for both belief and knowledge?

There are certain beliefs that most of us consider very vital and germane to our daily activities. It is important that such beliefs be treated with seriousness and students should be asked what beliefs seem very important to their lives and why they subscribe to these beliefs.

There is also a theological aspect of "belief," that is, belief and faith. It may be helpful to clarify the distinction between belief and faith.

Readings

Peirce, C., "From Doubt to Belief"

James, W., "Faith, Belief, and Action"

Prichard, H.A., "Knowing and Believing"

Bradley, F.H., "Faith"

Ducasse, C.J., "Superstition and Faith"

Laird, John, "Concerning Opinion"

Fanon, F., "Racism and Culture"

White, T.H., "Knowledge of the World"

III. The Problems of Establishing Truth

Another important aspect of the general problem of knowledge is the domain of truth. The term "truth" has become synonymous with knowledge, fact, and reality. Philosophers have variously attempted to provide an answer to what the word means - each position given has always had its merit. However, it is imperative in this case to discuss freely with students what the term means. A basic definition of "truth" should be reached upon which the discussion of some basic questions concerning the general realm of truth, error, etc. can be based. There are several questions that naturally arise when the problem of truth confronts us. What does truth consists of? How is truth established? Is it possible to know that one is telling the truth? Are we impelled to tell the truth? What distinguishes truth from fact? What distinguishes truth from knowledge? What distinguishes truth from reality? This last question requries that the meaning of the term "reality" be also clarified. Is truth telling and lying characteristic of human beings? Does the meaningfulness of a belief make that belief true? Can a belief be meaningful and yet be false?

Truth, as an Evaluation of Conceptual Schemes

Readings:

A. Conceptual Schemes and Truth (Correspondence Theory)

B. Coherence Theory of Truth

C. Edited Version of James' The Pragmatist Theory of Truth

Objectives:

A. To examine what sort of thing the concept of truth applies to - statements within a conceptual scheme or conceptual schemes themselves.

B. To examine in what sense if at all truth is person-relative or time-relative.

C. To examine the classical philosophical notions of truth and examine to what extent they shed light on the question posed in statement A above.

Explication of Readings:

A. Conceptual Schemes and Truth (Correspondence Theory)

1. Objectives

a. To summarize and clarify the work done on conceptual schemes

b. To raise the question of truth in the context of alternate conceptual schemes. Is truth a possible criteria of evaluating conceptual schemes?

c. To clarify some notions about the applicability of truth, e.g. to informally introduce the law of excluded middle.

2. Presentation

There is initially a review of much of the material that has already been dealt with. Before presenting this article at all, it might be interesting and informative for you as a teacher to ask the students what they thought the major points of studying the material up to this time has been. They might then compare their conclusions with those discussed in the first part of this discussion. The rest of the issues that come up in this discussion are reasonably self-explanatory. However, I think there needs to be a great deal of discussion to make the points perfectly clear. For example, that the

statement, "There is a pink elephant in the corner of the room," is either true or false, but not both and has the same truth value for each and every person is not an easy concept to grasp. This is especially so because students know that "I see a pink elephant" may be true and "you see a pink elephant" false.

B. The Coherence Theory of Truth

1. Objectives

a. To understand the nature of the Coherence Theory of Truth

b. To compare it with other philosophical theories and to evaluate it critically

2. Presentation

Students ought to be encouraged to explore what is meant by coherence. They may perhaps take a theory or myth for example, the myth of white supremacy, and examine what statements cohere with it. Would the coherence theory necessitate us accepting this statement as true? What sort of objections can the students think of? There is something about this theory which is generally disturbing to students - it doesn't seem tied to the world. Thus, a coherent but fictional account would according to the coherence theory be true if the fictional account were held by a number of people.

C. The Pragmatic Theory of Truth

1. Objectives

a. To understand the nature of the pragmatic theory of truth

b. To compare it with other philosophical theories and to evaluate it critically

2. Presentation

It seems that in the case of James one has to make very clear what is meant by "working" - being useful, successful or an expedient of action. It seems that what is needed is a variety of statements and for students in each case to decide what would constitute their truth in James sense. Students can deal with this in a relatively easy fashion in the case of non-theoretical empirical statements, but in the case of the theoretical statements, demonstrating that the statement "works" is a more complex process. One has to demonstrate that the theory as a whole works. One might ask the students if there are any statements that are generally considered to be true, but are not useful at all.

How would the pragmatist theory evaluate the statement "God exists"? In the analysis of this statement, it becomes clear what the differences between the coherence theory and the pragmatist theory are. The statement "God exists" is true for the pragmatist not just because it fits in and explains alot about what we know about history, the universe, the Bible, and the lives of certain people as would be the case with the coherence theory, but it also makes sense out of my life, it must work in my life, it must be useful to me as a human being. However, there seems to be statements which are false and useful, that is, it might be useful for someone to believe that it is probable that he will recover because that will improve his health when that statement is in fact false. Also, students

ought to try and elucidate for themselves what is meant by useful, what values ought to be promoted, short-term usefulness vs. long-term usefulness. In the case of the sick man, for example, are his only interests the interests of promoting his own health? Since this question is a central and important one affecting most of the material in the course, this might be an ideal place to dwell extensively on it.

The students ought to have an opportunity to evaluate these theories and to test their own working knowledge of them.

IV. Evidence and Justification for Our Belief

The rationality and irrationality of our knowledge and belief claims depends on what evidence we are able to give for them. A claim to knowledge or belief usually presupposes questions as: Is evidence really necessary for knowledge and belief? If so, when do we need evidence? The notion of evidence, too, presupposes the concept of justification. When is it necessary to have justification for our beliefs? Is it necessary to require evidence and justification when there is no direct verification for the truth of a belief claim? How much evidence is required to establish the truth of any knowledge claim? How do we establish evidence? What really counts as a rational justification for a belief or knowledge claim?

This section should examine the nature of the relation between the statements of evidence and the statement in question. Furthermore, an investigation into the rules of justification may be helpful to isolate cases where the justification provided violate certain of these rules. The notion or rules necessarily lead us into the realm of inference - logic of inference. The problem of evidence and justification introduces questions as: What is correct reasoning? that is to say, What criteria is available to distinguish between incorrect reasoning and correct reasoning? The discussion should examine the characteristics of reasoning, that is, the production of reasons as evidence for our belief and knowledge claims, and for how these claims are established.

Evidence Gathering

There is a problem that is intrinsic in this section. It is here that one wants to furnish students with logical tools, not the propositional calculus, but the tools of argumentation: what constitutes a valid argument, what constitutes a relation of an argument, what is the logical relation between statements, what is deduction, what is induction, what constitutes evidence for a statement. In other words, we want students to be familiarized with the rules of rational argumentation. We want them to be able to construct an argument, to recognize one, to know the relation between statements. In other words, we want them to be adept in the intricacies of rational thought.

However, all argument is not rational. People are not always (some say that they are never) motivated by rational arguments. Rhetoric, persuasion, emotive talk is often more effective in moving people or changing people's minds than logically constructed arguments. This sort of thing is often written off in logic books as fallacious or not worth considering. However, there is of course in these books assumptions that the rational is the preferable. This is an assumption that the students have to confront squarely and evaluate. I think that one can resolve the problem by separating the context in which it isn't.

Logic vs. Persuasiveness

An examination of various sorts of contexts and criteria to determine when rhetoric is more effective than more rational means.

The purpose of this discussion is to examine the status of arguments and statements which may be invalid or fallacious but whose

force is of vital concern for any number of reasons. The basic questions are as follows: What have we actually said about a statement when we call an argument invalid? Under what conditions do we accept statements which fail to meet logical criteria? When is rhetoric appropriate? What is the status of emotive language? What is the general relation between accepting a belief and the existence of valid arguments to support it? Why try to find "good arguments" for statements one believes?

Material:

Objectives: "The Ad Hominem Fallacy"

1. To examine the status of both logic and persuasion in relation to one's own beliefs and in relation to the beliefs of others.
2. To investigate those contexts in which the use of persuasion may be more important than the strict adherence to logical principles.

Presentation: The material is self-explanatory.

Student suggested material:

The purpose of this section is to examine those contexts in which the use of rhetoric assumes importance. One manner of approaching this problem is to investigate the language involved in situations where rhetoric predominates, for example. sermons and political speeches. Logic books often contain arguments which they term fallacious but which may be species of statements in which rhetoric is more important than logical form.

Ask the students to find examples of statements whose positions they accept although they recognize the logical inadequacies of the particular piece.

Objectives:

1. To investigate specific examples in which the importance of rhetoric overrides concern for logical consistency.
2. To explore the nature of such context.

Presentation: I would base the discussion on the materials students bring in to class. Hopefully they will range from a variety of sources, sermons, speeches, editorials, advertisements. A possible entre' into the discussion might be to question (a) the purpose of each piece; (b) the type of language employed; and (c) the purpose of various types of language.

However, students ought not to feel that logic is a game: a set of technical skills that one develops. It seems to me that the best way to avoid this problem is for students to be interested in construction and dealing with arguments in the context of something that is important to them. Thus, all the work that is done on the techniques of argumentations, relutation and fallacious reasons could be incorporated in a continuing sense of discussions. The procedure should be to assign some topics for a paper. The topics should be of the students' own choosing. The first paper should be on a problem. The students should be required (1) to state the nature of the problem, (2) why they think the problem is a problem, (3) propose a resolution of that problem, and (4) there should be a position which the student should defend.

Secondly, students should write a paper in which they must explicitly critercize the arguments, either from a newspaper or any argument they so choose to criticize. They do not necessarily have to provide counter-arguments to the thesis or defend the opposing view. Their primary concern should be to examine the structure of the defense of the argument in question. Students dealing with logic in terms of defending their own positions and ideas and dealing with the ideas of others on topics that they are closely involved with will learn a great deal more logic than students doing an endless quantity of exercises.

Some Concepts

1. What is an argument? The relation of premises to conclusion. Deduction. The relation of truth and falsity to validity. Definitions of validity and soundness.
2. Refutation of arguments. An understanding of what constitutes a demonstration of the invalidity of an argument form. An understanding that a valid argument only necessarily produces a true conclusion when it begins with true premises. Therefore, showing that a premise is true is sufficient to refute the argument.
3. Induction: What constitutes an inductive argument? How does it differ from a deductive argument? What is evidence? The relation of evidence to hypotheses. What constitutes adequate evidence? Stronger and weaker evidence.
4. The logical relation between statements. What is the relation of a universal statement to particular ones? (What is the relation of all statements to some statements? etc.) The notion of the counter-example. What constitutes a denial of a universal statement,

a particular statement? etc.

5. Incorrect or faulty reasoning commonly known as logical fallacies. My opinion on this topic is that one need not catalogue them and learn the technical names, but one needs to alert students toward common mistakes that are made in reasoning and have the students explain why they are mistakes.

AFRICAN WORLD-VIEW

I. Introduction

The unit on African World-View will expose the student to a comprehensive, unified conceptual framework in which social, religious, aesthetic, and philosophic realms are interwoven and "lived." This alternative way of comprehending the world, (the supernatural, the natural, one's fellow man, etc.) has, until quite recently, been either ignored or neglected in favor of a more academic Western tradition. To re-discover the African world-view is to connect the black student with a rich and vital sense of his heritage, a heritage that is still being lived today and one which provides many useful models for contemporary society, especially in the area of social and political philosophy. But many other issues that will be raised by this unit will be seen to be reflected in the units which follow in religion, epistemology, and social and political philosophy. Here specific questions that are still problematical, such as the social role of Christianity or the direction of the Third World "revolution," may be viewed against the backdrop of a more stable world-view that makes no real distinction between myth, religion and philosophy. It is for the purposes of the course that these "levels of abstraction" will be utilized to guide discussion and to help provide a means whereby the theoretical scheme that tries to grasp the African ontology will be constructed. Hopefully the benefits of this unit will not only be those of speculation and increased knowledge, but also an increased facility in asking, and answering, the methodological questions raised by problems in the verification of truth-claims, problems of definitions, the notion of testability, and cross-cultural relativism.

In asking ultimate sorts of questions such as "What is the meaning of death," What is the origin of the world?" "What is the relation of man to man and man to God?" etc., the student can be led to see the task of philosophy better in the issues it raises, the models it constructs, and the methodologies it has with which to come to grips with these problems.

II. Mythology

A. To a large degree, myths provide the means whereby African philosophy is transmitted orally from generation to generation. Religious and philosophic "concepts" are often embedded in various myths and these need to be seen in a larger context than as just "fiction" or "pseudo-science," or immature or primitive conceptualizing.

Arriving at a definition of myth is not the goal of the sub-unit, rather one needs a good working definition by which to proceed to other areas that bear on the discussion:

1. Genetic analysis of myth
2. Characteristic subject matter of myth
3. Essential functions of myth - The functions that myths seem to carry out are widespread and it may be that they all play some role in various societies and do not rule out each other. From the literature describing the functions of myths, the following are most common:
   a. Myth differs from science in being full of emotion and human valuation, but it serves the basic need of explaining natural phenomena.

b. Rather than a means to explain natural phenomena, myth's primary function is to provide some rationale for man's alienation from the supernatural phenomena.

c. On a more pragmatic level, the function of myth can be seen as a means of achieving social cohesion by one class having domination over another through an ideology (which may include science under its domain).

d. There is an inbuilt function of the mind (individual or "collective") to transfer to an external object or a symbol some inner tension or unconscious feeling that cannot be handled by scientific or historical knowledge.

e. Mythical "knowledge" does not reveal the world, but it reveal's man's mind (conscious or unconscious). The truth of myths lies in what they reveal about man, not the world. This view spans a gamut of interpretations from those on an aesthetic plane to those who see myth as aiming at transcendental goals.

f. Myth serves to take a participant of the myth in ritual out of mundane time and put him into the Eternal Time of the archetypal heroes of the past. The ritual is a re-living of the sense of the myth and is recreated anew each time the myth is "re-lived." By abolishing durational time the actor "escapes," temporarily the hardship, flux and shortness of human temporality.

