

Remaking Africa

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Remaking Africa

**Nicodemus Fru Awasom, Hlengiwe
Portia Dlamini**

Remaking Africa:

The Making, Unmaking and Remaking of Africa's Independence and Post-Independence Constitutions Nicodemus Fru Awasom, Hlengiwe Portia Dlamini, 2024-10-09 This book provides a collection of chapters that critically explore the making and development of Africa's independence constitutions through the different phases in their full generality. Since independence, various constitutions from African countries have undergone a succession of changes triggered by either the domestic or international environment or both. These processes constitute autonomous epochal waves or phases of constitution making which need to be unpacked, historicised, and explored in a systematic manner. This work intended as a distinctive object of positive analysis historicizes the independence constitutions of selected African states on either a country specific or a comparative basis. A historical approach to the continental study of constitutions is rare, meaning the continental coverage of the book is justified by Africa's rich diversity reflected in its multiple monarchical and colonial backgrounds. The book is of interest to academics interested in having a panoramic view of Africa's constitutional development from a historical perspective.

Remaking Africa Nigel Heseltine, 1961

Remaking Islam in African Portugal Michelle C. Johnson, 2021-12-22 A portrait of Muslim migrants adapting to a new world and a new understanding of their own religious and cultural identity in a European city. When Guinean Muslims leave their homeland, they encounter radically new versions of Islam and new approaches to religion more generally. In *Remaking Islam in African Portugal*, Michelle C. Johnson explores the religious lives of these migrants in the context of diaspora. Since Islam arrived in West Africa centuries ago, Muslims in this region have long conflated ethnicity and Islam such that to be Mandinga or Fula is also to be Muslim. But as they increasingly encounter Muslims not from Africa as well as other ways of being Muslim, they must question and revise their understanding of proper Muslim belief and practice. Many men in particular begin to separate African custom from global Islam. Johnson maintains that this cultural intersection is highly gendered as she shows how Guinean Muslim men in Lisbon, especially those who can read Arabic, have made the pilgrimage to Mecca and attend Friday prayer at Lisbon's central mosque, aspire to be cosmopolitan Muslims. By contrast, Guinean women, many of whom never studied the Qur'an and do not read Arabic, and feel excluded from the mosque, remain more comfortably rooted in African custom. In response, these women have created a culture club as an alternative Muslim space where they can celebrate life course rituals and Muslim holidays on their own terms. *Remaking Islam in African Portugal* highlights what being Muslim means in urban Europe and how Guinean migrants' relationships to their ritual practices must change as they remake themselves and their religion.

Imagining Africa Clive Gaby, 2018-11-22 There has been a long history of idealism concerning the potential of economic and political developments in Africa, the latest iteration of which emerged around the time of the 2007-8 global financial crisis. Here Clive Gaby takes a historical approach to questions concerning change and international order as these apply to Africa in Western imaginaries. Challenging traditional postcolonial accounts that see the West imagine itself as

superior to Africa he argues that the centrality of racial anxieties concerning white supremacy make Africa appear at moments of Western crisis as the saviour of Western ideals specifically democracy bureaucracy and neoclassical economic order Uncommonly this book turns its lens as much inwards as outwards interrogating how changing attitudes to Africa over the course of the twentieth and early twenty first centuries correspond to shifting anxieties concerning whiteness and the growing hope that Africa will be the place where the historical genius of whiteness might be saved and perpetuated *The Transformative Development of Postcolonial Africa* Annie Sylvie Beya Wakata, Siméon Fogue Kouam, Rosemary Tonjock Kinge, Téléphore Benoît Nguelefack, Aloysius Ngefac, 2024-04-15 This book provides an opportunity for the voices of pure and natural scientists to be heard on what can be done to pull Africa from its current developmental quagmire and bring about its transformative development characterized by hallmarks that challenge the traditional definition of development The following research questions and many more are answered in this book Which development vision addresses the multidimensional problems and crises plaguing postcolonial Africa Which context specific approaches and paradigms tackle some of the problems and re write the development story of Africa What is the role of pure and natural sciences in the project of rethinking and remaking Africa Transdisciplinary reflections from development experts and authors of different disciplines provide answers to these questions among others Religion, Gender and Masculinities in Africa. Essays in Honour of Ezra Chitando Manyonganise, Molly, Gunda, Masiwa R., Naicker, Linda, **African Political and Economic Philosophy with Africapitalism** Ephraim-Stephen Essien, Frank Aragbonfoh Abumere, 2024-03-06 This book creates on the one hand and explores on the other hand philosophies of African development suitable for Black sub Saharan African countries As an academic discipline focused on thought informed by indigenous moral values among Black peoples in the sub Saharan region African political philosophy involves philosophizing normatively about government by traditional Black African people with the aim of advancing a better African society African political philosophy does not mean that its themes views concepts and approaches are exclusively African It also does not mean that only thinkers in Africa could hold these concepts nor does it mean that all African thinkers hold the same views African is used geographically in African political philosophy to demarcate certain perspectives that are unique to sub Saharan African thought and practice that tend not to be the case elsewhere An African political and economic philosophy should address the origin and method of political power the guarantee of human and civil liberties and how economic goods are generated and distributed in African societies Africapitalism as a new economic philosophy obviates the inadequacies in Afrisocialism and offers an option for an African economic philosophy Edited by Ephraim Stephen Essien and Frank Aragbonfoh Abumere the contributors to African Political and Economic Philosophy with Africapitalism Concepts for African Leadership ask the question can a neo Afrisocialism offer anything good for the Africa **Africa and the International System** Christopher S. Clapham, 1996-09-12 Paying for the state **Knowledge and Change in African Universities** Michael Cross, amasa ndofirepi, 2017-01-28 Besides the ongoing

concern with the epistemological and theoretical hegemony of the West in African academic practice the book aims at understanding how knowledge is produced and controlled through the interplay of the politics of knowledge and current intellectual discourses in universities in Africa In this regard the book calls for African universities to relocate from the position of object to subject in order to gain a form of liberated epistemological voice more responsive to the social and economic complexities of the continent In itself this is a critical expos of contemporary practices in knowledge advancement in the continent Broadly the book addresses the following questions How can African universities reinvent knowledge production and dissemination in the face of the dominant Eurocentricism so pervasive and characteristic of academic practice in Africa to enhance their relevance to the contexts in which they operate How can such change particularly at knowledge production and distribution levels be undertaken without falling into an intellectual and discursive ghettoization in the global context What then is the role of academics policy makers and curriculum and program designers in dealing with biases and distortions to integrate policies knowledge and pedagogy that reflect current cultural diversity both local and global Against this backdrop while some contributions in this book argue that emancipatory epistemic voice in African universities is not yet born or it is struggling with little success many dissenting voices charge that if Africans do not take responsibility and construct knowledge strategies for their own emancipation who will

Decolonization and African Society

Frederick Cooper, 1996-08-28 This detailed and authoritative volume changes our conceptions of imperial and African history Frederick Cooper gathers a vast range of archival sources in French and English to achieve a truly comparative study of colonial policy toward the recruitment control and institutionalization of African labor forces from the mid 1930s when the labor question was first posed to the late 1950s when decolonization was well under way Professor Cooper explores colonial conceptions of the African worker and shows how African trade union and political leaders used the new language of social change to claim equality and a share of power This helped to persuade European officials that the modern Africa they imagined was unaffordable Britain and France could not reshape African society As they left the continent the question was how they had affected the ways in which Africans could reorganize society themselves

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