

## Philosophy Afrikology

This book looks at the challenges and possibilities facing leadership in Africa today by providing a rich history of the continent, the complexities the continent has experienced, and the great hope and encouragement that remains. It explores what African leadership is and the possible effects it has on leaders, followers, and organizations across the continent. While some maintain that leadership of and within Africa presents too many challenges, this book argues that Africa is ripe with potential and on the verge of an African Renaissance. This book looks beyond socioeconomic factors to explore different perspectives of leadership such as holistic, transformational, and servant leadership, as well as values and ethics. Taking a philosophical and pragmatic approach, this edited collection provides insight from African-born leadership scholars to deliver a first-hand account of the challenges the continent faces. Their unique experiences and immersion in the African world pave the way for a revival of leadership through a lens of history, tradition, economics, societal, and leadership perspectives.

Decolonising the Human examines the ongoing project of constituting 'the human' in light of the durability of coloniality and the persistence of multiple oppressions. The 'human' emerges as a deeply political category, historically constructed as a scarce existential resource. Once weaponised, it allows for the social, political and economic elevation of those who are centred within its magic circle, and the degradation, marginalisation and immiseration of those excluded as the different and inferior Other, the less than human. Speaking from Africa, a key site where the category of the human has been used throughout European modernity to control, exclude and deny equality of being, the contributors use decoloniality as a potent theoretical and philosophical tool, gesturing towards a liberated, pluriversal world where human difference will be recognised as a gift, not used to police the boundaries of the human. Here is a transdisciplinary critical exploration of a wide range of subjects, including history, politics, philosophy, sociology, anthropology and decolonial studies.

This handbook comprises fresh and incisive research focusing on African media, culture and communication. The chapters from a cross-section of scholars dissect the forces shaping the field within a changing African context. It adds critical corpora of African scholarship and theory that places the everyday worlds, needs and uses of Africans first. The book goes beyond critiques of the marginality of African approaches in media and communication studies to offer scholars the theoretical and empirical toolkit needed to start building critical corpora of African scholarship and theory that places the everyday worlds, needs and uses of Africans first. Decoloniality demands new epistemological interventions in African media, culture and communication, and this book is an important interlocutor in this space. In a globally interconnected world, changing patterns of authority and power pose new

challenges to the ways in which media institutions are constituted and managed, as well as how communication and media policy is negotiated and the manner in which citizens engage with increasing media opportunities. The handbook focuses on the interrelationships of the local and the global and the concomitant consequences for media practice, education and citizen engagement in today's Africa. Altogether, the book foregrounds convivial epistemologies relevant for locating African media and communication in the pluriverse. This handbook is an essential read for critical media, communications, cultural studies and journalism scholars.

Knowledge systems are an essential aspect to the preservation of a community's culture. In developing countries, this community-based knowledge has significant influence on such things as decision making and problem solving. The Handbook of Research on Social, Cultural, and Educational Considerations of Indigenous Knowledge in Developing Countries is an authoritative reference source for the latest scholarly research on the importance of knowledge and value systems at the community level and ways indigenous people utilize this information.

Highlighting impacts on culture and education in developing nations, this book is ideally designed for researchers, academicians, policy makers, students, and professionals interested in contemporary debates on indigenous knowledge systems.

Challenges and Issues facing the Education System in South Africa

African Perspectives on Ethics for Healthcare Professionals

Towards a Glocal Circular Economy

Religion, Science, and New Materialisms

The Concept and Application of Transdisciplinarity in Intellectual Discourse and Research

An Epistemology

*On Race and Philosophy is a collection of essays written and published across the last twenty years, which focus on matters of race, philosophy, and social and political life in the West, in particular in the US. These important writings trace the author's continuing efforts not only to confront racism, especially within philosophy, but, more importantly, to work out viable conceptions of raciality and ethnicity that are empirically sound while avoiding chauvinism and invidious ethnocentrism. The hope is that such conceptions will assist efforts to fashion a nation-state in which racial and ethnic cultures and identities are recognized and nurtured contributions to a more just and stable democracy.*

*This book of essays is a sequel to the 'International Conference on Decolonising Our Universities' held in Penang, Malaysia from June 27 to 29, 2011. The Conference was jointly organised by the Universiti Sains Malaysia and Citizens International in cooperation with the Higher Education Leadership Academy of the Malaysian Ministry of Higher Education. At the Conference, speaker after speaker pointed out that education in Asia and Africa is too Westcentric. It blindly apes European universities, European curricula and European paradigms. The papers in this volume examine possible ways of overcoming this problem of intellectual enslavement in Asian and African citadels of learning. It must be pointed out at the very outset that this book is not meant to be a tirade against the West. Its aim is not to ask Asian and African universities to shut out Europe and North America or to be insular or to wear blinds. Its aim is positive – to make Asian and African tertiary education truly global and at the same time socially relevant. This cannot be done*

