



**AFRIKOLOGY AND  
TRANSDISCIPLINARITY**  
A RESTORATIVE EPISTEMOLOGY

DANI WADADA NABUDERE

# Philosophy Afrikology

**Johann Broodryk**



## **Philosophy Afrikology :**

**Afrikology, Philosophy and Wholeness. An Epistemology** W. Nabudere,2011-04-11 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 *Afrikology, Philosophy and Wholeness* Dani W. Nabudere,2011 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 **Afrikology and Transdisciplinarity** Wadada Nabudere,2012-05-22 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 **Dani Nabudere's Afrikology** Osha, Sanya, 2018-09-17 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 **An Anthology of African Cultural Studies, Volume I** Keyan G. Tomaselli, Handel Kashope Wright, 2024-10-04 This volume provides an overview of fundamental or grounding themes in African Cultural Studies including the articulation of African cultural studies the issue of Africa's diaspora's African identity and identifications and media studies in Africa and its relationship with cultural studies The first of two volumes the book predominantly pulls together a rich reservoir of previously published articles from Critical Arts South North Cultural and Media Studies mapping a long history of the field that draws from a diverse range of origins and locations especially from within Africa itself The first section of the book addresses how African cultural studies has been called for and explained both as a comprehensive continental and sometimes national discourse and as being in conversation with established global cultural studies The second section addresses the African diaspora and what might be termed diasporic African cultural studies A third principal theme explored is how African identities and identifications are articulated in African cultural studies On spatiality the volume takes a stance on the exclusive continental versus continuity conception of Africa the African diaspora is treated as contributory and its relationship to the continent as problematic while taking up continental Africa as the principal location of African cultural studies In terms of identity Blackness is taken up as the dominant but importantly not exclusive racial identity and identification of African cultural studies and gender and social class are also addressed in novel ways The book ends with an examination of the complex relationship between media studies and cultural studies This book will be a key resource for academics researchers and advanced students of African cultural studies media and cultural studies African studies history politics sociology and social and cultural anthropology while also being of interest to those seeking an introduction to the sub field of African cultural studies **Indigenous Studies: Breakthroughs in Research and Practice** Management Association, Information Resources, 2019-10-11 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

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

Ngulube, Patrick,2016-09-29 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

**Routledge Handbook of African Media and Communication Studies** Winston Mano,viola c. milton,2021-02-12 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

**Digital Preservation and Documentation of Global Indigenous Knowledge Systems** Masenya, Tlou Maggie,2023-08-03 Indigenous knowledge is regarded as undocumented cultural local traditional and community knowledge produced and owned by local people in their specific communities It is mainly preserved in the

memories of elders and shared or passed on from generation to generation through oral communication traditional practices and demonstrations This irreplaceable resource may be lost forever as a direct result of the pressures of modernization colonization and globalization Concern over the loss of Indigenous knowledge has thus raised a need for the preservation and documentation of this knowledge in digital formats Digital Preservation and Documentation of Global Indigenous Knowledge Systems determines how Indigenous knowledge can be documented and digitally preserved to benefit Indigenous knowledge owners and their communities and be accessible for future generations The book provides the best practices innovative strategies theoretical and conceptual frameworks and empirical research findings regarding the digital preservation and documentation of Indigenous knowledge systems worldwide Covering topics such as digital media platforms educational management and knowledge systems this premier reference source is a valuable and useful tool for students information professionals knowledge managers records managers Indigenous knowledge owners Indigenous community leaders librarians archivists computer scientists information technology specialists students and educators of higher education researchers and academicians

**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 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

**Epistemic Freedom in Africa** Sabelo Ndlovu-Gatsheni, 2018-06-27 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 The Open Access versions Chapter 1 and Chapter 9

available at <https://doi.org/10.4324/9780429492204> have been made available under a Creative Commons Attribution Non Commercial No Derivatives 4.0 license

**Monuments and Memory in Africa** John Sodiq Sanni, Madalitso Zililo Phiri, 2024-03-05 This book investigates how monuments have been used in Africa as tools of oppression and dominance from the colonial period up to the present day. The book asks what the decolonisation of historical monuments and geographies might entail and how this could contribute to the creation of a post-imperial world. In recent times African movements to overthrow the symbols and monuments of the colonial era have gathered pace as a means of renaming, reclassifying and reimagining colonial identities and spaces. Movements such as Rhodes Must Fall in South Africa have sprung up around the world connected by a history of Black life struggles, erasures, oppression, suppression and the depression of Black biopolitics. This book provides an important multidisciplinary intervention in the discourse on monuments and memories, asking what they are, what they have been used to represent and ultimately what they can reveal about past and present forms of pain and oppression. Drawing on insights from philosophy, historical sociology, politics, museum and literary studies, this book will be of interest to a range of scholars with an interest in the decolonisation of global African history.

**Ubuntu Management Philosophy** Johann Broodryk, 2005

**Afrikology and Transdisciplinarity** Dani Wadada Nabudere, 2012 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.

**Current Perspective on African Philosophy** Kgalushi Koka, 2001

**Trade is War** Yashpal Tandon, 2016 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 Publisher Ubuntu Johann Broodryk,2002 Ubuntu is the African world view and philosophy of humanness Non Africans learn from this very respected and sacred philosophy which explains African thinking and behaviour Broodryk exposes Ubuntu as a world view to order society provides an interpretation of Ubuntu the way he was taught Ubuntu by African thinkers politicians and ordinary members of communities in Africa Back cover

**Phenomenology of Decolonizing the University** Zvikomborero Kapuya,2020-05-05 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

**Decolonising Media and Communication Studies Education in Sub-Saharan Africa** Selina Linda Mudavanhu,Shepherd Mpofu,Kezia Batisai,2023-10-27 The book provides insights on decolonising media and communication studies education from diverse African scholars at different stages of their careers These academics located on the continent and in the diaspora share an interest in decolonising higher education broadly and media and communication studies teaching and learning in particular Although many African countries gained flag independence from different European colonial powers between the 1950s and the 1970s this book argues that former colonies remain ensnared in a colonial power matrix Many African universities did not jettison ways of teaching and learning established during colonialism and even those journalism communication and media studies training programmes which were established after the attainment of flag independence did not place decolonial agendas at the front and centre when setting them up Starting with big picture thematic questions around decolonisation the book goes on to consider what the implications of change would be for students and instructors before reflecting on how far it is possible to decolonise curricula and syllabi and what this might look like in practice across a range of subject areas and country contexts Overall this book presents a nuanced picture of what a decolonised media and communication studies education could look like in sub Saharan Africa This book is essential for researchers in Africa in disciplines such as media and communication studies journalism film studies cultural studies and higher education studies More broadly the concepts and ideas on decolonising teaching and learning discussed in the book are relevant to instructors in any discipline who are interested in doing the decolonial work of contesting coloniality

**Phenomenology of Decolonizing the University** Zvikomborero Kapuya,2020-05-05 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

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