

CURRICULUM VITAE  
**TSEPAY SEREQUEBERHAN**

Naturalized Citizen  
506 Mansfield Rd.,  
Silver Spring, MD 20910  
240-271-1410

[tsepay.serequeberhan@morgan.edu](mailto:tsepay.serequeberhan@morgan.edu)

**TEACHING AND RESEARCH POSITIONS:**

- 2000-Present Professor of Philosophy, Morgan State University, Baltimore, MD.
- 1998-1999 Visiting Associate Professor (Semester II), Afro-American Studies, Brown University, Providence, RI.
- 1997-1998 Visiting Associate Professor (Semester II), Afro-American Studies, Brown University, Providence, RI.
- 1996-1997 Visiting Associate Professor of Philosophy, Simmons College, Boston, MA.
- 1994-1996 Alumnae Chair, Associate Professor of Philosophy and Africana Studies, Simmons College, Boston, MA.
- 1988-1994 Assistant Professor of Philosophy, Hampshire College, Amherst, MA.
- 1983-1988 Instructor, Department of Philosophy, University of Massachusetts (Boston).  
Research Associate, William Monroe Trotter Institute (1986-87), University of Massachusetts, Boston, MA.
- 1983-1985 Instructor, Department of Philosophy, Boston College, Boston, MA.
- 1982-1983 Teaching Fellow, Department of Philosophy, Boston College, Boston, MA.

**AREAS OF SPECIALIZATION AND COMPETENCE:**

- African/Africana Philosophy
- Hermeneutics, Continental Philosophy
- Social and Political Philosophy
- Existentialism
- History of Philosophy

**COURSES TAUGHT:**

- Ethics, Values, and the Black Experience
- Ethics and Values: The Good Life
- African Philosophy and Literature
- African Philosophy: Horizon and Discourse
- Philosophy and Postcolonial Concerns: A Seminar
- The Question of Origins: Myth and/or Philosophy
- Social and Political Philosophy: Reading the Tradition

- 19th Century Philosophy: Hegel, Kierkegaard, Marx, and Nietzsche
- Heidegger's *Being and Time*: A Seminar
- Contemporary Philosophy: Heidegger, Sartre, Ortega, Gadamer, Vattimo

**EDUCATION:**

Ph.D. in Philosophy, *Boston College*, 1988. Dissertation Title: *The Possibility of African Freedom: A Philosophical Exploration*

M.A. in Philosophy, *Boston College*, 1982

B.A. in Political Science, *University of Massachusetts (Boston)*, 1979

**ACADEMIC RECOGNITION, GRANTS, AND AWARDS:**

The Dr. Sandye Jean McIntyre, II, International Award, Baltimore, MD (2015)

Morgan Heritage Award, Morgan State University, Baltimore, MD (2004)

"Tsenay Serequeberhan," in *World Philosophers and Their Works*, edited by John K. Roth (Pasadena, CA: Salem Press, 2000), pages 1770 – 1777.

Fund for Research Grant, Simmons College, Boston, MA (1995)

Hewlett-Mellon Faculty Development Grant, Hampshire College, Amherst, MA (1990-1992)

Passed Ph.D. qualifying examination with distinction (1984)

Boston College Teaching Fellowship (1982-1983)

Passed Master's qualifying examination with distinction (1982)

Received B.A. with honors (*Cum Laude*, 1979)

**PUBLICATIONS:****I. Work in Progress:**

*Thinking the Present*, a study focused on our contemporary global situation and oriented by core areas of convergence in Africana and Continental philosophy.

"Africana Philosophy and the Enslaved," an exploration of the discourse of Africana philosophy, in light of the lived experience of the descendants of the formerly enslaved.

Translation of Gianni Vattimo's *Al di là del soggetto* (Feltrinelli, 1981). Vattimo is a central contemporary figure more of whose work needs to be made available in English.

II. Forthcoming:

“Amilcar Cabral’s ‘return to the source’: A Reading,” to be published in *A Luta Continua: (Re)Introducing Amilcar Cabral to a New Generation of Thinkers*, edited by P. Khalil Saucier, Africa World Press, July 2016.