*unless the intellectual monopoly of the West is broken and European knowledge is made to make way for the review, teaching and expansion of the vast knowledge of other societies and cultures. European knowledge may supplement, but never replace, other valid knowledge systems and traditions. The book is divided into eight parts. Part I creates the setting, provides an overview of the state of our universities, reflects on decolonisation of our intellectual heritage and explains how colonial education was used to assault our cultures. Part II contains a wish-list of the decolonised university. There are essays on the philosophical basis of an African university and about how the sacred and the secular can be integrated and how the community can be brought back into the university. Part III critically examines the promise and performance of UNESCO in decolonisation of Asian and African institutions of higher learning. Part IV discusses eurocentrism in social sciences, in mathematics and in science curricula. Part V highlights the state of social sciences and the law today and provides an alternative discourse in social theory, history, psychotherapy, psychology, law and language education. Part VI discusses regional decolonising initiatives in the Philippines, Taiwan, Turkey and Iran. Part VII provides insights into some experiments in transforming academic pedagogy. Finally, Part VIII contains some personal journeys in decolonisation of the self. This book of essays is meant to coincide with Malaysia's Independence Day on August 31, 1957. The hope is that the timing will underline the point that the stains of cultural and intellectual imperialism do not end with the attainment of political freedom. Freedom is a state of the mind and, regrettably, throughout Asia and Africa, the enslavement of the mind has continued long after the coloniser has gone back home. This humiliating state of affairs must end, not only to give meaning to political independence but also to improve the quality of our education by giving to our students a better panorama of world knowledge and thereby to increase their choices. Decolonisation of our universities is not an exercise in flag-waving nationalism. Its aim is ameliorative. Diversity and pluralism of knowledge systems are vital for meeting many of the moral, social and economic challenges of the times and for avoiding the frightening economic, educational and cultural consequences of Europe's near-total intellectual and educational monopoly over Asia, Africa and Latin America. For example, Western models of development have proved to be a nightmare and have not served Asia and Africa well. Economic theories from the West have brought the whole world to the brink of an environmental catastrophe. Asian universities should offer a critique of the ethnocentrism of Western scholarship by pointing out that a middle class Western lifestyle and what that entails in terms of the nuclear family, the consumer society, living in suburbia and extensive private space may neither be workable nor desirable on a fragile planet. The humiliating story of intellectual enslavement in each field and in each region is best told in the words of the authors. What must be noted is the ways in which this subservience manifests itself. Our university courses reflect the false belief that Western knowledge is the sum total of all human knowledge. The books prescribed and the icons and godfathers of knowledge are overwhelmingly from the North Atlantic countries. Titles written by scholars and thinkers from Asia and Africa are rarely included in the book list. This may indicate a pervasive inferiority complex or ignorance of the contribution of the East to world civilisation. Any evaluation of right and wrong, of justice and fairness, of poverty and development, and of what is wholesome and worthy of celebration tends to be based on Western perceptions. Eastern ideas and institutions are viewed through Western prisms and invariably regarded as primitive and in need of change. Despite decades of political independence, the framework assumptions of our law, politics, economics, education, history, science, art and culture remain dictated by our former colonial masters. Our concept of the good life and our views on human rights have very tenuous links to our indigenous traditions. Our cultural values, domestic relations, music, food and dressing – indeed our whole Weltanschauung is constructed on a Western edifice of knowledge. Our concept of beauty has been socially constructed by Hollywood media. In our professions, most of the icons we look up to are Western. In our universities, the syllabi we draft, the books we prescribe, the theories we blindly ape, the new abodes of the sacred we worship have very little connection with our own intellectual and moral heritage. It is fashionable in Asian universities to import expatriate lecturers, external examiners and guest speakers exclusively from North Atlantic countries. Asian scholars are generally not regarded as fit for such recognition. The underlying*

*assumption is that Asians and Africans matter little and in all aspects of existence we need civilisational guidance from the overlords of humankind in Europe and America. How did we fall into such depths of enslavement and reverse racism? An essay in the volume points out that the colonisers conquered our mind by dismissing and deriding our cultures, alienating us from our roots and putting us in awe of the culture of the masters. They used the colonial education system for the production of a competent but submissive class. They replaced local languages with the English language extinguishing along with local languages, the cultural and moral nuances and perspectives that surround a language. The colonisers falsified and obliterated historical records of intellectual achievements by Asian and African scholars and inventors. They borrowed extensively from the East but shamelessly failed to acknowledge that debt. In many cases they Latinised Eastern names to make them sound European. The world does not know that during the European Dark Ages, scintillating educational developments were taking place in Asia and Africa. While Europe slept, China, India, Persia and Egypt practised science, invented algebra, furthered mathematics, metallurgy, law and logic. They conducted complex medical operations, invented rockets, wrote treatises in philosophy, sociology and astronomy. A more recent form of Western hegemony is the yearly university ranking lists. Western education, Western science and Western achievements are subjected to evaluation on criteria that are rigged in their favour. A host of Western consultants and experts unabashedly glorify American and European achievements and certify and celebrate the unique quality of their education system. A recent claim was made that American society symbolised 'the end of history' implying thereby that no further human progress was necessary anywhere else. The book's ultimate aim is to discover what needs to be done to liberate our minds and our souls; to end this academic colonialism; to restore our dignity and independence. We must shed the slavish mentality of blindly aping Western paradigms. We must stop sucking up to the Western academic system. We need to send Columbus packing back home. Not only the Columbus outside but also the Columbus within. We need to rediscover the suppressed knowledge of our civilisations and to reconnect with our rich heritage. We must embark on a voyage of discovery of our ancestors' intellectual wanderings and rediscover the wonders and heritage of China, India, Persia, Mesopotamia, Egypt and other Eastern and African civilisations. We must combat the many fabrications and plagiarisms of Western 'innovators' and we must give credit where credit is due to those in Asia and Africa who pioneered the ideas. It must be clarified that it is not part of our agenda to ask European and American universities to include the treasures of the East in their syllabi. Whether their world-views should be enriched by the insights and reflections of the East, or whether they should remain insular and wear blinds, is their own problem. Further, it is not our aim to shut out the West but to end blind and exclusive reliance on it. We need to root our education in our own soil; to tap our own intellectual resources first and to make our education relevant to our societal conditions. No amount of imported academics or theories can do this, only us. We are aware that our endeavour will be mocked by many in the West. We will also be opposed by many elites in the East who believe that 'West is best' and whose capitulation to Europe perpetuates Western intellectual hegemony. Such opposition to the basic thesis of this book will only serve to confirm the phenomenon of 'legitimation and false consciousness' whereby the oppressed are so brainwashed that they cooperate with their oppressors. 'It is the final triumph of a system of domination when the dominated start singing its virtues.' In preparing this volume, we received invaluable help from many individuals and institutions. Universiti Sains Malaysia and Citizens International provided the funds for publication. Ayesha Bilimoria helped with the editing of the bulk of the pieces. Jenessey Dias performed brisk transcription of the presentations from the DVDs. Shafeeq, Sameera and Noor Aini Masri gave secretarial assistance. Professor Dato' Dr. Md Salleh Yaapar and his team from the USM Press did everything else with great courtesy, speed and professionalism. Citizens International's S.M. Mohamed Idris and Uma Ramaswamy assisted with the printing. To all of them we owe a debt of gratitude. We hope that this book will highlight what is on any measure a shameful condition and that it will inspire at least some Asian educators to think afresh, to chart new directions, to search for the best in their indigenous traditions, yet to keep the windows of their mind open to the world.*

