

AFRICAN STUDIES IN AFRICAN UNIVERSITIES

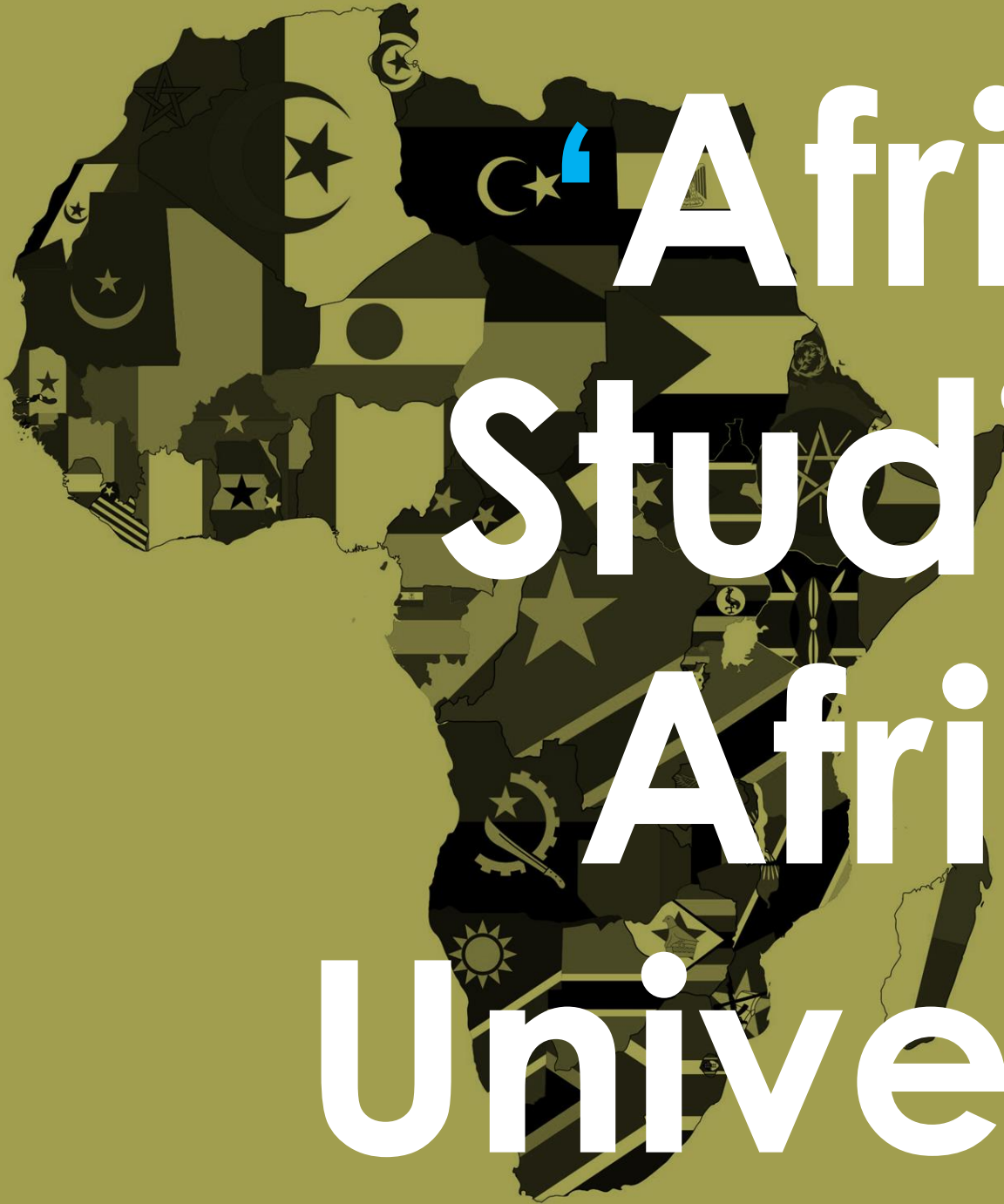
BY

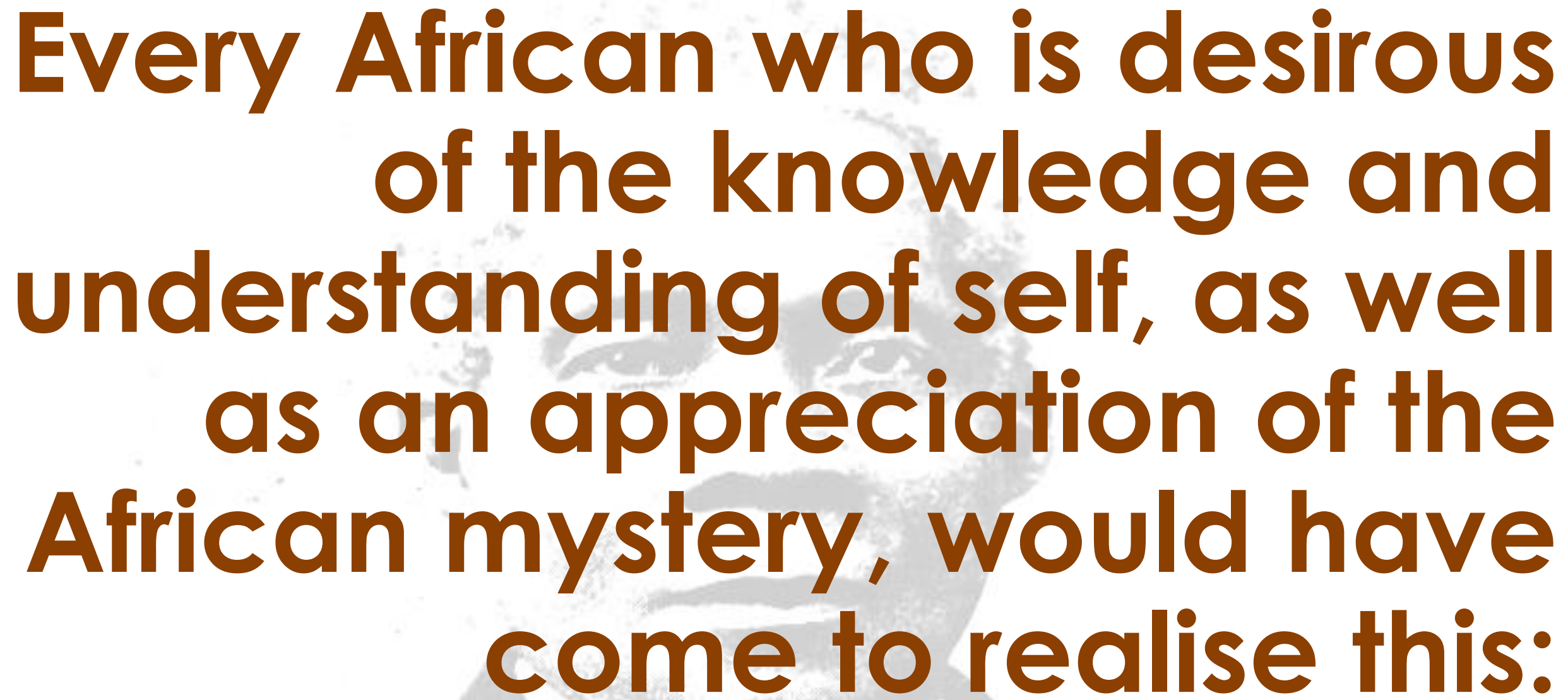
