

Required Readings

- *The contributions of research in Africa to the social sciences and humanities*
- *Changing perspectives on a changing Africa: the work of anthropology*
- *The impact of African studies on philosophy*
- *African histories and the dissolution of world history*
- *African studies and universities since independence: the challenges of epistemic and institutional decolonization*

Readings In African Humanities African Cultural Development

Ebenezer Yaw Blasu



Readings In African Humanities African Cultural Development:

African Cultural Development Ogbu Kalu,1978 African Cultural Development Ogbu U. Kalu,1978 *Reading in African Humanities* Ogbu Uke Kalu,2002 *African Theocology* Ebenezer Yaw Blasus,2020-02-27 There is probably no set of issues of greater importance in the contemporary world than those that are to do with the Earth on which we live and depend. The more alienated we become from it the more we contribute to our own destruction. Christianity's complicity in this destruction is well documented and hotly debated. Africa can ill afford to fall into the same trap that Western Christianity has in this regard. One senses the urgency of these concerns in Blasus's *African Theocology Studies in African Religious Creation Care*. Extremely well informed in the field, Blasus not only draws on the three major religions in Africa: Christianity, Islam, and African traditional religion, but demonstrates familiarity with the most important recent contributions in the field from Western scholarship. With its emphasis on pedagogics, *African Theocology* will play a seminal role in the construction of curricula for an African Christian theology of the environment and is sure to be an essential contribution to all libraries in institutions of higher learning.

African Psychology Augustine Nwoye,2022 One of the most unprecedented developments in the history of the scientific study of psychology in postcolonial Africa is the recent welcome inclusion of the study of African psychology within the psychology degree curriculum of some foreword thinking African universities. In each of those universities such as the University of KwaZulu Natal in South Africa and Kenyatta University in Nairobi, Kenya, East Africa, there now exists a gradual entrenchment of the African derived psychology in the curricular provisions of their psychology degree programmes. With particular reference to the University of KwaZulu Natal in South Africa, for instance, a number of African psychology based modules have recently been developed, approved, and incorporated into the list of modules for psychology degree students at the undergraduate Honours and the Master's degree levels. See University of KwaZulu Natal College of Humanities Handbook 2018.

African Cinema: Manifesto and Practice for Cultural Decolonization Michael T. Martin, Gaston Jean-Marie Kaboré,2023-08-08 Challenging established views and assumptions about traditions and practices of filmmaking in the African diaspora, this three volume set offers readers a researched critique on black film. Volume One of this landmark series on African cinema draws together foundational scholarship on its history and evolution. Beginning with the ideological project of colonial film to legitimize the economic exploitation and cultural hegemony of the African continent during imperial rule to its counter historical formation and theorization. It comprises essays by film scholars and filmmakers alike among them Roy Armes, Med Hondo, Frid Boughedir, Haile Gerima, Oliver Barlet, Teshome Gabriel, and David Murphy, including three distinct dossiers: a timeline of key dates in the history of African cinema, a comprehensive chronicle and account of the contributions by African women in cinema, and a homage and overview of Ousmane Sembène, the Father of African cinema.

African Philosophy and the Hermeneutics of Culture Theophilus Okere,2005 The Series Studies in African Philosophy is a forum for the publication and wider dissemination of researches and reflections of value on all aspects of

African philosophy While recognising the special advantage of interdisciplinary approach in modern scholarship it retains a special predilection for works that have special African philosophic import Although Theophilus Okere s book African Philosophy has made remarkable impact on African philosophical scholarship many may not be aware of the way he tried to apply his preferred method to other areas of the philosophical investigation in Africa and to overcome the risk of relativism through the promotion of intercultural dialogue in philosophy The essays published in this volume bear testimony to the multivalent character of Okere s contribution to African philosophy Most of the essays are about Okere s hermeneutics of culture Some of the authors examine the method in itself while others focus attention on its application to specific philosophical themes Book jacket

African Humanities J. Okoro Ijoma,1992 **Handbook of African Philosophy** Elvis Imafidon,Mpho Tshivhase,Björn Freter,2023-09-30 This Handbook provides in one volume rich comprehensive and rigorous coverage of specific subject areas and thematic concerns in the ever evolving academic discipline of African philosophy This Handbook is unique in its focus on central and emerging areas within African philosophy such as Afro communitarian philosophy ethics epistemology social and political philosophy existentialism philosophy of religion gender philosophy philosophy of education phenomenology transhumanism African philosophy futures and philosophy of the non human The thirty two chapters in this Handbook explore the rich textual and non textual forms of philosophical knowledge in Africa and adequately represent the broad and diverse scope of African philosophy showing the richness and depth of the philosophical tradition This reference work is indispensable to students and researchers in African philosophy comparative philosophy and world philosophies **Daily Life in Colonial Africa** Toyin Falola,2024-07-11 Discover how European colonization across the many regions in Africa dramatically altered the continent and the daily lived experiences of its peoples Daily Life in Colonial Africa explores nine facets of daily life in the European colonized African continent such as domestic economic political and religious life Examples of everyday people farmers forced to switch to cash crops people of faith melding native traditions and European Christian doctrine on beliefs about the afterlife storytellers using allegory to discreetly challenge colonial rule show how colonialization impacted every aspect of life for Africa s indigenous people as well as how they adapted to new ways of life while maintaining their cultural roots Alongside the main text helpful additional resources such as a timeline of the colonization of Africa and a glossary of terms provide useful context for understanding what life in this period of history was truly like for the many different people and groups affected by Africa s colonization **Critical Approaches to African Cinema Discourse** Nwachukwu Frank Ukadike,2014-02-27 Critical Approaches to African Cinema Discourse utilizes an interdisciplinary approach to lay bare the diversity and essence of African cinema discourse It is an anthology of historical reflections critical essays and interviews by film critics historians theorists and filmmakers that signifies a dialogue and engagement apropos the ideology and cultural politics of film production in Africa The contributors are extremely concerned not only with the history of African cinema but with its future and its potential This book then is not