*In this meditation, respected Ugandan academic Dani Wadada Nabudere traces the roots of the global economic crisis and warns of the threat that the decline of Western nations poses to the African continent—the final frontier for those in search of new lands and resources to exploit. As a deterrent to what he sees as the encroachment of super-profiteers looking to Africa for the land to increase their profits in industrial agriculture, Nabudere advocates for what he terms “community sites of knowledge,” that is, the use of indigenous tools and knowledge to revitalize the lives of Africa’s people. The book puts forth the belief that any dependence on imported knowledge and material instruments will only lead to the entrenchment of colonial stereotypes, and that indigenous knowledge is imbued with the roots of “complex ecosystems” that require the inputs of a diversity of expertise and experiences and that are capable of producing the knowledge necessary for the residents of the African continent to reclaim the future.*

*This book is an examination of post-colonial land reforms across various African states. One of the decisive contradictions of colonialism in Africa was the distortion of use, access to and ownership of land. Land related issues and the need for land reform have consistently occupied a unique position in public discourse in Africa. The post-colonial African states have had to embark on concerted efforts at redressing historical grounded land policies and addressing the growing needs of land by the poor. However, agitations for land continue, while evidence of policy gaps abound. In many cases, policy change in terms of land use, distribution and ownership has reinforced inequalities and affected power and social relations in respective post-colonial African countries. Land has assumed major causes of structural violence and impediments to human and rural development in Africa; hence the need for holistic assessment of land reforms in post-colonial African states. The central objective of the text is to identify post-independence and current trends in land reform and to address the grievances in relation to land use, ownership and distribution. The book suggests practicable policy options towards addressing the land hunger and conflict, which could derail the ‘moderate’ socio-economic achievements and political stability recorded by post-colonial African nation-states. The book draws its strength and uniqueness from its adoption of country-specific case studies, which places the book in context, and utilizes field studies methodology which generate new knowledge on the continental land question. Taking a holistic approach to understanding Africa’s land question, this book will be attractive to academicians and students interested in policy and development, African politics, post-colonial development and policy, and conflict studies as well as policy-makers working in relevant areas.*

*Decolonising the University: The Emerging Quest for Non-Eurocentric Paradigms (Penerbit USM)*

*Solving African Problems with Pan-Africanism and the African Renaissance*

*Afrikology and Transdisciplinarity*

*Afrikology, Philosophy and Wholeness. An Epistemology*

*Concept and Application of Transdisciplinarity in Intellectual Discourse and Research*

*Asixoxe - Let's Talk*

This book focuses on ethical issues faced by a variety of healthcare practitioners across the Anglophone African continent. This important resource contains in-depth discussions of the most salient current ethical issues by experts in various healthcare fields. Each profession is described from both an African and a South African perspective, and thus contributes to dialogue and critical thinking around African ethics and decision-making. In this way the book provides readers with an understanding of the ethical issues at hand in various professions, including the practical implications of the ethical issues and how to address those effectively. This is a beneficial resource for all those involved in the various healthcare professions addressed in this book, including undergraduate students, lecturers, researchers and practitioners across the continent. Simply put, with the dynamic changes and challenges in healthcare across the globe and in Africa, this is an indispensable resource for healthcare practitioners.