4. The "meaning" of myth (meaning taken as the significance bounded by the context of the myth itself; similar to an aesthetic object)

5. The truth-claims, if any, of myth. The Problem of Truth is one which seems to come up quite naturally in a discussion on myth and its solution is not so self-evident as one may initially feel. One may lead a discussion into this area by questioning the whole nature of "facts" and "fictions." There are many points of similarity between the mythological and the scientific "explanations." Some of the issues which could be raised in this area are:

   a. Myth as a "lived" set of beliefs which govern a world-view and as such provide a standard for what is true or meaningful.

   b. Myth as the unquestioned set of "givens" or assumed presuppositions in any system of thought

   c. Mythological "explanations" as having an empirical referent but no adequate method of falsifiability.

   d. Mythological expression as moving beyond the stage of description and attempting to express "another reality," one beyond sense experience and requiring an axiological or theological criterion for meaningfulness.

   e. The truth-value of modern myths in relation to myths of pre-literate history. For example, is the "myth" of white supremacy less of a myth because it can be empirically tested and shown to be false?

6. The mythopeoetic "mind," its modern contrast.

B. Several problems with philosophical importance are related to the inquiry into myth. The first concerns the available evidence for making a warranted hypothesis about the origin, function or

significance of myth. Here the philosopher must share the concerns of the sociologist, anthropologist and historian and use his philosophic skills to connect theories to well-founded data. The philosopher must also be aware of the differences between an oral culture and one which relies on the printed word as a record of thoughts and acts. Here, some imagination is necessary to get the "feel" of the pre-literate culture's grasp of their world.

The problem of a general relativism of cultures, the evidence for the universality of some forms of myth-making and some common mythological themes demand a critical exposition. There is some evidence for the "collective mind" of the mythological world-view, but this needs to be examined critically, as does the hypothesis that the autonomy of world-views entails a general failure of being able to translate the ontology or values of one culture into the language of another.

Another related philosophic issue is the one raised by Pardin L. Hountandji in his criticism of Tempels and Kanzame in "Comments on Contemporary African Philosophy," (Diogenes, 1971, #1). This essay bears heavily on the problems to be faced with the social and political philosophy unit in that it questions the whole notions of an "African philosophy" that has largely been written by Europeans for a largely European audience. The author dubs this as ethno-philosophy and questions its value in the broader spectrum of social and political goals of present-day Africans. Hountandji's analysis focuses on the colonial and neo-colonial realities of the Bantu which Tempels' work ignores in favor of describing an abstract

system of thought that appears changeless and without revolutionary significance. In this light, this article and the issues it raises could serve as a bridge between the African world-view and such contemporary Africans and Afro-Americans as Kwame Nkrumah, Malcolm X, W.E.B. DuBois and others, who speak of the African heritage and the social and political ideologies needed today.

C. Materials

1. Student's Texts:

a. Mbiti, John, African Religions and Philosophy (paperback, Garden City, New York: Doubleday and Company, 1970)

b. Feldman, Susan, ed., African Myths and Tales (paperback, New York: Dell Publishing Co., Inc., 1963)

2. Movies

a. Julien Bryan series on Dogon (Mali) customs:

Communal construction of a house
Chicken Divination
Divination by animal tracks
Annual festival of the dead

b. The Ancient Africans - a new Julien Bryan film

3. Tapes: Sewanywa Kironde on the Myth of Kintu (Uganda)

D. List of suggested readings for teachers on the general problem of the definition and meaning of myth.

This section should bring out "relevant" philosophical issues with regard to myth as such. There are about five questions which encompass the general problem - these are:

1. What is myth? - Teachers and students should ask, discuss, and try to answer questions as: In what sense are mythology

and myth explanatory? What is the function of myth? The selected articles which seem to address this problem are:

Kerenyi, "Prolegomena," Essays on a Science of Mythology by C. G. Jung and Kerenyi.

Bidnew, David, "Myth, Symbolism and Truth," Myth: Symposium.

Other articles recommended to this effect are:

Levin, Harry, "Some Meanings of Myth," Myth and Mythmaking, pp. 103-114.

Schorer, Mark, "The Necessity of Myth," Myth and Mythmaking, pp. 355-358.

2. How are myths formed? - When do people arrive at the myths they live? Here the selection of myth articles depends on what teachers consider suitable for the purpose.

Thomson, "Myth and Folk Tales," Myth: Symposium.

Campbell, Joseph, "The Historical Development of Mythology," Myth and Mythmaking, pp. 19-44.

3. What is the content of myth? - This question calls for mythic facts. What are the themes, etc. that constitute myth which are of philosophical importance?

Kluckholn, Clyde, "Recurrent Themes in Mythmaking," Myth and Mythmaking, pp. 46-60.

Cassirer, Ernest, "Myth and Religion," An Essay on Man, pp. 72-108.

4. Myth and Society - Another way, perhaps, of asking this question is: How does myth affect society or the human mind?

Eliade, Mircea, "Myths and History," The Myth of the Eternal, pp. 35-48.

Eliade, Mircea, "The Myth of the Modern World," Myth, Dreams, and Mysteries, Chapter 1.

5. Varieties of Mythologies - This sub-division of section 2 may help to provide different kinds of mythologies and the general myths, some of which may recur in different cultures.

Colum, Padraic, "The Significance of Mythology," Myths of the World, pp. vii-xxvii.

Henderson, J. J. and Oakes, M., The Wisdom of the Serpent.

Specific Objectives:

1. To acquaint students with the African world-view - that is, to understand the African world-view point expressed in mythology with regard to the concept of time, and the ontological principles - spirits.
2. To examine the African world-view and its interrelationship with other world-views - that is, to view the relationships of western systems of thought, their conflicts or contradictions by using traditional African world-view as a contrasting model.
3. To examine the relation of such a world-view to its system of belief, that is, to understand the manner in which special religious, political, social, and other philosophical concepts of the African culture identify societal influences. To develop criteria of examining such a world-view in terms of its systematic ontology - the religious basis: deity, space, time, force, and the categories inherent in its patterns; inplications for social and ethical realms - family, ancestors, and communalism, etc.
4. To examine and analyze some traditional philosophic concepts such as truth, explanation (scientific vs magical), in the

light of African world-view.

5. To understand the idea of religion in African world-view with respect to its emphasis on the problem of God as it relates to pure African religious sentiments and beliefs. A look at myths, rituals, ceremonies, offerings, sacrifices as directed to the supreme spirits and lesser gods as human beings are related to God himself.

E. Guide to Student's Readings in Mythology

Myths entertain beliefs which are both philosophical as well as religious. This section of our unit should bring out the dominant religious and philosophical attitudes implicit in the traditional African myths that are selected for our study. It is suggested here that the chronology of the sub-division, namely, Mythology, Religion, and Philosophy should follow in that order of discussion.

(Busia's article, "The African World-View," in African Heritage, edited by Jacob Drachler, could serve as a general introduction to the African thought.)

Perhaps the appropriate approach to African mythology is to read the actual myths that are found in the African societies. But if it is necessary to be familiar first with the general account of such mythology through a secondary material, Parrinder's article, "African Mythology," African Mythology, p. 16. is fitting.

1. Myths about Creation

a. Introduction - Myths deal with problems of existence, creation of man, and the universe. It seems to be an acknowledged phenomenon that man could not have created

the universe and all that there is in it. God is believed to have created the first human beings. In some myths, it is believed that both man and the universe were not created but instead were begotten.

Student Text: Mbiti, John, African Religions and Philosophy, Chapter 9. (The Creation and the Original State of Man)

* Parrinder, G., "Creation," African Mythology, pp. 18-38.

b. Myths

Student Text: Feldman, African Myths and Tales:

1. "The Beginner of the Earth," #14
2. "The Dogon Myth of Creation," p. 16
3. "The First Human Family: The People Who Descended from the Sky," #11
4. "Unkulunkulu," #13
5. "Kintu," #21
6. "How the Earth was Peopled," #4

* Forde, African Worlds, pp. 28-30.

In most of the African myths about creation, the belief is essentially that originally the world was chaotic. Order in the world came a little later when the marshy water-like stuff was solidified. After the believed order had entered into the world, the first men appeared. Some myths state that the first human family came out of a big tree under the ground, while other myths say that the first pair came out of a reed, as is the case with the Zulu account. However, the Yoruba of Nigeria believe that the first men were directly created in heaven and sent down from the sky to earth.

* Suggested extra readings

2. Myths about God

The Supreme Being (spirit) is that upon whom are dependent the lesser gods or spirits and ancestors. However, to most Africans, the problem of the existence of God is something not subject to debate, nor does it demand a rational proof. The belief in an absolute spirit is in-built in our own structure of thought; such beliefs are a part of what it is to be a person. The self is not merely the physical part which is subject to destruction, but there is also the spiritual part which is derived from and bestowed in us by the supreme spirit. The human spirit is the little god in man.

Selected Myths about God: Feldman, African Myths and Tales

1. "The Names of God," #7
2. "The Quarrelsomeness of Men Drives God into the Forest," #3.
3. "The Separation of God from Man," #9.

Mbiti, African Religion and Philosophy, Chapters 4,5,6 (The Nature of God, The Works of God, God and Nature)

3. Myths about Death and Immortality

Originally God thought of living (life) as something that never ends; he created man to live forever. But because of some misunderstanding man chose death. Death in some crucial way appears to give meaning to life. However, in the proper sense of the word, the self is never destroyed. What is destroyed is the public part. The self is not severable since the little god is man is eternal.

* Parrinder, African Mythology, pp. 54-63; "The World Beyond," pp. 64-65.

* Mbiti, John, African Religion and Philosophy, Ch. 14.

Selection of myths about Death: Feldman, African Myths and Tales

1. "The Perverted Message," #31, 32, 33, 34
2. "The Marplot or the Message that Failed," #35
3. "Death is the Brother of Sleep," #36
4. "The Sleep Test," #37, 38, 39
5. "Wrong Choice," #40
6. "Man Chooses Death," #41
7. "Death as a Punishment," #43, 44, 45
8. "How Man Lost Eternal Youth," #48
9. "Death in Exchange for Fire," #49
10. "The Beginning of Disorder," #50
11. "The Forbidden Fruit," #47

Some Philosophic Inquiries

1. What is the meaning of the identity of the myth?

2. How does a story "live?"

3. Discuss the truth in the statement: "Each time a story is told through the medium of oral tradition it is a new story; is not a new story; is a true story; is not a true story."

4. Compare time-time in Mbiti's discussion of time concepts as held by Africans as this concept compares to your conception of time-time.

5. (a) Compare "How Kintu was Tested" with the story of Moses or Lot in the Old Testament.

   (b) Compare "The Forbidden Fruit" (Djaga) with an account of the Adam and Eve story from the Bible.

   (c) Compare "How Earth was Peopled" with the creation story of the Bible. How does the "Dogon Myth of Creation" resemble this story?

   (d) What differences do you find?

Discussion Questions on Myths

1. What is the function of myths?

2. What do myths explain or justify?

3. Do they have additional uses?

4. Is the language used in myths literal or metaphorical?

5. What are the consequences of these myths in terms of what constitutes a proper mode of behavior?

6. What system of morality emerges from the African belief system? What rules of living does this foster in a system?

7. What is the relationship between myth and actual experience? Why do people entertain or believe in certain myths? Are myths verifiable?

8. What is the African concept of truth?

9. What is the difference between the African conceptual framework and the western conceptual framework?' -- concepts of time, science, family?

III. Religion

Religion attempts to deal with the problem of God, spirits and their dictates. African religion is a lived religion, and may be regarded as irreligious in the western sense. Environment determines to a great extent the religious sentiments as well as religious beliefs. Religion in this sense becomes a total way of life. Religious activities are expressed in ceremonies, rituals, sacrifices and offerings. The prayers conducted are not directed to the supreme spirit, but are requests to the intermediaries, the spirits, who are like the saints. Human beings are closely related to these intermediary spirits than to God himself. In myths, we find that men drove God away from the earth; hence, God is far away removed from men.

Some features of African religion are physical objects - they play an important role in a people's way of life. Environmental objects, rivers, lakes, sun, etc. are believed to be the shrines of certain gods and goddesses - these gods are called upon to prevent danger encountered in crossing the rivers, etc. in times of floods, etc. Water had, therefore, a share of gods or spirits.

Other objects of religious beliefs are such as mountains, hills, valleys, thunderstorms, earth (soul), the sun, moon, and certain animals. These objects were considered sacred, since they were overt manifestations of spirits (gods).

African religion is a functional religion because it was intended to solve environmental problems. Any form of worship was an attempt to communicate with ancestors. The emphasis on deities was a response to diseases and natural evils as volcanic eruption, etc. Furthermore, religion was necessary to explain creation. African religion is a combination of polytheism and monotheism. This is a reconciliation between the one and the many - a unity in diversity.