limited to the expansion of the discourse on African cinema but tries to approach the definition of the critical canon within the exigencies and manifestations of art and African sociopolitical practices The authors view these practices as an investment in a cultural imperative stemming from the quest to delineate how critical methodologies are derived from and shape contemporary historical and cultural practices Hence the contributions are less about the usual constrictive method of analysis and more about illustrating manifestations of an interrogative critical methodology that is certainly an offspring of an indigenous African critical cum cinematic culture and paradigms Handbook of Black Studies Molefi Kete Asante, Maulana Karenga, 2006 Publisher Description *Readings in African Popular Culture* Karin Barber, 1997 This is an extraordinarily rich collection full of informative detail and excellent interpretative analysis There is not a single piece that fails to fascinate Leeds African Studies Bulletin an impressive collection of inspiring and thought provoking essays Media Development This is a book that should find its way into many syllabuses and onto the bookshelves of Africanist scholars in many disciplines Its publication marks a key turning point in scholarship on the cultures of contemporary Africa Africa Today This book surveys the popular culture of contemporary Africa including popular literature oral narrative and poetry dance drama music and visual art with special emphasis on the verbal arts The essays cover six main areas views of the field oral tradition revisited social history social criticism and interpretation women in popular culture little genres of everyday life the local and the global **African Indigenous Religious Traditions in Local and Global Contexts** Ogungbile, David O., 2015-09-23 This volume honours one of the great scholars of our era Professor Jacob Olupona Although he has conducted significant portions of his career outside of Nigeria he has not separated himself from his colleagues or from interests in religions in Nigeria and elsewhere in Africa His publications and presentations offer the international scholarly community important critical insights into a range of religious activities life ways and ideas originating in Africans and the African Diaspora In spite of the diversity in the thoughts and opinions expressed and equally of the range of disciplines and topics contained in the book one can say that the contributors have developed a shared concern about the role of African Indigenous Religious Traditions in the processes of development and the context within which it development had or is taking place The book guides us to a deep understanding and appreciation of how Africans in their varied situations grapple with existential problems through philosophical ruminations complex ritual processes cultivated memory and organized coping strategies Indigenous Language for Development Communication in the Global South Tshepang Bright Molale, Abiodun Salawu, Mohammad Sahid Ullah, Enrique Uribe-Jongbloed, 2022-11-23 Indigenous Language for Development Communication in the Global South brings together voices from the margins in underrepresented regions of the Global South within the context of scholarship focusing on indigenous languages and development communication Contributors present cases as a starting point for further research and discussions about indigenous language and development communication in Latin America Africa and Asia Scholars of communication sociology linguistics and development studies will find this book of

particular interest *Essays on the Land, Ecotheology, and Traditions in Africa* Benjamin Abotchie Ntreh, Mark S. Aidoo, Daniel Nii Aboagye Aryeh, 2019-08-21 The book explores how African Christians in Ghana can think eco theologically about the nexus of mining waste pollution water pollution and land degradation In 2017 the government of Ghana banned illegal mining and declared war against any activity that does not complement environmental protection and conservation of natural resources The Christian church needs academic resources to support the campaign against the destruction of the land water bodies and environment The papers presented generate theological imaginations in shaping the political campaign against the destruction of the land and the environment Reflection on areas related to the theme includes The Concept of Land in the Bible The Christian Church and the Galamsey Menace in West Africa The Fulani Cattle Headsmen and Care for the Land The Bible and the Environment Towards an Agenda for Eco theology in African Theological Institutions Stewardship of the Land The Menace of Mining in Ghana Destruction of Water Bodies in Ghana and The Menace of Plastic Waste in Ghana This volume will serve as a textbook for theological students the church and other governmental agencies

Decolonising the University: The Emerging Quest for Non-Eurocentric Paradigms (Penerbit USM) Claude Alvares, Shad Saleem Faruqi, 2014-11-25 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 legitimization 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

Summa Philosophica: An Introduction to Philosophy and Logic Ephraim-Stephen Essien (Ed), 2013-10-12 Summa Philosophica is a comprehensive succinct and afro affirmative introduction to philosophy and logic motivated by the spirit of ensophisation impartation of wisdom

The Limits of a Divided Nation with Perspectives from the Bible Michael Ufok Udoekpo, 2020-01-31 Michael Udoekpo s work brilliantly and pastorally discusses the issues of conflict friction and disunity in the world and in Nigeria in particular from biblical historical and sociocultural perspectives These issues he stresses are endemic in various fabrics of the Nigerian society traceable to the family as the foundation of any given society They are also found in religious political and media groups Contributing factors Udoekpo argues are materialism infidelity relativism and fundamentalism Others are ethnocentrism anthropocentrism ignorance bribery and corruption with other forms of injustices Drawing from the Bible Udoekpo proposes prayer proper education truth telling restoration of family values interreligious and cultural dialogue ecumenism enforcement of rule of law faith and absolute trust in God as antidotes to conflict violence friction and disunity in our contemporary society

Ben Enwonwu Sylvester Okwunodu Ogbechie, 2008 An intellectual biography of a modern African artist and his immense contribution to twentieth century art history

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