Translation of Marcien Towa’s “*Consciencisme*,” to be published in *Disentangling Consciencism: Essays on Kwame Nkrumah’s Philosophy*, edited by Martin Ajei, Lexington Books 2016. Towa is an important contemporary Francophone African philosopher, more of whose work needs to be made available in English.

III. Books in Print:

2015 *Existence and Heritage*, SUNY Press. This study is focused on an explicative exploration of our global postcolonial “effective-history” (Gadamer), as it relates to African/Africana and Continental philosophy. It is concerned with core issues and key figures in the Continental tradition as they impact the contemporary discourse of African/Africana philosophy. Taking our hybrid situation as its point of departure it probes the hopeful possibilities, of the future, embedded in the ongoing tribulations that constitute the actuality of our present.

2012 *Marcien Towa’s African Philosophy: Two Texts*, Hdri Publishers (Asmara, Eritrea). This is a translation, with an introduction, of Marcien Towa’s *L’idée d’une philosophie négro-africaine* (Yaoundé, Cameroun: Editions CLE, 1979) and “*Propositions sur l’identité culturelle*” (Présence Africaine, no. 109, 1<sup>st</sup> Quarter, 1979). Towa is one of the “founding fathers” of the contemporary discourse of African philosophy more of whose work needs to be made available in English.

2007 *Contested Memory: The Icons of the Occidental Tradition*, Africa World Press. Focused on Kant, Hegel, and Marx, this study explores the Eurocentric stance that structures and delimits the social-political and historical thinking of these icons of the modern tradition of Western philosophy.

2000 *Our Heritage: The Past in the Present of African-American and African Existence*, Rowman & Littlefield. This study explores how the past “works” in and affects the present of African-American and African existence.

1994 *The Hermeneutics of African Philosophy: Horizon and Discourse*, Routledge. This is a ground-breaking/pioneering articulation of the hermeneutical perspective in African philosophy and thus a substantial contribution to the ongoing debate.

1991 *African Philosophy: The Essential Readings*, Paragon House. An anthology of important texts in the contemporary discourse of African philosophy.

IV. Book Chapters:

“Die Philosophie und das postkoloniale Afrika: Historizität und Denken” in *Afrikanische politische Philosophie*, edited by F. Dübgen and S. Skupien, Suhrkamp Verlag Berlin, 2015.

“Decolonization and the Practice of Philosophy” in *African Intellectuals and Decolonization*, edited by Nicholas M. Creary, Ohio University Press, 2012.

“Africana Philosophy: Prospects and Possibilities,” in *Oxford Handbook of World Philosophy*, edited by Jay Garfield, Oxford University Press, 2011.

“The Critique of Eurocentrism,” in *The Post-Colonial Studies Reader, 2<sup>nd</sup> edition*, edited by, Bill Ashcroft, Gareth Griffiths, and Helen Tiffin, Routledge, 2006.

“Theory and the Actuality of Existence: Fanon and Cabral,” in *A Companion to African Philosophy*, edited by Kwasi Wiredu, Blackwell, 2004.

“The Critique of Eurocentrism and the Practice of African Philosophy,” in *The African Philosophy Reader*, ed., P.H. Coetzee and A.P.J. Roux, Routledge, 2003.

“Contemporary African Philosophy: The Way Ahead,” in *Perspectives in African Philosophy*, edited by Claude Sumner and Samuel Wolde Yohannes, Addis Ababa University Press, 2002.

“*Africanita alla fine del ventesimo secolo*,” in *Prospettive di Filosofia Africana*, edited by Lidia Procesi and Martin Nkafu Nkemnkia in collaboration with Marco Massoni, *Editrice Internazionale*, 2001.

“*La Crítica al Eurocentrismo y la Práctica de la Filosofía Africana*,” in *Capitalismo y geopolítica del conocimiento*, edited by Walter D. Mignolo, Duke University, *Ediciones de Signo*, 2001.

“Philosophy and Post-Colonial Africa,” in *African Philosophy: An Anthology*, edited by E. Eze, Blackwell, 1998.

“Colonialism and the Colonized: Violence and Counter-Violence,” in *African Philosophy: An Anthology*, edited by E. Eze, Blackwell, 1998.