Prof. Dr. Muyiwa Falaiye, PhD, MNAL

Professor of African Philosophy

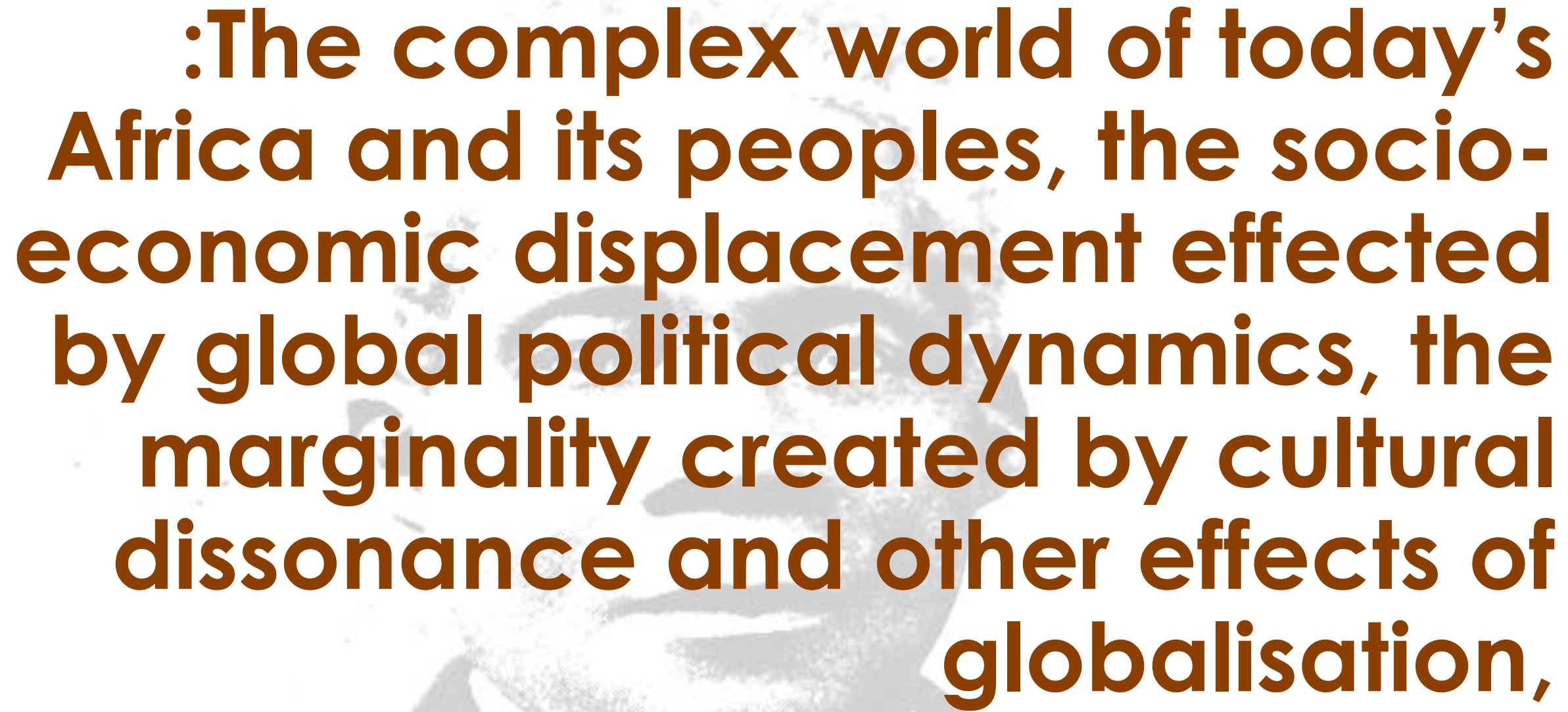
Director, Institute of African and Diaspora Studies and Lagos ACC

African Studies in African Universities.



