



SELINUS UNIVERSITY
OF SCIENCES AND LITERATURE

**AROUND THE
"PHILOSOPHY AND
POLITICAL SCIENCE"
FOR THE AFRICAN CONTEXT**

By
Victor Manuel Amaro Burity da Silva

Supervised by
Prof. Salvatore Fava Ph.D

A DISSERTATION

Presented to the Department of
Political Science
program at Selinus University

Faculty of Arts & Humanities
in fulfillment of the requirements
for the degree of **Doctor of Philosophy**
in Political Science

2020

DECLARATION

I do hereby attest that I am the sole author of this thesis and that its contents are only the result of the readings and research I have done.

Student's signature

Victor Manuel Amaro Burity da Silva

ACKNOWLEDGMENTS

First of all, my most sincere and deep thanks to Selinus University for the opportunity and the doors open to my great dream, without exaggerating, deep thanks. To my wife, for the presence and company in this work that was not easy, in so many times I gave her the solitude, so that I could achieve with the calm that I intended to achieve it, for the help in difficult times, for the support and affection, for the love that unites us. Without anyone else in such a special way, my hug is for everyone extensively. Now, to finish, I don't want to exaggerate, but specifically to you, Sónia, having managed to materialize my big dream. This graduation is ours! Thankful.

ABSTRACT

Education as an essential part for sustained growth, knowing how to be and knowing how to do it, a plunge into examples and the credibility of the philosophical gaze for a deepening of behaviors and acts as a way of instilling with wisdom the coexistence of a people who want, more than stagnation, looking ahead and perceiving the paths of their own history, they claim, ignoring it. The improvement of teaching as an act of reflection and passion, permanently seeking knowledge beyond what is apparently present, we know how it is not enough to look at a fact without the depth that the subject deserves.

I am still based, having already evolved, on the mother of sciences in which philosophy takes on, not only due to ramblings or questions that to many seem only and only, something to be devalued. Today, the focus is different and extremely essential for all layers of knowledge and in all areas that need a reflexive act for conclusions that demand it and are, as it were, all. The writer resorts to it, promoting in itself all the reflection for his works and so on, extending himself to the most varied ways of living and facing life with knowledge, with reason, to be really serious.

And in this area we put everything that exists, in fact, religion itself is an example of this, it is not enough to believe in the letters just described without deepening your reason for being, your whys, everything that exists requires in all forms of this field of knowledge, serious and honest, that teaches us that life does not just revolve but the reason that makes it revolve, since the most remote times that existence has been crucial and remains, since the persecutions that these masters were subjected to us they nourished and nourished the soul, taking us out of the hunger for ignorance that so proliferates in life today and with increasing strength.

Keywords: education, reflective capacity, science of knowledge.

INDEX

[INTRODUCTION](#) Errore. Il segnalibro non è definito.

[1. THEORETICAL FRAMEWORK](#) Errore. Il segnalibro non è definito.

[1.1 - GLOBALIZATION, TRADITION, UNCERTAINTY](#) Errore. Il segnalibro non è definito.

[1.2 - REFERENCE FOR RADICAL POLICY](#) Errore. Il segnalibro non è definito.

[1.3 - CONSERVATORISM - THE ADOPTION OF RADICALISM](#) Errore. Il segnalibro non è definito.

[1.4 - BIRTH OF DEMOCRACY IN ANCIENT GREECE](#) Errore. Il segnalibro non è definito.

[1.5 - HEGELIAN THOUGHT](#) Errore. Il segnalibro non è definito.

[1.4.1 - THE PHENOMENOLOGY OF THE SPIRIT \(1807\)](#) Errore. Il segnalibro non è definito.

[1.4.2 - HEGELIAN THOUGHT](#) Errore. Il segnalibro non è definito.

[1.5 - JEAN-JACQUES ROUSSEAU](#) Errore. Il segnalibro non è definito.

[1.6 - SIMONE WEIL](#) Errore. Il segnalibro non è definito.

2. AFRICA AND THE WORLD: REFLECTIVE THINKINGErrore. Il segnalibro non è definito.

2.1 - PÉRICLES - THE CONSOLIDATION OF DEMOCRACY? Errore. Il segnalibro non è definito.

2.2 - SIMONE WEIL - MEETINGS AND DISMISSALS.....Errore. Il segnalibro non è definito.

3. AFRICAN ECONOMIC DEVELOPMENTErrore. Il segnalibro non è definito.

3.1 - COLONIALISM..... Errore. Il segnalibro non è definito.

3.2 - HUMAN TRAFFICKING..... Errore. Il segnalibro non è definito.

3.3 - UNJUST GEOGRAPHICAL DIVISION..... Errore. Il segnalibro non è definito.

3.4 - INTERNAL CONFLICTS..... Errore. Il segnalibro non è definito.

3.5 - APARTHEID..... Errore. Il segnalibro non è definito.

3.6 - RENAISSANCE..... Errore. Il segnalibro non è definito.

3.7 - THE CONSEQUENCES..... Errore. Il segnalibro non è definito.

CONCLUSIONS..... Errore. Il segnalibro non è definito.

BIBLIOGRAPHICAL REFERENCES..... Errore. Il segnalibro non è definito.

INTRODUCTION

In this thesis I will try to show the relevance of a critical conception of political philosophy, through the study of a key issue, in its social implementation and the inherent environment. The exception and the power in its social scope in relevant figures of philosophy and political science, namely “Hegel, Jean-Jacques Rousseau and Simone Weil”, in its application to society. Having the development of these questions as the guiding thread of this work, I will try to trace an essential path of this critical attitude that, not only characterizes, but also defines political philosophy as a practical and social knowledge in its philosophical aspect, in which the relationships and material compromises between philosophical thought as political science and its applicability in the African social context.

Above all, based on what exists in this field all over the world, I wanted to carry out scientific work that could awaken in a continent that is still very far off with regard to philosophical policies, both in the field of politics and in the social area, inherently obvious, to the assumptions that arise from it, the intentional acculturation of a people on a continent empty of scientific substance in an area of both pertinent and interesting, and it was in this that, since my first days of thinking about the case, I was concerned, not only politics, but the philosophical emptiness of political thinkers on a continent that interferes with the evolution of a more international context.

In short, either by conviction or by incompetence, to deal with, at the outset, it is necessary to explore a people still blinded by knowledge, blinded to the reality of the world, since, today, the internationalization of knowledge is global. Is there enough substance in Africa for men to take into account the value of humanity?

Man, being a thinker, not always imbued with this assumption, since he promotes himself to more personal than social paths, leaves out human value for what? We will seek, not solutions, but to awaken something perhaps asleep in the mentalities, Africa, a continent not explored in scientific terms through its own fault, arrogant in its pride, to make personal interests prevail. The policies of permanent revolutions annihilate any possibility that would lead man to know, a

close knowledge, just climb on the map of the world where he finds himself reading on the map the truth of the history that has always been present, bibliographies of those who bring us to know, things that the applied truth and that served and serves in more evolved, more democratized, more respectful of the constituted laws, despite having, within this whole course, wars that marked, but still, marked for different, making man more mature and wealthy, studious they took to the road and against many oppositions they spilled the voids of non-growth, because the history that goes back centuries, shows us from Greece to the Roman Empire, how much more man can and should be and for that reason less unconscious .

Being part of the matrix for this work, it will not be exclusive to him, but to the globalization of the times that today demand to exist, we look for references, that enlightenment that we look for a continent still dormant in traditions and concepts that, having never been like the prologue of future, it has been parked for years, after colonialisms have moved away. Africa still sleeping?



Angolan School of Luanda. The school in Angolan with Angolan capitals



Angolan School of Luanda. The school in Angolan with Angolan capitals



Portuguese School of Luanda. The best school in Angola with Portuguese capitals

A small sample of the quality of education in Angola,
considered and the second worst Country in
Education in África

Politicians, who are the righteous, manage to destroy the world by building cities with the dirty water from their yawns, their waters descend very slowly, go down there until they get their feet dirty with their snacks when we eat the same together at the table meal, they close their eyes, they believe that this way they can achieve more peace for their convulsive sanities from sneezing in front of the surreal plasma screen to deceive the husband in an obtuse and dirty divorce like water, which without a right path, finds victims in place Certainly drowning out their voices in a vandal promise of their own sanities, we are, after all, the angry scruples that we rejoice with palms and flags to adorn our grave. We raise the whisper flag angrily, wages are escapes from a vehicle without cylinders smoking sentences down and up the street, people suddenly lose their lucidity such as the darkness they manage to dazzle us like magicians in a circus called an assembly just for them and they never get tired, such a desire to see us dressed in a hospital bed bleeding from the eyes of the vomits of destiny. That's what politicians are, politics. This weapon that is diffused like a soft pitch at nightfall and wherever else they may be, even when sitting down, they will fall like a shark in the nets of a miserable fisherman asleep in the tiredness of waiting so long for the fish for tomorrow on the shelves of a tired supermarket. They are actually fair when they promise us, they are of a stone faith in those golden chairs like us, people, sitting in the vague alchemy of waiting in a sphere that swirls

eternally until new ones appear and follow the same tired-looking ritual to impress us with the exhausting work in the sweat of each sun the next day, we know and think, nothing, we follow and that's it, we like to hear more promises than to throw stones at the Pharisees in these open skies of broken trenches to cut us down a word when our gift is to always give them the same and they are simply delighted to adore and remember how they managed to overcome Camões on the high seas of misfortunes to navigate aimlessly, the direction we feel in our skin as confessed agnostics in the swept reams of loose paper for the swearing-in ceremonies. Welcome eternal happiness, so we whisper slowly, do not the devil come to destroy our dream. We deserve the gift that we offer blindfolded with old and dirty rags to convince ourselves that we participate at the end of our journey. And life continues, even if stopped at the side of the road where the geckos slide with weights and affronts against the lights of presidential vehicles. I still sleep my own sleep so that I can or can dream of a better world. With the politicians at the bedside table praying for me, I have already left for the happiness that they so much proclaimed to me with their serenades of well done. We have what we want friend, believe me.

Victor Manuel Amaro Burity da Silva (2020, p. 116)

1. THEORETICAL FRAMEWORK

1.1 GLOBALIZATION, TRADITION, UNCERTAINTY

Globalization is perhaps a journey to certainties, in them, the search for the other, that self that I seek for myself in the context that I intend to insert in this nefarious and noisy axiology aimlessly, that that seeks to escape from the reams and roots that the world inculcates with each step of the truth of the moment in all circumstances in which we feel it beneficial, or else, the voracious escape for material interests of this nature only green and red earth steeped in the blood of wars and constant states of siege. Let us understand globalization in the most valuable self, so that, applied, it would revive the Nazi Germany of the fascist terror of Hitler's nationalism as it did from the ashes.

“Globalization is not just about citing systems on a large scale, but also about transforming local contexts, and even personal ones, of social experience. Our daily activities are increasingly influenced by events that take place on the other side of the world. On the other hand, local living habits have become globally relevant. Thus, when I decide to buy a particular garment this has implications not only for the international division of labor, but also for the earth's ecosystems. Globalization is not a simple process, but rather a complex combination of processes that often act in contradictory ways, causing conflicts, disarticulations and new forms of stratification. Thus, for example, the reawakening of local nationalisms and the accentuation of local identities are directly linked

to globalizing influences, to which they are opposed.

(Giddens, Anthony, 1994, p.4).

And the blossoming, a simple opening for understanding to be without precepts, to accept, without submission, the wisdom of gunpowder already invented and with it produce more, without repeating the same thing that had already been done, thus, it is staying in place who had left our dreams behind, and thus sleep soundly without thinking in order to wake up slowly in the same language of repeated years, yes, we know that so many suits but to whom?

Africa circulates in order to try to rediscover, in it, new and good or even tiring ways of thinking, society is a member of this movement that is hoarded, collides with the audience of failure. In a flat and virgin continent, I say in my mind that production is compared, it is based on conflicts with certainly political and internal interests that provide interests. And why is it not convenient to know the masses, who are the people?

A people empty of everything in a full continent, which springs from water to oil, from diamonds to the rarest minerals, a petulant hand comes and empties the wealth that would belong to the homelands and with it a wealth that served a continent, a country, a city, people. A wealth of poverty, which overlaps some men above the values of societies that misplaced the resources of the continent in misery, is a certainty confirmed by the bloodthirsty history of a beautiful nature, but of men who are empty of intellectuality to fill human nature, the people who walk the avenues every day with the most varied waste to survive.

Africa nurtures a return to its origins, with streets full of so many swimming pools for famished and hungry families.

That yes, we live in a continent that is nothing serious, that has lost what it never manages to gain in post-colonialism, surrendering to the return of its most sublime essences. Globalization is a strange element when we talk about it here, the people are unaware of this truth that has long been

consummated in a more mature world like the ones we know on continents above and beyond the borders of this caste, still in force on these sides.

According to George Terry (2006, p.12), he synthesizes the central idea of the concept of leadership in just: “Leadership is the activity of influencing people by making them commit themselves voluntarily to group objectives”.

Always present times, from any and all ways of intervening in contexts to elaborate production, influencing groups and societies in a productive, healthy, motivated way, adding dividends and appropriate counterparts. I believe that examples can come and arrive from structures that have already proven themselves better in this area could be used as a reference, excluding intrinsic and inspiring values, to create a competitive market.

Considering that we live in a competitive and constantly changing market, the topic of leadership has occupied a prominent place in any opportunity that people meet to discuss the destinations of business.

According to Ram Charam in his book: Leadership in the era of economic turmoil, (2009, p.19), we find six essential characteristics of leadership in difficult times:

- Honesty and credibility;
- Ability to inspire;
- Real-time connection with reality;
- Realism with a hint of optimism;
- Administration with intensity;
- Daring to prepare for the future.

Theoretically, leadership requires a set of procedures and activities that need the ability to know how to do, the sensitivity to know how to perceive and the wisdom to know how to understand, making it clear that a person

does not lead everything all the time, but he can always lead in these conditions.

We would have as a didactic basis the evolution of the concept of leadership based on philosophers and scholars in management, I defend that leadership is the art of inspiring, motivating, animating ideas and people both in the business concept and extending to a concepts global, state, country, and, perhaps, continental, freeing management to a less oppressed and heavy will, bowing for objectives and results and not worrying so much about the pressure of less heavy and tiring leaders, of those that lead to a general discontent, thus distorting, added values, limiting progress with tiring and heavy structures, repeating myself, we deviate then from the most profitable precepts in the search for more and better, in a constant and permanent form of growth and common results, being that leadership already implies authority, but a more respectful administration towards subordinates.