Selected sources:

Mbiti, John, African Religion and Philosophy, Chapters 4,5,6,7,8

Idowu, Bolaji, "God," Biblical Revelation and African Beliefs by Dickson & Ellingworth, pp. 17-29.

Ezeanya, Stephen, "God, Spirits and the Spirit World," Biblical Revelation and African Beliefs, pp. 30-46.

IV. African Philosophy

African world-view is basically metaphysical and such a metaphysics is not purely speculative - it is not opposed to the practical concerns or activity. The structural unity of the African universe, and the collective nature of the African philosophy - everybody participates in the philosophical activities in the community - did not permit schools of thought or philosophy. Properly defined, African philosophy is a situational philosophy. African ontology is dependent on the society or community.

In discussing features of African thought, certain prevalent notions deserve attention. These concepts are those as "Animism," "Forces," "Magic" and magical explanation of events, and "Naturalism."

African world-view is naturalistic, secular, that is, the world is full of gods. In this sense, nature or the universe is divine, and consists of vital forces. Reality, therefore, is immaterial; matter is not the principle of unity. Because the universe in expressed in terms of forces, it is dynamic and not static. The key to African philosophy is, therefore, the notion of spirit.

The notion of magic is also very significant in dealing with African thought. African world-view is based on magic. The distinction between magic and science should be brought up - that is to say, the distinction between Western world-view which is based on scientific explanation and African world-view which is based on magic should be emphasized. In African thought, science depends on metaphysics.

The following articles attempt to address themselves to the above mentioned concepts and problems:

* Jahn, Janheinz, Muntu: "NTU: African Philosophy." Chapter 4.

"Nommo: The Magic Power of the Word," Chapter 5.

* Mbiti, African Religions and Philosophy, Chapter 1, 2, 3 (pp. 1-28).

Parrinder, "Religion and Philosophy," African Mythology, pp. 15-16.

Parrinder, "Philosophy and Cosmology," Religions in Africa, Chap. 2. pp. 25-28.

* Tempels, Placide, Bantu Philosophy. Chapters 2 & 3.

* Hountandji, Pardin L., "Comments on Comentary-African Philosophy." Diogenes, 1971, #1, pp. 108-131.

Horton, Robin, "Philosophy and African Studies," Africa in the Wider World, ed. by Brokensha and Crowder.

Horton, Robin, "African Traditional Thought and Western Science," Africa, 1967.

* For students' reading

V. African Social System

The African ethical and moral notions are based on the ontological principles - these principles are the world-spirits. Such a social system is compatible with the general African world-view which i anthropocentric. Man is the center of the universe and, therefore, the object of life. Man is an ends, not a means. Hence, the aim of society is man. The notion of collective vs. atomistic conception of society should be discussed.

In dealing with the African social structure, the notion of communalism is significant. The individual realizes himself only when he participates in the whole. Other concepts worthy of mention are property and law. Property was inherited, but this did not allow for private ownership of either land or other important sectors of productivity in the society. African social system did not have a prison system prior to the advent of Europeans in Africa. The notion of civil disobedience was also not conceived.

The following selected articles also seem to treat this general problem:

* Parrinder, "Society and Morals," Religions in Africa, Chapter 7, pp. 88-97.

* Tempels, P., "Bantu Ethics," Bantu Philosophy, Chapter 5, pp. 115-137.

* Mbiti, John, "The Concept of Evil, Ethics, and Justice," African Religions and Philosophy, Chapter 17, pp. 204-215.

* Adegbola, Adeolu, E.A., "The Theological Basis of Ethics," Biblical Revelation and African Beliefs, by Dickson and Ellingworth. pp. 116-136.

* Mulago, Vincent, "Vital Participation," Biblical Revelation and African Beliefs, by Dickson and Ellingworth, pp. 137-158.

African World-View

Questions

1. Even a preliminary analysis of social perception yields the question: Are there any objective social facts? The following seems to be the case: (1) that people possess belief systems; (2) that people also possess value systems which affect in turn their belief systems; (3) that certain value systems in conjunction with certain belief systems necessitate the creation of certain myths.

   Discuss the roles played by value systems, belief systems, and myths in a world-view. Use any material covered in the African world-view unit to support your position.

2. What is the status of faith and reason in the African world-view, that is, are faith and reason mutually dependent?

3. In what sense is the traditional African world-view one of extraordinary harmony?

Summary Concepts and Basic Presuppositions in African Philosophy

1. The universe is basically metaphysical.

   African metaphysics is not opposed to the practical concerns -- it is not speculative.

2. African philosophy is based on structural unity - no schools of philosophy - there is only one philosophy.

3. African philosophy is collective philosophy - everybody is invited to share - everyone is a participant. Individuals' ideas do not constitute a philosophical system.

4. African ontology is dependent on the society or community - to be is to be with others.

5. African philosophy is expressed through oral tradition - it is through oral tradition that the metaphysical reality is represented in the medium of mythology and myths.

6. Western philosophy is based on the concept of being. African philosophy is expressed ~~in terms~~ of forces or world-spirits.

7. African world-view is necessarily religious in the broader sense of the word - religion meaning a "way of life" - manifested through rituals, artistic expression, music, and human to human relation.

8. African world-view is naturalistic - secular - the world is full of gods - but above these gods there is one Supreme God. The world is alive. (Animism)

9. (a) African world-view calls for Magical Explanation.

   Western world-view calls for Scientific Explanation. [Distinction between Science and Magic.]

   (b) In African world-view science depends on metaphysics. Science and

Metaphysics are not opposed. The empirical world is ordered by spirits.

10. African ethical notions depends on the ontological principles. The distinction between good and evil is resolved on the ground that gods or spirits are not wholly good - some spirits cause evil or make us do evil. Also that God is indifferent to the affairs of the individuals. [Compare with the Christian view on good and evil, read Hume: Argument from design].

11. African world-view is anthropocéntric - Man is the center of the universe; man is the object of life; man is an end, not a means. [Compare with Marxian view that the aim of socialist society is Man.]

Notions

Metaphysics:

1. Individualism vs. collectivism
2. Naturalism - secular - the world is full of gods.
3. Animism - vital force. (Nature is divine)
4. Reality is Immaterialism. [No difficulty distinquishing between the concrete and the abstract.] Matter is not the principle of unity (unlike the Greeks).
5. Dynamism - not static.
6. What is a spirit?
7. No dichotomy between determinism and free-will; everything is caused by the power behind it.
8. The world changes - no permanence in a vital sense - what might be considered permanence is the force behind everything.
9. Rationalistic thesis - what is behind flux is permanence. Sense

reveals "insight" which reveals permanence.

10. European philosophy is based on "being" while the African philosophy is based on "force."

11. Magic and Medicine. Shingira [magical power] supplements medicine extracted from trees or roots. [Faith - nobody knows what takes place in the body.]

12. Doctor performed all functions - psychiatry, etc.

13. Anthropocentric View: the universe is centered on man - man is the object of life. Man is the end. Everything that there is is a means to preserve him.

14. Possibility of Science: in 2nd and 3rd category.
    a. Empirical world
    b. Time and space

15. Science depends on metaphysics. Empirical world is not opposed to the inner world. The world is ordered by the spirits both human and superhuman.

16. Philosophy of Science

17. African metaphysics is not purely speculative. It does not admit:
    a. rational cosmology
    b. rational psychology
    c. rational theology

18. The unity of objects in the phenomenal world is possible merely because of the world force - it unifies data of knowledge.

19. Reality: What is real is spiritual; world spirit is a world force.

20. Every human cognition and psychological explanation belongs to the soul. This enables us to have knowledge of the outside world.

Art:

1. Assumes a metaphysical character
2. Spiritualism met with in music, painting and sculpture.
3. Art is based on ethical and metaphysical notions (spiritual values, the truth, i.e. human life.)
4. Art is also essentially pragmatic. It serves practical purposes and human situations.
5. The concept of Pure Art as in the western sense does not exist in the traditional African world-view.
6. The world of art defines the eternal - spirit.
7. Existence of religious reality also makes possible by the existence of art.
8. We feel the artistic vision and religious reality in a form of music and painting.
9. Rituals have artistic qualities and express religious realities.
10. a. Masks represent male and female spirits and are used on ceremonial occasions by the mmo (ghost) society. (note: NB Jahn Nommo vs. mmo)

    b. Carving usually represents water spirits.

Religion:

1. Spirits

   A person has more than two names:

   a. Spirit names

   b. Family names or public names

(Concept of immortality: each child is regarded as a comeback of some dead person. Once it is discovered whose spirit it has inherited, the baby is named by the family council.)

2. Hierarchy of Spirits
   a. Higher Spirit - God
   b. Spirits of ancestors
   c. Human (man) spirits
   d. There is no direct relation between God and man. No direct communication. Communication between God and human beings is conducted through Spirits of ancestors.
   e. God (Supreme Spirit) is indirectly concerned with human affairs, affairs of individuals.
3. Types of Spirits
   a. Those concerned with societal affairs
   b. Ancestral spirits associated with family affairs
   c. Certain benign spirits providing certain individuals with talents or skills - hunting or healing.

I. Justification for African Philosophy

Robin Horton, "Philosophy and African Studies"

II. Metaphysical view (Theory of Being)

A. John Muntu, Chapters 4,5,6.

B. Mbiti, African Religions and Philosophy

C. Tempels, Bantu Philosophy, Chapters 1, 2, 3, 4

D. The Mind of Africa, Chapter 2.

E. Parrinder, Religions in Africa, Chapters 1 and 2

F. Basil Davidson, African Genius, pp. 168

III. Religion

A. Mbiti, African Religion and Philosophy, Chapters 4, 5, 6, 7. 8, 9

B. Parrinder, African Religion, Part One, "Traditional Religions"

C. K. A. Busia, "The African World-View," African Heritage, ed. by Jacob Drachler, Collier Macmillan Ltd, London.

V. Social Values

A., W. E. Abrahams, The Mind of Africa, Chapter 2:

"Its Theory of Man and Society"
"Its Theory of Government"
"Its Legal System"
"Its Military Organization"
"Institutions and Theory"

B. Robert A. Lystad, "Basic African Values," New Forces in Africa, ed. by William H. Lewis, Public Affairs Press, Washington, D. C., 1962.

C. Mbiti, African Religions and Philosophy. Chapter 18, "Changing Man and His Problems."

VI. Magic and Medicine vs. Science

A. Mbiti, African Religions and Philosophy, Chapters 15 and 15

B. Basil Davidson, The African Genius, pp. 131-151.

C. Michael Gelfomd, Witch Doctor: Traditional Medicine Man of Rhodesia, Chapters 1, 2, 3, 4, 5.

VII. Logical Positivism: Ayer

VIII. Epistemology

A. Oral Tradition vs Written Tradition

1. Human historical testimony, under proper conditions, is a source of certain knowledge.

2. Interpretation: Objectivity vs. Subjectivity

a. accurate

b. objective

c. reliable

3. Man accepts the testimony of many. It is because of the trust in other people, that makes society possible. Trust is the foundation of societies.

B. Witness: There must be a witness to testify.

1. An immediate witness by one's own experience

2. An immediate witness by second-hand information

3. A contemporary witness who lived at the time of the event

4. A remote witness who lived after the event

RELIGION UNIT

I. Introduction

This unit is designed to examine critically the claims of religion with special emphasis on their relevance to the problems and aspirations of students in our colleges and universities. The students are faced with some of the fundamental but real problems in life, namely, questions as: What is the meaning and purpose of life?, etc. There are also themes of human dignity and freedom and the life of reason. It seems that only philosophy and religion are directly concerned with these ultimate questions more so than any other discipline. For this reason the insights of religion and philosophy should be given consideration for the training of students for any task in life.

An investigation into the specific religious language is here undertaken and questions as: Is there a peculiar religious language? Are scientific and religious accounts rival explanations? are given a considerable attention. A further aim of the unit is also to investigate the two different uses of language, specifically the scientific use and the religious use; to examine the different criteria of acceptance in each of these uses; to examine the different values implicit in each use of language.

In presenting the unit, the students might be asked: On what grounds they accept the Biblical account? Why they prefer it to another religious account? Would they think it relevant if arguments and scientific evidence were presented in favour of the Biblical account? Could it be refuted scientifically? On the other hand, on what grounds would they accept the scientific account? Could it be refuted religiously? What does the language in the Bible do? What does the language in a scientific account do? What need does the

religious account serve? What need does the scientific account serve?

In general, the unit includes a critical evaluation of the existential problems of man. These problems reflect the nature and destiny of man, the problem of God and the many religions, the problem of values and religious literature.

The approach to some questions may examine different positions. For example, the following questions may be dealt with in the following manner.

1. What is man?
   - (a) Rationalistic view
   - (b) Scientific or Biological view
   - (c) Theological or Religious view
2. What is the good life?
   - (a) Hedonistic view
   - (b) Intuitionism
   - (c) Self-realization
   - (d) Naturalistic view
   - (e) Theological view
3. The Problem of God and Many Religions
   - (a) Arguments against the belief in God
   - (b) Arguments for Theism
     - (1) Wager Arguments
     - (2) Classical Arguments
     - (3) Moral Arguments
     - (4) Pragmatic Arguments
     - (5) Arguments from Experience
   - (c) Types of religions of the world
     Are all religions the same?
     What are the agreements and disagreements among the major religions?