Global imperial designs, which have been in place since conquest by western powers, did not suddenly evaporate after decolonization. Global coloniality as

a leitmotif of the empire became the order of the day, with its invisible technologies of subjugation continuing to reproduce Africa's subaltern position, a position characterized by perceived deficits ranging from a lack of civilization, a lack of writing and a lack of history to a lack of development, a lack of human rights and a lack of democracy. The author's sharply critical perspective reveals how this epistemology of alterity has kept Africa ensnared within colonial matrices of power, serving to justify external interventions in African affairs, including the interference with liberation struggles and disregard for African positions. Evaluating the quality of African responses and available options, the author opens up a new horizon that includes cognitive justice and new humanism.

Global interest in indigenous studies has been rapidly growing as researchers realize the importance of understanding the impact indigenous communities can have on the economy, development, education, and more. As the use, acceptance, and popularity of indigenous knowledge increases, it is crucial to explore how this community-based knowledge provides deeper insights, understanding, and influence on such things as decision making and problem solving. *Indigenous Studies: Breakthroughs in Research and Practice* examines the politics, culture, language, history, socio-economic development, methodologies, and contemporary experiences of indigenous peoples from around the world, as well as how contemporary issues impact these indigenous communities on a local, national, and global scale. Highlighting a range of topics such as local narratives, intergenerational cultural transfer, and ethnicity and identity, this publication is an ideal reference source for sociologists, policymakers, anthropologists, instructors, researchers, academicians, and graduate-level students in a variety of fields.

This handbook constitutes a single collection of well researched articles and essays on African politics, governance and development from the pre-colonial through colonial to the post-colonial eras. Over the course of these interconnected periods, African politics have evolved with varied experiences across different parts of the continent. As politics is embedded both in the economy and the society, Africa has witnessed some changes in politics, economics, demography and its relations with the world in ways that requires in-depth analysis. This work provides an opportunity for old and new scholars to engage in the universe of the debate around African politics, governance and development and will serve as a ready reference material for students, researchers, policy makers and investors that are concerned with these issues.

The Palgrave Handbook of African Politics, Governance and Development

Dani Nabudere's Afrikology

African Higher Education in the 21st Century

Trajectory of Land Reform in Post-Colonial African States

From Agriculture to Agricolology

Essays in the Contemporary Thoughts of Afrikology

*Religion, Culture and Spirituality in Africa and the African Diaspora* explores the ways in which religious ideas and beliefs continue to play a crucial role in the lives of people of African descent. The chapters in this volume use historical and contemporary examples to show how people of African descent develop and engage with spiritual rituals, organizations and practices to make sense of their lives, challenge injustices and creatively express their spiritual imaginings. This book poses and answers the following critical questions: To what extent are ideas of spirituality emanating from Africa and the diaspora still influenced by an African aesthetic? What impact has globalisation had on spiritual and cultural identities of peoples on African descendant peoples? And what is the utility of

the practices and social organizations that house African spiritual expression in tackling social, political cultural and economic inequities? The essays in this volume reveal how spirituality weaves and intersects with issues of gender, class, sexuality and race across Africa and the diaspora. It will appeal to researchers and postgraduate students interested in the study of African religions, race and religion, sociology of religion and anthropology.

This monograph is intended to examine the epistemology of restorative rights in view of the continuing violation of rights in all aspects of life on the African continent and other parts of the world. It is based on the research, which the Marcus Garvey Pan-African Institute undertook between 2006-2008, under a cross-disciplinary research project entitled Restorative Justice and its Relationship to International Humanitarian Law, which resulted in a Comprehensive Report that was later discussed at an international conference in Nairobi in August 2008. This conference was opened by the Prime Minister of Kenya, Right Hon. Raila Odinga and attended by Ministers of Justice and Constitutional Affairs, judges and other ministers from the five countries in which the research was carried out, Uganda, Kenya, Tanzania, Rwanda and Southern Sudan. The objective here is to relate the concept of restorative justice, in its broad and cross-disciplinary meaning to the epistemology of Afrikology and transdisciplinarity, which aim at breaking down disciplinary boundaries between the different academic disciplines, which inhibit our capabilities of looking at realities in a comprehensive, holistic manner; leading to the adoption of fragmented solutions to problems, which inevitably fail to address those problems. As stated in the monograph on the epistemology of Afrikology, knowledge is created holistically by the heart and the basis of the perceptions and experiences of the five senses. The knowledge created through the word, which ultimately constitutes the language and the community, is related to our cosmic forces and reason, which gives cosmic significance to our existence. We cannot therefore detach ourselves from these cosmic forces and reality must be examined from this combinatory holistic understanding.

"This book explores the African Atlantic world as a productive theater or space where modernity, racialized dominance, and racialized resistance took form. The book examines Black Power ideology, Pan Africanism, dilemmas facing the racialized imagination of African world community figures, and the discipline of Africology"--

There has been a growth in the use, acceptance, and popularity of indigenous knowledge. High rates of poverty and a widening economic divide is threatening the accessibility to western scientific knowledge in the developing world where many indigenous people live. Consequently, indigenous knowledge has become a potential source for sustainable development in the developing world. The Handbook of Research on Theoretical Perspectives on Indigenous Knowledge Systems in Developing Countries presents interdisciplinary research on knowledge management, sharing, and transfer among indigenous communities.

Providing a unique perspective on alternative knowledge systems, this publication is a critical resource for sociologists, anthropologists, researchers, and graduate-level students in a variety of fields.