Tradition as an adjacent condition, implies the involution, I would say, of openings, to look with new eyes at the chapters written in the rest, which excels with specialists and renowned scientists when they alert infinite worlds, that, tradition is only a modus-vivendus, of convenience certain for dictatorships that endure and will endure until the people are informed about the lesson, a lesson difficult to apply in contexts so full of myths and witchcraft, magic and religion, that none of the paths have led to anything other than the long stay too much for a continent considered to be the cradle of humanity.

“The rise of fundamentalism has to be seen against a background that includes the emergence of post-traditional. It was only very recently that the expression “fundamentalism” became popular - around 1950, the entry of this term was not included in the Oxford English Dictionary. In this case, as a rule, the appearance of a new event signals the emergence of new social forces. What fundamentalism? I will say that it is no more than the tradition defended in a traditional way - but in which this mode of defense has come to be completely questioned. The question about traditions is

that, in fact, we do not have to justify them - they contain their own truth, a ritual truth, considered correct by the believer. In a globally cosmopolitan order, however, this stance becomes dangerous as it is essentially a refusal to dialogue. Fundamentalism tends to accentuate the purity of a certain set of doctrines not only because it wants to highlight them in relation to other traditions, but to a rejection of a model of truth associated with the dialogical commitment within a public space. It is dangerous because it has the potential for violence. In all areas of social life where tradition turns into one that requires taking rather than simply being accepted, fundamentalisms can arise - not only in religion, but in ethnic, family and sex affiliation, among other forms.

(Giddens, Anthony, 1994, p.5)".

Therefore, we need reflection, certain and guaranteed, to enable concepts in vast nuclei of society for global growth, the continent is a dry river and no water flows in it. They leap like dying fish, but reflecting the desires advocated by the powers that rule any African country, a country without many canons and diffusers of improvements in a social sphere to more than those who live in it, ants that wander the streets in search of nothing, because, they learn nothing from superb and selfish governments, which manipulate and weave everything of themselves, divide to reign, leaving aside the machine that would produce, the people, the society in which they would take much better from a perspective of production and work, fairer wage incomes, motivating as machines, albeit in short thought, to expand, step by step, to globalize a continent empty of intellectuals in its sense of truth and words.

“The development of social reflexivity is the key influence on the multiplicity of transformations that, otherwise, seem to have little in common. Thus, the emergence of “post-Fordism” in industrial companies is usually

analyzed in terms of technological transformation - namely, the influence of information technology. However, the reason behind the growth of “flexible production” and “decision making from the bottom up” is that a highly reflective universe leads to greater autonomy of action, which the company must recognize and adopt. The same applies to bureaucracy and politics. Bureaucratic authority, as Max Weber explained, was a normal condition of organizational effectiveness. In a society that is more reflexively organized, and operating in the context of fabricated uncertainty, this is no longer the case. The old bureaucratic systems, the dinosaurs of the post-traditional era, are beginning to disappear. In the field of politics, states can no longer easily treat citizens as “subjects”. The demands for political reconstruction, the elimination of corruption, as well as the widespread discontent with orthodox political mechanisms, are all, in some way, an expression of growing social reflexivity.

(Giddens, Anthony, 1994, p.6)”.

1.2 REFERENCE FOR RADICAL POLICY

In the paradoxical contexts of African regimes, where democracy? The deafness imposed on the media and the total infeasibility of thinking, as in other times, thinkers of knowledge were persecuted, those who defended democracy for the people and for the people, an inexorable ambiguity for the customs that meanwhile so many obtain through the fictional freedom

of the sponsors of power in regimes that proliferate in Africa, make us and us chromosomes of their inglorious, but glorious for a limited power, often chosen to share with them goods and services of convenience, both in the powers of prominence public institutions such as disorganized control and disregard for the rules that should direct the private sector to be responsible for its assets, with and without the return on taxes and payments for the use of services, but then, greater freedom would give credibility to the assumptions of a right policy.

“Administrative political power, another dimension of modernity, does not result directly from the control of means of production, regardless of what Marx has said on this issue. To the extent that it is dependent on supervisory capacities, this power can give an authoritarian regime. Opposition to authoritarianism is an influence of democracy - a privileged expression in these times when everyone defines themselves as democrats. But what kind is at stake here? At the precise moment when democratic and liberal systems seem to be expanding everywhere, we find that these same systems are subject to tensions in their societies of origin.

(Giddens, Anthony, 1994, p.10)”.

I would not be talking about Africa if I thought about true democracy. I believe that this application would lead to other debacle in the more or less recent history, which has been showing since the end of colonialism a permanent, repetitive climate, coups d'état and dictatorships inspired in themselves by an unexplained conviction, we know that the nature of it it influences the way in which states conduct themselves with or without elections, respect international protocols and paradigms, are, rather, a

peculiarity intrinsic to the continent and the prevailing mentalities and which last, in many cases, immense years. There would certainly be exceptions, even so, the registration implemented took place soon, the power of African leaders is governed by conscious ignorance and by the conveniences, applying strict regimes so that no one, of his people, will have as freedom the will of himself than , in many cases, have studied abroad and imbued, as would be normal, with the principles and policies governed there.

"The obligation of power, of the state, is to instruct the people, but when that power has no instruction, what do the people want?"

Cradle of humanity, say sages from I don't know where, the readings that lead to phrases made by still weak convictions and full of total ignorance, convinced, that humanity has blossomed its roots from colonial implementations and since that past state , in Africa there is no country to be seen, there are bloodthirsty and overthrown styles of the past left there with the idea that what happened to a colonizer is to destroy, hence, I repeat and insist, tribalisms are who, above all and more, the order that guides and also the one that suits in full notion of powers instituted and embraced by these systems, with the power of those who do not even have the concern to copy or imitate, we know, as the history of gunpowder already exists, just adapt it and live with the peculiar situations of each culture, as happened with Brazil and other countries, which would be an endless list for good examples of what would happen in a continent full of unparalleled natural beauty, but with politicians essentially dedicated to corruption, therefore, what matters is there and that it remains so for many long and good years. Convenience. We make the general good of the state a private good, refugees in the laws we set up, protect themselves without creed, like a backyard, only those who enjoy state powers.

"If we believe that there is still room for radical politics, who will put it into practice? And another

apparently more difficult question arises: what values will guide this agenda? According to a general opinion, we have to face a universe of values that are hopelessly pluralistic and, in reality, the suspension of all value judgments, except for some contexts or locations, is one of the conditions of cosmopolitanism. Critics of value relativism, on the other hand, regard the very “cosmopolitan” expression with some dismay - if all forms of life are accepted as being equally authentic, how can any positive values survive? In contrast to both characters, it could be said, however, that this is probably the first time that one can speak of the emergence of universal values - values shared by almost everyone and that are in no sense enemies of cosmopolitanism. These values are perhaps driven by what has been called the “heuristic of fear”, according to the expression of Hans Jonas - we discovered them under a negative sign, as collective threats that humanity created itself.

(Giddens, Anthony, 1994, p.11)”.

1.3. CONSERVATORISM

THE ADOPTION OF RADICALISM

Nothing different from the paths I have taken so far to clarify and make me understand, the outdated concept where the greatest civilizations live and proliferate.

Conservatism in the African perspective means stagnation or unwillingness, I mean more, a conscious limitation of opening wings to comprehensive regimes, we, a continent that aborts everything we have

as a habit, in favor of tradition, and everyone will certainly have it, tradition that means habits and customs, assimilate, with a only real will in today's world, traditions are no longer as they were in the beginning, yes and it is true, we take into account the globalization that boils the will to produce for the benefit of others knowledge and knowledge, and from the world, when all this comes, another issue also comes: cultural miscegenation is a symbol for an evolution, growth, of habits rooted in a thought that can be arranged in your chairs without teaching in books and in the wisdom of the other.

Of what use is a siege to these movements that make the world go round? "Being conservative means, in a sense, wanting to conserve. How did this situation come about?

How does conservative thinking evolve today?

1.4 BIRTH OF DEMOCRACY IN ANCIENT GREECE

Around 508 BC. A new political system was created in the city of Athens - the democracy - that represented an alternative to the tyranny. This process started when the Athenian citizen Clístenes proposed some reforms that granted each citizen a vote in regular public affairs assemblies. The equality of all before the law underpinned a set of reforms of clear democratic inspiration that, in turn, resulted in greater participation of citizens in political life.

"However, this democracy did not include women, foreigners and slaves. All male citizens were free to attend assemblies, which debated and ratified civil matters, usually four times a month. The decisions respected the opinion of the majority of the assembly on each issue open to debate. The Athenian democratic regime was based on several institutions that had the basic powers of this regime: the legislative, the executive and the judicial.

Legislative power was vested in the People's Assembly or Ecclesia, an assembly made up of all citizens and which approved laws; decided on

war or peace; elected or selected members of other institutions; voted citizens to ostracism (that is, to exile). The bills passed in Eclésia were prepared by Bulé, a 500-member council, changed annually and made up of citizens over the age of 30 who could not serve there more than twice in their lives.

Executive power, that is, the power to enforce the laws passed in Ecclesia, was in the hands of a group of magistrates - 10 archons and 10 strategists.

Archons were drawn annually; they presided over the organization of the courts and the worship of the gods. Strategists were elected by the citizens; they headed the Army and the Navy and had a leading voice in important domestic policy decisions. Pericles was the most outstanding of these magistrates.

Judicial power was exercised by the courts. The cases that today we would call a common crime were judged by Helieu or the People's Court, composed of six thousand judges drawn annually.

The Areopagus, a court constituted by all the ancient archons, judged religious and death crimes. Since all citizens could participate directly in the government of the polis, we can consider the Athenian political system to be a direct democracy. However, like all political regimes, Athenian democracy had limitations.

First, only citizens had political rights; now, as these were only about 40 thousand, a large mass of people were left out, such as women, metics and slaves, who constituted the majority of the population.

On the other hand, Athenian democracy worked very much on the basis of oratory, in the art of speaking well, skillfully exploited by many sophist disciples, excellent speakers, who managed to influence many decisions of the popular assembly and ostracize political opponents.

This democratic regime will be fully implemented with Pericles.

1.5 HEGELIAN THOUGHT

Hegel (Georg Wilhelm) thought that the conscience should go through a series of developments to overcome the contradictions perceived in concepts that would be apparently opposite; he sought a rational interpretation of the sensitive multiplicity, trying to observe in the finite what was absolute. Its conceptual starting point can be identified in elements of the theories of Immanuel Kant and Johann Gottlieb Fichte.

From the search on this topic, I quote it entirely:

“While studying in Tübingen, he made two friendships that marked him personally and philosophically. He was fascinated with democracy in ancient Greece, influenced by the famous German poet Johann Friedrich Hölderlin, and critically followed the developments of the French Revolution (1789), an event that had a great influence on his thoughts. He was enthusiastic about the possibility of seeing in this event the manifestation of modern freedom, but this did not rise to the condition of expected rationality.

The beginning of his intellectual development was very close to that of Friedrich Wilhelm von Schelling, who had already acquired a certain notoriety, which is made explicit in his first book *Difference between the philosophical systems of Fichte and Schelling* (1801).

This closeness and consequent friendship ended a few years later, as both started to express and publish conflicting ideas. Hegel was one of the leading names in German idealism. Georg Wilhelm Friedrich Hegel was born in the city of Stuttgart in 1770 and belonged

to a family with strong Protestant ties. Although he is now widely known by his last name, his family and friends called him "Wilhelm".

He started studying at a formal institution at the age of three and had Latin lessons at home, with his mother Maria Magdalena Louisa Hegel. Her father, Georg Ludvich Hegel, had studied law at the University of Tübingen and worked as a secretary in a government office. His brother achieved a notable military career, but died in the Russian Campaign.

He had more contact with his sister, Christiane Louise, who remained at home, taking care of the family patriarch, and to whom he confessed that his mother's sudden death in 1781 shook him immensely. He completed his basic studies in his city, at the Gymnasium Illustre, where he had his first contacts with Enlightenment ideas. Although this school has borne good fruit in the education of this philosopher, his time at the Protestant Stift seminary, which operated at the University of Tübingen, provided little contentment. He graduated in philosophy and theology in 1793 and acquired his magister philosophae a few years later.

Two writings from his youth, organized only posthumously and entitled *The spirit of Christianity and its destiny* and *The life of Jesus*, indicate how the philosopher was interested in theological themes, but approached them through an Enlightenment bias. Many indicate in these initial reflections the beginning of their dialectical proposal.

He completed his doctoral work in 1801, and in the same year defends a job that guarantees him the qualification to teach (the so-called *privatdozent*). This type of livelihood is still uncertain, and the qualification of extraordinary teacher was only achieved in 1805.

Political instability ended up interrupting his teaching activity. Napoleon Bonaparte invaded the city of Vienna in 1806, the same year that the philosopher was finishing his first great work”:

1.4.1 THE PHENOMENOLOGY OF THE SPIRIT (1807)

After the city, his, partially destroyed and his vandalized house, moves to Nuremberg. In that city he marries and has two children. It would have been a very pleasant time for him, but with terrible financial difficulties he turned to friends, more specifically Immanuel Niethammer to get a job, and initially as editor-in-chief of a newspaper in Bamberg and later in a gym in Nuremberg to teach and later Dean. Philosophical propaedeutics and later organized, is indicated as a result of the period in which he worked at the school.

At the time he wrote two volumes of science of logic (1812 and 1816), a work of immense systematic content, but which was not widely received as his first, his great book. A dense and very abstract text and recognized by the philosophical community, still quite difficult to understand today, where it presents the problem of the beginning of philosophical reflection distancing itself from the treatise on traditional logic, getting closer to ontological study.

Hence the criticisms made him write the encyclopedia of philosophical sciences, in (1817), in three volumes, thus being an abbreviation of his philosophical system. At a certain age, he is invited to assume a prominent and salaried position at the University of Heidelberg.

In his inaugural class (1816), he dealt with the history of philosophy, a theme in which he stood out in those who followed. Shortly thereafter, he achieved what he longed for, the Berlin Professor chair, where he remained until his death.