4. Religious Writings

   (a) The nature of religious writing

   (b) Scriptures of the various religions

5. Attitudes towards religious writings

   (a) Scripture as the word of God

   (b) Scripture as the word of man

      (1) Dictation theory

      (2) Plenary theory

      (3) Record of religious experience, etc.

6. The significance of the Hebrew Bible and the New Testament for the modern man. The Christian scripture which consists of the Hebrew scripture and the New Testament is not only a record of religious experiences, but also a strange influencer for the life of the modern man. Understanding its messages their proper application for the life of the Black community is of vital significance.

II. Pascal

Pascal provides a comprehensive introduction to the religious problems which concerns us in the context of our daily existence. The varieties of issues raised by Pascal are real and reflect the true spirit of the inquiry. The theological synthesis of the universe, man, and God manifested in the Pensees assumes a multiplicity of presuppositions. An examination of these presuppositions anticipates the many problems and questions with which Pascal himself was preoccupied. One is perhaps persuaded to ask why Pascal favoured theological solution to man's plight rather than philosophical answers. Why can philosophy not provide a coherence of the experience of human conditions and activities in society? The general discussion of religious experience undertaken by Pascal raises questions to which the theist must provide a coherent solution if such a theological system must stand. To

what capacity must a Christian [believer] participate in the community of which he is a part? In what manner must his contribution to the good goals of society be carried? What is the value of man in the measure possible in this world?

Pascal's concern was with various problems. The following may summerize what was the major thesis of the Pensees:

(1) The relation of man to God [Wager]

(2) The relation of man to man

(3) The relation of man to the world

(4) The problem of reason and faith

(5) The problem of the human will - that is, the problem of freedom and grace

(6) The general problem of human condition [The wretchedness and greatness of man]

(7) The relation of man to himself

Pascal extends his theology to embrace the social relations. For Pascal diversion is the basis of human activities and social perceptions. In any activities that we may get involved in, we are never apart of that activity. Pascal believes that there is a sense of estrangement of man from himself. This view follows consistently from Pascal's system which supposes that to secure the best relations man must withdraw from his true nature (#143, #210). The consequence of this position is that man cannot know himself, not to mention his knowledge of other people. The love of himself and the love of God is the cause of the paradox (#100).

Pascal's view of man echoes a sense of pessimism - man is basically an outcast and must be saved. His salvation depends much more so on choice on the basis of feeling rather than reason. Pascal, however, had to reconcile

the inherent contradiction in man with the harmony in the universe. In doing this, he played down reason, in spite of the fact that Pascal was a great scientist. Since he seemed to recommend the Kingdom of God rather than earthly activities, Pascal maintained that reason is in disharmony with religious experience. It is the "reason" of the heart rather than reason of the mind that gets into the core of religious intuitions. Hence, after all, man is an irrational animal. The belief in God is not a function of reason, it is a function of feeling. Besides it is always beneficial to believe in God rather than not to believe in him [wager].

Questions on Faith and Reason

1. Why should beliefs provable by reason still be accepted on faith? Does Pascal give reasons to prove this conclusion? If so, what does this do to the conclusions validity?

2. Do reason and faith always come to the same conclusion? Can you think of instances where they do? Where they do not?

3. Does faith or reason tell what the limits of reason are? If the former, then why should any reason be used at all? If the latter, why is faith needed? Can you say both are necessary without accepting these implications.

Exercises on Religious Experience

1. What constitutes a religious belief?

2. At what point does one know that he is religious? Is it really possible for one to know that he has met all the criteria for being religious?

3. Discuss the following argument:

   Religious experiences cannot be precisely described. So any statement about them must be inadequate and inaccurate. We cannot provide evidence for any claim. Consequently any belief in God cannot be justified by appealing to religious experiences.

4. Under what circumstances and conditions should a man of science accept supernatural causes?

5. Is there any real distinction between religious beliefs and superstitious beliefs?

6. Pascal suggests that deciding whether or not to believe in God is to discover whether belief or disbelief is the better and gamble accordingly. Discuss the implications and consequences of the wager. In other words, what difference does it make to believe or not to believe in God? How valid is Pascal's defense of the belief in the existence of God?

7. What are the difficulties that the wager theory anticipates?

8. What would one lose if he did not decide on the question of the existence of God?

9. Is decision a function of knowledge - that is, the act expressed as "I believe . . ." does not follow from premises along - or is deciding a function of our interests, discovered by contemplating probable consequences.

10. What are the moral, logical, and psychological features of religious beliefs? Is it possible to make a wager as Pascal proposes in cases where reason demands that we reject it?

11. What other alternative is there to Pascal's proposal?

12. In what sense do the religious beliefs help us in eliminating our fears?

13. Discuss the following statement:

    Religion and science are not incompatible in that science is the search for truth and religion is the worship of truth.

III. Bible

One of the philosophical problems is that of the nature of faith and reason. This is not only an old problem but it is very much alive today. Students, in both their academic and non-academic lives, are constantly confronted with this problem - problem of faith. In order to treat the problem of faith adequately, it is necessary at least for one to be familiar with the literature dealing specifically with such issues. Very often students usually find themselves with inadequate tools to approach such problems; the consequence of this is the erroneous religious assumptions which is always implicit in their responses to these confrontations. All this is largely due to the poor Biblical backgrounds. A further consequence is that the effort to solve questions of life with spiritual insights is often futile and immature. Any operation, in terms of intellectual exercise, from an imperfect religious orientation tends to underestimate end hence lacks an appreciation of the unity of the scientific understanding of creation and the Biblical account of the origin of the universe. The attempt here, therefore, is to enable students to wrestle with problems of faith adequately and if possible attempt to solve these problems by religious and spiritual values which are the by-product of a better understanding of the Bible.

It, however, should be noted that such a critical attempt to analyze the Bible is in no way an attempt to convert or make skeptics of students. The intention is to provide tools with which students can respond to the confrontations of life with the aid of one of the most important documents available. In order for the students to entertain an appreciation of the Bible, the religious unit contains a segment for Bible study. The study of some portions

of the Bible is intended to provide an awareness of the content of the book as an historical revelation of God, a divine document, and an authority of faith.

The emphasis in reading will be on problems of immediate concern to the students. The answers to man's situation; God's action in history; and man's relationship with God, the world and man. The Old Testament investigates the problems of creation; God's revelation of Himself; and the relationship between God and man. The New Testament centers on the great revelation; Jesus Christ, and the consequences of that revelation for man.

Discussion Topics

1. What is the religious meaning of the doctrine that God is the Creator? Why is this "truth" of a different order than what we usually regard as scientific "truth?"

2. What is meant in Genesis I when it is said that man is made in "the image of God"? Does the story in Genesis 2-3 cast any light on this?

3. Do you see any connection between Adam's awareness of the threat of death and the misuse of his God-given freedom? In other words, is the occasion for "sin" anxiety about our insecurity within nature?

4. Is sin a man's false maturity? - Can sin find expression in moral goodness as well as immoral acts?

5. What is wrong with the Marxist view that the troubles of history can be traced to economic factors, and that when these are changed human nature will be transformed and men will live in the peace of Utopia? Is the Biblical portrait of the human situation more realistic?

6. What is the meaning of "original sin"? Was the American Constitution written by men who believed in original sin? Is this reflected in the constitutional restraint on the exercise of power?

7. What does it mean to take the Bible seriously rather than literally? Does the Bible give scientific information which could be acquired otherwise through experimental research?

8. What is the transition from the Old Testament to the New Testament?

The Book of Job

When discussing the Book of Job, it seems imperative that issues concerning suffering and the existence of evil should be raised. In the traditional sense philosophers have discussed the problem of the existence of God from different philosophical positions, namely, ontological proof, cosmological proof, moral argument, teleological argument, and argument from design.

The problem of Job assumes the argument from design - it reveals the contradictions which inevitably confronts the believer when the notions of suffering and evil are real to our existence. Job encounters precisely this problem. The usual argument is always formulated as: If God exists, and if God is good, and all-powerful, then why is there so much suffering in the world?

The burden therefore remains with the theist to prove that the existence of suffering and evil is not incompatible with the existence of God. To help illuminate the complexity of the problem some relevant portion of Hume should be discussed. This will provide a traditional attempt to reveal the strength and the weakness (or the virtues and vices) of the general problem of God as such and the specific situations which man always finds himself.

The God who reveals Himself in history

I. God -- the deliverer is the creator and sustainer of life

A. The Written Traditions

1. The Composite Bible

a. Readings: Guidebook to the Bible by Alice Parmelee, Harper & Row, N.Y., pp. 106-111, 230-232, 304-314, 453.

b. Anderson, Understanding the Bible (in place of the above, pp. 165-187.

c. Bible, II, Kings, Ch. 22:8-11; Nehemiah 8:2-6.

d. Bible: Differences:

Mt. Horeb and Mt. Sinai, Exodus 3:1 and 19:1
Names of Moses Father-in-Law, Exodus 2:4 & 18:1-27.
Role of Moses and Aaron, Exodus 4:14-17, 27, 6:1-28, 7:13.
Wording in 10 Commandments, Exodus 20 & Duet 5:6

e. Issues: The Pentatuch is not one tradition but several traditions interwoven and compressed into one story. One may point out the historical period of the Pentatuch. One may use a chart. One may also point out the dates and time of the various documents J,E,P,D and the date of Cannonization of the Pentatuch. This will give a clear picture of the Bible as a community book which was developed over a period of 500-600 years as a written tradition.

2. The Story

a. Begins at creation and closes with Joshua

b. Was written in reverse order

(1) Exodus - Joshus: Mosaic Tradition

(2) Patriarch Fathers: Abraham, Issac, and Joshua

(3) Creation, Garden of Eden, Flood

c. Readings

(1) A Guidebook to the Bible by Alice Parmelee

(2) Understanding the Old Testament by Anderson

(3) Bible: Genesis through Joshua

d. Issues: A stirring drama unfolds in the Book of Exodus. The hero is Israel's God who intervenes in behalf of a

helpless band of slaves. The plot is developed through a succession of suspense filled episodes as God contests against the Egyptian Pharoah. One may help the students to identify with Israel.

Behind the historical drama of Exodus is the great themes of Israel's faith.

(1) The promise to the Patriarch

(2) Divine deliverance of Israel from Egypt

(3) The guidance in the wilderness wanderings

(4) The giving of law at Sinai

(5) The inheritance of the Promised Land

3. Traditions of History

a. Oral Tradition

(1) Readings

(a) Guidebook to the Bible, Parmelee

(b) Understanding the Old Testament, Anderson, pp. 162-5.

(c) Genesis, Ch. 12-50.

(2) Issues

(a) What do we mean when we say something is happening?

(b) Is there any uninterpreted history?

(c) When is there meaning in history?

(d) What is the nature of oral tradition?

b. Myth

(1) Readings

Genesis, Ch. 1-6

(2) Issues

(a) Review definition of myth as finalized in the African world view unit.

(b) Compare African and other creation myths to that of the Scripture.

(c) What are the realities of the creation stories?

4. God sets the terms of the relationship between himself and man: God's justice.

a. Readings

(1) Understanding the Old Testament, Anderson, pp. 55-65.

(2) Any good commentary or Bible dictionary

(3) Exodus, Ch. 20; Duet Ch. 5:6, 6:18

(4) Joshua 1:5-9; Ch. 24; Micah 6:6-8.

b. Issues

(1) The requirements of a God who saves

(2) The humanity of law as compared to that of Hammurabi

(3) The evolutions of the understanding of the law as suggested in Biblical readings.

(4) The law for our time

(5) The law may be discussed later in the New Testament section.

5. The Prophet's View - God's Justice

a. Readings

(1) Parmelee

(2) Anderson, pp. 208-216, 232-255.

(3) Any good commentary

(4) Bible readings: Amos, Ch. 5:7-17; Hosea, Ch. 4; Micah, Ch. 3; Jonah, Ch. 3 & 4.

b. Issues

(1) The role of the prophets spiritual or political

(2) The crimes for which Israel and Judah were accused.

(3) What life style did God desire for his community?

(4) Comparison of prophet times and today.

B. The Individual and God's World

1. Introduction to Wisdom Literature

a. Readings

(1) Parmelee, A Guidebook to the Bible, pp. 112-116, 117-29.

(2) Anderson, Understanding the Old Testament, pp. 487-496, 500-506, 506-518.

(3) Bible: Proverbs, Ecclesiastes, and Job

(4) A good commentary as Bible dictionary

b. Issues

(1) Differences between Wisdom Literature and the law and prophets

(a) The sage was more interested in everyman than with people identified by particular histories or societies. The sage brought history to a standstill.

(b) Widsom literature falls into two classes

1- Practical advice to young men. This is prudential literature, example: Amenemope, Proverb 24:23-24, 30:1-9.

2- Reflex probing depths of man's anguish about the meaning of life. It is often a skeptical mood, example: Ecclesiastes, Ch. 3, Job, Ch.3.

3- Both classes isolates the human problem from its particular history. Most of us are more in tune with wisdom literature.

(2) Most Bible Wisdom literature are post-exilic

(a) There are few references to acts of worship Proverbs 3:9-10, Eccles 5:4-5, 42:89.

(b) Personal name of Yawheh not used

(3) The literature was not considered to be of the same level to that of the law and prophet. Later it was nationalized and became a part of the Old Testament.