Cul-de-Sac Ubuntu-ism in Côte d'Ivoire

The Quest for Sustainable Development and Utilization

Contemporary Critical Thought in Africology and Africana Studies

Africentric Social Work

Phenomenology of Decolonizing the University

Religion, Culture and Spirituality in Africa and the African Diaspora

In this book the author examines the current state of postcolonial Africa with a focus on the "liberation predicament" and the crisis of epistemological, cultural, economic, and political dependence created by colonialism and coloniality.

South Africa's recent higher education protests around fees and decolonizing institutions have shone a spotlight on important issues and inspired global discussion. The educational space was the most affected by clashes between languages and ideas, the prioritizing of English and Afrikaans over indigenous African languages, and the prioritizing of Western medicine, literature, arts, culture, and science over African ones. Ethical Research Approaches to Indigenous Knowledge Education is a cutting-edge scholarly resource that examines forthcoming methodologies and strategies on educational reform and the updating of curricula to accurately reflect cultural shifts. The book examines the bias and problems that bias creates in educational systems around the world that have been dominated by Western forms of knowledge and scientific processes. Featuring a range of topics such as andragogy, indigenous knowledge, and marginalized students, this book is ideal for education professionals, practitioners, curriculum designers, academicians, researchers, administrators, and students.

Epistemic Freedom in Africa is about the struggle for African people to think, theorize, interpret the world and write from where they are located, unencumbered by Eurocentrism. The imperial denial of common humanity to some human beings meant that in turn their knowledges and experiences lost their value, their epistemic virtue. Now, in the twenty-first century, descendants of enslaved, displaced, colonized, and racialized peoples have entered academies across the world, proclaiming loudly that they are human beings, their lives matter and they were born into valid and legitimate knowledge systems that are capable of helping humanity to transcend the current epistemic and systemic crises. Together, they are engaging in diverse struggles for cognitive justice, fighting against the epistemic line which haunts the twenty-first century. The renowned historian and decolonial theorist Sabelo J. Ndlovu-Gatsheni offers a penetrating and well-argued case for centering Africa as a legitimate historical unit of analysis and epistemic site from which to interpret the world, whilst simultaneously making an equally strong argument for globalizing knowledge from Africa so as to attain ecologies of knowledges. This is a dual process of both deprovincializing Africa, and in turn provincializing Europe. The book highlights how the mental universe of Africa was invaded and colonized, the long-standing struggles for 'an African university', and the trajectories of contemporary decolonial movements such as Rhodes Must Fall and

Fees Must Fall in South Africa. This landmark work underscores the fact that only once the problem of epistemic freedom has been addressed can Africa achieve political, cultural, economic and other freedoms. This groundbreaking new book is accessible to students and scholars across Education, History, Philosophy, Ethics, African Studies, Development Studies, Politics, International Relations, Sociology, Postcolonial Studies and the emerging field of Decolonial Studies.

Although traditional academic circles rarely celebrate the work of African or African American thinkers because performers and political figures were more acceptable to narrating histories, this work projects the ideas of several writers with the confidence that Africology, the Afrocentric study of African phenomena, represents an oasis of innovation in progressive venues. The book brings together some of the most discussed theorists and intellectuals in the field of Africology (Africana Studies) for the purpose of sparking further debate, critical interpretations and extensions, and to reform and reformulate the way we approach our critical thought. The contributors' Afrocentric approach offers new interpretations and analysis, and challenges the predominant frameworks in diverse areas such as philosophy, social justice, literature, and history.

Opportunities and Challenges

Coloniality of Power in Postcolonial Africa

The African Union Ten Years After

Empire, Global Coloniality and African Subjectivity

Handbook of Research on Theoretical Perspectives on Indigenous Knowledge Systems in Developing Countries

***African Higher Education in the 21st Century explores the philosophical dimension of higher education systems in Africa by analysing its ontological, epistemological and ethical foundations.***

***Dani Wadada Nabudere, the illustrious Ugandan scholar, produced a diverse body of work on various aspects of African culture, politics, and philosophy. Toward the end of his life, he formulated a theoretical construct that he termed "Afrikology." Unlike most other Afrocentrists, who have stopped with the task of proving the primacy of the Egyptian past and its numerous cultural and scientific achievements, Nabudere strenuously attempts to connect that illustrious heritage with the African present. This, remarkably, is what makes his project worthy of careful attention. His corpus is multidisciplinary, although a major preoccupation with Africa is discernible in virtually all his works. His writings deal with critiques of imperialism, African political systems, processes of globalization and Africa's location within them, and finally the ideological and existential imperatives of Afrocentric discourse.***

***Afrikology, Philosophy and Wholeness. An Epistemology***African Books Collective

***The idea that human beings are inextricably bound to one another is at the heart of this book about African agency, especially drawing on the African philosophy Ubuntu, with its roots in human sociality and inclusivity. Ubuntu's precepts and workings are severely tested in these times of rapid change and multiple responsibilities. Africans negotiate their social existence between urban and rural life, their continental and transcontinental distances, and all the market forces***