Although liked by the students, he suffered criticism and feared political persecution because of the content of his courses. Arthur Schopenhauer tried to compete with one of them in 1826, but no student enrolled in his course. In 1831, the city was experiencing a cholera epidemic, and Hegel decides to travel with his family so as not to contract the disease. With the apparent improvement of the situation, they return after a few weeks, but the philosopher ends up getting sick a few days later, dying on November 14, 1831.

Georg Wilhelm Hegel's main work, *Phenomenology of the Spirit* (1807), exposes his perspective epistemological. It aims to overcome dialectically the subject and object dichotomy, solving apparent contradictions of this concept. What, however, is that spirit (*geist*, in German)? It is certainly not something supernatural, but it evokes the non-material. It is, in a general sense, to denote the intellectual aspect, be it an individual or a group of individuals.

One could speak thus, of the subjective spirit that would be someone's mental life or of the objective spirit, as a manifestation of the intellectual productions of a collective, morality and law. The term spirit should be understood as an activity and not an objective or something else. Even with these qualifications, the philosopher uses it only in the different phases or development of a single spirit, the last development is called an absolute spirit in a moment of fullness in which the idea in which the idea manifests itself as a being in itself. In this reflection, the dialectical approach is perceived, which is identified as the opposite and the result of insufficient analyzes, which have not yet achieved a superior understanding that resolves the opposition, which would indicate reality as a process, a movement generally characterized as thesis and antithesis and synthesis. The investigation begins with distinct and general concepts, and contradictions that emerge when investigated.

The result is the incorporation of opposites, which lead to an elevation, to a new understanding of previous moments, not just a movement within the scope of thought, but the equality of being as it would be understood, in a relationship between family, society civil, state, as presented in the philosophy of law. (1821).

“Civil-bourgeois society dialectically overcomes the family, denying its principles, emptying it, diminishing its role, without, however, making it disappear. The State dialectically overcomes civil-bourgeois society, denying its structural dispersion, but it needs to preserve, in its superior synthesis, the demands linked to the achievement of autonomy by individuals. The state is the highest level of the realization of this movement; it is the 'effectiveness of the ethical idea', the unity of subjective consciousness and objective order.”.

His thinking influenced some philosophers at the Frankfurt School and his existentialist thinking crossed borders, from Germany to France, in the middle of the 20th century, partly due to the courses taught by Alexandre Kojève, and to the United States with Charles Taylor. Gyorgy Lukás and Wihlelm Dilthey are believed to have developed some concepts based on this great and important philosopher. Karl Marx and Soren Kiekegaard are the most relevant philosophers in criticizing Hegel's thought. The target of Karl Marx's criticism is, initially, Hegel's political perspective, and especially the notion of state, but, as a result of his intellectual development,

he ends up absorbing Hegel's dialectic in question and inverting it.

Some works by Hegel that were organized after his death, based on his notes and notes in the classroom by his students. Although it is said that there was an interest in the publication of these texts, the end fell to third parties and they are: Introduction to the history of philosophy, aesthetics and philosophy of religion. Many of these notes are the result of courses in the period I work in Berlin.

The language of texts in general may not be considered simple, so there are differences in how to interpret the philosopher. But, in any case, there was then an effort to create an encyclopedia of philosophical sciences, around 1827, in order to make them more palatable. He planned to complete a reissue of the science of logic, which was not completed by his death. Phenomenology of the spirit "Sensitive certainty thus experiences that its essence is neither in the object nor in the I, and that immediacy is neither immediacy of one or the other, because what I see in both is, rather, an inessential. With this we arrived at [this result of] putting the whole as its essence of sensitive certainty, and no longer just a moment of yours - as it happened in the two cases where your reality had to be the object opposite to the Self first., and then the self." In: Encyclopedia of philosophical sciences "The history of philosophy shows in the diverse emerging philosophies that, on the one hand, only one philosophy appears in varying degrees of

development, and on the other hand that particular principles - each of which is at the base of a system - they are just branches of one and the same whole. The ultimate philosophy in time is the result of all the preceding philosophies, and must therefore contain the principles of all. For this reason, if it is philosophy in another way, it is the most developed, the richest and the most concrete." In: Philosophy of law "The domain of law is the spirit in general; there, its own base, its starting point is in free will, in such a way that freedom constitutes its substance and its destiny and that the system of law is the empire of realized freedom, the world of the spirit produced as second nature from itself." In: Introduction to the history of philosophy "These lessons focus on the history of philosophy. What this story exposes to us is the series of noble spirits, the gallery of heroes of thinking reason who, by virtue of this reason, penetrated the essence of things, Nature and the Spirit, the essence of God, and for us they elaborated the highest treasure, the treasure of rational knowledge. What we historically are, the possession that belongs to us and to the current world did not appear immediately and sprang only from the soil of today; such possession is the inheritance and the result of work and, of course, the work of all previous generations of mankind." In: Introduction to the history of philosophy A broad sense or a strict sense, in Hegel's philosophy, they assume the same responsibility for the conclusion of the obvious, having in each case an objective clarification

between the passage of concepts in obtaining their ends. Hegel's sense clearly assumes its definition as a concept of science, where an important distinction and point of view of philosophical knowledge must be introduced, thus obtaining a logic imbued in a concept. Opposition or distinction between conscience and objective. The identification of thinking as a logical dimension and the correlation between thinking and logic are fundamental for interpretation. "Pure knowledge, while converging in this unity [ie the unity, which constitutes the result of Phenomenology], has overcome any relation to another and to mediation; he is indistinct. This indistinction therefore ceases to be knowledge. It presents itself as simple immediacy."

In: Science of Logic p. 54

1.4.2 - HEGELIAN THOUGHT

For Hegel, between pure thinking and the logical dimension there are different stages. Being a pure thinking that is characterized as the dimension of overcoming the opposition between consciousness and the object, characterized as indistinct, this indistinction is characterized as a simple immediacy of the determinations of thinking and being, being the indeterminate being a system curiously in being. The logical dimension is conceived with reference to the relationship between consciousness and the correlative being, on the one hand, and the determinants of thinking on the other. So what does correspondence mean to Hegel?

“We note that those figures of intuition, representation and the like belong to the self-conscious spirit, which as such is not considered in the Science of Logic. The pure determinations of being, essence and concept are, in fact, also the foundation and the simple internal structure of the forms of the spirit: the spirit as intuitive as well as as a sensitive consciousness is in the determineness of the immediate being, as well as the spirit as representative both as if as perceptual awareness it rose from being to the level of essence or reflection. However, these concrete figures are of no interest to the Science of Logic as are the concrete forms that assume logical determinations in nature.

In: Science of Logic II: 223-224

1.5 - JEAN-JACQUES ROUSSEAU

With the death of his mother and his father's neglect, they left him very early on. Cluttered and precocious readings accustomed him to live more in the realm of fantasy than of reality.

As a child, he transcribed, sometimes entire nights reading in the company of his father, and both were moved to tears, losing track of time, as revealed in his confession:

"My mother had left romances. My father and I started to read. them after dinner. At first we only thought about reading through fun books, but soon the interest became so lively that we read alternately without stopping and spent the nights

in this occupation. Sometimes, my father, listening to the swallows in the morning, said, all embarrassed:

Let's go to bed, I am more a child than you. In a short time, I acquired, with this dangerous method, not only an extreme facility to read and hear, but an understanding of the passions of my age. I had no idea about things, but all feelings are known to me".

Readings that awaken him from an early age, a taste for sensations and romance plots.

Even before the age of sixteen, when he returned to Geneva after a walk, he found the city doors closed. He then decides to leave Geneva and seek asylum with a Catholic priest who sends him to Madame de Warens who lived in Savoy, France. Madame de Warens was concerned with receiving and instructing Protestants seeking conversion. And so Rousseau is sent to Turin to receive religious preparation and baptism. He agrees to obey Madame de Warens and go on foot to Turin to consummate his abjuration and conversion, not out of conviction, but out of the immense admiration he has for the beautiful Catholic.

"A religion preached by such missionaries can take them to paradise".

He calls her mother and nurtures a faithful love for her. Madame de Warens wishes him to dedicate himself to some profession. Rousseau ends up dedicating himself to teaching music.

Attracted by young people and before he gave himself to his charms, Madame de Warens instilled in him a sense and taste for worldly pleasures and a desire for success. In the country house that Madame owned, it gives her pleasure and serenity in contrast to the beautiful nature around her, she becomes a compulsive reader using more methodically than

previously, literature, the study of Latin, history, mathematics, of physics and music. It therefore has all the conditions to develop its talents and knowledge, contacts with educated people who gathered around it.

He went to Paris in 1742, taking with him musical annotation schemes of his own, a comedy, opera and originals of several poems. The following year, he was secretary of the French ambassador to Venice. At that time he wrote a ballet "Les muses galantes" (1745), staged at the Paris opera. He returns to France where he becomes friends with Diderot and Condillac commissioned by Diderot to write articles for a great Encyclopedia.

In 1750, he reveals the strength of his eloquence in the academy of Dijon, where he institutes a course on the theme "If the renaissance of science and the arts had contributed to clean up customs", full of ardor and conviction, based on his own experience, maintained that progress corrupts instead of improving customs and habits.

Rousseau, eager for glory and resolved, thought of the years spent in Paris in order to obtain it by all means, compared the period with the happy mediocrity with the virtuous life he had abandoned, concludes that the same thing throughout humanity.

"Arts and wealth encourage our vices, create inequalities, keep us from the perfection that consists of a simple and modest life".

With the "Discourse on the sciences and the arts" you get the prize and it is a huge success that completely changes your life. When winning glory, he must despise it and return on his own steps to his theme "Discourse", the return of man to innocence. This is the return of the award-winning Brijon academy to humility, anonymity and no ambitions since his early childhood, thus making his movement in the life of Rousseau, because, the award-winning speech in which he is the author, leads him to live according to his austere principles he expounded.

Rousseau decides to work on a new subject proposed for the Dijon Academy in 1753:

"what is the origin of inequality between men, and whether it is authorized by natural law".

A return to what had previously been refused, the path of glory that he said he refused, ends up giving way. He lived in Paris and decided to move to Saint Germain, as he said:

"a seven or eight day trip to meditate at will on the subjects that he proposed, in the forest, I looked for it and found in it the image of the early days, that he faithfully traced history".

"I took the small lies of men; I dared to unveil their nature, to follow the progress of time and the things that disfigured them and comparing the man of man with the natural man, showing them in their alleged improvement to the true source of their miseries".

Rousseau felt the need to affirm that his conviction that the permanent inadequacy of which he suffered did not come from a personal weakness, from an addiction to the constitution, but from a slow corruption of societies. It draws a picture added to a history of human societies, demonstrating that inequalities are the result of civilization. Convictions dilated by a profound feeling of which he mentions countless miseries he encounters and which he encounters in life in general and in his, particularly, defending that men were free or happy while living in a natural state, but when they started to group or to living in organized societies emerged inequalities, desires for possession, greed for wealth and dominance at the expense of others.

There it goes beyond the simple dream to solidly establish itself, indignation over certain principles, a kind of underestimation in which your soul, in this sequence, guilt, making you a sensor of our habits, an idea of

natural goodness that would lead man to criticize the injustice of contemporary societies.

“Man is good and happy by nature and societies corrupt and ruin this happiness with which we were born”

Confirming the theory that those who cannot live in society are either God or crazy.

Proving his incompatibility with social life, Rousseau was then faithful to his principles, to his faithful precepts of the two speeches, he left the city of Paris, abandoning the society he considers corrupt and seeks solitude in the Montmorence forest, in April 1756, settling in the company of Thèrèse at the L'Émitage de la Chevrette as a guest of Madame d'Épinay. By faith in what he defended, he put himself into practice, following the principles, withdrawing to solitude.

Then, at the age of 44, he decides to carry out a reform of his own person based on simplicity, invests in an exterior reform, renounces the sword, the watch, the golden ornaments, but also interior, renounces the world and the foolish judgments of men.

In one of his Confessions, Rousseau declares:

“How was it possible that, with a naturally expansive soul, for those who want to live it was love, I had not yet found a friend who belonged to me, a true friend and I felt so well prepared to be? How was it possible that, with such combatable feelings, with a heart full of love, I had not left or at least once burned with two flames to be determined”.

"and to know the love that engages the whole being and transforms a life".

Thus, he lives closer to nature, tastes the beauties of the fields and the woods and as he sees the renewal of the seasons, he listens to the music of the waters and the birds, and that is where he prepares one of his most important works. Installed the conflict and passion that will inspire Rousseau's genius and transform it for his novel, but will not take it away from his plan: to write the romance of love and friendship, but above all of the love and virtue that, for Rousseau, are inseparable.

He built his second book with card romance techniques that were in use at the time, the "Persian Letters of Montasquieu in 1721, Pâmela and Clarice Harlowe of Richardson in 1742-1751, and the Portuguese Letters in 1669" were successful. Rousseau was known as an enemy of novels, but he begins a series of great works, precisely with what would be the eighteenth-century novel, published in 1761, the New Heloise, which was the model of later novels, such as Werther de Goethe in 1774. In a certain point of view, all the New Heloísa that Rousseau writes in his retreat in Montmorence, is an anti-French novel, directed against French habits, the gardens, gallantry, politeness, in short, against the French spirit, written in to please the French public.

New Heloísa is largely the application of the author's theoretical thinking that also gives us the mirror of the society of the time: the life of high society, Valais society, that of Geneva, the customs of the lackeys, the English influence on family life Switzerland, the opera house, the ballet in Paris with details of the room and the stage (third part, letter XXIII) the life of the different social classes in Clarens, the administration of the house and co-heritage (fourth and fifth parts), the country life as opposed to life in the city, the education of children (fifth part, letter III - in which we have the impression of reading the pages of Emílio), comparison between Italian music and French music, which was so controversial at the time (first part, letter XLVIII), daily life, clothing, duel, grape harvest, the English garden, the romantic, which began to impose itself on the classical garden, the thought of the philosopher Wolmar and above all the religious thought of Julia .