“The Critique of Eurocentrism and the Practice of African Philosophy,” in *Postcolonial African Philosophy*, edited by E. Eze, Blackwell, 1997.

“Fanon and the Contemporary Discourse of African Philosophy,” in *Frantz Fanon: A Critical Reader*, edited by Lewis R. Gordon, Blackwell, 1996.

V. Academic Articles:

"Africa in a Changing World: An Inventory," in *Monthly Review*, vol. 61, no. 8, January 2010.

"La lotta anti-colonialista africana: Rivendicare la storia," in *B@belonline/print*, ed., and trans., by Lidia Procesi under the theme, "Incontro con la filosofia africana," no. 6, 2009.

"African Philosophy as the Practice of Resistance," in *Journal of Philosophy: A Cross-Disciplinary Inquiry*, A Quarterly Publication of the Philosophical Society of Nepal (PSN), vol. 4, no. 9, Spring 2009.

"The African Anti-Colonial Struggle: An Effort at Reclaiming History," in *Philosophia Africana*, vol. 6, no. 1, March 2003.

"African Philosophy," in *Encyclopedia Americana* (grolier.com), January 2003.

"Africanity at the End of the 20th Century," in *African Philosophy*, vol. 11, no. 1, June 1998.

"Eurocentrism in Philosophy: The Case of Immanuel Kant," in *The Philosophical Forum*, vol. 27, no. 4, 1996.

"Reflections on: In My Father's House," in *Research in African Literatures*, vol. 27, no. 1, 1996.

"African Philosophy: An Exposition," in *Quest*, vol. 7, no. 2, 1993.

"The African Liberation Struggle: A Hermeneutic Exploration of an African Historical-Political Horizon," in *Ultimate Reality and Meaning*, interdisciplinary studies in the philosophy of understanding, vol. 14, no. 1, March 1991.

"Karl Marx and African Emancipatory Thought: A Critique of Marx's Eurocentric Metaphysics," in *Praxis International*, vol. 10, nos. 1 & 2, April & July 1990.

"The Idea of Colonialism in Hegel's Philosophy of Right," in *International Philosophical Quarterly*, vol. 29, no. 3, Issue No. 115, September 1989.

"The Eritrean People's Liberation Front: A Case Study in the Rhetoric and Practice of African Liberation," *Trotter Institute Publications, Research Report, Number 10*, January 1988.

"Heidegger and Gadamer: Thinking as 'meditative' and as 'effective-historical consciousness,'" in *Man and World*, vol. 20, no. 1, 1987.

"Aquinas and Kant: A Comparative Study," in *Dialogue*, vol. 26, no. 2/3, April 1984.

VI. Newspaper/Magazine Articles:

"A Questioning and Searching Mind," in *Hdri*, no. 16, June 2005.

"Of Philosophy and Philosophers," in *Shaebia.org*, 3 April 2003.

"Democracy and the Question of Freedom," in *Visafric.com*, 19 April 2001.

"On the Eritrean Economy," in *Eritrea Profile*, vol. 2, no. 19, July 1995.

"Ethiopian Imperialism and Eritrea," in *African Commentary*, August 1990.

**LECTURES/PRESENTATIONS:**

"Amilcar Cabral's 'return to the source': A Reading," paper presented at the Philosophy Colloquium, Department of Philosophy and Religious Studies, Morgan State University, Baltimore, MD, 2/2016.

"Continental and African Philosophy: A Thematic Encounter," invited paper presented at the Simon Silverman Phenomenology Center's 32<sup>nd</sup> Annual Symposium, organized under the theme, *Phenomenology and the African and Africana Worlds*, Duquesne University, Pittsburgh, PA, 2/2014.

"Gadamer and Other Traditions: The Case of Africa," invited paper presented at the *How to Do Things With Texts: Interpretation, Translation and Hermeneutic Theory* lectures series, sponsored by the Department of Philosophy, Tibetan Studies, the Ada Howe Kent Fund and the Smith College Lecture Committee, Northampton, MA, 11/2010.

"Interpretation and the 'Return to the Source' in African Philosophy," invited talk presented at the *Philosophy Over Pizza, An Informal Fall Luncheon Series*, Department of Philosophy, Smith College, Northampton, MA, 11/2010.

