

# Review of: "Okolo on the Question of African Philosophy and its Periodization"

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From my experience as a researcher of "pre-Hispanic Andean philosophy"<sup>1</sup>. In Peru, the same questions that you formulate also arose. That philosophy arrived with the Europeans. That there was no philosophy before the arrival of the Europeans. That one can only speak of philosophy in terms of the scheme of classical Greek philosophy, with Aristotle and Plato, for example. These Europeanising positions are wrong; here are some observations that may help: (1) classical Greek philosophy does not begin with Aristotle and Plato, but with the pre-Platonic or pre-Socratic science, that philosophy was born in the East, from whom the Greeks drew their nourishment<sup>2</sup>. (2) philosophy is much more previous to religion, it is born with myth and magic, previous to religion; it is born with primitive science or pre-scientific logic discovered and studied "in extenso" by anthropology in contemporary tribal societies, as soon as they manage to dominate their environment thanks to the knowledge of order, logic or the becoming of things, objects or phenomena, thanks to the handling of concepts<sup>3</sup>. (3) Concepts of essence, substance or "Being" are formulated in primitive thought as postulated by Western philosophy; order, becoming or logos are part of natural knowledge for survival.(4) with these concepts they answer the classical questions of ancient philosophy: What is the primordial substance? Or the "true being". How does being, substance or essence, become derivative, how is the cosmos organised? And finally, what is the ultimate principle that explains any doctrine of philosophy?

In general, Western or European philosophy cannot be considered as the only reference for the development of philosophy, even less as a pure and exclusive philosophy, a model of universal philosophy. All peoples, cultures or civilisations of the world have developed philosophy with their own historical particularities, but all of them have followed the same laws of the development of human thought. The difference between the European or Western, and the non-European or non-Western, is one of form and not of substance, there are circumstantial differences between them but the logic and essence is the same. That is to say, you are quite right to make your observations, to question Okolo's position, and to show that philosophy exists before contact with Europeans, that philosophy exists without the European presence, that African philosophy exists in fact, ignored by the academy. Not to forget, as Lévi Strauss said, that philosophy among non-Western peoples is a work woven from the threads of myth, magic and science, first and foremost by the pre-scientific logic that comes from knowledge of the environment: it is impossible for it not to exist. The problem here is not the periodicity of philosophy but the concepts of philosophy.

## References.

1. Filosofía andina prehispánica: organización de textos y crítica, de Lucas Palacios Liberato, Lima -2021

2. Nietzsche, F.; (2003) “Los filósofos preplatónicos” Editorial Trotta. Madrid.
3. Lévi Strauss, Malinowski o Mead, among others.