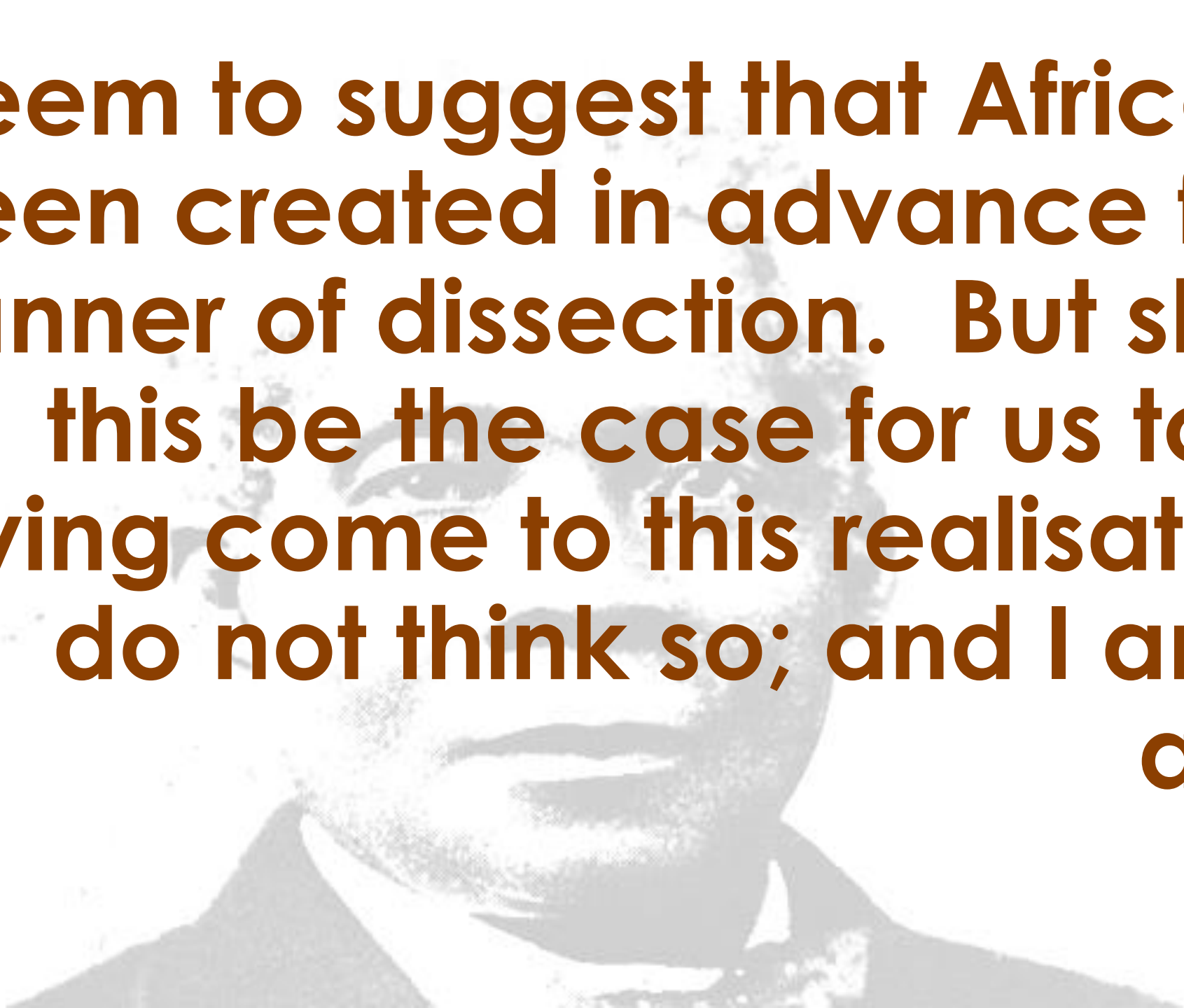
A faint, grayscale background image of a man's face, likely Kwame Nkrumah, is visible behind the text. The man has a beard and is wearing a suit and tie.