Invited participant in the round table discussion on "Africana Philosophy in the Age of Barack Obama" at *The Alain Locke Conference*, Ralph Bunche Center organized by the Department of Philosophy, Howard University, Washington, D.C., 2/2010.

"The Dialogue of Continental and African Philosophy: At a Distance," invited paper presented at *Illuminations* series, organized by the Philosophy and Literature Ph.D. Program, Purdue University, 9/2009.

"Africa in a Changing World: An Inventory," invited paper presented at the, *Democracy and Development in Africa*, a conference organized by the Research & Documentation Centre (RDC) of the People's Front for Democracy and Justice (PFDJ), Asmara, Eritrea, 5/2009.

“Post-9/11: *Perpetual Peace?* A Reading of Kant,” an invited paper presented at the African Philosophy Conference, “*Reason, Culture, and Humanism: The Philosophy of Kwasi Wiredu*,” organized by the Department of Philosophy, University of Louisville, Louisville, KY, 10/2008.

“Continental and African Philosophy: Dialogue at a Distance,” invited paper presented at the 47<sup>th</sup> Annual SPEG Conference, Duquesne University, Marriot City Center, Pittsburgh, PA, 10/2008.

“Decolonization and the Practice of Philosophy,” Keynote Address, presented at the *Conference on African Intellectuals and Decolonization*, organized by the *African Studies Program*, at Ohio University, Athens, OH, 10/2008.

“Africana/African Philosophy and the Contemporary Scene,” invited paper presented at the *Bowie State University Guest Lecture Series*, Bowie, MD, 11/2007.

“Africana Philosophy: The Way Ahead,” invited paper presented at the *Colby College Philosophy Colloquium*, Waterville, ME, 4/2007.

“African Philosophy: Today and Tomorrow,” invited paper presented at The Sixth Alain Locke Conference “Africana Philosophy: Past, Present, and Future,” The Ralph Bunche International Affairs Center, organized by the Howard University Department of Philosophy, Washington, DC, 4/2006.

“Africa, Modernity, Freedom,” invited paper presented at the Africa and Modernity Symposium/workshop, organized by the Axer Chair in the Philosophy Department, Seattle University, Seattle, WA. 12/2005.

“The Voice of Philosophy in Africa,” Keynote Address given at the annual, Bill of Rights – TransAfrica Day Convocation, Morgan State University, Baltimore, MD, 12/2004.

“America from an African Perspective,” paper, presented at the International Education Week, November 13-19, Morgan State University, Baltimore, MD, 11/2004.

“African Philosophy as the Practice of Resistance,” paper presented at the first plenary session of Philosophy Against Empire, The Sixth Biannual Radical Philosophical Association Conference, Howard University, Washington D.C., 11/2004.

“African Philosophy: Looking Ahead,” invited paper presented as part of the panel African Philosophy II: How I see it Now, at the 46th annual meeting of the African Studies Association (ASA) held in Boston, MA, 11/2003.

“The African Anti-Colonial Struggle: An Effort at Reclaiming History,” invited paper presented as part of the panel On Race and History at the Central Division American Philosophical Association (APA) meeting, Chicago, Illinois, 4/2002.

“The ‘Double-Game’ of Philosophy,” presented at the Philosophy Lunches series, of the Department of Philosophy and Religious Studies, Morgan State University, Baltimore, MD, 9/2002.

“The Postcolonial Situation and Identity,” paper presented as part of the panel, Re-Assessing the Postcolony through the History of African Philosophy, 44th annual meeting of the African Studies Association (ASA) held in Houston, Texas, 11/2001.

“Multiplicity in a Shrinking World,” paper presented at the bi-weekly series of Philosophy Lunches, Department of Philosophy and Religious Studies, Morgan State University, Baltimore, MD, 11/2001.

“The Politics of Responsibility is the Responsibility of Politics,” paper presented at the international conference commemorating the 10th Anniversary of Eritrean Independence entitled Independent Eritrea: Lessons and Prospects, organized by the Eritrean Studies Association and held in Asmara, Eritrea, 7/2001.

