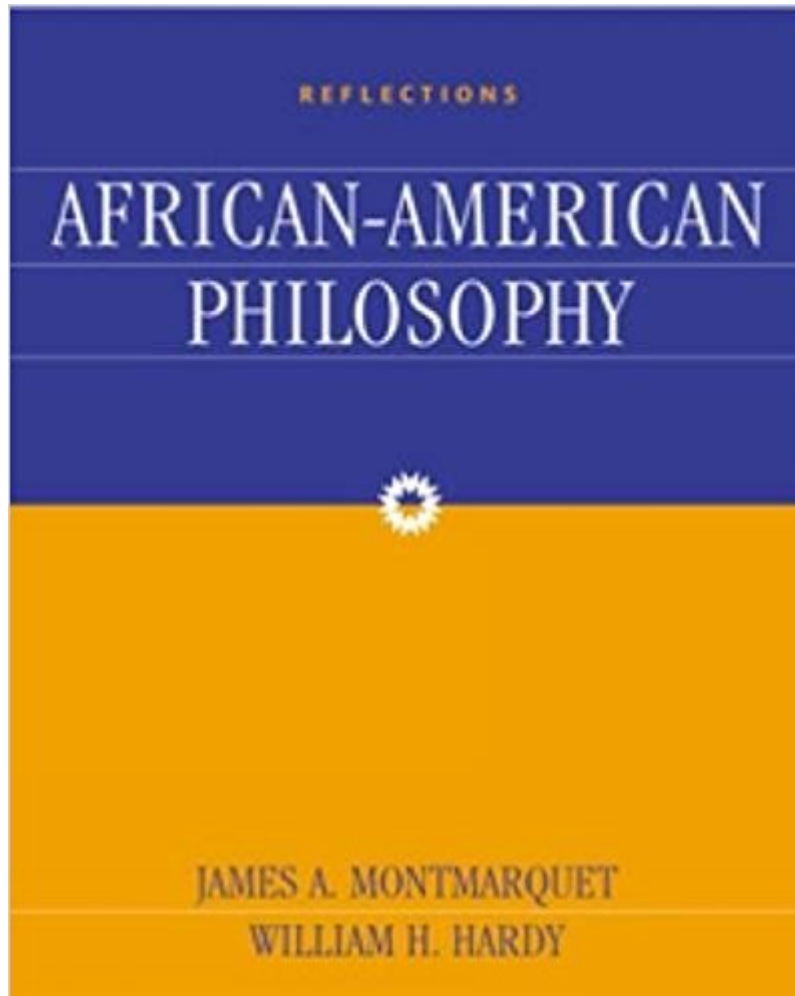




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Reflections: An Anthology Of African-American Philosophy



Synopsis

This anthology provides the instructor with a sufficient quantity, breadth, and diversity of materials to be the sole text for a course on African-American philosophy. It includes both classic and more contemporary readings by both professional philosophers and other people with philosophically intriguing viewpoints. The material provided is diverse, yet also contains certain themes which instructors can effectively employ to achieve the element of unity. One such theme, the debate of the "nationalist" focus on blackness vs. the many critics of this focus, runs through a great number of issues and readings.

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very good condition beyond my expectation

This 2000 collection contains essays and excerpts from a large variety of writers and scholars, such as "classic" sources from Frederick Douglass; W.E.B. DuBois; Booker T. Washington; Marcus Garvey; Martin Luther King, Jr.; Malcolm X; to Afrocentrists such as Molefi K. Asante; Maulana Karenga; Amiri Baraka; to contemporary philosophers such as Cornel West; Kwame Anthony Appiah; Naomi Zack; Lewis Gordon; Patricia Hill Collins; Howard McGary; Alain Locke; Michele Moody-Adams; to "womanist" thinkers such as Cheryl J. Sanders and Delores Williams. The editors state in the Preface, "The fundamental idea behind this collection is to provide the instructor with a sufficient quantity, breadth, and diversity of materials to be the sole text for a course on African American philosophy... We believe, then, that we have put together a collection that is comprehensive, balanced, and diverse. It stresses the vitality of contemporary African American intellectual debate but does not ignore the nineteenth- and early twentieth-century origins of today's controversies." Here are some quotations from the book: "Discrimination on the basis of race, then, need not be immoral. It is discrimination AGAINST people because of their racial assignment that cannot but be immoral." (Pg. 39) "It is important to note that (Maulana) Karenga has reformed his position on women. Apparently, he used the time he spent in jail during the 1970s effectively by spending much of his time studying... Indeed, I find the change in his position on women impressive. Although he remains mired in heterosexist assumptions and never acknowledges his change of heart, he drops his explicit arguments supporting the subordination of women. The new Ron Karenga argues for equality in the heterosexual pair despite his continued hostility to feminists." (Pg. 190) "(Alice) Walker offers her own term womanist as a preferred alternative to lesbian in the context of black culture. Her concern is to find a word that affirms connectedness rather than separation..." (Pg. 438)

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