2. "Is there meaning to life" is the question of Ecclesiastes

a. Readings

(1) Ecclesiastes

(2) Suggested readings for discussion

(a) Times for Living, Ch. 3

(b) Problems of Death, Ch. 3:21-22 and throughout the book

(c) Problems of states of life, Ch. 7.

(d) Conclusions, Ch. 11 & 12.

b. Issues

(1) Meaning of Ecclesiastes: one who speaks to a congregation. It is not a sermon in the usual sense.

(2) The author seeks to understand by use of reason the meaning of human existence.

(3) God to the speaker is an inscrutable originator of the world and a determiner of fate.

(4) Character and achievement makes no difference to a man's fate.

(5) Chapter 11 may be discussed as the true answer of the author.

(6) Chapter 12 may be discussed as whether it is a better answer than Chapter 11.

3. What is the nature of man's relation with God?

a. Readings

(1) Job

(2) Suggested readings for discussion

(a) Prologue and Epilogue, Ch. 1:1, 2:13, 42:7-17.

(B) Job's Lament, Ch. 3.

(c) Job's first answer to Eliphaz, Ch. 6 & 7.

(d) Relationship depends on sinlessness, Ch. 5; Job's answer, 8:2, 19:8, 25:4.

(e) The end of the wicked, Ch. 20, 21:1-30.

(f) The place of God, Ch. 22:13-14, 23:1-11.

(g) Should men strive with God, Ch. 33:24-28, 34:31,37.

(h) God's justice, Ch. 36:5-7, 31-33.

(i) God's answer, Ch. 38 & 39, 40:6- .

(j) God as Salvation, Ch. 13:18.

(3) A good commentary

b. Issues

(1) The literature

(a) Greatest monument of Wisdom literature in Old Testament.

(b) There may be a misunderstanding about Job's piety. St. James (5:11) speaks of the patience of Job.

Job is anything but patient. He curses the day of his birth.

(2) Structure of the Book of Job

(a) Prologue, Ch. 1:1 - 2:13.

(b) Three cycles of discussion, Ch. 3 - Ch. 29, Ch. 31.

The discussion is betwen Job and three friends: Eliphaz, Bildad, and Zophar.

(c) Yawheh answers out of whirland

1- First Answer, Ch. 38 & 39.

2- Job's Submission, Ch. 40:1-5.

3- Second Answer, Ch. 40:6 - 41:34.

4- Job's Repentence, Ch. 42:1-6.

(d) Epilogue, Ch. 42:7-17.

(3) Origin of the Literature

(4) Discussions

(a) Use suggested readings and raise discussions

(b) Try to see to it that the student obtains the answer that God seems to say should be the relationship.

D A T E S

B. C.	EGYPT	PALESTINE	MESOPOTAMIA
2000 - 1900	12th Dynasty	Egyptian Control	3rd Dynasty of Ur (c 2060 - 1950) Hurrion Movement Amorite Invasion
1900 - 1800	12th Dynasty		1st Babylonian Dynasty (c 1830 - 1530)
1800 - 1700	Hykos Invasion (c 1710)	Abraham (c 1750?)	Mari Age Hammaral (c 1728 - 1686)
1700 - 1600	Hykos Rule 15th - 17th Dynasties	Hykos Control Descent of Jacob's Family into Egypt	Decline of Babylonia
1600 - 1500	18th Dynasty - Ahmose (c 1570 - 1546) Expulsion of Hykos	Egyptian Control	Old Hittite Empire (c 1600 - 1580)
1500 - 1400	Thutmose III (c 1490 - 1435)		Kingdom of Mitanni (c 1500 - 1370)
1400 - 1300	Amenhotep III (c 1406 - 1370) Amenhotep IV (c 1370 - 1353)	Amarna Age (1400 - 1350) Egyptian Weakness	New Hittite Empire (c 1375 - 1200) Rise of Assyria (c 1354 - 1197)
1300 - 1200	19th Dynasty Seti (c 1307 - 1240) Rameses II (c 1290 - 1234) Mernaptah (c 1224 - 1216)	Egyptian Revival Exodus (c 1296) Israelite Conquest (c 1250 - 1200) Mernaptah vioton (1220)	Assyrian Dominion
1200 - 1100	20th Dynasty (1180 - 1065) Sea Peoples defeated Rameses III Egyptian Decline	Period of Judges (c 1200 - 1020) Philistine Settle in Canaan Battle of Megiddo (1125)	Coltrpso of Hittite Empire Assyrian Decline
1100 - 1000	21st Dynasty (c 1065 - 935) Egyptian Decline	Philistine Ascendency Fall of Shiloh (c 1050) Samuel and Saul (c 1020 - 1000)	Brief Assyrian reigns Tijlath - Pileser I (c 1118 - 1076)

New Testament

The New Testament is a treatise of the Christian ideals. It contains the basic principle code of morality prescribed by God. These moral principles modified in the New Testament by Jesus were in the Old Testament, the Golden Rule or the Ten Commandments. However, in the Sermon on the Mount (see Matt. Ch. 5:3 - 7:27, Luke 6:20-23) Jesus in his sermon provided a very rigid interpretation of the moral life in accordance with God's command. Jesus emphasized the Love of God and the Love of neighbor.

In presenting the New Testament, it is perhaps helpful to let students outline and compare arguments in the Old Testament and the New Testament regarding their respective moral or ethical precepts. The teacher should then ask students to compare the Biblical moral principles with the moral principles operating in the societies today. Questions as: Is Christian morality or ethics adequate? Was Christ the best and the wisest man who has ever lived? Do we accept the Christian principle of morality on a rational basis or purely on an emotional or passionate basis?

Questions on the New Testament

1. Why is the cross a "scandal," that is, a stumbling block, to the non-Christians?

2. What is the difference between "the wisdom of the world" and the "hidden wisdom of God"? Does God's wisdom provide any information which could be acquired otherwise by hard study? Or is is a matter of basic presuppositions which underlie intellectual activity?

3. Why must the Messiah suffer? What view of man's problem and God's answer are here presupposed? Why is Jesus' death different from the martydom of Socrates, Lincoln, Martin Luther King, Gandhi, or Malcolm X?

4. Traditional Christianity has affirmed that Jesus is the "God-Man." What is the experience which underlies this creedal statement? Is the paradox necessary?

5. What is wrong with saying that the essence of Christianity is the Golden Rule or the Sermon on the Mount?

6. Are the teachings of Jesus presented in the "Sermon on the Mount" more helpful or less helpful in answering moral questions?

7. Do you think the advice Jesus gave about turning the other cheek, giving to borrowing neighbors, and not seeking after mammon is both practical and advisable in the modern world? If not, of what value is the sermon?

Questions on the Church

8. What is the relation between the Church and the many "churches" which we know in this country? Does the real unity of the Church lie in organization? If not, what is the basis of its unity?

9. What does it mean to say that the Church is not a human institution but a creation of God? Why cannot the Church be understood from the standpoint of social science?

10. Why cannot the Christian be satisfied with the popular view that there is truth in all religions and that missionaries should stay home?

Questions on the Kingdom of God

11. What is it that we mean when we utter the phrase "the Kingdom of God"?

12. What is wrong with identifying the Kingdom of God with the better world which men hope to achieve either through progressive effort or revolutionary principles?

13. How does the Christian's ultimate hope influence or affect his social and political responsibilities in the present historical order? What are some of the hopes which we may expect to realize in history?

14. Traditional Christianity has preferred to express belief in the future life in terms of the resurrection of the body, rather than the dualistic Greek doctrine of the immortality of the soul, or the African view of the coming back of spirit in other forms. Which one do you think is an adequate way of explaining what happens after the bodily destruction?

In the New Testament unit, the teacher can take one of two approaches, or both if he wants his students to do a more intensive study of the New Testament. The first approach is the most intensive approach. It is being mentioned first because it will help to clarify issues that Alice Parmelee's A Guidebook to the Bible fails to clarify, specifically, definitions of the analytical tools of the Synoptic gospels. For this reason Robert C. Brigg's Interpreting the Gospels should be used. If the teacher decides to use both approaches, it is suggested that he does Alice Parmelee first.

The R. C. Briggs Approach

Biblical Criticism

In the process of interpretation of the Bible, particularly the New Testament, an attempt must be made to equip students with some tools for an assessment of their religious convictions. Therefore, some critical exposition of the Bible is necessary. There are four forms of criticism, i.e., Textual, Source, Form, and Redaction criticisms.

I. Textual Criticism

This is an attempt to understand scriptures from a phenomenological point of view. This type of criticism intends to preserve the authenticity of the content and form of literature normally considered missing. It is mostly concerned with the analysis of documents which support the biblical narratives. The recommended approach to the textual criticism is:

A. Assignment: R. E. Briggs, Interpreting the Gospels, (Abingdon Press, New York), Ch. 2, "The Problem of the Text: Textual Criticism.

B. Method of Presentation of Material: A free group discussion of the general problem of the Bible should precede the assignment. Some topics for discussion should be presented to class, and a paper may be assigned about the nature of the biblical contents.

C. Some Discussion Questions:

(1) How reliable a source is the King James version of the Bible in terms of its authenticity?

(2) What effect does it have on the believers if it is the case that the King James version of the Bible was not the original source? Does it make any difference at all if it is not the actual word of God?

II. Source Criticism: Source Criticism is the scientific investigation of the literary relationship between the Synoptic Gospels; how they are alike and how they differ from one another.

A. Assignment: R. C. Briggs, Ch. III, "The Problem of Sources: Source Criticism."

B. Assignment: The Sermon

1. The Beatitudes: Matt. 5:3-12, Luke 6:20-23. For an exegesis: The Earliest Records of Jesus by Frank W. Blare, Abingdon Press New York, pp. 4-56, $6.50.

2. The Lord's Prayer: Matt 6:4-15, Luke 11:2-4. Exegesis: Blare, p. 61-62.

C. Method of Presentation: Discussion

III. Form Criticism: Literary criticism has shown that the Christian tradition concerning Jesus was preserved in oral form prior to the time of the appearance of Mark's Gospel (approximately A.D. 70). Form criticism is the branch of New Testament research which is concerned with the isolation, analysis and interpretation of that oral tradition. R. C. Briggs

A. Assignment: Briggs, Ch. 4.

B. Method of Presentation: Discussion.

C. Some Suggested Questions:

1. Do you think the early Christians were faithful in keeping the teachings of Jesus?

2. Do you think that some time the early Christians tended to exaggerate some of the things Jesus did? If so, why do you think they exaggerated?

3. Is it necessary to understand under what circumstances Jesus said certain sayings in order to truly understand today what he was saying almost 200 years ago?

4. Why did the Christians wait so long before writing down the sayings of Jesus?

IV. Redaction Criticism: Redaction Criticism investigates the author's messages and purposes as disclosed in their works and considers their methods of composition. R. C. Briggs

A. Assignment: R. C. Briggs, Ch. 4.

B. Method of Presentation: Discussion.

C. Some Suggested Questions:

1. We have three synoptic gospels because all the authors used the material that they had available to them differently. Which writer is right?

2. How did each gospel writer use the material he had available?

The Parmelee Approach

I. The emerging of Christianity, oral tradition, and the first gospel.

Source book: A Guidebook to the Bible, Alice Parmelee, Harper and Row, New York, $1.95.

A. Assignment: Chapters 26-28.

B. Some suggested questions for discussion:

1. Was Jesus a Christian?
2. What is the passion narrative and why is it important to the Christian faith?
3. Do you think there was a resurrection? If so, why do you believe in it?
4. Is the resurrection of Jesus a fact?
5. Are the Gospels historical accounts of the life of Jesus
6. Are you a Christian? If so, why?

II. The Gospels of Matthew and Luke, the early history of the Church, Acts and the Synoptic problem.

A. Assignment: Chapters 29-31.

B. Some suggested questions for discussion:

1. Why was it necessary for Matthew and Luke to write Gospels when Mark had written 15 years earlier?
2. How do the accounts of the children being brought to Jesus, found on p. 195, differ from one another? How are they alike?
3. Are the synoptic gospels contradicting one another?

III. The Gospel of John, the Epistles of Paul, the Canon

A. Assignment: Chapters 32,33,37.

B. Some suggested discussion questions:

1. Was John gnostic? How much was his gospel influenced by the gnostics?
2. Why did Paul write the Epistles?

C. Assignment: Have the students write a paper centered around the subject: Developing a new Canon in light of the Black Experience.

BOOK LIST

It is suggested that several copies of the following books be available for students in the reading room:

Burton H. Throctmorton, Jr. (ed), A Synopsis of the First Three Gospels, Thomas Nelson and Sons, New York.

Frank W. Blare, The Earliest Records of Jesus, Abingdon Press, New York.

IV. A Social Criticism of Religion -- Black Theology

Black Theology is a natural consequence of the conflicts between traditional Christian faith and the social and situational context of the black community. The oppression of Black people led the black theologians to examine the fundamental presuppositions of the Christian precepts which have been cherished by black people in the process of their suffering. The new theology does not only seek to question the basic doctrine of the Christian Church, but also attempts to transform certain presuppositions to square with the black experience. It seems the basic difference between black theology and Christian theology is that the former is a theology of liberation while the latter is a theology of oppression. In other words, it questions whether the black "God" is the same God as the white's "God." If the answer is yes: then such a God is selective - that is, such a God is "racist." Hence, the demand for a Black Messiah - a black God who understands the black psychology. The black theology attempts to answer questions as: If God is truly powerful, good, and all loving, how come there is such a suffereing as the black people are subjected to?