Chaired the panel “Multiculturalism, Universalism and Rights,” at The Third Annual Alain Locke Conference held at Howard University, Department of Philosophy, Washington, DC., 9/2000.

“Amilcar Cabral and the Practice of Theory,” invited paper presented at the African/African-America Studies Conference 2000: An International Conference on the Life and Thought of Amilcar Cabral, held at the University of Massachusetts, Dartmouth, MA, 4/2000.

“Heritage: Reflections on Fanon and Gadamer,” paper presented at the Society for the Study of Africana Philosophy (SSAP), Howard University, Washington D.C., 2/2000.

“African Conference on International Humanitarian Law Curriculum Project,” invited speaker and consultant at the Educational Development Center, International Programs, Newton, MA, 6/1999.

“The Question of Violence from an African Perspective,” invited paper presented at the 20th World Congress of Philosophy, Boston, MA, 8/1998.

Invited discussant at the, “Global Dialogue Institute, Roundtable II: ‘Is Global Philosophy Possible?’” at the 20th World Congress of Philosophy, Boston, MA, 8/1998.

“Contemporary African Philosophy: The Way Ahead,” invited paper presented at the Pan-African Symposium on the ‘Problematics of an African Philosophy Twenty Years Later (1976-1996),’ in Addis Ababa, Ethiopia, 12/1996.

“Africanity at the End of the Twentieth Century,” invited paper presented at Philosophy, Politics, and Development in Africa: Assessing the 20th-Century, conference sponsored by the Department of Philosophy of Bucknell University, the Society for Global Africa, and IGCS, Binghamton, SUNY, 6/1996.



“Concerns for the South-South Philosophical Debate,” invited presentation at the, Symposium: On the South-South Philosophical Dialogue, Pacific Division of the American Philosophical Association (APA) meeting, Seattle, Washington, 4/1996.

Invited discussant at the Society for the Study of Africana Philosophy (SSAP) discussion of my book, *The Hermeneutics of African Philosophy: Horizon and Discourse* (Routledge, 1994), 2/1996.

Respondent in “Author Meets Critics” session on my book, *The Hermeneutics of African Philosophy: Horizon and Discourse* (Routledge, 1994), at the Eastern Division American Philosophical Association (APA) meeting in New York, 12/1995.

“Colonial, Post-Colonial, and Counter Violence,” presented at the Eastern Division, American Philosophical Association (APA) meeting, New York, 12/1995.

“Philosophy, Politics, and Identity,” presented at the African Studies Association (ASA), as part of the session on African Philosophy and the Politics of Identity, Orlando, Florida, 11/1995.

“Comments on In My Father's House,” presented at the Central Division American Philosophical Association (APA), “Author Meets Critics” session on Kwame Anthony Appiah's, *In My Father's House* (1992), Chicago, Illinois, 4/1995.

“Fanon and the Contemporary Discourse of African Philosophy,” invited paper, Symposium in Honor of Frantz Fanon, *Fanon Today: Readings, Confrontations, Engagements*, organized by The African-American Studies and Research Center, Purdue University, Indiana, 3/1995.

Invited speaker on “The Contemporary Situation of Africa,” at the Grassroots International Annual Board Meeting, Boston, MA, 1/1995.

“Kant's Historical and Political Writings,” talk given at a Faculty Seminar, Simmons College, Boston, MA, 5/1994.

“The Hermeneutics of African Philosophy,” invited lecture sponsored by the Philosophy Department and by the Department of Afro-American Studies, Fordham University, New York, NY, 4/1993.

“The Historicity of African Philosophy,” presented at St. Louis University as part of the program, *Ethics in a Pluralistic Society*, hosted by the Department of Philosophy, St. Louis, MO, 10/1992

“Frantz Fanon's Relevance for Contemporary African Philosophy,” presented at The Multicultural Intellectual Traditions of Africa, Greece, and The Middle East, 11th annual SSIPS/SAGP conference on Ethics, Aesthetics and Ontology in Antiquity and in Greek, Jewish, Christian, Islamic, Sikh and African Philosophy, as part of the panel, *Frantz Fanon's Political Philosophy*, hosted by the Middle East Institute, Columbia University, New York, NY, 10/1992.