**that now impinge, with relationships and loyalties placed in question. Between ideal and reality, dreams and schemes, how is Ubuntu actualized, misappropriated and endangered? The book unearths the intrigues and contradictions that go with inclusivity in Africa. Basing his argument on the ideals of trust, conviviality and support embodied in the concept of Ubuntu, Francis Nyamnjoh demonstrates how the pursuit of personal success and even self-aggrandizement challenges these ideals, thus leading to discord in social relationships. Nyamnjoh uses a popular Ivorian drama with the same title to substantiate life-world realities and more importantly to demonstrate that new forms of expression, from popular drama to fiction, thicken and enrich the ethnographic component in current anthropology.**

**A Quest for African Holism**

**Critical Conversations in African Philosophy**

**Ethnophilosophy and the Search for the Wellspring of African Philosophy**

**Reflections from Africa on difference and oppression**

**Indigenous Studies: Breakthroughs in Research and Practice**

**Epistemic Freedom in Africa**

*"This impressive study focuses on Africa, which has suffered hideous crimes. Yash Tandon's case is a powerful one, and can be extended: The global class war that is institutionalized in the misnamed 'free trade agreements' is also a war against the traditional victims of class war at home. The resistance, in Africa and elsewhere, which Tandon describes here, is a source of hope for the future." —Noam Chomsky "A necessary and timely contribution which goes to the roots of the deep crises we face as humanity." —Vandana Shiva "... understand that 'trade is war' as Yash Tandon beautifully explains in this important book." —Samir Amin Globalization has reduced many aspects of modern life to little more than commodities controlled by multinational corporations. Everything, from land and water to health and human rights, is today intimately linked to the issue of free trade. Conventional wisdom presents this development as benign, the sole path to progress. Yash Tandon, drawing on decades of on-the-ground experience as a high level negotiator in bodies such as the World Trade Organization (WTO), here challenges this prevailing orthodoxy. He insists that, for the vast majority of people, and especially those in the poorer regions of the world, free trade not only hinders development - it visits relentless waves of violence and impoverishment on their lives. Trade Is War shows how the WTO and the Economic Partnership Agreements like the EU-Africa EPA and the Transatlantic Trade and Investment Partnership (TTIP) are camouflaged in a rhetoric that hides their primary function as the servants of global business. Their actions are inflaming a crisis that extends beyond the realm of the economic, creating hot wars for markets and resources, fought between proxies in Africa, Asia, Latin America, the Middle East and now even in Europe. In these pages Tandon suggests an alternative vision to this devastation, one based on self-sustaining, non-violent communities engaging in trade based on the real value of goods and services and the introduction of alternative currencies.*

*An Afrocentric Critique of Race Dialogues: The Application of Theory and Practice in Africology is a critical examination of*

*race dialogues based on the Afrocentric paradigm's constructs of African agency, Afrocentric consciousness-raising and liberatory action. This dissertation critiques race dialogues based on Africology's mission, function and philosophy to determine its applicability as an educational approach to eradicate racism. This dissertation explores the purpose, goals, motivations, process, impact and outcomes of race dialogues within Africology's theoretical scope and frames the analysis within the desires, challenges, and possibilities for African-Americans' relationship with European-Americans based on the major tenets of Malcolm X's political and social philosophy. Malcolm X's philosophy and activism provide the rationale for African-American liberatory practice, offer a historical critique of race relations in the United States, establish the terrain for productive, sustained and anti-racist race relations, and justify the need for interracial dialogues. As a result of this approach, this research reveals the compatibility of race dialogues to Africology on theoretical and axiological grounds and challenges the value of resistance to racial collaboration given Africology's founding mission. While the philosophical and political tensions endemic to African-American-European-American relations continue to complicate educational strategies focused on improving intergroup relations, this critique acknowledges the possibilities that race dialogues can advance Africology's curricular and pedagogical goals.*

*The quality of education is pivotal for the production of human capital and this cannot be compromised by failing to refocus on the quality of education offered in schools. The inputs in the system such as trained and motivated teachers, buildings and classrooms including sanitation, clean water, instructional material such as textbooks, as well as strong leadership with vision to steer the winds of change are important in providing the desired outcomes. The chapters in this volume are broadly divided into three subsections as follows: learner related issues, (farm and rural schools, poverty and schooling, school violence, and students rights); teacher related issues,(teacher morale and motivation, teachers for all schools, management needs of school principals); and administrative/policy related issues (inclusive education, and school community relations). The social demand for better schools, effective principals, qualified and committed teachers and better opportunities for all place a huge challenge to provinces and the state to protect the rights of all citizens. This volume sets out the challenges facing the education system in South Africa, such as poor school infrastructure, poor learning conditions, and a lack of learning materials and provides recommendations on how some of these can be overcome.*

*How do we understand and create knowledge? Does scientific knowledge cover all knowledge? Afrikology tries to answer these questions by tracing the issue of epistemology to the Cradle of Humanity in Africa and through such a reflection the Monograph establishes a basis for holistic and integrated ways of knowledge production that makes it possible to interface scientific knowledge with other forms of knowledge. In this way Afrikology responds to the crisis created by the fragmentation of knowledge through existing academic disciplines. Afrikology therefore advances transdisciplinarity and hermeneutics to a level where they attain a coherent basis for interacting with Afrikology as an epistemology which returns wholeness to understanding and knowledge production.*

*On Race and Philosophy*  
*Decolonising the Human*  
*Breakthroughs in Research and Practice*  
*Deprovincialization and Decolonization*  
*Routledge Handbook of African Media and Communication Studies*  
*Epistemological, Ontological and Ethical Perspectives*