In approaching the problems which black theology treats, it is necessary to examine the relation between such a theology and the notion of "Black power." Black theology, furthermore, is an extension of Black power - the two are not, it claims, incompatible. It is therefore necessary to examine and ask: What constitutes Black theology? What constitutes Black power? Are Black theology and the Black Church co-extensive? What are the consequences of holding to the principles of Black theology as opposed to belief in the traditional Christianity? Is Black theology an all-inclusive phenomena or is it selective? What are the justifications for religious claims of Black theology?

The literal meaning of the term "Black theology" is Black people's

understanding of the nature of God and the nature of man as he relates to God and to his fellowman. Precisely it is concerned with the question: What is the message of God for the poor, oppressed Black people in the white America? The fundamental thesis of Black theology is that it is imperative for Black people to free themselves from the forces which are a threat to their existence; Black theology aims to make Black people realize themselves in the enjoyment of both the spiritual or moral, economic, political and social freedom.

The philosophy of Black theology is extensively explored in Cone's book, Black Theology and Black Power, and its doctrines is articulated in Cleage's book, The Black Messiah. Cone defines Black theology in the following terms: "There is . . . desperate need for a black theology, a theology whose sole purpose is to apply the freeing power of the gospel to Black people under white oppression, In more sophisticated terms this may be a theology of revolution." The general criticism of traditional Christianity by Black theology is that the Christian biblical message has been misinterpreted, and hence needs to be reinterpreted in accordance with the Black experience, since white theologians failed in exercising intellectual as well as religious honesty in their theodicy.

Black theology is a theistic theology - it presupposes the existence of a God - in this case, a Black God. God reveals himself in the human historical making. It therefore justifies the tacit assumption of the New Testament that God's promises through his prophets are being fulfilled. The study of the New Testament shows that the gospel therein is but the good news of God's kingdom - the coming of the Messiah - Black Messiah - Jesus. Black theology, therefore, is an historical reinterpretation of the Biblical literature. Here questions like: Is history purposeful or accidental in character? should be asked. In

presentation, comparison of modern interpretations of history, like Marxism and progress, with the biblical sense of Providence is relevant. Is it possible that God is using Black people, although they may not be conscious of it, for the fulfillment of his purpose?

I. Black Power

A. Definition of Black Power

B. Assignment: Several days before you get into this unit, have students write a paper centered around the subject "what Black power means to me." Caution students not to use outside sources. The papers will help in determining preconceived ideas they had about Black power. They should, if time is permitting, be allowed to share their personal insights during a class discussion. It may be a good idea to have them re-examine these papers after you finish the unit on Black theology.

C. Toward a constructive definition of Black power, assignment: Cone Chapter I.

D. Method of Presentation: Teachers are to select students to be discussion leaders for each chapter that is to be done.

1. The role of the discussion leader will be:

a. To give a brief review of the particular chapter he was assigned to. This is not to be a long drawn out report from the discussion leader.

b. To lead the discussion

c. To ask provoking questions

d. To draw tentative conclusions from the reading

2. The role of the teacher

a. To be a resource person

b. To clarify nebulous issues

c. To encourage students to articulate their feelings and beliefs on the said subject

d. To tutor

e. To set an informal, yet academic atmosphere, so that students were not inhibited.

D. Some Suggested Questions:

1. What is Black power?

2. What is racism?

3. What is the difference between integration and assimilation?

4. Is there a role for the white people in the liberation of Black people?

5. Even though it might be premature, the students should be asked this question before Cone answers it: How can Black power be collaborated with Christianity?

II. The Gospel of Jesus, Black People and Black Power

A. Assignment: Cone, Chapter II

B. Presentation: Discussion

C. Suggested Questions:

1. How is it possible to be a black revolutionary and a Christian?

2. Was Jesus a revolutionary or a religious reformer?

3. Was Jesus divine, was he a man or was he God?

4. Cone says that God identifies with poor, oppressed, Black people. Is this to say he has forsaken rich, oppressing white people?

5. What is the need of the Christian God once Black people are liberated?

6. What is freedom?

7. Is James Cone's concept of white people any different from the Black Muslims?

8. What is Cone's interpretation of Christian love?

Note: The teacher should be prepared to give an explanation of the Greek concepts of love. The following is an excerpt from A Handbook of Theological Terms by Van.A. Harvey, The Macmillan Company, New York, New York, pp. 13-15.

AGAPE AND EROS A. is the Greek word most often used in the New Testament to signify God's love for man and the love which should bind men to one another, especially Christians in the CHURCH (see Koinonia). Its classical description is found in I Cor. 13. A. is the selfless commitment of the lover to the one loved, to the enrichment and enhancement of the beloved's being. The Christians believe that such an A. is made manifest in Jesus Christ, in whom God gives himself to man.

In. R. C. THEOLOGY; A. or CHARITY is the queen of the supernatural VIRTUES infused into the SOUL by SANCTIFYING GRACE. It is the highest of virtues because it elevates man above the natural order of BEING into the supernatural order of the love whereby God loves himself. For most men, it is believed, its perfect realization is not to be found in this life but waits for the BEATIFIC VISION in ETERNITY; nevertheless, through FAITH and hope it may be, in part, enjoyed in this life. It is nothing but the love for God, and, secondarily, the love for all those creatures whom God loves.

A. if often contrasted with E., another Greek term used to signify longing and desire and, hence, viewed by the Greeks as a "daemon" driving man beyond himself to fulfillment and completion. This fulfillment could only be achieved, according to Plato (c. 427-347 B.C.), in a final vision of truth, beauty and goodness by the soul in eternity. E. stems from the feeling of incompleteness,

the longing of the lower for the higher. A. is the binding of the perfect to the imperfect, the condescension of the higher to the lower.

It was the Swedish scholar, Anders Nygren (1890 -), who systematically pointed out the differences between the two ideas and traced their influence on Western Christian thought. He argued that A. is the unique and basic motif in Christianity because it points to God's act of condescension in Christ, his binding of himself in community with man not out of need or desire but simply out of his spontaneous, gratuitous love for man. Wherever the idea of E. has been permitted into the Christain understanding, Nygren went on, the basic motif that love is motivated by worth in the object and, therefore, denies the spontaneous and gratuitous nature of A. Nygren's work has had an important influence on contemporary Protestant theologians, although some of these, like Paul Tillich (1886 -), believe the case has been overstated. Although A. and E. may be distinguished, Tillick writes, they cannot be ultimately separated. Neither the Old Testament nor the New Testament completly eliminates the elements of E. from the divine A., just as E. is not completly lacking in A. In the Old Testament, God's love for Israel has elements of desire, just as the New Testament assumes that the only true fulfillment of man's E. is to be found in the divine being who is A. (See Ethics, Christian; Ethics, Contextual; God; Grace; Justice; Koinonia; Perfection, Christian; Righteousness of God, Sanctification.)

Note: For the sake of time, Chapter III, the "White Church and Black Power," may be omitted.

III. The Black Church and Black Power

A. Assignment: Cone, Chapter IV. Have the students write an essay comparing and contrasting the Pre- and Post-Civil War Black Churches.

B. Method of Presentation: Discussion

IV. Some Perspectives of Black Theology

A. Assignment: Cone Chapter V. Paper on "What should constitute Religious Authority of Black Theology."

B. General Questions for Consideration:

1. How can you have love with power?

2. Is it possible for love (Agape) to be violent?

3. Is there a place for white people in Black Theology?

4. Should there be a Theology of the oppressed rather than a Black Theology?

5. Is it morally sound and practical to collaborate political aspirations with religious convictions?

BOOK LIST FOR BLACK RELIGION UNIT

Cone, James, Black Theology and Black Power, Seaburg Press, New York, $2.95.

Cone, James, Liberation: A Black Theology of Liberation, J.B. Lippincott Co., New York, $2.95.

Frazier, E. Franklin, The Negro Church in America, Schochen Books, New York, $1.45.

Jones, Major, Black Awareness - A Theology of Hope, Abingdon Press, New York.

Mitchell, Henry A., Black Preaching, J.B. Lippincott Co, New York. $2.95.

Roberts, J. Dlotes, Liberation and Reconciliation: A Black Theology, The Westminister Press, Philadelphia, $3.50.

The Black Scholar, "The Black Church," Vol. 2, No. 4, Dec. 1970. (For correspondence: P. O. Box 908, Sausalito, California 94965), $1.25.

SOCIAL-POLITICAL PHILOSOPHY

Introduction

The social and political philosophy unit is designed to treat both the contemporary and classical or traditional problems pertaining to the nature and the relation between man and the state. It is further intended to bring out conceptual analysis of these problems as are shown below. The relation between theory and practice is emphasized especially when dealing with Marx. The use of Marx is in order as it provides a framework under which the treatment of Contemporary Black Social Philosophy is possible. The Contemporary Black Social Philosophy has been consistently emphatic about the single motiff of the dialectic of black liberation, self-realization, and self-identity. The rediscovery of the past (Black Heritage) has resulted in the noble assessment of the black community as well as the revival of the Pan-African spirit which is essentially geared to reinstate the black dignity by defining the aim, the goal and the destiny of the black community. The Contemporary Black Social Philosophy has analyzed the black situation in the context of the total black experience - that is, economic, political, and social predicament that the black communities have faced. The contemporary concern is the establishment of the political and economic power base - Africa - which is typical of Garvey's attitude. The Black Social Philosophy also seeks to link black liberation with the concept of the "Third World."

The Contemporary Black Social Philosophy deals with those issues which bear heavily on students' existential situation and progresses to a level of abstraction as well as systematic philosophical materials. The treatment of both the subject matter and materials does not, as it were, reflect the historical perspective but focuses purely on the pressing issues essential

to a dialectic of a liberating philosophy. The goals of this unit may be summed up in the following terms:

1- To provide knowledge of contemporary black social thought, the issues it confronts, its consequent perspectives.

2- To explore the possible relationship of black social thinking to the perspectives of "traditional" political philosophy.

3- (a) To encourage awareness of the inter- and intra-relatedness of social and economic issues.

(b) To encourage awareness of the relation of one's position on these issues to one's action in the community.

4- To inspire the utilization of one's conceptual ability and knowledge for the community.

5- Through the unit to provide conceptual and pragmatic relationships between socio-political philosophy and religion (Judeo-Christian, Muslim) and also political philosophy and traditional African world-view.

The aim of the unit is to enable students to analyze social facts from a scientific as well as philosophical viewpoint. The core of such an analysis takes the form of material determinants of social conditions; ideological and political tradition; cultural nationalism; and change of a tradition (Revolution).

I. The General Problems of Social and Political Philosophy

Social and Political Philosophy in its most general form analyzes the nature and extent of human rights, the nature of authority, and human freedom. The social and political philosophy issues always center on the nature of obligation, that is, what obligation does an individual have to the state?

What right has the government over the citizens? Does a citizen have the obligation to obey unjust law? To what standards of justice should a just law conform? What is the best social system? How should members of a community acquire a good society? What is the nature of contract between the citizens and the state? Is there actually such a contract or is it only fictitious? What is the relation between law and morality? What distinguishes civil rights from natural rights? What is the nature of the relation between human law and divine law?

Traditionally these questions have received extensive treatment and have equally been discussed in light of different philosophical perspectives. For our purpose, the problem of ideology is given some extensive treatment. Some questions which students should critically discuss are those concerned with the nature of political ideologies or beliefs: How do political ideologies and world-views affect people's perception of their social status? What is the relation of political ideologies, world-views, and conceptual schemes to our perception of the world. On what basis are the premises of a system of belief selected?

Sone general issues worth discussion are: What is a political fact? Are there any political facts which are neutral between ideologies? What are the consequences of holding a particular view? Is it necessary for every man to be committed to some ideology or another?

These questions should be discussed freely and students may be assigned some papers to write short essays on any of the topics. The purpose should be: (1) to examine the nature of the data used to make political decisions, for example, how many of the statements that we take to be factual are interpretations of data in accordance with certain political ideologies; (2) to make explicit the structure of a political ideology and its relation to

facts; (3) to make explicit the differences between two ideologies and what causes people to hold each; (4) to examine criteria for preferring one ideology to another and to examine whether a choice is possible.

Some General Possible Exercises

1. Men who are on top in a capitalist system are there because they have ability.

2. If I am forced to give you money because I am richer than you, the I am being oppressed by society.

3. (a) When economic relationships dominate, man is less humane.

   (b) When economic relationships dominate, man is more humane.

4. Capitalism is a social system based on exploitation on the expression of man by man.

5. Genuinely humane relations cannot exist between the factory owners and the factory workers and in general between people in a capitalist society because they are in economic competition with one another.

6. A society is most humane if one eliminates private ownership.

7. Serving the interests of society above and apart from serving one's own interest is contemptible art.

Questions

1. What people and what groups accept these statements?

2. On what grounds would you accept these statements, that is, how could you defend it, or how could it be defended?

3. On what grounds could you reject the statement, that is, how could you argue against it or how could it be argued against?

4. Is there any way in which we can settle the dispute?

The purpose of such an exercise is for students to work through the structure of political claims. Presumably, at the end of the exercise it would be obvious that the acceptance of political claims is dependent upon the basic views one holds about the nature of man and society (one's political

ideology). Also what emerges from this exercise is that people are likely to hold different ideologies if they are in different positions within a society. Since the basic assumptions of each ideology had been laid bare, the students could weigh the values implicit in each ideology.