“Philosophy in the Present Context of Africa: The Historicity of Thought,” presented at the Central Division, American Philosophical Association APA meeting, as part of the Symposium on Post-Colonial African Philosophy, Louisville, KY, 4/1992.

“Fanon and African Philosophy,” presented at the 34th African Studies Association (ASA) meeting, as part of the panel, *Marx, Fanon and the Dialectics of Liberation in Africa: The Thirtieth Anniversary of The Wretched of the Earth*, St. Louis, MO, 11/1991.

“Karl Marx and African Emancipatory Thought,” presented at the ATOPANI Rethinking the Future of Africa Lecture Series, Hampshire College, Amherst, MA, 10/1989.

“Eurocentrism in Hegel and Marx,” invited lecture in Europe and Its Others, a course in the School of Social Science, Hampshire College, Amherst, MA, 4/1989.

“The Designation African-American,” presented in the panel, *Solidarity with South Africa*, Black History Month, Hampshire College, Amherst, MA, 2/1989.

“Hegel and Colonialism,” invited presentation at the Propositional Attitudes Group, Smith College, Northampton, MA, 2/1989.

“The Eritrean Liberation Movement: A Case Study in the Rhetoric and Practice of African Liberation,” invited speaker at the William Monroe Trotter Institute Forum, University of Massachusetts at Boston, MA, 8/1988.

“Nationalism in Africa,” invited lecture, 3rd World Political Philosophy, a course in the Department of Philosophy, University of Massachusetts at Boston, MA, 4/1983.

**A SELECTION OF BOOKS THAT SIGNIFICANTLY UTILIZE, REFER TO, AND/OR DISCUSS MY WORK:**

*The Routledge Companion to Hermeneutics*, edited by Jeff Malpas, and Hans-Helmuth Gander (New York: Routledge, 2015), 7, 476, 481 – 482.

Timothy Brennan, *Borrowed Light: Vico, Hegel and the Colonies* (Stanford, CA: Stanford University Press, 2014), 100 – 103.

*Kant and the Concept of Race: Late Eighteenth Century Writings*, translated by Jon. M. Mikkelsen (New York: SUNY Press, 2013), 4, 6 – 13, 17, 23, 172, 303, 308, 311.

*Hegel’s Philosophy of Right*, edited by Thom Brooks (Malden, MA: Wiley-Blackwell, 2012), 125, 135, and 136.

Michael Janis, *Africa after Modernism: Transitions in Literature, Media, and Philosophy* (New York: Routledge, 2011), 138 – 140, 142, 156, 216n12.

Barry Hallen, “African Philosophy,” in *The Oxford Handbook of World Philosophy*, edited by Jay L. Garfield and William Edelglass (New York: Oxford University Press, 2011), 481 – 482.

David L. Blaney and Naeem Inayatullah, *Savage Economics: Wealth, Poverty, and the Temporal Walls of Capitalism* (New York: Routledge, 2010) 116n5, 134n116, 136n129, 138 – 39, 140n146.

Reiland Rabaka, *Forms of Fanonism: Frantz Fanon's Critical Theory and the Dialectics of Decolonization* (Lanham, MD: Lexington Books, 2010) 3, 20, 46n15, 108 – 9, 133 – 34, 137 – 39, 180, 185, 203, 214n16.

Barry Hallen, *A Short History of African Philosophy, 2<sup>nd</sup> edition* (Bloomington, IN: Indiana University Press, 2009), 85 – 90.

Reiland Rabaka, *Africana Critical Theory* (Lanham, MD: Lexington Books, 2009), 173, 183, 263, 265, and 268.

Lewis R. Gordon, *An Introduction to Africana Philosophy* (New York: Cambridge University Press, 2008), 253.

George Yancy, *Black Bodies, White Gazes* (Lanham, MD: Rowman & Littlefield, 2008), 154.

*Not Only the Master's Tools*, edited by Lewis R. Gordon and Jane A. Gordon (Boulder, CO: Paradigm Pub., 2006), 190 – 191.

Barry Hallen, "Contemporary Anglophone African Philosophy: A Survey," in *A Companion to African Philosophy*, edited K. Wiredu (Malden, MA: Blackwell, 2004), 128 – 129.