**Every African who is desirous
of the knowledge and
understanding of self, as well
as an appreciation of the
African mystery, would have
come to realise this:**

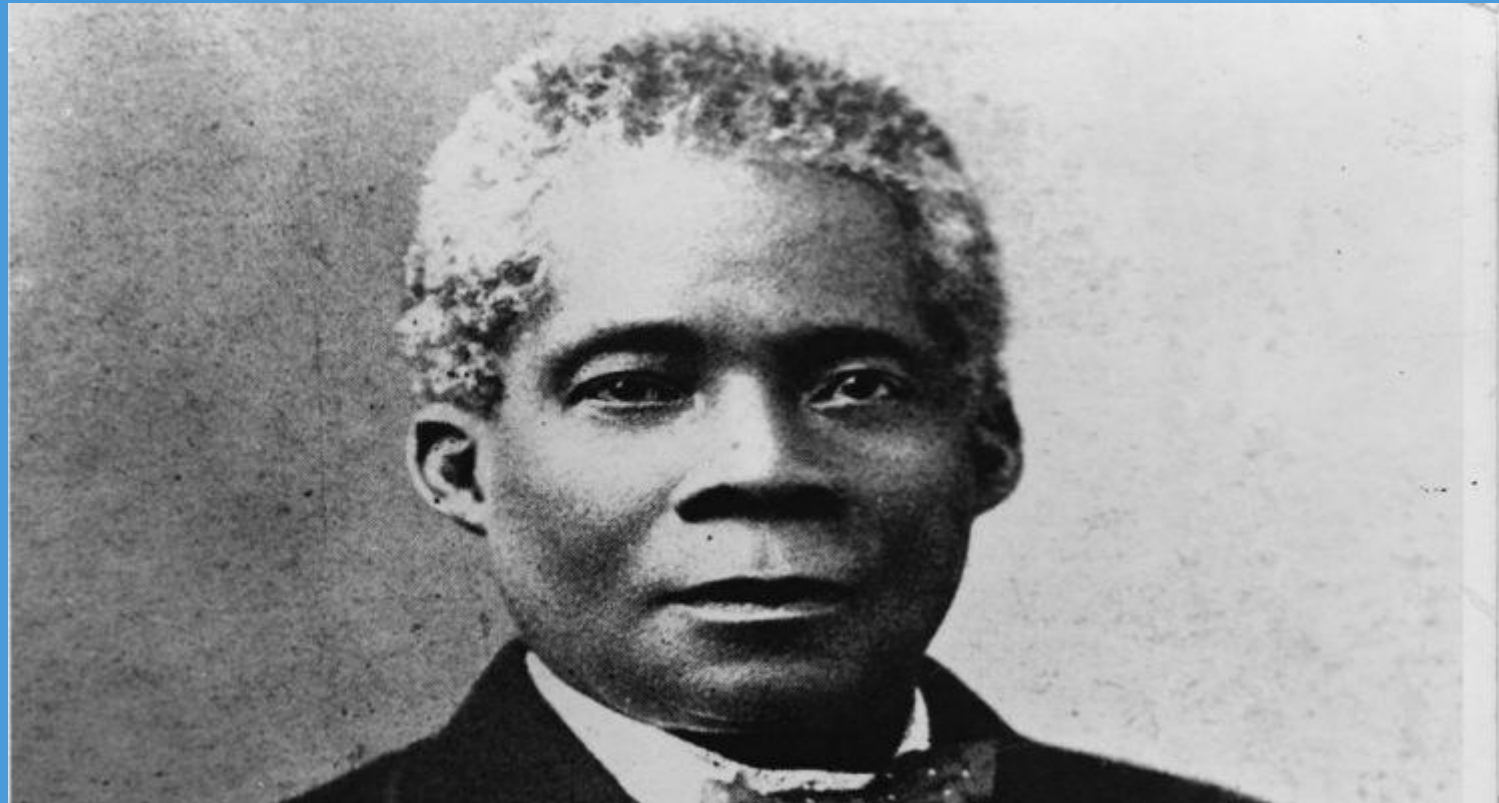
A faded, grayscale portrait of a man with a beard and mustache, wearing a suit and tie, serves as the background for the text. The man's face is the central focus of the image, with his features softly defined against the light background.

