

Contents

Acknowledgements	7
Chapter 1. Introduction	9
Chapter 2. Rorty's Neo-Pragmatism	16
2.1. Modern epistemology challenged	16
2.2 The case for epistemological behaviorism	16
2.3 Rorty's case against representationalism	20
2.4 Rationality, Science and Truth	24
Chapter 3. Culture and pragmatism	33
3.1 Preamble	33
3.2 Rorty's naturalist view and how it impacts his pragmatism	34
3.3 Liberalism – A Reformist contingency for Democracy	39
3.3 On Ethnocentrism and social justice	61
Chapter 4. The Deconstruction of Philosophy	68
4.1 Rorty's deconstructive argument	68
4.2 Internal Criticism of Rorty	78
4.3 External Criticism of Rorty	91
Chapter 5. The Challenge of African Philosophy	102
5.1 Preamble	102
5.2 What is African Philosophy?	102
5.3 Approaches and orientations in African philosophy	113
5.4 The task of an African philosopher	117
(i) The Traditionalist view	118
Critique of the traditionalist view	123
(ii) The universalist view	128
Critique of the universalist view	131
5.5 African philosophy: the implication and challenge	134
5.5.1 The implication of the debate	134
5.5.2 The challenge of African philosophy	137
Chapter 6. Ethnocentrism of African Philosophy	143
6.1 Preamble	143
6.2 The notion of ethnocentrism	143
6.3 Rorty's notion of ethnocentrism	146
6.4 Rorty and the traditionalists: How close they are	157
Chapter 7. Hountondji versus Gyekye: The bone of contention	163
7.1 Preamble	163

7.2 Hountondji's critique of ethnocentrism and Gyekye's response	163
7.3. Gyekye's discourse and Wiredu's three evils of African culture	177
1.) Anachronism	178
2.) Authoritarianism	180
3.) Supernaturalism	183
Chapter 8. African philosophy and world cultures: Is there Any meeting point?	189
Conclusion	196
Bibliography	202
Index	206