Messay Kebede, *Africa's Quest for a Philosophy of Decolonization* (Amsterdam and New York: Rodopi, 2004), 119 – 120.

Nancy J. Holland, *The Madwoman's Reason* (University Park, PA: Pennsylvania State University Press, 2004), 21 – 22.

Michelle M. Wright, *Becoming Black: Creating Identity in the African Diaspora* (Durham, NC: Duke University Press, 2004), 14, 35, 36 – 37, 39.

*The African Philosophy Reader, 2<sup>nd</sup> edition*, edited by P.H. Coetzee and A.P.J. Roux (New York: Routledge, 2003), vii.

*A Companion to African-American Philosophy*, edited by T. L. Lott and J. P. Pittman (Malden, MA: Blackwell, 2003), 192 – 194.

Michael Syrotinski, *Singular Performances: Reinscribing the Subject in Francophone African Writing* (Charlottesville, VA: University of Virginia Press, 2002), 160 – 161, and 166.

*Marxism, Modernity and Postcolonial Studies*, edited by C. Bartolovich and N. Lazarus (New York: Cambridge University Press, 2002), 60, 61, and 62 – 63.

Barry Hallen, *A Short History of African Philosophy* (Bloomington, IN: Indiana University Press, 2002), 64 – 67.

William D. Hart, “Slavoj Žižek and the Imperial/Colonial Model of Religion,” in *Nepantla: Views from the South*, vol. 3, issue 3 (2002) 563 – 564.

Marco Massoni, “Tsenay Serequeberhan: Un'Ermeneutica della filosofia Africana,” in *Prospettive di Filosofia Africana*, ed., L. Procesi, M. N. Nkemnkia, and M. Massoni (Roma: Edizioni Associate, 2001), 150 – 164.

Robert J. C. Young, *Postcolonialism* (Malden, MA: Blackwell, 2001), 244, 246, 269, 271, and 281.

John F. Wilson, “Tsenay Serequeberhan,” in *World Philosophers and Their Works*, edited by John K. Roth (Pasadena, CA: Salem Press, 2000), 1770 – 1777.

Fred Dallmayr, *Alternative Visions* (Lanham, MD: Rowman & Littlefield Pub., 1998), 180 – 184.

Les Gottesman, *To Fight and Learn* (Lawrenceville, NJ: The Red Sea Press, 1998), Pages 251–65.

Samuel Oluoch Imbo, *An Introduction to African Philosophy* (Lanham, MD: Rowman & Littlefield Pub., 1998), 27 – 30.

P. Amato, “African Philosophy and Modernity,” 71 – 99; R. Bernasconi, “African Philosophy's Challenge to Continental Philosophy,” 183 – 196; and B. Janz, “Alterity, Dialogue, and African Philosophy,” 221 – 238; all three in, *Postcolonial African Philosophy*, edited by E.C. Eze (Cambridge, MA: Blackwell, 1997).

Kwasi Wiredu, *Cultural Universals and Particulars* (Bloomington, IN: Indiana University Press, 1996), 146 – 148, and 151.

*Fanon: A Critical Reader*, ed. Lewis R. Gordon (Cambridge, MA: Blackwell, 1996), 7.

David E. Cooper, *World Philosophies* (Cambridge, MA: Blackwell, 1996), 400 – 406.

### **STATEMENT ON TEACHING AND RESEARCH**

Teaching for me is the effort of helping students see the wonder and concern out of which philosophy originates. My aim, as a teacher, is to make the experience of philosophy an event that is incorporated into the young person's ongoing process of maturation. Starting from her/his own lived experience, the aim is to nurture the student's critical efforts. In this, my point of departure is the view, best expressed by Aristotle and Gramsci, that we are inherently predisposed to philosophy.

In introductory courses (e.g., *Ethics, Values, and the Black Experience*, PHIL 220) my central preoccupation is with exposing students to the lived situation out of which the philosophic project originates. In this the effort is to help them cultivate their own reflective and critical sense, to aid them in their efforts to consciously grasp that which is essential to their humanity. I try to fit my introductory courses into the general process of self-formation that constitutes human growth. In this the aim is to

help develop a critical sense focused on our lived cultural-historical heritage.