The book was very well received, becoming a huge success for the time. From 1761 to 1800, it had one hundred editions, a very high number for the 18th century. It was a novel of Rousseau's thought that his works would theorize, *New Heloisa*, it is the sensitivity and lyricism that the author deepens and from various points of view the physical space and the interior space are expanded, they had more time for their elaboration . In the structure of the novel, the order of events is determined by the presence of the proud Baron d'Etange, a figure who disagrees with the bonds of love and friendship that connect the characters and the opponent, showing that this opposition arises from a prejudice of a social order: the society of the old regime structured in watertight social layers. Rousseauian thought is present, focusing on the fact that man is intrinsically good and virtuous and society is corrupted. In a libertine society of the 18th century, when unions obeyed interests and when love, marriage, fidelity, rarely went together, virtue is one of the novelties brought by *New Heloisa*, in fact one of the ways to partly return to the state natural and uncorrupted of man, another fundamental point of Rousseau's philosophy.

Among the themes of primary importance, it imposed itself on the external nature that existed before Rosseau, but it was important that it acquire all its importance, precisely with this novel, a difference that separates it from its predecessors, being very big in the latter, the space occupied by rational thought, with enlightenment characteristics. Among the themes of first importance, it is necessary that of the external nature that existed before Rousseau, but which acquired all its importance, precisely with this novel. A huge difference separates Rousseau from his predecessors, as the space occupied by rational thought, characteristic of the Enlightenment, is very large in these latter. The dream and the reverie before nature do not exist before Rousseau. No one before Rousseau had fused man and nature to the point of making it the content of consciousness itself. The characters' states of mind are closely linked to the landscape. It is a "me" that joins the "not me" as if both were in the same essence. The classic aesthetics of verisimilitude and the

psychological world are replaced by the natural aesthetics and the fusion of the outside world with the inner world, a necessary consequence of Locke's philosophy of sensualism, empiricism, the importance that the sciences of nature acquire at the time.

Knowing that man cannot return to his natural state, Rousseau places his characters in a rural, rural environment where the small society dedicates itself to creation, to planting, in short to the enrichment of nature, and not to its destruction. In *New Heloisa* the mountain that had never appeared as a positive value in literature, not even in everyday life, now invades the 18th century, revealing not only the aesthetic value of the Alps, but also the physical and spiritual well-being provided by the mountain. Rousseau thus exposes fundamental themes that will be emphasized in the later literature and whose importance is only possible today to understand in its full extent. Thus, Rousseau exposes fundamental themes that will be emphasized in later literature and whose importance only today can be understood in all its extension, Rousseau thus exposes fundamental themes that will be emphasized in later literature and whose importance only today is possible to understand in all its extension. The six years he spent in Montemorency were not just a country idyll. It is time for the great crises of friendship and love. Initially, in 1756, there was a dispute with Voltaire over the "Poem about the Lisbon disaster", to which Rousseau replied with the "Letter on Providence" (1756). Then he disagreed with Diderot, regarding a phrase that he inserted in the "Natural Son" (1757). Finally, it explodes the violent and complicated crisis in which his love for Madame d'Houdetot is a pretext for a long disagreement, then a brutal break with Madame d'Epinay and more particularly with her lover, Gremim. The sequels of this great crisis follow: first the discussion with d'Alembert about the article "Geneva", which he composed for the seventh volume of *Encyclopédie* (1757); and then, the definitive break with Voltaire: "I hate him", finally Rousseau writes to him, in 1760.

In 1762 Rousseau publishes *Emílio, or Da Educação e Contracto Social*. The same ideas put forward in the *Discourse on Inequality* will serve as an opening to "Emílio":

"Everything is fine when it leaves the hands of the author of things. Everything degenerates between the hands of man". The "Social Contract" will have no different starting point: "Man was born free and is in prison everywhere".

In *Emílio*, Rousseau sees the boy he could have been and describes the education he would have wanted for himself. *Emílio* will receive a "negative education", which consists in letting the natural forces of the forces and spirit act without imposing books and rules of punishment. Just let nature act: spontaneous curiosity will lead you to observe, to be interested, to want to learn and do. The teacher must limit himself to removing obstacles.

First, *Emílio* will learn to read, to write, to count because he understands that this is comfortable and useful. Next, positive education will also consist in guiding you to observe in order to reflect. As for the education of character, Rousseau defends the principle of natural consequences: the boy corrects himself for his obstinacy, his whims, his levity, because he must suffer the consequences. Only at the age of fifteen will *Emílio* learn about social, moral and religious life and systematic culture.

Emílio became one of the fundamental pedagogical works because, from then on, all pedagogical theories learned to take into consideration the nature of the child, to respect him and to support his personality.

On the subject of religious education, Rousseau caused a wave of regret and indignation. *Emílio* must learn that there are God, soul and moral law. His preceptor teaches him that the most certain orientation regarding

virtue, the truth, the voice of conscience that indicates our duties. but an intelligent and free infallible judge of good and evil that makes man like God, it is you who make the excellence of his nature and the morality of his actions; without you I feel nothing in me that elevates me above animals except the sad privilege of losing myself from error to error, helped by an understanding without a rule and a reason without principle. Rousseau claims that, all religions are equivalent, they are useless, therefore, the only and true is the natural religion and the inner voice that speaks of God directly to the soul of man.

These assertions seemed, from the outset, to be true and heresies. Rousseau formulates a theory of the State in the social contract based on the convention between men in which he defends the principle of popular sovereignty. His political ideas demonstrate that he wanted reforms, and for this reason he was considered as one of the men who contributed most to preparing the revolution.

The dreams of this republican and bourgeois, took their minds far enough for the constituted authorities to be concerned, arranging their ideal world according to their tastes, Rousseau not only created a new aesthetic, he outlined the traces of a new world: one where all Rousseaus of the world would take power, each in turn. This explains the persecutions undertaken against him during the publication of *Emílio* and the social contract.

In 1762 Rousseau received an arrest warrant for his attitudes considered at the time, revolutionary and anti-religious, for his discussions with both influential friends and prestigious protectors, he remains defenseless, and being a foreigner even more, under the pretext of the audacity of religious ideas expressed in *Emílio*, the French authorities have the book burned. However, he escapes, taking refuge in Môtiers, Switzerland, where he wrote famous works. In 1764 he attacked the Geneve government for having determined the destruction of his editions of the contract and of *Emílio*, terrified by the persecutions of which he is the

object, alarmed by the false image that they spread about him, Rousseau starts to use a feather almost and only to restore the truth.

In the "Letter to Beaumont", Rousseau defends himself against the accusations of impiety and anti-religion launched by the Archbishop of Paris, when censoring the book *Emilio*. In this letter, Rousseau also summarizes, in several passages, the central principles of his philosophy.

"Man is a naturally good being".

In Geneva, her friends try to annul her convictions, but Voltaire incites her opponents and claims the death penalty against her. In 1764 Rousseau receives an anonymous pamphlet entitled "the feeling of the citizens", in which they accuse him of hypocrite and ungrateful, and the article was by Voltaire.

In Môtiers, the population rebels against him incited by the hostile sermon against Rousseau, made by the pastor, and they cut and destroy his house, stoning the windows of his house. The following day Rousseau leaves the city and goes to the island of Saint-Pierre, but with the French influence, both of Voltaire and the monarchy under divine law, they persecute him right there and outlaw him successively from all places, states or Swiss principalities. And so, by Berne decree, he is obliged to leave the island within 24 hours.

"I was only allowed to spend two months on this island, but on it I would have spent two years, two centuries and all eternity, without getting bored for a single moment. I consider these two months to be the happiest time of my life."

Rousseau lost a certain desire to write from that time onwards, with the official persecutions that show him the futility of great doctrinal works that he had started. Faced with the failure of systems he tried to build, he began

to dedicate himself, more and more, to the delights he also liked, music. At that time, he composed some more famous books, such as: Confessions and Daydreams of the Lonely Walker.

After being expelled from the island of Saint-Pierre, and who obeys, he spends some time in Strasburg, and accepts, however, the invitation of David Hume, his friend, to go to England. With David Hume suffers a disappointment, is that the Scotsman is intellectually very connected to Parisian philosophy, then decides to leave London and goes to Derbyshire at the invitation of Richard Davenport, where he spends some time and ends the first part of Confessions, returning to his thoughts. childhood in the search for the natural man.

Since Confessions was not his first essay, Letters to Malesherbers in 1761, and Letter to Neaumont in 1763, they also represented already systematic essays. In the meantime, it was necessary for him to redo the different phases of his spiritual life, as the physical and moral growth in his Emilio, refined his sensitivity and imagination, he had already left and not only, of dreams with his very melancholy past, he decided to build piece by piece, as needed, when your memory is already failing you. After an incognito year at the Castle of Conti, he left when he had left Wootton and spent months making mistakes about Paris and Lyon, from which he inherited some time. He settles in the village of Monquin, where he spends some time resuming the second part of Confessions, in 1770, leaves Monquin and takes his real name again, despite being still under arrest and returns to Paris.

In 1772 he goes through one of his greatest hallucination crises, he begins to write the Dialogues or Judge Rousseau for his Confessions to convince no one and was thrown into the dark. For about four years he dedicated himself to Dialogues and in that time also music, composing small pieces. In 1776 he finished the Dialogues, which he considered his only image of fidelity, a true and complete explanation of his character and the work of all his contradictions and paradoxes in a perfect presentation and

which finally reconciled him to himself. With the opposition of alterities to the reading of his Confessions, he has evidence of the existence of conspiracies against him on the mysterious character and this plot grows, on the contrary, sharply due to the impossibility in which he finds himself from there, to know the reactions of the public about himself, he believes that with the Dialogues he will retreat to posterity over his contemporaries so that, with his Dialogues, he will retreat to immediate posterity and the unfavorable judgment of his contemporaries, in case he can find someone who understands him for his defense.

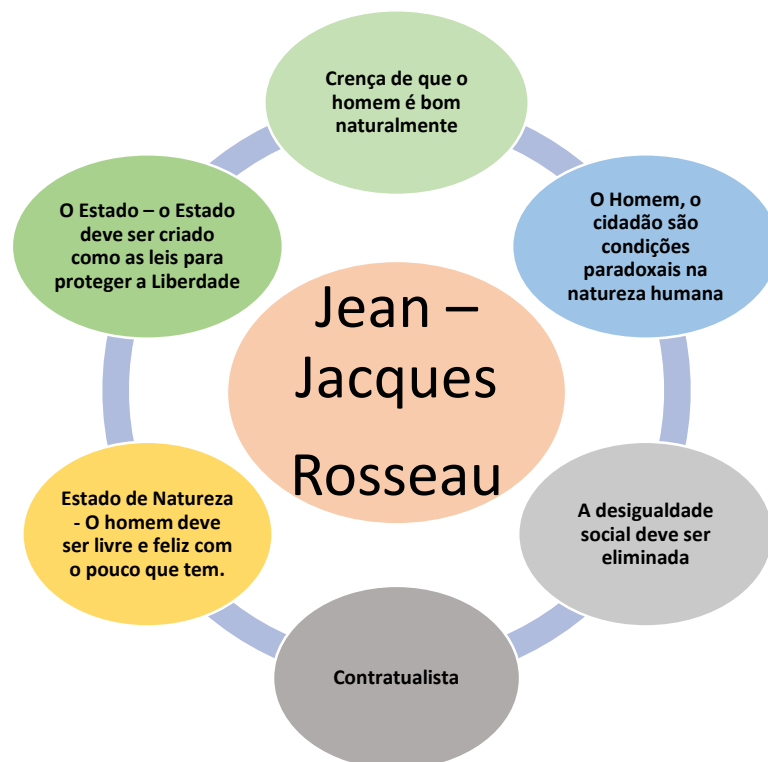
The idea for a new justification that awaits is born. In all likelihood and according to her, he conceived the idea of *dos Devaneios* in 1776, a moment of exaltation during his solitary walks that he loved so much, making him recover the joy of living. And, during these tours, he writes in Paris from 1776 to 1778 and published in 1782, written for himself, trying to improve morals and pleasure with them, for the construction of more sincere works, convinced that it may not even be possible to transmit to future generations a more accurate image of his person and his thought, he resigns, and in doing so, finds in a retreat the forgetfulness of men.

He waits, without concern, for his death, consecrating his last days to make life better, and although he thinks it is not possible, he finds it more virtuous. He dedicates himself to examinations of conscience in *Reveries*, more than in *Confessions*, making it possible in his sick soul. Analyzes understood to the philosophical reflection as to the moral and the religion, the lie and the happiness, the kindness and the benefits of the solitude, to the love for the others, reveal to us a more relaxed Rousseau although still very melancholic, when letting life slip. He recognizes his weaknesses and the abandonment of his children, maintaining a tendency to lie, which explains through his shyness and the need for freedom, he remains convinced of his kindness and of the protests against the failure of his existence, responsibility that belongs to his enemies. His sick restlessness and obsession with plots reappear, claiming that his forgetfulness by men is not as complete as he is convinced of himself.

Rousseau is not concerned with describing as a spectator of this scenario, he paints himself in his communication with nature and his sensitivity above all to the vibrations that awaken his heart, to the harmonies between the landscape and his melancholic soul that bring him even closer to God.

The Reverie provides him with an inexpressible astonishment that consists in his fusion with the system of beings and identifying himself with all nature. Its philosophy shows us in Daydreams how it coincides with the movement of your inner life. Daydreaming for him is not just a state of mind, but allows him to escape from the worlds of desires that condemn him to action and concern. Refuses to systematic thinking for the benefit of the Reverie, the taste for the private sphere, adhering to the present and the prevalence of autonomy, the passion for nature that requires a thorough examination with description, spontaneous exaltation, such the characters of the Reveries that can be considered as a very important work in French literature.

Rousseau leaves Paris for the last time and dies unexpectedly at the age of 66.



- Belief that man is good naturally
- Man, the citizen are paradoxical conditions in human nature
- Social inequality must be eliminated
- Contractualist
- State of Nature - Man must be free and happy with what little he has.
- The State – the State must be created as the laws to protect the Freedom

1.6 - SIMONE WEIL

To reveal Simone Weil and her connection with time, assuming her human condition and sharing suffering with all unfortunate men.

His compassion demonstrated, for the proletariat and the peasants, what he wanted out of life. She became a worker so that she could show solidarity with the people, demonstrating the democratic soul desired by her social ideas of bringing power to the people and the people, already brought before by the Greeks.