Having compared the two conflicting ideologies, the question of whether one is capable of choosing an ideology may arise. What causes shifts in political ideologies? Can one change his ideology? Would there be anything to motivate successful individuals to disavow the prevalent capitalist ideology? Is one responsible for a political ideology he holds?

The definition of an ideology should be precisely explicated. James Jone's article "Political Dimensions of Black Liberation" may be read in this light. Jones deals with the notion of Black ideology and personal actions; political aims of Black politics; existential situations contributing to Black oppression, etc. In addition, Cleaver's essay "White Race and Its Heroes" may help throw light on the complexity of the politics of Black experience.

II. Marxism

The term "Marxism" is in itself an abstract concept. Hence it does not lend itself to a complete definition. However, when "Marxism" is considered within the context of social situation and its practical presuppositions are seriously taken into consideration, the term becomes a real phenomena. In the case where both its abstract and pragmatic aspects are blended into a unitary social system, Marxism assumes a more comprehensive system within which an analysis of any social situation can be conducted.

Marx himself was not a Marxist in the uncritical sense. A proper analysis of Marx's works and Marxism, that is, Marxism as it is, must be conducted with a frame of an objective mind. The perjorative sense of

Marxism which Marx would reject is the attempt to use Marxist analysis of social situations as a rationalization for further exploitation of both human resources and material resources.

In order to avoid the usual distortions from which Marx's writings suffer, the actual examination of primary sources may enhance the quest for a proper understanding of Marx and his works. Such an analysis must look into why Marx said what he did say and how he said them. Our primary purpose will not be merely to concern ourselves with what Marx said. The concentration of the whatness always generates an attitude wanting of an appreciation of the theoretical or philosophical import of Marxism.

Marx's works are in the main critique capitalism. He did not devote much effort into the analysis of socialism although his works strongly suggest a socialist society. Marx thought that once a socialist society was achieved all the negative conditions cherished in a capitalist system would be eradicated - here socialism is the antithesis of capitalism.

History and Alienation

Marx considers history as a process whereby man is alienated from himself; because of the exteriorization of man and his work, man eventually returns to his own essence through an historical process. Consciousness plays a role part in Marx's philosophy of history. Self-consciousness is the true essence of humanity but this historical consciousness is not as abstract as Hegel thought it to be. Rather for Marx, self-consciousness has a concrete foundation in the society in which man finds himself.

History is determined by the struggle which is essential for progress. Class struggle, which Marx articulates clearly in the Manifesto, is given a philosophical treatment in the essay on "Alienation." Here the proletarian becomes estranged from himself, from his work, from other people,

and from the world. This sense of alienation, from historical point of view, does not only affect the workers or proletariat, the bourgeois class is also affected. Marx wrote:

> The possessing class and the class of proletariat represent the same human self-estrangement. But the former is comfortable in this self-estrangement and find therein its own confirmation, knows that this self-estrangement is its own power, and possesses in it the semblance of human existence. The latter feels itself annihilated in this self-estrangement, sees in it its impotence and the reality of an inhuman existence.

The historical materialism which is based on the analysis of man's alienation has the fundamental thesis that man's consciousness does not, as it were, influence his existence, rather "their social being determines their consciousness." Since for Marx social relations are materially based, the material conditions determine the nature of man's existence, and hence, man's consciousness. The historical consciousness that Marx considers is also epistemological in the sense that it takes into an account the relation that exists between man and his surroundings. Our perception [consciousness] of the world is, in this sense, determined by the external reality. Furthermore the concept of historical consciousness partakes of ideological elements - for Marx human consciousness is ideological. It is only when history stops that human consciousness also stops. The achievement of this phase of history occurs when the proletariat dominates, that is, in a classless society. Action for Marx is a very important aspect of human self-consciousness. Knowledge of any kind must come about as a result of action. Marx divides history into four categories: (1) primitive, (2) feudal, (3) capitalism, (4) socialism.

Questions -- Marx on Alienation

1. Must people help bring about history, if history is inevitable?

2. Why, according to Marx, can't great men make history?

3. When Marx talks about class bias, or class viewpoint, is he saying more than that individuals tend to perceive things similarly from different perceptives?

4. Is there any freedom in history?

5. In what sense is the concept of alienation vital and essential for the formation and recognition of reality?

6. Is alienation a necessary part of the very process of realization of the individual - that is, necessary for a comprehension of man's own true essence and his place ir the world?

7. Is the Christian religion a religion of total alienation, a quality which was not characteristic of the rule of nature and natural religions?

8. Does the Christian religion recognize the existence of man and his submission to earthly orders?

9. Is Christianity the most comprehensive negation of man and the world which has ever existed since the beginning of history?

10. What is Marx's attitude toward alienation?

11. Why did Marx believe that criticism of religion should be absorbed in the criticism of political orders and not vice versa, that is, where the problem of the relations between religion and politics is concerned, political critique is of primary importance?

12. Why is the existence of religion conditioned by social, economic, and political factors?

13. Why is the problem of freedom for man, in Marx's sense, a mere epistemological problem?

14. Why does Marx consider religion as an illusory joy?

15. In what sense does alienation lie at the foundation of human History?

Some key terms which recur in Marx's works deserve some attention. These concepts can also be treated in their theoretical as well as practical nature. A few of these concepts are:

1 - a. Material basis of production
Economic conditions of production
Means of production

b. Productive forces
Material forces of production
Social forces of production

c. Mode of production
Relations of production
Social relations of production
Property relations

2 - Private labor, products, property, social labor

3 - Ideology

4 - Capital, Capitalism

5 - Bourgeoisie
Bourgeois class
Bourgeois right
Bourgeois mode of production

6 - Proletariat
Proletarian class
Free labor
Alienated labor

7 - Contradiction in capitalism

8 - Class
Class struggle

9 - State

10 - Revolution

11 - Political Power

12 - Communist society

13 - Dialectical Materialism

Extensive readings on Marx are taken from the Communist Manifesto and Engel's Socialism: Utopian and Scientific. The justification for the use

of these works is that:

1 - With the Manifesto - the language of the Manifesto has been passed into the common terminology of the social, political, and economic analysis. Concepts as "bourgeoisie," "economic conditions," "class struggle," etc. are the contemporary and common notions of social analysis.

2 - Marx or the Marxist tradition constitute an indispensable part of intellectual heritage of many black social thinkers who are critical of the contemporary social conditions - Nkrumah, Cleaver, Du Bois, and Fanon, only to mention few such men who have taken Marx and Marxist analysis very seriously.

3 - From the practical aspect, Marxist conceptions may help students understand their own situation and also their link to other people in the same situations. For example, the concept of "ideology" as the reflection of the social relations of an epoch; the concept of alienation; the notions of class and class struggle.

Further Questions on Marx

1. What is Marx's view of history?

   What does he feel controls the major factors of war, classes, governments, etc.?

2. What does Marx mean by the "alienation" of the laborer?

   How does his view relate to Locke's view that nature plus one's labor creates property?

3. What are the chief demands of the Communist Manifesto?

   How many are still revolutionary?

4. Does Marx disagree with Locke on the issue of "What is man's basic nature"?

5. Define colonialism, imperialism, capitalism, socialism, communism.

III. Marxism and Black Liberation

The effectiveness of Marxist analysis especially in the colonial situation cannot be underestimated. It is true that Marx wrote nothing or very little, if any, about the colonial situation of this century; he was primarily concerned with the advanced capitalist societies. At any rate, the relevance of Marx can be appreciated today when a critical examination of the nature of Marxism and colonialism is conducted. Nkrumah, Malcolm X, Cleaver, Fanon and other such thinkers, here attempted to show that taken seriously Marxist analysis of the black situation is legitimate.

The counter-argument to this position is the case that Marxism is irrelevant to black liberation. A glance at black social relations need not wait for Marxist assessment of that situation in order to throw any light on it. This attitude seems explicit in Harold Cruce's article, "Marxism and the Negro."

There is an increasing feeling that the Blacks do not form the kind of working class in the Marxist sense especially in the United States. Here they cannot join the working class so as to bring about the socialist change.

Nkrumah, taking a strong stand on Marxism, analyzes the nature of the African situation from a scientific point of view. He sees Marx as providing a legitimate means for a realistic approach to African socialism. A philosophical approach to the material conception of society and culture is articulately presented in Nkrumah's book, Consciencism. The central thesis therein is a strong advocacy of the achievement of a scientific socialism in which he stresses that the African communalism as such must be scientifically conceived. Marx as has been noted wrote a critique of capitalism

but did not devote much time to writing about socialism. On the other hand, Nkrumah is doing both - Neo-Colonialism, the Last Stage of Imperialism, his classical work on African situation, exposes the pillage of the African human and natural resources by the ideology and practice of capitalism. On the basis of capitalistic activities Nkrumah makes recommendations and prescriptions for socialism. The practice of neo-colonialism is a replacement for direct colonialism. Nkrumah observes that neo-colonialism is more subtle than colonialism. Class Struggle in Africa uses the Marxist perspective to bring to focus the development of classes in Africa - classes created by industrial development in those countries.

Malcolm X sees the black Liberation and Revolution as a real phenomenon. Black Nationalism which was at the beginning an attitude took a real turn with Malcolm X; it became a moving force with an element of militancy. The Malcolm X brand of nationalism was Marxist in style. Black Nationalism was easily welcomed by the working class who experienced the extreme sense of exploitation. Malcolm X noticed that racism was only a rationalization for economic exploitation. He became cognizant of the fact that the Afro-American situation must be linked not only with the liberation of Africa, but also with the liberation of Asia and Latin America [Third World]. Malcolm leaned toward a Marxist-Leninist position. The notion of permanent struggle was explicit in his works. He advocated a revolutionary socialism. The Marxian analysis of the black situation takes as its starting point the historical nature of the development of capitalism and imperialism. Exploitation and domination by a capitalist system creates oppression. Capitalism advances toward a monopoly - such a monopoly has been a feature as seen in Africa, Asia, and Latin America.

The black Americans' perception of their struggle has changed from what it was about 15 or 20 years ago. The African-Americans have constantly attempted to define their relationship to the capitalist system. The product of such an analysis has been the attitude that the black leadership constitutes the vanguard toward the initiation of socialism in America.

Whether Marxism is relevant to Black liberation or not is a question which must be discussed in light of both the objective and subjective conditions. The following questions are appropriate for discussion:

1. Is Marxism a revolutionary doctrine only meant to liberate white workers?
2. What apparent contradictions do black revolutionaries and nationalists encounter by attempting to utilize Marxian analysis of the Black situation?
3. Is Black power doctrine a necessary feature of Marxism?
4. What direction would Black liberation take without Marxist analysis?
5. What significance, if any, does Marxism have for Blacks in America and/or the Third World?
6. In light of the conditions in America todya, and your own experience, what is the best social philosophy for Blacks?

IV. The Nature of Black Liberation

The analysis of Black existentialism reveals the basis of both its rationality and irrationality. The rationality of black liberation is based on the very presuppositions of oppression. The irrationality of the dialectic of Black liberation is based on counter-arguments. Black liberation assumes that since all black people belong to a special class [proletariat] - they have a mission in the making of history - since it is only the oppressed people that can serve as the vanguard of any significant social change. The question whether Black people are a part of the proletariat should be discussed, and the justificaion of such kind of claim be established.

"Black experience," as it were, is a concept and as such it is also abstract. It is necessary therefore to examine critically what is precisely meant by the phrase, lest it would be a misleading slogan. What precisely constitutes "Black experience?" Is it possible for anyone other than a Black man to have a "Black experience?" The explication of the constitution of Black social perception is necessary.

Of the important factors which contributed to Black ideology is the colonial experience of black people. The consequences of the colonial situation had the marks of dehumanization in which the victims became mere objects. Hence Black nationalism is a reaction to such an existential situation. The process of Black liberation falls into three categories, namely:

(1) Nationalism

(2) Pan-Africanism

(3) Socialism

Nationalism is, as has been noted, a reaction to colonial situations. This phase is a state of awareness, in which self-consciousness enables the subject to respond to the negative factors against humanization. This is not

a state of action. The second phase is that of ideology. Pan-Africanism is the stage of ideology which defines the aim, objective, strategy and the goal of a struggle. Pan-Africanism is therefore the stage of action; this stage prescribes the guidelines for action. Finally, socialism. The end of history, that is, struggle, is the achievement of the socialist society. Here the aim of life is man himself.

The most outspoken and representative personalities in the articulation of Black ideology are Garvey, Malcolm X, Carmichael, Nkrumah, Du Bois, Cleaver and Fanon. They represent basically the same viewpoint but with slight variation in emphasis. Garvey raised the consciousness of black people by reminding them of the validity and the necessity of revival of their cultural heritage by evacuating to Africa. Malcolm X too emphasized a power base in Africa but he did not emphasize physical evacuation. In his Autobiography Malcolm X states that: "Physically we Afro-Americans might remain in America, fighting for our constitutional rights, but philosophically and culturally we Afro-Americans badly need to 'return' to Africa -- and to develop a working unity in the framework of Pan-Africanism." (p. 350)

There are certain features of great concern to Black ideologists; these are (1) the rejection of capitalism as a system basically wanting of basic human needs; (2) the emphasis on cultural and revolutionary nationalism. Cultural nationalism is based on the philosophic position of "Negritude" mainly identified with Leopold Senghor of Senegal. It emphasizes the spiritual aspect of black culture. But revolutionary nationalists like Nkrumah seem to de-emphasize such aspects by branding it as "bourgeois ideology."