In advanced courses (e.g., *Contemporary Philosophy: Heidegger, Sartre, Ortega, Gadamer, Vattimo*, PHIL 439) my primary concern is to share with students my ongoing research. To share with them, not merely the technical features of the work, but the sensibility focused on reflective aspects of our existence. This approach is aimed at creating a context of teaching that becomes a joint project. And so, within the confines of specific courses, I try to create an ambiance that provokes and solicits questions and, in this manner, facilitates the exploring of texts in novel and different ways. I seek to scrutinize the tradition starting from, and in view of, the concerns of our shared “effective-history” (Gadamer). The point, in all of this, is to look at the history of Occidental philosophy in light of the cultural-spiritual exigencies of our contemporary world.

My research has involved me in the contemporary debate in African philosophy and concurrently in an ongoing critical reading of the Continental tradition that both appreciates its insights and critiques its myopia. In this regard I would describe the focus of my work as a critical exploration of intellectual resources, at the intersection of philosophy and history, with a focus on global Africa and, more broadly, the lived actuality of our contemporary westernized world. In sifting the tradition, in light of contemporary concerns, I see myself engaged in a double process of intellectual exploration—of the Occident and its Others—in which I actively involve my students.

Thus, for example, one can query Kant’s writings on history and politics in terms of the concerns of formerly colonized peoples articulated by the critique of Eurocentrism. Read Hegel’s dialectic of “Lordship and Bondage” in light of Frederick Douglass’s *Narrative* and utilize Hegel to better grasp Douglass’s fine distinctions that originate in his lived experience of slavery. The thematic of “authenticity” and “inauthenticity,” in Heidegger’s *Being and Time*, can be engaged in the context of the African experience of colonization. Gadamer’s notion of the “effective-historical consciousness” can be explored in light of Cabral’s conception of the African anti-colonial struggle as an effort to “return to the source.” Marx’s theory of alienation can be scrutinized in light of his endorsement of European colonialism and in view of his emancipatory vision for humankind. In all of these—and similar theoretic undertakings—the aim is to provoke diverse readings of our shared philosophic inheritance and, in so doing, critically explore what it has to offer in view of nurturing and enhancing an enriched understand of our hybrid and variegated contemporary humanity.

Teaching for me is a vocation. It is the practice not of a narrow skill but of a sensibility, a way of understanding the world, within the limits of our finitude. I try to convey this sense, as well as my critical stance, to students, both in the classroom and in my published work. This, modest as it may be, is my earnest contribution to the amelioration of our shared human existence. In this I see myself emulating Socrates—the Socrates of the *Apologia*—in the context of our time.

#### **REFEREES/REFERENCES:**

Professor Robert Bernasconi, Edwin Erle Sparks Professor of Philosophy, Department of Philosophy, Penn State University, 240F Sparks Building, University Park, PA 16802  
Telephone: 814-865-6398, email: [rlb43@psu.edu](mailto:rlb43@psu.edu)

Professor Fred R. Dallmayr, Emeritus Packey J. Dee Professor  
Department of Political Science and Philosophy  
University of Notre Dame  
217 O’Shaughnessy Hall  
Notre Dame, IN 46556  
Telephone: 574-631-5491, email: [Fred.R.Dallmayr.1@nd.edu](mailto:Fred.R.Dallmayr.1@nd.edu)

Professor Robert Gooding-Williams, Department of Philosophy  
Columbia University  
708 Philosophy Hall, MC: 491  
1150 Amsterdam Avenue  
New York, NY 10027  
Telephone: 212-854-3196, email: [rg2944@columbia.edu](mailto:rg2944@columbia.edu)

Professor Leonard Harris, Department of Philosophy, Purdue University,  
West Lafayette, IN 47907  
Telephone: 765-496-3860, email: [lharris@purdue.edu](mailto:lharris@purdue.edu)

Professor Barry Hallen, Research Associate  
W. E. B. Du Bois Institute for African and African American Research  
Harvard University  
104 Mt. Auburn Street, 3R  
Cambridge, MA 02138  
Telephone: 404-521-2758, email: [gbleesus@aol.com](mailto:gbleesus@aol.com)