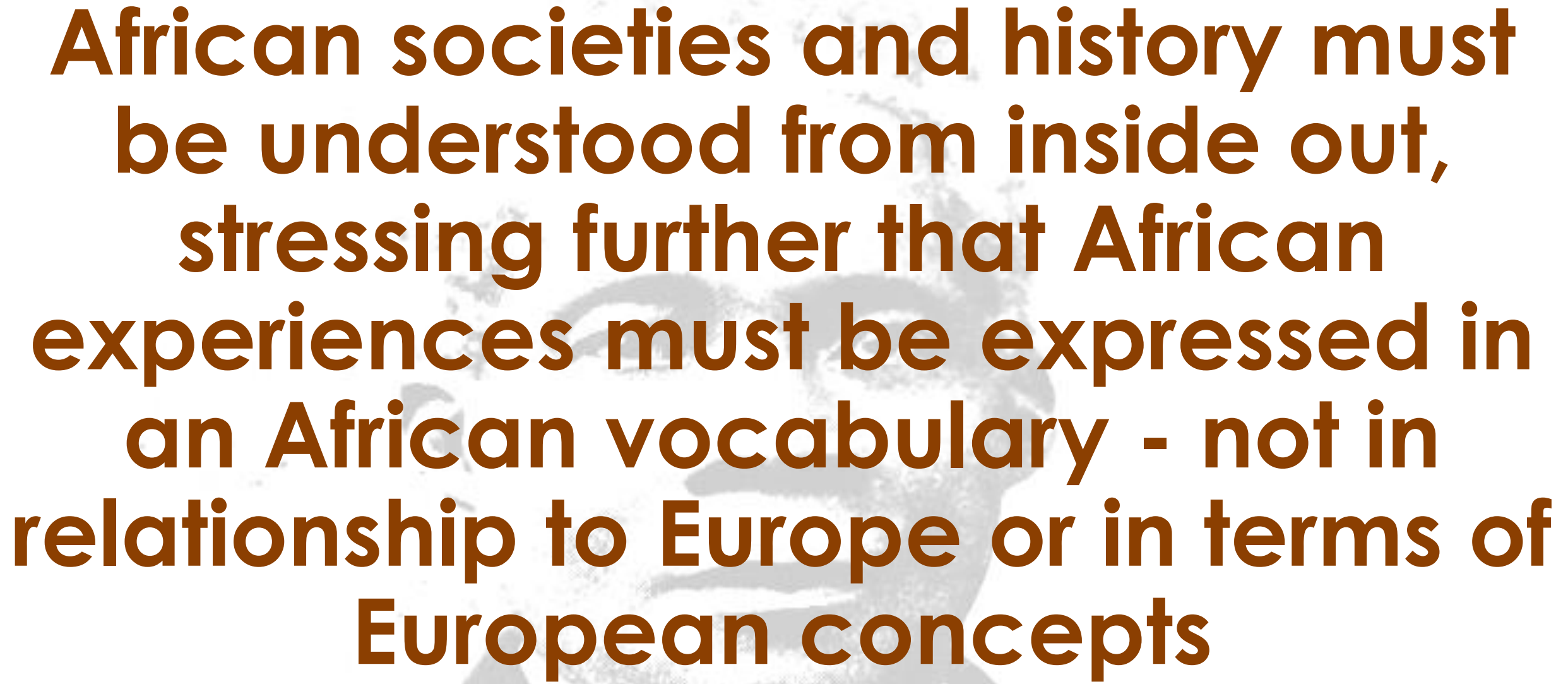
**:The complex world of today's
Africa and its peoples, the socio-
economic displacement effected
by global political dynamics, the
marginality created by cultural
dissonance and other effects of
globalisation,**

**seem to suggest that Africa has
been created in advance for all
manner of dissection. But should
this be the case for us today,
having come to this realisation? I
do not think so; and I am not
alone.**