Even so, a repair, contextualizing all this in a continent less provided with values for pure and healthy conscience, coming from moral values that Europe already had, not refraining from the wars that arose before and after, and overcome afterwards, already dealing with that time with the colonialism that was taken for the purposes of Christianization, a word misinterpreted and poorly explained, existing there, here, where we are, in a blind aphorism that plunged into the bitterness of so many laments at the end that today only leads us to understand its purpose, to understand in this colonization, which mobilized and aroused the reason that Africans were dissatisfied, and hence the motivating reason for tribalisms and traditions that only proclaimed a non-Christian religion in the social spectrum and not of the church, which also proliferated in the fields, exulting the black man to a life that Europeans instilled in them, unbeknownst to them, that, even though it wasn't the right strategic policy, it wasn't guaranteed the least correct, imbued yet and always, to the times

that go by, to the spell to the product of the eldest, as the elder of all the wisdoms of life and behavior, and where they live alone and unaccompanied. The hunger in Africa is the result, but not only, of an arrogance and a lack of atrocious humility, discussing the unknown with the astronaut who had seen immense worlds above us in his spaceships as space as special for a growth that does not always happen.

2. AFRICA AND THE WORLD: REFLECTIVE THINKING

Does it promote reflection? Do we feel that, even with generous acts applied and many only thought by so many, would it be achieved? I do not believe so lightly that it is possible, both today and in the studies recommended by great specialists, to be condemned for his own bet, to avenge against himself the effect of his imposing capacity to be in politics, proliferated and treated by Aristotle at the time. to say that if it doesn't serve the people, it doesn't make sense to exist.

"GREATNESS IS NOT CONSISTING IN RECEIVING HONORS, BUT IN DESERVING THEM!"

Aristotelian politics is essentially linked to morals, because the ultimate goal of the state is virtue, that is, the moral formation of citizens and the set of means necessary for that. The state is a moral organism, condition and complement of individual moral activity, and the first foundation of the supreme contemplative activity. Politics, however, is distinct from morality, since it is aimed at the individual, the collectivity. Ethics is the individual moral doctrine, politics is the social moral doctrine. This science deals with Aristotle precisely in Politics, as mentioned above”.

(<https://www.pucsp.br/pos/cesima/schenberg/alunos/paulosergio/politica.html>).

And when a people doesn't even know what that is? I do not speak of countries over two hundred years old, but I certainly speak of countries of this century, swallowed by the weak and greedy desire for power at all costs, Africa, which is what we are referring to in this theme. Power is guaranteed to be money. Fame. Prestige.

“Always The color of the world And memory is a hidden dream that overflows my longing Behind souls And wakes up Soon the beautiful mirror of the sun Always It is all born out of nowhere Remnants and fire Against the melody day and it is victory That is not falls alone from the sky Not even on the walls of ignorance of that baroque voice Inventing iron chains Against the mad and vanquished Baroque in a spiraling dormant And your silence is not a hidden shadow In the darkened words, I remember when I read The scraps scattered on the white leaves of criticize Your evil will Like lightning and burst through the sky The already tired weapons rest Like angry pines Because they slowly in this bed of fruit In the low heat of the blind eyes That without seeing anything they criticize. I heard them sing together at the party that celebrates this day, after many years, in the barracks of the soldiers who survived in this fight.

(Victor Burity da Silva, November, 2009, p.230)”.

We eat our own meat for the sake of greed that we sustain, we become addicted to not knowing when we have lost our soul, so we need philosophy that breaks our brain and forces us to think, we know how to walk, but badly, we stumble every I step on the stones that we place in

front of us, we vote for those who ignore us, we enrich millionaires who live in the best paradises and while England is concerned with the cure against COVID-19, we forget that our children do not even have bread. A red earth that perhaps always reminds us of blood, which has been shed for ourselves against us in a distorted conviction, but we have not yet discovered what we lack, but we are full of hunger for food when oil is not an eternal sustenance. Politics, is what the sages say, and in politics they know nothing and do not want to know, many people should not even know, the goose that lays the golden eggs is that, to sustain ignorance. "Not even in the ancient world," democracy "meant only a major deliberative procedure. Before that, by the essence of the polis, it meant the individual's ability to actively participate in the construction of public space, the ability to do things, to self-determine. Human experience, over the centuries, has contributed to the regime serving as an instrument for the realization of man and the promotion of dignity, by making him feel part of a community. The problem that we intend to face in this study is to understand to what extent the original meaning of democracy is verified, or not, within the contemporary democratic regime. Given this, the first question that arose was whether isegory is still a component of democracy and the extent to which it is necessary. Such questioning permeated the research. The individual's active participation in the democratic universe makes the individual perceive him as an instrument capable of inserting him into collectively important decisions. Democracy, therefore, is, above all, an instrument for the human being to build, to build and, consequently, to be liberated through development.

"Marcelo dos Santos Garcia Santana"

2.1 PÉRICLES - THE CONSOLIDATION OF DEMOCRACY?

If for me, all this work was the consolidation of my conscience, let it be felt in the existence that cohabits us daily. We read, we write, we see, we hear, we think, we also have news that distort truths that bother or if so much, to

please or accommodate those who bother giving them futile distraction so they can settle down, and not everything is smelling like a flower.

Politics is a hard and not always solid mortar, which proves life in the world context, intoxicated and full of the fungi of today's political policies, it does not always last forever, there were those who thought and spoke, we know that since that gunpowder was invented, we can only know how to take advantage of it that is fruitful and does not happen, especially in politics, full of interests and common places, especially. Based on what Socrates had already said and thought, "if you don't even think about the soul that rules us, you can do it, even less about the life that doesn't belong to us", a fact that is more and more correct in today's politics and who knows for many centuries to come, rusty that we are left with the ignoble cunning of thinking only about what will apparently deceive us by convincing ourselves, "we do as the political leaders want and intend", in their consciences steeped in clubs of pretended knowledge such their wit to dominate the cities, intoxicate with promises and always vague, vain and empty of essence, the people who feed on football are distracted and don't even have time to think about life.

Tomorrow will come as a new day, in a repeated sequence of equal facts, different only in the substance of being on another day, rusting us away, until election day arrives and soon the weary lion tamers appear in an isolated meadow forgotten about the yesterday's hunger, embrace us with love for the vote and live democracy!

2.2 - SIMONE WEIL - MEETINGS AND DISMISSALS

"A religious thought is authentic when it is universal because of the direction it takes. It is not the case with Judaism that is linked to a notion of race. S. Weil, L 'enracinement".

Deprecative cases that the philosopher knew and lived and that disturbed him so much, criticized by both Jews and Christians, accused him of

impiety, but he remains firm in his purposes with which he begins the tract of intellectus emendatione, in one of his first works, to reach in the world, eternal and sovereign joy in a project that will keep constant what he manages to carry with ethics in his most important work, Simone Weil remains far from achieving such self-confidence. in a letter from Atente de Dieu he writes his spiritual biography in which he points out her weak faculties, placing herself among the most degraded objects that God used in his infinite mercy, seeing herself as being unfinished, a beggar who is always hungry, similar to the barren fig tree that Christ cursed. Between mute and deafness, this is not really the deepest theme of my objective, I think I can travel to this assumption in one question or one question only, the important thing being, obviously not just for my subject, to arrive years ago and retreat in the vicissitude of humanity, in the legacies lost as ghosts and from one day to the other disappeared from our motivations for strange details but no, true messages of the existence of the moment in a continent stripped and devoid of its never, perhaps, existence in awareness of the Christianity alleged by the vessels that smashed the world through seas never before sailed to discover what already existed, taking only another form of rationalization of life.

“Man is a thinking creature; is on the side of those who rule by force. He is certainly not the owner and lord of nature, but he is the owner's son, the boy of the house. S. Weil, L 'enracinement ”. Perhaps, and as always, the judgment ends in itself, when we think of ourselves as thinkers of nothing, we live a letting go dying, contexts absolutely outdated of the reality of a world today, full of immense examples of how to do it, or better, follow the point of reference, it is guaranteed to exist and states prove to us where these totalitarian absolutisms were decimated by so much tithe. They are the children of their own actions. Dormant africa sleeps, and when enlightenment?

“There is no rush for anything and from time to time silence is necessary. Each tree, each leaf, a piece of paper strewn on the table leaning

against the trash can saying nonsense with words so profound, I still hesitate in the morning and with my pen in my right hand, which computer, what, the voices creak out there and I sitting in the memories, still the colonial war in this head sore by the stray thoughts that invade me every day, the soldier with me beside me, I was far from home, my daughter and I were not even there, remedies to calm me down - Deolinda has patience! here everything is cold inside, help friends gutted by the bullets of the night, I haven't slept for days and I miss you - Deolinda. (as always kind) I know you are waiting for me - how are you? I regret this loneliness that I leave you, that's it, troop - you never sent me letters again! in this noise of frequent bullets the cable - attention doctor! leaps from his corner, runs towards me, a soldier in the infirmary with the guts to do outside, there beside me, rusty needles, I push them in while the thing without gloves - is he going to die? I do not give up shooting against these goals where life lives, my head sways between memories and homesickness and far from home this war in northern Angola, I am also cured amid regrets and disabilities - if I am unable to save part of me, I will also die ? of a doctor abandoned in an obligation, here in the woods the night trip completely unaware of where he was, the noise of the old diesel jeep not so much at that time - Deolinda! my voice screamed inside trying to find something in my memory that would give me strength and continue - I'm fine, believe me! I didn't hear, what

made me know about it, lack of letters, to know about you, about our daughter born without a close father, and you, abandoned without actually being abandoned, the war called me and I could do nothing but do like so many, I went into exile in France or deserted, but I learned, I began to feel the ignoble responsibility of a doctor to save or divinely manage to prevent comrades from dying, - the strength you have! thank god, an absent, impressive place, this dark without shadows, any idea silences me, so many times I lose track of myself, I keep silent, - shut up! the nervous cable beside me making me even more unnerved, my mother dying of boredom and old age and I am not even there, another grenade explodes and I in this improvised block, blood and anger why I am in this war that I do not understand, in my my daughter was born just months later and a year has passed - the strength that you have my love! the office of the barracks that office, a green tent covered us in an improvised desire and commitment to save was all I wanted while languishing comrades in my hands. My regent father negotiates my return to my mother at the sewing, nothing amazes me, tired of this regime where a salazar wants me, there are thousands of men like me without a homeland in this land of others vomiting dead by the immense lands - luanda? on the way, at night nothing noticed the path in starless pitch the jeep was walking, the driver was quiet - I think we are going to Luanda Doctor. in that endless sting and without a clock, bush and bush bordered the trip, it wasn't tourism, they got me into this war where

I just learned to watch people die - ouch! I sigh inside, not out of fear, but not realizing, let alone the driver, I left Corporal Silva somewhere in the north and the soldier sewed with rust and tricks if the save was achieved. A grenade or mine, I don't know, explodes right in front of us - damn it! they all jumped out of the jeep, I had to scream, it looked like a sheep without even knowing where it was - continue shovel! next to the hole in the path lit by the jeep lights - do you have a woman? the silent response, the soldier almost illiterate and more afraid than me, and if fear, fear none, it was useless to be afraid, believe me, we were equally involved in this dungeon and war, colonial sentence, inheritance of fascism that I have always abhorred, but being arrested too, I never had the courage to desert, - where do you have the tomatoes? we continued, the day to appear in such a beautiful calm and we were so ugly in a strange and strange forest, the unknown sting without gps to loiter, it was.

In Victor Burity da Silva, O TORNADO newspaper”.

I am an African who wants to think about Africa, never to go back or think of a happy ending, I know that none of these contexts will come as quickly as I wish, but I dream with my eyes open so that I can see the light of these mists of dictatorships today, so orphaned by reason, so isolated from the rest of the world and contented, isolated happily.

Simone Weil's conscious rejection arises so often for her attitude of turning away from the faith preached in fanatical churches by deception and money, without faith at all, and I, in an amorphous continent, that allows

itself to fall asleep to the first clashes of dictators that are filled at the expense of the silence of the innocent, for example, in the previous text, the military doctor who leaves for an unknown destination and long of his habits, resigned, almost never accepted the fact of having to fight against strangers or those from the land there , and resigns himself, valuing existence with letters exchanged in a philosophy of wisdom that life in us so often makes us grow and discover. Camus is an example of this, when he overcame the torture of the disease, becoming a victorious symbol, realizing that it is always worth living, but never cowering from the word and the act, upright and firm in our perseverance and winning another battle: to live!

To aspire better, to know that there is a guarantee, a possibility in human thought, even if it still reigns here, aware of the immense limitations and conveniences so that nothing changes much, just as the expectation of convenience indicates, dividing to reign is the hallmark of the political ideas of this continent so devoid of ambition.

“[...] every day we have under our eyes the example of the universe, in which an infinity of independent mechanical actions compete to constitute an order, which, through its variations, remains fixed. That is why we love the beauty of the world, because we feel that behind it is the presence of something similar to the wisdom that we would like to have to satisfy our desire for good. S. Weil, L 'Enracinement”.

Emerging a return to political strategies practiced in Africa, a continent suppressed by dictatorships and precepts decontextualized with the most recent democratic movements, more clarity in the decisions taken by closed and outdated regimes, I will even say that, after decolonization, this continent plunged into purely interests personal, democratic facades in force in the human aspect and in rights, with absolutely no respect for international conventions, with wars and coups d'état very frequent, more

due to the incapacity of the rulers of a continent that, instead of evolving, went down at all levels, education without quality, little interest in intellectual and academic growth, with terrible and absolutely controlled censorship, without metrics or rhythm working for the beautiful pleasure of rulers only corrupt and insensitive to the needs of their populations, also adding disinterest in the culture of a people who live blind, possessed and directed to the interests that I stated before, horrible unemployment at frightening levels, hunger and screaming misery, rich few control the economy only for their ignorant interests consciously, “apparently”, closed by the interests of those who are completely unaware of the history of Greece and Rome, from the world around us, away from globalization and without resorting to points of reference that would be very important to understand how the most evolved countries work. Being rich in nothing means being evolved.

3. AFRICAN ECONOMIC DEVELOPMENT



(André Toma / Mundo Estranho)

Due to a series of historical and political factors that fostered poverty and armed conflicts in the region.