> Although the African bourgeoisie for the most part slavishly accepts the ideologies of its counterparts in the capitalist world, there are certain ideologies which have developed specifically within the African context, and which have become characteristic expressions of African bourgeois mentality. Perhaps the most typical is the bogus conception of 'negritude.'
>
> Class Struggle in Africa, p. 25.

There are however some key concepts that must be discussed with regard to the nature of Black liberation. Students should be able to conceptually analyze these basic notions; the teacher may suggest some classical works bearing on these issues so as to provide a philosophical frame of reference.

1. The relation between law and morality. The nature of law needs to be explicated. The definition of natural law and civil law also needs clarification.

   Here Martin Luther King's article "Letter from a Birmingham Jail" should bring out the implicit issues with regard to this topic. Also, reference to Aquinas' definition of natural law may be useful.

2. A working definition of terms like separation, segregation, assimilation, and integration needs to be provided. The student should have a free discussion of these concepts and may be asked to write an essay on their distinctions.
3. The relationship between economic activities and racism [Carmichael]
4. The notion of a Black nation
5. The notion of Black ideology
6. Definition of nationalism, Black power
7. The notion of revolution and its justification
8. Definition of socialism

Presentation:

Since the attempt at an analysis of the Black situation faces a multiplicity of factors, one of the best ways to approach the problem of the Black existential dilemma is by categorizing the problems. The following is one such approach. The division assumes three major topical subject matters, i.e., economic analysis, cultural nationalism [identity] analysis and socialist revolution [revolutionary nationalism] analysis.

I. Economic Analysis

Washington, "Atlanta Exposition Address".

DuBois, "Talented Tenth" (Other materials from DuBois are available also. DuBois was throughout most of his life ambivalent on the question of the utility of conventional politics for black freedom. He believed very strongly for many years in the power for good of the vote. Toward the end of his life his attention was more and more drawn toward the African and world proletarian revolutions.)

King, "Letter from a Birmingham Jail." etc. (Most of the writing of King is framed within the context of the American experience, and especially the American revolutionary "dream.")

Carmichael, selections from Black Power (The early Carmichael is certainly firmly within the radical, but still conventional, American political tradition, the tradition of unionizing, of big city ethnic politics, of interest groups and political power through the vote and through organizing the community.)

One might use Locke to discuss the roots of the Anglo-American political and ideological tradition with its emphasis on individual competition, limited government, representation, majority rule, rebellion. Truman Nelson in his Right of Revolution presents a contemporary application of Locke to the current black freedom struggle. The newspapers are daily filled with the doings of black legislators and politicians, rising political figures of some power and prestige. The Black Caucus in the U.S. Congress, the "Dirty Thirty" in the revolutionaries like Ameer Nakara (Jones) and Huey Newton to power politics

in a relatively conventional sense might be investigated. Bayard Rustin's article, "From Protest to Politics" (Commentary reprints) is a well-known statement of the position. Rustin also has a mild socialist past.

II. An Analysis of Cultural Nationalism and/or Pan-Africanism

E. Muhammed, Message to the Blackman and the Muslim papers

Malcolm X, Autobiography and records, Message to the Grassroots and Ballots or Bullets

Cleage, The Black Messiah

Garvey, selections from Negro Protest Thought in the 20th Century

Fanon, selections

Several contemporary figures are associated with both the movement toward cultural autonomy and with another tradition. Cleaver, for example, is usually linked with the Marxist movement, but certainly sections of his Soul on Ice are a brilliant commentary on the need for identity and cultural roots, an end to the historylessness of black people. Bakara (LeRoi Jones) moves in more than one emphasis; his Blues People and the essays, Home might be useful materials. Again, DuBois incarnates the strongest elements of the Pan-African tradition. His leadership in this movement is unquestioned: his World and Africa (sections from his last autobiography); many of his articles in Crisis which have been reprinted many places explain his stand very clearly. African writers such as Nkrumah, Sekoe Toure could be added here. In addition, the Third-World Center in Atlanta and the Center for Black Education in Washington, D. C. might serve as a good source of materials.

III. An Analysis of Socialist Revolution

Marx, selections including most of the Manifesto

Cleaver, Post-Prison Writings

Nkrumah, Class Struggle in Africa

Malcolm X, Message to the Grassroots

This tradition is by no means exclusinve of an amphasis on black people's solidarity, or Pan-Africanism. DuBois, for example, while a committed socialist was also firmly devoted to the solidarity of Third-World peoples. Nkrumah is obviously in both traditions. Perhaps material can be investigated such as Boggs and Allen, both recent exponents of the workers revolution and a socialist approach to liberation.

The readings available for each of these sections is endless. With sufficient time a teacher can expand and develop a greater depth if the situation at any school permits. Several major figures like Carmichael and DuBois move in several traditions, sometimes in a kind of philosophical tension or ambivalence, sometimes in a purposeful attempt at synthesis.

Booker T. Washington

"The Atlanta Exposition"

Main Ideas:

1. Proposed a policy of reconciliation between black and white - an attitude of acceptance of the status quo.
2. Emphasized industrial training of the black people, with emphasis in agriculture, and other technical skills.
3. Emphasized economic progress of the black people.

"The Future of the American Negro"

Main Idea:

1. Underplayed extremism and violence, encouraged gradualism.

W.E.B. DuBois

Souls of Black Folk - "An Attack on Washington"

Main Ideas:

1. Washington was not a leader of the Black race, but a leader of compromise between South, North, and the Negro.
2. Washington's compromise overlooked the Black people's civil and political rights in place of which he emphasized economic development.
3. Washington's philosophy was that of submission and adjustment.
4. Washington's emphasis on economic life de-emphasized other forms of life.
5. Submission and self-assertion are antagonistic. Submissions negate the notion of self-respect, self-determination, etc. Self-identity is worth more than property.
6. Washington's philosophy demands that the Black people relinquish their (1) political power, (2) civil rights, and (3) higher education [liberal arts]; Washington emphasized industrial education.
7. The triple paradox Washington faces
   (a) Emphasis on business which is doomed to fail because of the nature of capitalism with its competitive methods.
   (b) He emphasizes self-respect, but at the same time subscribes to submission
   (c) He advocates common-school and industrial training, and overlooks higher learning.

W.E.B. DuBois

"The Talented Tenth" - The Elite

Main Ideas:

1. The need to create the intellectual class to lead the masses of the Black race [The Talented Tenth].
2. The true leaders are the intellectuals
3. Education is the only way to create such leaders.
4. True education is not technical education but liberal arts

Marcus Garvey

"The Challenge of Black Nationalism:
The True Solution of the Negro Problem 1922"

Main Ideas:

1. The general plight of the black people.
2. The step towards the eradication of black man's misery is the redemption of Africa from colonialism and exploitation.
3. Africa would serve as a power base for all black people.
4. Having a power base in Africa means the achievement of national independence.
5. The future of the Black people outside of Africa is still subject to enslavement of black people.
6. Black people must therefore return to Africa.

Further Questions for Discussion

1- "Almost the whole problem of the Negro in the South rests itself upon the fact as to whether the Negro can make himself of such indispensable service to his neighbor and the community that no one can fill his place better in the body politics. There is at present no other safe course for the black man . . . The Negro in the South has it within his power, if he properly utilizes the forces at hand, to make of himself such a valuable factor in the life of the South that he will not have to seek privileges, they will be freely conferred upon him."

(a) What economic and educational means did Washington propose to achieve the goal he states here? In view of the actual results of the program, how sound is the goal he states here?

(b) DuBois claimed that Washington's program retarded Black people's development in three areas - political power, insistence on civil rights, and higher education. DuBois calls this "the triple paradox." What is this triple paradox, and how would DuBois' program of education remedy <u>each</u> of the three problems?

2- Washington's theory of industrial and business education was oriented toward capitalist economic theory, whereas DuBois came to advocate socialism as a workable solution to Black problems. What did each think were the relative advantages of these economic theories and programs as a basis for developing Black economic power?

3- "The masses of Negroes think differently from the self-appointed leaders of the race. The majority of Negro leaders are selfish, self-appointed and not elected by the people. The people desire freedom in a land of their own while the colored politician desires office and social equality for himself in America, and that is why we are asking white America to help the masses to realize their objective. . . . The professional Negro leader and the class who are agitating for social equality . . . feel it is easier to seize on to the civilization of the white man and under the guise of constitutional rights fight for those things that the white man has created. Natural reason suggests that the white man will not yield them, hence such leaders are but fools for their pains."

In what respects, if any, is Garvey right here about improving conditions in America? In what respects, if any, did his own program to redeem Africa face similar obstacles?

Martin Luther King

"Nonviolent Resistance to Evil"

Main Ideas:

1. Nonviolence is more a commitment to a way of life than a mere method.
2. Nonviolence is not an escape mechanism.
3. It does not seek to defeat or humiliate the opponent, but wins his friendship and understanding.
4. Nonviolence attacks the forces of evil rather than the persons who happen to be doing the evil.
5. It is a willingness to accept suffering without retaliation; it accepts the blows from the opponents without striking back.
6. Nonviolence avoids both the external physical violence and internal violence of spirit.
7. Nonviolence resorts to the power of love - an understanding and redemptive good will [Agape].
   (a) It is a spontaneous, unmotivated and creative love.
   (b) It is unselfish love.
   (c) It springs from the need of the other person - the need for belonging to the best in the human family.
   (d) It is a love of action [positive action].
   (e) It is a recognition of the interrelatedness of life.
   (f) It is the principle of unity.
8. Nonviolence is based on a conviction that the universe is on the side of justice.

Martin Luther King

"Letter from a Birmingham Jail" - Civil Disobedience

Have the students identify certain common characteristics of civil disobedience. This will enable them to avoid some confusions as to what counts as genuine dissent and mere riots and demonstrations. By identifying features of civil disobedience from riots, demonstrations and revolutions, the examination of the nature of law and morality can be clearly discussed. Questions like: Is Civil Disobedience a non-violent phenomenon? If not, when does it become violence? The definition and features of non-violence need to be clarified. The following questions may be discussed in light of the problems surrounding the topic. Joseph Betz's article "Can Civil Disobedience Be Justified?" may also through light on some arguments against and for the justification of civil disobedience.

Questions on Civil Disobedience

1. Can civil disobedience be justified?
2. What distinguishes between civil disobedience and revolution?
3. What is the relationship between morality and law?
4. What are the arguments for civil disobedience?
5. What are the arguments against civil disobedience?
6. Are chastity, poverty, truthfulness and fearlessness essential attributes that a person who wishes to practice passive resistance must adopt?
7. In what sense is non-violence a perfect state in which a man becomes fully human?
8. Are all acts violent acts?
9. What are rights? Are there different sorts? How are they protected, enforced, taken away?

10. How can an individual in our society today balance the demands of freedom vs. the law?

11. What are the various levels of law, each with its own authority and obligations? Which is the highest law and why?

12. Discuss King s theory of "non-violent resistance" by contrasting it to one or more other theories that you have studied?

Violence and Revolution

Malcolm X, "Message to the Grass Roots"

Fanon, The Wretched of the Earth

The approach to the discussion of what the responsibility or obligation of the individual is to a society which has failed to safeguard his interest and security should assume, first, a free discussion. Students should be asked to identify some features of revolution. A good working definition of violence and revolution should be provided so that a common basis for discussion can be reached. Examples of violent acts should be cited - physical, psychological, moral, etc. The following questions may be discussed freely in the classroom. Students may also write small papers dealing with the nature of violence and revolution.

Questions for Discussion

1- If a revolution is defined as a clash between two conceptual schemes (i.e., throught structures, world-views), is it ever possible to justify a revolution? If not, why not? If so, on what grounds? [N.B. This is essentially the same question as "Is it ever possible to justify the choice of one world-view over another?"]

Before discussing this question, consider the following kinds of revolutions: political revolutions, social revolutions, scientific revolutions, and ethical revolutions.

2- What are the moral consequences of the practice of violence?

What are the non-moral consequences of the practice of violence?

3- What are the general [positive] arguments for the practice of violence?

What are the general [negative] arguments for the practice of violence?

4- How does Fanon legitimize the use of violence in liberation struggles?

5- What is the fundamental differences between Malcolm X and Martin Luther King on:

(a) Revolution

(b) Integration

6- Malcolm X states that there is no revolution without bloodshed, and that there is no non-violent revolution. Do these statements mean the same thing? (Recall Gandhi's and King's definitions or views of non-violent revolution. Do they exclude bloodshed?)

Discussions on Violence

(Adopted from John Lawrence, "Violence," Social Theory and Practice, Vol. 1. Fall. 1970.)

1- Is violence an outrage of a necessity?

2- Is violence an enemy of freedom and social order or their indispensable foundation?

3- Is violence a rational means or a self-frustrating instrument?

4- Is violence the outcome of perverted learning or a normal, instinctual need?

5- Is violence a pathological or a voluntary form of behavior for which agents bear full responsibility?

6- Can societies prevent its occurence or must they resign themselves to an order including it?

7- Is there anything in human experience carrying the label "violence" which justifies such a presumption?

8- Is violence so multiform that we must forego such generalizations. making instead numerous distinctions which necessitate varied methodologies, explanatory principles, and moral assessments?

9- What is one morally obliged to do about violence?

10- What is wrong or right about violence?

11- Is violence always wrong?

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