This book looks at the first ten years of the African Union. This is the second in a series of books that will be produced each year from annual conferences held on the multi-faceted issue of African liberation. The key themes of the book explore ways of improving the effectiveness of the African Union, fostering unity amongst African countries through entrenchment of pan-Africanism, and building ownership of the African Union by the African people and their communities. In addition, the thoughts of key figures of pan-Africanism and black emancipation, such as Sylvester Williams and Franz Fanon, are re-positioned to even greater contemporary relevance. Through its promotion of Ethiopianism, pan-Africanism and the African renaissance, we trust that this book will add new interest and a fresh perspective to how Africans move forward together into a post-colonial era where policies and actions are determined by the united agency of liberated Africans the world over.

This book provides a case for the de-stigmatisation of ethnophilosophy by demonstrating its continuing relevance in contemporary African philosophy. The book brings together established and brilliant young scholars who defend ethnophilosophy as a unique source of African philosophy with the capacity to colour African philosophical scholarship, thereby distinguishing African philosophy from other philosophical traditions of the world and setting the stage for philosophical dialogue in the 21st century characterised by multiculturalism and globalisation. The volume addresses the future of African philosophy by closely linking the past of this tradition with the exciting projects of the contemporary system builders whose works emerge from the ethnophilosophical while transcending it. The book is aimed at African philosophy experts, scholars of intercultural philosophy, African studies scholars and graduate students of African and intercultural philosophy.

In the past four decades, transdisciplinarity has gained conceptual and practical traction for its transformative value in accounting for the complex challenges besetting humankind, including social relations and natural ecosystems. The need to develop frameworks for joint problem-solving involving diverse stakeholders is unquestionable. Besides generating inclusivity, which embraces academia, civil society, and policymakers in the public and private sectors, transdisciplinarity allows for the appreciation of phenomena from a multiplicity of angles and affords societies creative ways of seeking solutions to challenges that may appear intractable. This book puts forward alternatives within this arena and attempts to directly respond to the multilayered challenges of diffuse disciplines, interlinked socioeconomic problems, impacts of globalization, technological advancements, environmental concerns, food security, and more.

The epistemic Eurocentric boarders, expand towards the global south, they dehumanise and obliterate existing forms of thinking through colonialism and coloniality. In doing so, the global south has lost the sense of being self, Africans have become non-thinking objects. This has led to a series of ceaseless conflicts, poor leadership, and developmental crisis and provides fertile ground for Eurocentric superiority. This book *Phenomenology of Decolonizing the University: Essays in the Contemporary Thoughts of Afrikology* is a diagnosis of the problems of the mind in the global south and provides solutions in the decolonisation of the mind such as humanising the university, the rewriting of African stories and facilitates an epistemic rebellion.

A Restorative Epistemology

Handbook of Research on Social, Cultural, and Educational Considerations of Indigenous Knowledge in Developing Countries

Ethical Research Approaches to Indigenous Knowledge Education

Entangled Worlds

Trade Is War

Bantu Philosophy

In this edited collection contributors examine key themes, sources and methods in contemporary African Philosophy, building on a wide-ranging understanding of what constitutes African philosophy, and drawing from a variety of both oral and written texts of different genres. Part one of the volume examines how African philosophy has reacted to burning issues, ranging from contemporary ethical questions on how to integrate technological advancements into human life; to one of philosophy's prime endeavours, which is establishing the conditions of knowledge; to eternal ontological and existential questions on the nature of being, time, memory and death. Part two reflects on the (re)definition of philosophy from an African vantage point and African philosophy's thrust to create its own canon, archive and resources to study African concepts, artefacts, practices and texts from the perspective of intellectual history. The volume aims to make a contribution to the academic debate on African philosophy and philosophy more broadly, challenging orthodox definitions and genres, in favour of a broadening of the discipline's self-understanding and locales. This book will be of interest to students and scholars of African philosophy and comparative philosophy.

This edited collection focuses on Africentric social work practice, providing invaluable assistance to undergraduate students in developing foundational skills and knowledge to further their understanding of how to initiate and maintain best practices with African Canadians. In social work education and field practice, students will benefit from the depth and breadth of this book's discussions of social, health and educational concerns related to Black people across Canada. The book's contributors present a broad spectrum of personal and professional experiences as African Canadian social work practitioners, students and educators. They address issues that African Canadians confront daily, which social work educators and potential practitioners need to understand to provide racially and culturally relevant services. The book presents students with an invaluable opportunity to develop their practical skills through case studies and critical thinking exercises, with recommendations for how to ethically and culturally engage in African-centred service provision.