To give you an idea, the total GDP for the whole continent is US \$ 2.1 trillion, which is below India (US \$ 2.2 trillion) and the US state of California (US \$ 2.4 trillion). Sub-Saharan Africa has the lowest HDI (Human Development Index) in the world - of the 20 countries most poorly placed on the list, 19 are Africans. About a quarter of the African population (233 million people) is in a state of malnutrition, according to the UN, and only 31% have access to the internet (in South America, it is 65%). Below, you understand why the situation has reached this point - and why it is showing signs of changing.

3.1. COLONIALISM

At the origin of such poverty, it remains linked to the European colonialism that began in the century and intensified from the 19th century. At that time, more specifically between 1884 and 1885, the Berlin conference took place, which at a meeting divided the continent between European countries.

Colonialism extracted and removed natural wealth from the continent, in addition to delaying structural development and political organization. Most countries on the continent gained independence only in the second half of the 20th century.

3.2. HUMAN TRAFFICKING

With the slave trade around the 15th and 19th centuries, more than 10 million Africans were forcibly removed to European and North American colonies, as stated by Nathan, a professor at Harvard University, writing that the slave trade damaged Africa's economy by preventing ethnic cadres or larger groups from forming, weakening them and preventing the

development of political structures in the countries from which they were drawn, they are the poorest today.

3.3. UNJUST GEOGRAPHICAL DIVISION

The Berlin conference divided the African territory without considering the cultural and social divisions of the local people, mixing them with their differences that had been established for centuries, and this resulted in people grouped and divided by force, allies and separated in their differences. ethnic. These divisions divided into straight boundaries between different nations. Perhaps there was also the purpose of taking advantage, generating conflicts to keep them fragile and divided.

3.4. INTERNAL CONFLICTS

Wars that were decisive for the continent's underdevelopment. After the Second World War, when the European powers were weakened, they tried to maintain their dominions in Africa, creating the need for the emergence of movements for independence. After that, the evasion of the colonizers and the disorder in the borders favored the appearance of civil wars later disputed by groups to do so. Examples like the war in Nigeria and Uganda, around 1960, extending until the 1980s, the war in Somalia that remains today, among many others.



3.5. APARTHEID

Another colonial heritage was Apartheid in South Africa. In the 20th century, the country's government implemented laws that institutionalized racism, especially after 1948, when the National Party came to power. Blacks' rights were diminished and they had fewer opportunities than whites. Apartheid was only abolished in 1991 and the economy was not unscathed: the country trained little skilled labor, spent too much fighting opponents and suffered from UN sanctions.

3.6. RENAISSANCE

Historical setbacks that began to change Africa, around 2017. Five of the fastest growing economies were in Africa, which is due to an emigrational wave since the 20th century that has increased the sending of emigrant remittances since that time, half 20, and that increased the sending of emigrants to the continent. It was an act of opportunity for African growth approved by the United States of America, which eliminated tariffs on Sub-Saharan products, and China which strengthened trade ties with Africa: the import market that has increased by 17 times since 2020. Finally, the strength African workforce could become the largest in the world in 2035.

3.7 - THE CONSEQUENCES

Still, scientific evidence that does not justify everything. Countries with more than fifty years of independence are still clinging to long-gone past, commenting permanently with innocuous arguments, blaming history for their things, for their current problems, while nonetheless enriching many dictators who, after all, they do even worse than what existed under colonialism. Thousands of starvation deaths and frightening unemployment are certainly not yet to blame for the historic past of a country that in itself refuses to evolve. All of this on an African plane, while there are others who grow up refusing their past existence for their own elaborations and plans, with reference to countries that will serve as an example. And history has proven it, just go to platforms scattered in studies that prove it.

Africa, a continent shielded and closed to what would be guaranteed an impetus for sustained growth, but which, clinging to traditions and customs, look even further back than to growth, categorically refusing to the outside and the more evolved world that would bring the experience in all areas or the particular interest of powers that they prefer, earning millions of dollars for their greedy livelihood and more, the lack of preparation obtained by them, the demotivating incentive and the wrong bet of non-dignified education, worthy culture, open, free and dignified knowledge.

If natural beauty were just what we needed most, Africa would be guaranteed to be the best continent in the world!



Kelly Silva

But, just being a conservative observer of this miserable magnificence does not enshrine me as a man and citizen of a country I love and like, being positive in a positive way yes, although the current freedom does not allow, mentioning sad realities like these will never silence those who observe everything this in the real land, outside the world statistics, this feeling in the skin the reality that kills and injures the soul observing how much it lacks with observance of the unwary and forgotten power, roads that do not exist, light, water, minimally dignified housing, basic sanitation,

the death of thousands of starving children, ghost hospitals in dellable barracks, schools that do not exist or do not teach, the greedy state in a madhouse of fortunes and hoard only without looking at the needs cited, dying of ignorance and tribalisms, traditionalisms that prevail and governments fear why they do not understand, life drained like old canes and that are worth less, condominiums of very high luxury for the members of the current power the fruit that we anticipate for a continent that intends to compete with civilization as tribalisms and tradition sticking lives in the name of I don't know who, the sweat of sadness on a platform that in Angola, we know more than the rest of the world, we dominate and reign our culture and glory in the name of God. I thought they were reminiscent of colonialism, but after all, what to say?

It is the real context of a country absent from reality, where it sacrifices in this way claiming the past is a pure and simple way to remove itself and its own inabilities to face tribalism and realities that should no longer exist, but no government, who knows why, fear to face.

But isn't it a crime? I try, with what I propose, in the area of philosophy that I love, to get rid of credentials that allow me and legitimize to approach realities of these and many others as I have described in this thesis, to face in an intellectual way, to contribute so that these realities are suppressed and that we can move towards a fruitful course in all areas that enable me to do so.



Here, in the splendor of the wealth of nations, we eat the vomits of arrogance, of petulance, of just governments in favor of their people, a country with high taxes, which shines harmful lives on these screens that my camera records. A saturnous unemployment of smiles in the Palaces that fatten up as the dictatorship teaches, from the houses and mansions of this empire to a few, this sad happiness of a rich and poor Africa, proves this photo that the world observes and comments on, and thus, one slowly dies in the operative ignorance of peace simulators. Africa as a continent is a metaphor. And why metaphor? Is it the disguise of something that is not and wants to make us believe, is the wealth unexplored by the incompetence or beautiful pleasure of a power that is wanted only in a happiness of contentment in isolation from the world and the realities that grow every second? Even so, I continue to wonder if it really exists, or if it is just a de facto figure, of style and greed for power and to obtain in isolation alone, the gold that flows from these fertile lands. But governments are in charge, are there really governments?

CONCLUSIONS

Nothing that I have previously said or referred to invalidates my vision, perspective. Nothing I have mentioned nullifies the truth that I try to affirm on the basis of experiences, but I will now try to move on to another vision, a desire for what I want as an African, as an Angolan, knowing that each of us can come up with a solution, a sum of ideas, creativity, training and preparing capable intellectuals, strong and convinced men without looking only at the interest of a political party that ties us to one idea. Learning implies a wider range of knowledge, experiences beyond these grids or fences that condition us to a single prism, isolated from the world, stuck to regionalisms or tribalisms, traditions that serve only what it serves, but nothing more than that, because , the world is much bigger than our conscience thinks or believes, to walk around the world even if only in books that liberate and teach us, virtual libraries are guaranteed a safe way for a country in no evolution, without libraries and without books, but we , we will have to have the strength and the will to be part of a development and thereby teach, pass on credible testimonies, encourage more reason the school and universities that are, certainly, one of the best ways to search for all of this: Knowledge . To the intellectuals of whom I intend to listen more and better so much, avoiding the determined paths yet, the pseudo-intellectuals still possessed by a short and vague knowledge, but they are the ones who do not know better ways to other horizons, it is necessary that there is someone who can oppose these customary and lost knowledge in a perfect isolation of happily isolated, without improvement of the sciences that the world has and teaches, free and open, to share with us new directions and glories, to take these countries out of a cold and empty ecstasy. A serious knowledge, not a repetitive knowledge by our ancestors, who, not devaluing them, today lack, in a grown, globalized world, generalized needs, to participate in an immense world that teaches and guides everyone. The basic school that will certainly guarantee better university students and with that better teachers, develop the departments of scientific research, critical sense,

persuasion, more ideas for obtaining better results. Leaving this Africa of obsolete dictatorships and opening our eyes towards what the world lives today, from those who can teach us, help to open our eyes, show paths where we can walk with intellectual and rational health to find the destinations we neglect. Without reference points how can we orient ourselves? In this thesis I no longer intend to repeat what I have already said, I intend from now on, in this phase of conclusions, to be more positive, to try to face these, still improbable truths, improvements and teachings, knowing that we need so much here. We know that not only beautiful landscapes or beautiful seas, rare and beautiful horizons and deserts, the nature provided to this country, almost obligates us, more and more, to grow in a broader and more comprehensive point of view, the world cohabits with us and we with him are from the same human root and it shows us even more how humanity's duty belongs to us and that we know how to be with her. In this work, I am essentially concerned with the African continent without forgetting that without comparisons we will have a reduced view of the world, the world emerges at every moment and without following it we run terrible risks of not evolving or growing, as the world proposes to us in a an increasingly widespread phase of globalization, so I think, without the rest of the world, we run the risk of disappearing in this immensity of pasts that no longer bear fruit. From the past we collected the food that will make us flourish and grow, learn about the history of men and the philosophies they preach, the teachings in the face of change, never stopped in time but always drinking from those who taught us to look at the stars and understand their movements, of those who risked their lives and many perished for it, recognizing the honors of the past is a food to perpetuate in the present and from this presence to build the future, the life that changes and modifies itself at every moment and does not even we realize it, either we are distracted or we simply want to ignore it. I try to feed myself with knowledge in order to transmit it to anyone who allows me to accompany myself, I also submit myself to all of this in a platform of infinite growth since there are no limits, no barriers, no walls, no limitations, a truth that we learn to share and commune with this sharing of honor in order to grow, it is important to create capacities to

transmit, to have meaning and feelings, to see the world so many times as opposed to what mentalities have used us to be stationary, unfounded and so often unfounded, but none of this will certainly be the greatest obstacle, yes, we grew up, it is enough for such a willingness and willingness, to look more ahead than back, we know very well that walking looking only behind can give us stumbling blocks on the stones of life, on the road. To love knowledge is to love life. I do not believe that it is possible to live any other way, in the shadows of nothingness and emptiness, of what others say unsaid, of those who explain futile knowledge in the streets, ignoring with it the knowledge of the wise and of whom we know little, because who lives only intends to survive, the wise are uncomfortable and no one can explain why and why to contest those who want to guide because of acquired knowledge, not only for their lived life and acquired experiences, if the futile and the obvious continue to claim that news that nothing makes us grow but satisfies because we are thirsty for little, nothing, above all, to evolve takes work and we live moments of laziness. In this continent, wisdom is only popular and from there we continue giving that little bit, we inherit the popular knowledge of our parents and grandparents and of tradition, where education is not for everyone but very few, where we stay, away from all the conventions of the world, the steps to obtain knowledge that circulate in more developed worlds, countries where you study and do science, few places to do research, read a lot, study with guarantees that tomorrow we can be effective in knowing and knowing what we can pass students and creating men for the continuation of a country. We intend one with critical potential, creators of knowledge and new ideas, new blood with quality training, so I intend. With this work, I want to show other paths, to make and what they see become a reality by showing them that the future exists, it is necessary to know that beyond this so small the future will transform us, and nothing better than knowing for that end is an effective path and that there are more schools and better teachers. A country without knowledge is an isolated, sad country, living only in its dark dome, empty classrooms and people happy because they are unaware of the need and importance of knowledge, more libraries, more places to be and deepen and reflect life. Hence the future, knowledge, more capacity for

reasoned criticism instead of repeating mistakes acquired by traditions and customs. There is so much world beyond this place, we must be prepared for better and more than we know, this alert for the study and teaching of quality. Of the many Angolan students who leave abroad without solid basic education, they leave from a country where precarious education leaves them with immense difficulties for the colleges and universities they go to, so my permanent repetitions, we need better education at the base, which will encourage more preparation for those who leave, and without these bases they return with the deficiencies of when they left, little prepared and without the necessary knowledge for the objectives they propose. Just over 30 years ago we had only one university, “Universidade Agostinho Neto”, with few courses, so we only specialized, with obvious weaknesses, for a specialist who wants more, more is required, hence we have almost no researchers , who do not write scientific articles, do not like to read, speak and nothing is understood about their scarce and sparse claims, for a country that wants to join the rest of the world and none of this is just an unfounded theory. After that came the boom, more universities than professors and everyone gave the same classes in different courses, what is taught then? I believe that nothing and the degrees here have little effect, nothing varies and nothing is new, the curricula are old and nothing is achieved because little is studied. With internet for few, almost nobody has this resource so that virtual libraries can find books and works that are very important to study and read and, consequently, the existing limitations. Few efforts by the executive throw us at the African tail in betting on education, where we don't invest, where we create, more by the private and at their expense, open universities where prices end up very expensive and consequently for exceptions, are the majority of the students that we have and still immense deficiencies for the minimum quality desired.

I would like to add this text of my authorship that shows my dissatisfaction with the path and direction we have taken, to the frequent mistakes of an empty political system!