AFRICANIST SCHOLAR, EDWARD BLYDEN



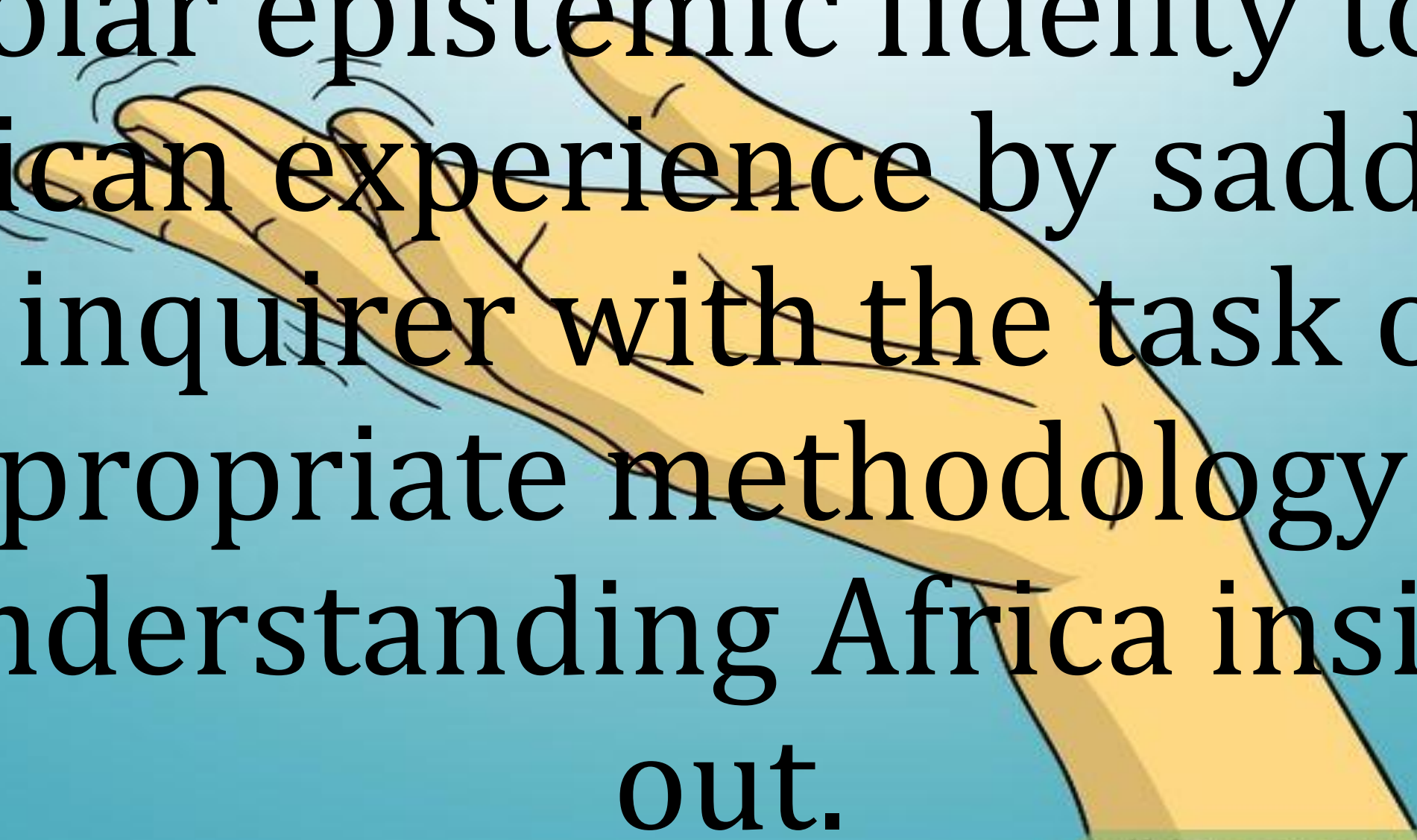
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**African societies and history must
be understood from inside out,
stressing further that African
experiences must be expressed in
an African vocabulary - not in
relationship to Europe or in terms of
European concepts**

