

## Summary

In this book we focus on African philosophy from a chronological perspective. We seek to make it clear that African philosophy has had a much longer and more structured developmental trajectory than is usually known not only among philosophers but also among experts in African studies and global studies. By this we mean both the earlier origins of African philosophy in history, as well as its differentiation at different stages of development, and its future direction. At the same time, we do not consider social and political philosophy, which is the main focus of our work here, in isolation but in a broader interdisciplinary cooperation with the humanities and social sciences that allows us to analyse it in the context of reflecting on the development of African societies and their interactions with other societies in a global context.

We would like to highlight three main ideas in this book: first, the actual chronology of African philosophy and society in relation to the major countries and macro-regions of the world, especially in the time span from the fall of colonialism to the present; second, one of the centres of the origins of African philosophy before the dominance of colonialism in Africa, namely Ethiopian philosophy in the 17<sup>th</sup> century; and third, the coming trends of development. Obviously, this account does not analyse the entire history of African philosophy and society but focuses on the three particular significant stages that have become the subject of academic controversy and analysis: one birth in history, the last decades leading up to the present and future trends.

The three interdisciplinary chapters of this book, written by three authors, correspond to these important stages of African development. They can be seen as three studies that weave together an interest in re-

examining philosophy and society in terms of time and space, specifically in terms of re-examining Africa's relationship to the world, particularly in the context of overcoming Eurocentrism and a greater appreciation of the importance of Africa and African philosophy. While the first and third chapters link mainly social and political philosophy with critical global studies, the second chapter is treated within the framework of the history of philosophy and the history of society. All three chapters contribute to African studies with their cross-cultural analyses that show the relations of Africa and African philosophy to other areas of the world.