Historically speaking, theology can be said to operate "materiaphobically." Protestant Christianity in particular has bestowed upon theology a privilege of the soul over the body and belief over practice, in line with the distinction between a disembodied God and the inanimate world "He" created. Like all other human, social, and natural sciences, religious studies imported these theological dualisms into a purportedly secular modernity, mapping them furthermore onto the distinction

between a rational, “enlightened” Europe on the one hand and a variously emotional, “primitive,” and “animist” non-Europe on the other. The “new materialisms” currently coursing through cultural, feminist, political, and queer theories seek to displace human privilege by attending to the agency of matter itself. Far from being passive or inert, they show us that matter acts, creates, destroys, and transforms—and, as such, is more of a process than a thing. *Entangled Worlds* examines the intersections of religion and new and old materialisms. Calling upon an interdisciplinary throng of scholars in science studies, religious studies, and theology, it assembles a multiplicity of experimental perspectives on materiality: What is matter, how does it materialize, and what sorts of worlds are enacted in its varied entanglements with divinity? While both theology and religious studies have over the past few decades come to prioritize the material contexts and bodily ecologies of more-than-human life, *Entangled Worlds* sets forth the first multivocal conversation between religious studies, theology, and the body of “the new materialism.” Here disciplines and traditions touch, transgress, and contaminate one another across their several carefully specified contexts. And in the responsiveness of this mutual touching of science, religion, philosophy, and theology, the growing complexity of our entanglements takes on a consistent ethical texture of urgency.

Mapungubwe Institute for Strategic Reflection (MISTRA) was publicly launched as a think tank in March 2011 and took up the task of following a transdisciplinary approach to the research generated within the organisation. The projects initiated by MISTRA integrate various streams of knowledge and expertise when examining complex issues such as nation formation, economic growth, social equity, adaptable science and technology, and other strategic topics related to South Africa's development as a democracy. Serving in part as an intellectual movement and in part as a research institution, activities are structured around diverse topics that require the opening up of intellectual space for strategic research and reflection specific, but not exclusive, to the African continent. A project was launched: The concept and application of transdisciplinarity in intellectual discourse and research. The intent of the study was two fold: in the first place the need for better theoretical understanding of a transdisciplinarity approach was identified as a necessity; and in the second place MISTRA intended to apply transdisciplinarity towards the opening up of an African approach - guided in part by the Afrikology principles of the late Professor Dani Nabudere. By orientation Transdisciplinarity is an approach that recognises a united and borderless intellectual terrain. It is an attempt to formulate an integrative process of knowledge production and distribution in reaction to the twentieth century narrow discipline focus and hyper-specialisation. It responds to the multi-layered challenges of diffused disciplines, interlinked socio economic problems, the impact of globalisation, the de-terretorialised nation state, technological advancements, environmental concerns, agriculture and food security and health. And it recognises that, in history, some of the most revolutionary breakthroughs in science and technology in fact happened on the margins of narrow disciplines.

Indigenous Research Methodologies

The West's War Against the World

Travel and the Pan African Imagination

An Afrocentric Critique of Race Dialogues

An Application of Theory and Praxis in Africology

C est l homme qui fait l homme

Author Bagele Chilisa updates her groundbreaking book to give a new generation of scholars a crucial foundation in indigenous methods, methodologies, and epistemologies. This new edition of Indigenous Research Methodologies addresses the increasing emphasis in the classroom and in the field to sensitize researchers and students to diverse perspectives, especially those of women, minority groups, former colonized societies, indigenous peoples, historically oppressed communities, and people with disabilities. The second edition situates research in a larger historical, cultural, and global context so students can apply the specific methods that are commensurate with the transformative paradigm of social science research. Chapters cover the history of research methods, ethical conduct, colonial and postcolonial epistemologies, relational epistemologies, emergent and indigenous methodologies, Afrocentric research, feminist research, narrative frameworks, interviewing, and participatory methods. New to the second edition are three new applied chapters covering evaluation, mixed methods, and a case study in mixed methods evaluation. These chapters focusing on decolonizing, indigenizing, and integrating these methods and applications to enhance participation of indigenous peoples as knowers and foster collaborative relationships. Additional information on indigenous quantitative research reflects new developments in the field. New activities and web resources offer more depth and new ways for students to extend their knowledge. This book includes features such as key points, learning objectives, student exercises, chapter summaries, and suggested readings, making it an ideal course book for graduate-level students and applied researchers.

This monograph is intended to examine the epistemology of restorative rights in view of the continuing violation of rights in all aspects of life on the African continent and other parts of the world. It is based on the research, which the Marcus Garvey Pan-Afrikan Institute undertook between 2006-2008, under a cross-disciplinary research project entitled Restorative Justice and its Relationship to International Humanitarian Law, which resulted in a Comprehensive Report that was later discussed at an

international conference in Nairobi in August 2008. This conference was opened by the Prime Minister of Kenya, Right Hon. Raila Odinga and attended by Ministers of Justice and Constitutional Affairs, judges and other ministers from the five countries in which the research was carried out, Uganda, Kenya, Tanzania, Rwanda and Southern Sudan. The objective here is to relate the concept of restorative justice, in its broad and cross-disciplinary meaning to the epistemology of Afrikology and transdisciplinarity, which aim at breaking down disciplinary boundaries between the different academic disciplines, which inhibit our capabilities of looking at realities in a comprehensive, holistic manner; leading to the adoption of fragmented solutions to problems, which inevitably fail to address those problems. As stated in the monograph on the epistemology of Afrikology, knowledge is created holistically by the heart and the basis of the perceptions and experiences of the five senses. The knowledge created through the word, which ultimately constitutes the language and the community, is related to our cosmic forces and reason, which gives cosmic significance to our existence. We cannot therefore detach ourselves from these cosmic forces and reality must be examined from this combinatory holistic understanding.

Leading an African Renaissance