“This inconstant or infrequent drowsiness, this voluntary insomnia in the silent shelters of perpetual nerves about nothing are like longing for the infinite or none of this, this awakening asleep and tired of voices and relapses, dissatisfaction of dreams satisfied in an immensity of weights that cover me and they make a hostage of life, an invisible pain in the cloisters of the skin, the pain of looks and thoughts about nothing are harmful, cause of the nerves that I accidentally get into. Perhaps deep deep seas are invisible journeys in the head that freak out rare and frequent sudden, true, monsters that inhale me slowly while sleep goes back and forth to nothing unless I become at the end of no beginning, truth, an abstract weight on the head maybe and nothing to remedy it with chemicals taken at dinner to rest. Distant dawns on a horizon disguised as canvases in any art exhibition, spare irons for any revolt and nothing else but because, in fact, a pain lost in the circuits of existence that disappears at every moment. Missing future irritates, it is like forgetting the past carried in the soul that leaves who knows, to live a day forever for that same reason, the darkness covers over me a fog that takes me and with it I travel impossible aggregates in the throat, the belly empty and hungry, I prefer the sea and flee from it like a fish in uniform in revolt. This existentialism for nowhere, this fever in the flesh and the heat in the streets, the roads to nothing and the weight of being for being, running away or avoiding what doesn't yield, there we remain even though the

notion of realities is the reflection of what was before death lodge in his karma and beds in white, pink from heaven. This nefarious youth that makes me old, it seems to me and I don't even know how, having already seen everything seeing nothing, this trip to the interior of all the streets that exist would make me a vagabond in my senses that seem lost, feeling that I just exhales the end, the beginning of so many unfinished beginnings and the longing of nostalgia crossing tropical avenues in any cold Siberia, as my skin prickles in this place evaded from the conscience proposed by the unwary, I say, dying in a sibilant calm like rare trees in a backyard without owner. A donkey that occupies me and forces me to live under abandoned trees. In the context of chance and in the truths hidden in the menus of healthy living. We live wrapped in a straw cloth that warms homesickness and kills shame, a wood floor, the house in the open, without a door to open or even to close, the world outside in a cotton of silence that sings the secret alone of history. The lunch arrives at the weekend, sealed in the straw of the abandoned yard, there is nothing but the courage to be a coward adorned in the scale of this full life. We are already so many, added together, nothing, the green caged in the bolts of the moon, the cruel life that you make me feel. The bones of the people are made of foam in this sheet of slaves, old and tired, fed up with glory without memory in a nefarious thing to fill the soul. Harder than the ground is the time that just wanders and sinks, no ship in this raw smile

that sees only what it knows. The mattress of the bed, which is not a bed, but the sepulcher of death that asserts itself and that rewards those who are lucky, swallow glass balls to deceive death. Even so, the inert pedestal of shadows in braids and parties where forgotten misery is considered, we feel and know, the truth is a completely bare tree in the winter afternoons of this fateful north and tired of being like us, people with no luck. The morning, however, appears without darkness and an abuminating light is caught in the calm that is achieved where there is not even a door to the secret of the fears that life puts there, and everything transparent, none of us there is the state secret that murmurs taxes to the citizen already gone in the lap of the mists who silently shed their silent pains. The vomit, locked in anxiety, feels what I feel closed in the room, the door that was there, some say, lived hidden to hide the longing that was once gone, rays of light, shadows of cold, the wounded lip, the sick body, lying insolent, wears the naked that hangs on the street, shadows peace, nothing, I see a boy lying on the corner, squinting and disguising what I saw, the beautiful smile of a child who extends his hand and serves me a bonbon, I feel in life, nothing in life in this stream of hostages, the brightness and greed, stupid us, we dance injured in the honor of being what we never had.

“Victor Burity da Silva

BIBLIOGRAPHICAL REFERENCES

ABDALA JUNIOR, B .. Comparative studies of Portuguese language literatures: political and cultural perspectives. *Metamorphoses. Revista de Cátedra Jorge de Sena*, Faculty of Letters, UFRJ, Rio de Janeiro / Lisbon, v. 1, p.114-123, 2000.

ALDRIDGE, Delores P. —Towards Integrating Africana Women into Africana Studiesll *Out of the Revolution: the Development of Africana Studies*. Lanham MD Lexington Books, p.191-203, 2004.

AMADIUME, Ifi, —Theorizing Matriarchy in Africa: Kinship Ideologies and Systems in Africa and Europell, in Oyewùmí Oyèrónké, ed., *African Gender Studies. A Reader*, New York: Palgrave, Macmillan, 2005.

AMADIUME, Ifi, *Reinventing Africa. Matriarchy, Religion, Culture*, London: Zed Books, 1997.

ANDRADE, Bárbara. *Dios en nosotros medio*, Trinitario Secretariat, Salamanca, 1999.

APPIAH, Kwame Anthony. *At my father's house: Africa in the philosophy of culture*. Rio de Janeiro: Counterpoint, 1997.

ARENDT, H. *The Origins of Totalitarianism*. New York: Harcourt, Brace and Company, 1951.

ASANTE, Molefi Kete. *Kemet, Afrocentricity, and Knowledge*, Trenton: Africa World Press, 1990.

ASANTE, Molefi Kete. *Afrocentricity*, 3rd edition, Trenton: Africa World Press, 1987.

AYITTEY, George. *Africa Unchained: The Blueprint for Africa's Future*. Palgrave Macmillan; First Edition, September 1, 2006. BÂ, AH &

CARDAIRE, M. 1957. *Tierno Bokar, le sage de Bandiagara*. Paris, Presence Africaine, 2010.

BACHELARD, Gaston. *Lautréamont*. Lisbon: Litoral Edition, 1989.

BACHELARD, Gaston. *Rational materialism*. Lisbon: Editions 70, 1990d.

BACHELARD, Gaston. *The dialectic of duration*. São Paulo: Ática, 1994a.

BALA, A., & JOSEPH, GG *Indigenous knowledge and Western science: the possibility of dialogue*. In: *Race & Class*, Vol. 49, (1), p. 39–61, 2007.

BARADAT, Leon P. *Political Ideologies: Their Origins and Impact*. New Jersey: Prentice Hall. 2003.

BATSÍKAMA, Patrício. *Anthropological reading on Angolanity*. *Sankofa. Journal of African History and African Diaspora Studies* Year VI, No. XI, p.51-70, August / 2013.

BECK, U. and E. BECK-GERNSHEIM. *The Normal Chaos of Love*. Cambridge: Polity Press. 1995.

BERGER, P., & LUCKMANN, T. *The social construction of reality*. Petrópolis: Voices. 1985.

BHABHA, Homi. *The place of culture*. Belo Horizonte: UFMG, 2003.

BONATE, Liazzat JK, —*The Ascendance of Angoche: The Politics of Kinship and Territory in Nineteenth Century Northern Mozambique*, II Lusotopie, 2003b.

BONATE, JK Liazzat, —The Expansion of Angoche. Politics of Kinship and Territory in the Nineteenth Century Northern Mozambique, Chicago: Northwestern University, mimeo, 2002.

BOYER, Carl B. History of mathematics. São Paulo: Edgard Blücher, 1994. BROSES, Charles de. Du culte des Dieux Fétiches, or Parallèle de l'ancienne Religion de l'Égypte avec la Religion actuelle de Nigritie, 1760.

BROSZINSKY-SCHWABE, E. Kultur in Schwarzafrika: Geschichte, Tradition, Umbruch, Identität. Leipzig, Jena, Berlin: Urania-Verlag, 1988.

BUATU, Batubenge, Omer, Historical and cultural elements in the construction of democracy for Africa and its importance for Latin America. The case of the National Sovereign African Conference, doctoral thesis in Latin American Studies, FFyL / UNAM, 2003.

BUBER, Martin. Dialogue and dialogic. São Paulo, SP: Perspectiva, 1977.

CABRAL, Amílcar. "Guinea-Bissau: the African nation forged in the struggle". Lisbon: Nova Aurora. Lisbon: Editorial Initiatives, 1974.

CARDOSO, Boaventura. Mother, Materno Mar. Porto: Campo das Letras, 2001. CARVALHO, Ruy Duarte from: Ana a Manda. The children of the network, Lisbon: Tropical Scientific Research Institute, 1989.

CASTELLS, M, The power of identity. Trad. KB Gerhardt, São Paulo: Paz e Terra, 1999.

CARROLL, Peter N; NOBLE, David W. The free and the unfree: a new history of the United States. University of Michigan, Penguin Books, 1977.

CARRUTHERS, IE Africanity and the Black Woman, in Black Books Bulletin, 6, 14-20: 71, 1980. CASTIANO, José P. African Philosophy

References: In Search of Intersubjectivation. Review: Hipólito Segulane, José Tomo, Nilza, Gerson Muchevo. Printing: 1500 copies. Kadimah, Cape Town. 1st edition, August 2010.

CASTRO-GOMEZ, Santiago. La Hybris del Punto Cero: Imperial biopolitics and coloniality of power in Nueva Granada (1750-1810), 2003.

CÉSAIRE, Aimé. Discourse on colonialism. Trad. Carlos S. Pereira. Porto: Notebooks for Dialogue, 1971. CHATTERJEE, Partha. The Politics of the Governed: Reflections on Popular Politics in Most of the World. New York: Columbia University Press, 2004.

CHAUÍ, Marilena. Invitation to philosophy. SÃO PAULO: Ática, 2003. CHICOADÃO. The origins of the Kamutukuleni phenomenon and applicable Angolan ancestral customary law, Lisbon: Instituto Piaget, 2005.

CHUKWUMA, Helen. "Voices and Choices: The Feminist Dilemma in Four Africa Novels". Literature and Black Aesthetics. Eds. Dele Orisawayi (et al). Ibadan: Heinemann 131-142, 1990.

COELHO, Virgílio. La place des jumeaux dans le système religieux des Ndongo (Ambundu), Angola, Paris: École Pratique des Hautes Études (degree work), 1987.

COELHO, Virgílio. Images, symbols and representations "Quiandas, delicacies, mermaids": local imagery, regional identities and alterities. Reflections on Luandan urban daily life in advertising and in the universe of marketing, Ngola – Revista de Estudos Sociais, nº 1, pp. 127-191, 1997.

COOPER, Anna Julia. A Voice From the South. Oxford University Press, 1990. DELEUZE, Gilles;

GUATTARI, Félix. What is philosophy? Trad. by Bento Prado Jr. and Alberto Alonso Muñoz. Rio de Janeiro: 34, 1991.

DEPELCHIN, J. Silences in African history: Between syndromes of discovery and abolition. Dar Es Salaam: Mkuki at Nyota Publishers, 2005.

DEVÉS-VALDÉS, Eduardo. South Saharan African Thought: Connections and parallels with Latin American and Asian thinking (a Scheme). Brazil, São Paulo, Clacso - EDUCAM, September 2008.

DIAGNE, Mamoussé, De la philosophie et des philosophes en Afrique Noire, Paris, Karthala, (Preface by Paulin Hountondji). 2007.

DIOP, CA Genetic relationship between the Pharaonic Egyptian and the languages of black Africa. Dakar: Institut Fondamental d'Afrique Noire, 1977. DU BOIS, WEB The Education of Black People: Ten Critiques. 1006-1960.

Ed. Herbert Aptheker. New York: Monthly Review Press, 1975.

DUFOUR, Dany-Robert. A new human condition: the loss of the individual-subject. Translation by Selvino J. Assmann. Le Monde Diplomatique, Paris, February 2001.

DULCE, Pedro Lucas. Philosophy as a bridge between religion and science in the work of Bertrand Russell. Ciberteologia - Journal of Theology & Culture - Year VI, n. 29, 2010.

DURAND, Gilbert. The imaginary: an introduction to philosophy and image sciences. Rio de Janeiro:

DIFEL, 1998. DURKHEIM, Émile. The elementary forms of religious life: The totemic system in Australia. (Paris: Alcan 1912). São Paulo: Paulinas, 1978.

DUSSEL, Enrique D. Liberation ethics in the age of globalization and exclusion; Trad. Ephraim Ferreira Alves, Jaime A. Clasen, Lucia

ME Orth. Petrópolis RJ: Vozes, 2007. DUSSEL, Enrique D. History of Philosophy and Philosophy of Liberation. Colombia: Editora Nueva America, 1994.

EZE, E. Chukwudi (Org). African thought: ethics and politics. Library of African Studies. Barcelona: Ed. Bellaterra, 2001. EZE, Emmanuel, & LEWIS, Rick. —African Philosophy at the Turn of the Millennium: Rick Lewis in Dialogue with Emmanuel Chukwudi Eze. II Polylog: Forum for Intercultural Philosophizing 1.1: 1-28, 2000.

FANON, Frantz. Black skin, white masks; translation by Renato da Silveira; Salvador:

EDUFBA, 1967. FERREIRA, Manuel. African literature of Portuguese expression. 1st ed. Lisbon. Instituto de Cultura Portuguesa V. 2, 2010.

FERREIRA, Manuel. Negritude, Negritismo, Indigenismo. In. The Discourse on the African Route. Lisbon: Plátano, Pp. 57-83, 1989.

FERRIS, Elizabeth. Women, War and Peace, Life & Peace Institute, Uppsala, 2006.

FINNEGAN, R. Communicating the Multiple Modes of Human Interaction. London: Routledge, 2002.

FORESTER, A. Dion. Validation of individual consciousness in strong artificial intelligence: An African Theological contribution [University doctorate in systematic theology], University of South Africa, June 2006.

FORDE, Gustavo Henrique Araújo. The African presence in the teaching of mathematics: dialogued analyzes between history, ethnocentrism and

education. Dissertation (Master in Education) - Graduate Program in Education, Federal University of Espírito Santo - UFES, Vitória, 2008.

FOUCAULT, Michael. *Microphysics of power*. 15th ed. Rio de Janeiro: Graal, 2000.

FOUCAULT, *Archeology of Sciences and History of Thought Systems*, 2005.

FRAZER, James George. *Le rameau d'or. Take I, Le roi magicien dans la société primitive*. Paris, Laffont, 1890
FREYRE, Gilberto. *The world that the Portuguese created*. Rio de Janeiro: José Olympio Editora, 1940.

GALLO, Sílvio. *Philosophy, Experience of Thought*. 1st edition. Publisher: Scipione, 2013.

GENTILI, Anna Maria. *The lion and the hunter. A history of sub-Saharan Africa from the 19th and 20th centuries*. Maputo: Historical Archive of Mozambique, 1999.

GINZBURG, Carlo. *Power Relations: History, Rhetoric, Proof*. São Paulo: Companhia das Letras, 2002.
GÓMEZ, MB *Mozambican education: History of a process: 1962-1984*. Maputo: Livraria Universitária Universidade Eduardo Mondlane, 1999.

GONÇALVES, António Custódio: "Traditional solidarity rituals: Religion and tensions between finitude and infinity", Luís AO Ramos et al. (org.) *Studies in honor of João Francisco Marques*, Porto: Faculty of Arts, University of Porto, vol. II, pp. 9-17 [Available at: <http://ler.letras.up.pt/uploads/ficheiros/2815.pdf>], 2001.

GRAMSCI, A. *Cadernos do cárcere* - collection in several volumes of texts written by Gramsci during the 8 years who spent in prison as a political

prisoner - Notebook 11 (1932-33): Introduction to the study of philosophy. ed.Civilização Brasileira, Rio de Janeiro, Vol.I, p.93, 1999.

RANESS, A., & KRESSE, K. Sagacious reasoning: Henry Odera Oruka in memoriam. Frankfurt am Main, P. Lang, 1997.

GROSFUGUEL, Ramón. Dilemmas of North American ethnic studies: identity multiculturalism, disciplinary colonization and decolonial epistemologies. In: Science and Culture. São Paulo: v. 59, no. 2, p.32-35, 2007.

GYEKYE, Kwame. Tradition and Modernity - Philosophical Reflections on the African Experience, Oxford, Oxford University Press, 1997.

HALLEN, B. & WIREDU, K. (sd). Science and African culture. URL: www.princeton.edu/~hos/Workshop%20%20papers/Hallen_Wiredu.doc.pdf (accessed 08/15/2014).

HAMPATÉ BÂ, A. The living tradition. In: KI-ZERBO, Joseph (org.). General History of Africa - vol. 1, São Paulo: Ática / UNESCO, 1982.

HEGEL, GW Friedrich. Philosophy of History. Brasília, Editora da UnB, 1999. HOBBSAWN, Eric. The decline of the Western empire. In: The new century: interview granted and Antonio Polito. São Paulo: Cia das Letras, 2009.

HOBBSAWM, Eric. Fractured Times: culture and society in the 20th century. Are. Paulo: Companhia das Letras, 2013.

HOFSTEDE, Geert. Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations. 2.ed. California: Sage Publications, 2001.

HORKHEIMER, Max. Eclipse of Reason. Oxford University Press. 1947.
HOUNTONDJI, PJ —Remarques sur la philosophie africaine contemporaine, II Diogène, 71,120– 140, 1970.

HOUNTONDJI, PJ Sur la —philosophie africainell.Critique de l'ethnophilosophie. Paris: François Maspero, 1977.

HOUNTONDJI, PJ African Philosophy: Myth and Reality. Bloomington: Indiana University Press, 1983.

HOUNTONDJI, PJ African Philosophy. Myth and Reality. Indiana University Press. Bloomington and Indianapolis. (2 ed., Original: 1976) 1996.

HOUNTONDJI, PJ The Struggle for Meaning. Reflections on Philosophy, Culture and Democracy in Africa. Ohio University Center for International Studies. Africa Series. Athens, Ohio. 2002.

HOUNTONDJI, PJ Two Perspectives on African Studies. In: Epistemologies of the South: Revista Crítica de Ciências Sociais. Nr. 80 (March). Center for Social Studies. Coimbra, Portugal. (149-160) 2008.

HUDSON - WEEMS, C. Nommo / Self-Naming, Self Definition and the History of Africana Womanism. In —Contemporary Africana Theory, Thought and Action: A Guide to Africana StudiesII, ed. C. Hudson - Weeems 289-308, Africa World Press: Asmara. 2007.

JAHN, Janheinz. Muntu: An Outline of the New African Culture. Marjorie Grenee Grove Press, 1961 JANZ, Bruce B. Philosophy in an African Place. Lexington Books, 2009. JAMES, George GM Stolen Legacy. New York: Philosophical Library, 1954.

JAMES, W. Martin. Historical Dictionary of Angola. New ed. - Lanham: The Scarecrow Press, 2004.

KANDJIMBO, Luiz. Boaventura Cardoso: The representative voice of the 70's generation. Www2ebonet.net/arte-cultura/kandjimbo/breve-historia.htm. On 01/23/2004.

KANDJIMBO, Luiz. Kalitangi's apology: essay and criticism. Luanda: INALD, 1997.

KAGAMÉ, Alexis. La philosophie bantu-rwandaise de l'être. 1956.

KAGAME, Alexis La philosophie Bantu comparée, Paris, Presence Africaine, 1976. KANT, Emmanuel. Observations on the feeling of the beautiful and the sublime: São Paulo: Papyrus, 1993.

KAPHAGAWANI, Didier N. "The Philosophical Significance of Bantu Nomenclature" in Contemporary philosophy: A new survey, ed. Guttorm Floistad, 121-52, Dordrecht: Martinus Nijhoff Publishers, 1987.

KARENKA, Maulana Ron. In Love and Struggle: Towards a Greater Togetherness, In: The Black Scholar, 6, 6 pg. 16-28. March, 1975.

KAZEEM, Fayemi Ademola. H. Oruka and the Methodology Question in African Philosophy: Criticism, In: Thought and Practice: The Kenya Philosophical Association magazine 4: 185-204, 2 December 2012. KING, Peter J. Philosophers: A Guide to the 100 Most Important Thinkers in the World. Translation by Fernanda Semedo. Editorial Print. Printed and Finished in China. June 2005.

KLUCKHOHN, C. Culture and behavior; collected essays. New York: Free Press of Glencoe. 1962.

KODJO-GRANDVAUX, Séverine. Philosophies Africaines, Presence africaine, Paris, France. 2013.

KROEBER, AL, & Kluckhohn, CK Culture: A critical review of concepts and definitions. New York: random house, 1952.

LENKERSDORF, Carlos. Universidad Autónoma Metropolitana Unidad Xochimilco Distrito Federal, Mexico, May, 2002. LÉVY, Pierre, The Technologies of Intelligence: the future of thought in the age of Informatics, São Paulo: Editora 34, 13a. Edition, 2004.

LOOMBA, Ania. Colonialism / Postcolonialism. London: Routledge, 1998.

LOPES, Nei. Bantos, Malês and black identity. Rio de Janeiro: University Forensics, 1988.

LORBER, J. Paradoxes of Gender, New Haven: Yale University Press, 1994.

LOTMAN, Yuri M. Culture and explosion: the predictability of social exchange processes. Barcelona: Gedisa Editorial, 1999.

MACHADO, Adilbênia Freire. African Philosophy and Curriculum: Approaches. South American Journal of Philosophy and Education, Brasília, Vol.0, N.18, May 2012. Available at: <http://seer.bce.unb.br/index.php/resafe/article/view/7027/5552>

MACHADO, Adilbênia Freire. African Philosophy to decolonize looks: Perspectives for teaching in ethnic-racial relations. Tear: Revista de Educação Ciência e Tecnologia, Canoas, v.3, n.1, 2014. Available at: <http://seer.canoas.ifrs.edu.br/seer/index.php/tear/article/view/197/93>

MAFFESOLI, Michel. At the bottom of appearances. Petrópolis: Vozes, 1996.

MALDONADO-TORRES, Nelson. —Thinking from the Limits of Being: Lévinas, Fanon, Dussel and the Cry of Ethical Revolt, PhD thesis, Brown University, 2001.

MARTIN, WG 1957 whitewash: Africanist and black traditions in the study of Africa (Paper prepared for the conference on —Black liberation and the spirit of 1957, November 2-3, 2007). New York: Binghamton University, 2007.

MASOLO, DA African Sage Philosophy. In: Stanford Encyclopedia of Philosophy. 2006. URL: <http://plato.stanford.edu/entries/african-sage> (accessed 15/02/2014)

MASOLO, DA Logocentrism and emotivism. In: Masolo, DA African philosophy in search of identity Bloomington and Indianapolis, London: Indiana University Press and Edinburgh University Press, p. 1–45, 1995.

MAZRUI, Ali A .; AJAYI, JF Trends in Philosophy and Science in Africa. In: General History of Africa, VIII: Africa since 1935. Edited by Ali A. Mazrui. 2.ed.rev. - Brasília: Unesco, 2010. MBITI, JS African religion and philosophy. London: Heinemann, 1969.

McCLUSKEY, AT Multiple consciousness in the leadership of Mary McLeod Bethune.

NWSA Journal, 6 (1), 69-81, 1994. MEYERS, Diana Tietjens. Self, Society, and Personal Choice. New York: Columbia University Press. 1989.

MIGUEL, Pedro Francisco. From Foz to Fonte: Angolan Literature as Philosophical Anthropology. Union of Angolan Writers - Reviews and Essays. Luanda, May 22, 2002. At <http://www.ueangola.com/criticas-e-ensaios/item/59-da-foz-%C3%A0-fonte-a-literatura-angolana-como-antropologia-filosofica>

MOITA LOPES, Luiz Paulo da. Discourses and identities: discourse as a space for the construction of gender, sexuality, race, age and profession at school and in the family. Campinas, SP: Mercado das Letras, 2003.

MOMOH, Campbell Shittu. —Philosophy in African Proverbsll in: The Substance of African Philosophy, CS Momoh ed. Auchi: African philosophy project publications, 1989b.

MOMOH, Campbell Shittu. The logic question in African philosophy. In CS Momoh (Ed.), Substance of African philosophy (pp. 175-192). Auchi: African Philosophy Projects Publication. 1989a.

MOMOH, Campbell Shittu. The Substance of African Philosophy. See esp. —Issues in African Philosophyll by Momoh. Auchi, Nigeria: African Philosophy Projects, 1989.

MOODY-ADAMS, M. Self / other. In A.Jaggar, & IMYoung (Eds.), A Companion to Feminist Philosophy. Malden, MA: Blackwell. 1998.

MOORE, Carlos. Racism and Society: new epistemological bases for understanding racism. Belo Horizonte: Mazza Edições, 2007a. MOORE, Carlos. Racism through history: from antiquity to modernity. 2007. Available at: <http://www.abruc.org.br/sites/500/516/00000672.pdf>. Visited in May 2014.

MORRISON, T. Beloved. New York: Alfred A. Knopf. 1987.

MOSSE, Julia Cleves. Gender & pembanguna, Hartian Silawati, Muhammad Miftahudin, 2002.

MOSSE, Julia Cleves. Half the World, Half a Chance: An Introduction to Gender and Development. Oxford: Oxfam. 1993.

MUDIMBE, VY The idea of Africa. Bloomington: Indiana University Press, 1994.

MUDIMBE, VY The invention of Africa: Gnosis, philosophy, and the order of knowledge. Bloomington: Indiana University Press, 1988.

MUNANGA, Kabengele, African origins of contemporary Brazil. History, languages, cultures and civilizations, Ed. Global, São Paulo, pg. 88-90, 2009.

MVENG, E. L'Afrique dans l'Eglise. Paroles d'un croyant. Paris, L'harmattan. 1985.

NAGL-DOCEKAL, Herta. 1998. Modern and political philosophy. In: A companion to feminist philosophy, ed. Alison Jaggar and Iris Young. Malden, Mass .: Blackwell Publishers.

NASCIMENTO, Abdias do. Quilombism. Rio de Janeiro: Vozes, 1980.

NASCIMENTO, Elisa Larkin. Introduction to ancient African civilizations. in Sankofa: African matrixes of Brazilian Culture, Org. EL Nascimento, Rio de Janeiro: State University of Rio de Janeiro, 1996.

NASCIMENTO, Elisa Larkin (Org). The African matrix in the world. São Paulo: Selo Negro, 2008.

NASCIMENTO, Elisa Larkin; GÁ, Luiz Carlos (Orgs). Adinkra: Wisdom in African symbols. Rio de Janeiro: Pallas, 2009.

NASSEEM, Z. African Heritage and Contemporary Life: An Experience of Epistemological Change. In AT Dalfovo, EKM Beyaraaza, P. Kaboha, JK Kigongo, SA Mwanahewa, E. Wamala, Z. Nasseem (Eds.), The Foundations of social Life: Ugandan Philosophical Studies I (Cultural Heritage and Contemporary Change. Series II. Africa , Vol. 2, Chap

l). (1992). Accessed 7 October 2014, on The Online Books Page: http://www.crvp.org/book/Series02/II- 2 / Chapter_i.htm NDABA, WJ Odera Oruka's Sage Philosophy: Individualistic vs. Communal Philosophy. Beyond the Question of African Philosophy: A Selection of Papers Presented at the International Colloquia. UNISA, 1994–1996.

Ed. APJ Roux and PH Coetzee. Pretoria: U. of South Africa P., 1996.

NGOENHA, Severino Elias. From independence to freedoms, African Philosophy, São Paulo editions: Maputo, 1993.

NIEKERK, Marlene Van. —Understanding Trends in 'African Thinking' — A Critical Discussion. In Pieter H. Coetzee and Abraham PJ Roux (Eds.), The African Philosophy Reader, pp. 52-85 New York, Routledge, 1998.

NKRUMAH, Kwame. Consciencism: Philosophy and Ideology for Decolonization and Development with Particular Reference to the African Revolution. London: Panaf Books. 1970.

NKRUMAH, Kwamé. Le Consciencisme. Paris: Presence Africaine, 1976.

NYERERE, Julius K. Man and Development. Oxford University Press, 1974.

OBENGA, T. Sources and techniques specific to the history of Africa: overview. In: KI-ZERBO, J. General History of Africa: methodology and prehistory of Africa. vol. I. Trad. Beatriz Turquetti et alii. São Paulo: Attica; Paris: Unesco, 1982. (p. 91-104). OBENGA, T. La Philosophie Africaine de la Période Pharaonique (2780-330 BC). Paris: L'Harmattan, 1990.

OBENGA, T. L'Égypte, la Grèce et la École d'Alexandrie. France: Khepera, 2005.

OCHIENG'-ODHIAMBO, F. African Philosophy: An Introduction, revised edition. Nairobi: Consolata Institute of Philosophy Press. 1997.

OCHIENG'-ODHIAMBO, F. "The Tripartite in Philosophic Sagacity", in *Philosophia Africana*, Vol.9 No.1, March 2006, pp.17-34. 2006.

OCHIENG'-ODHIAMBO, F. —Philosophic Sagacity: Aims and FunctionsII. *Caribbean Journal of Philosophy*, Vol.1 No.1. <http://ojs.mona.uwi.edu/index.php/cjp>. 2009.

OCHIENG'-ODHIAMBO, F. *Trends and Issues in African Philosophy*. New York: Peter Lang. 2010.

OLUWOLE, Sophie B. *Philosophy and Oral Tradition*. African Research Konsultancy, 1997.

ONDJAKI. In —In the plurality of languagesII. *Proceedings of the VIII Congress of the International Association of Lusitanists*, Santiago de Compostela, 18-23 July 2005, Gathered and Edited by Carmen Villarino Pardo, Elias J. Torres Feijó, José Luís Rodríguez, Santiago de Compostela: Imprenta Universitária, University of Santiago de Compostela, 2008.