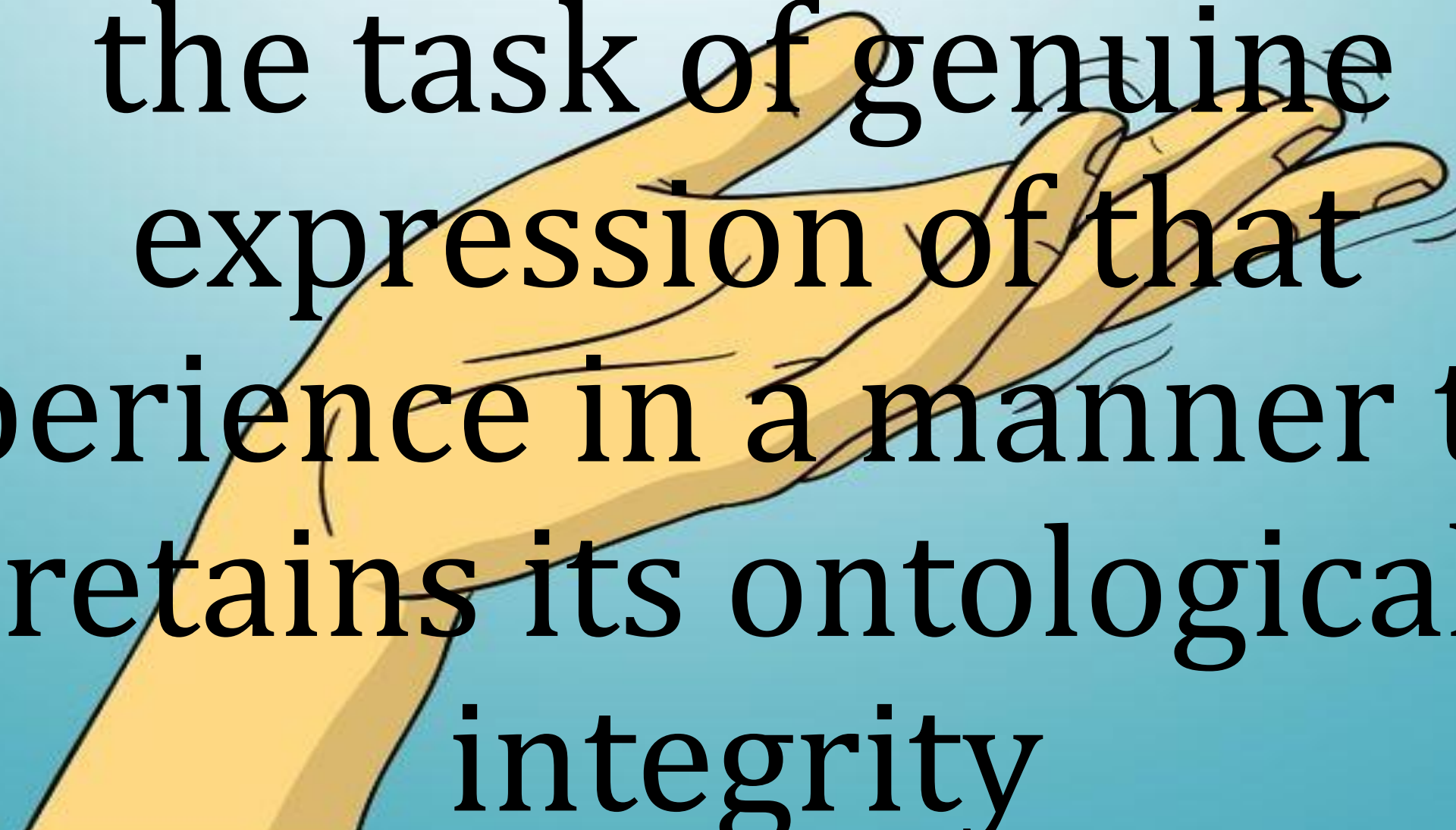


Blyden's position poses a challenge to African scholars who have made African history, culture and the totality of the African experience their object of intellectual inquiry.

It demands of the African scholar epistemic fidelity to the African experience by saddling the inquirer with the task of an appropriate methodology for understanding Africa inside out.



It imposes on the scholar
the task of genuine
expression of that
experience in a manner that
retains its ontological
integrity

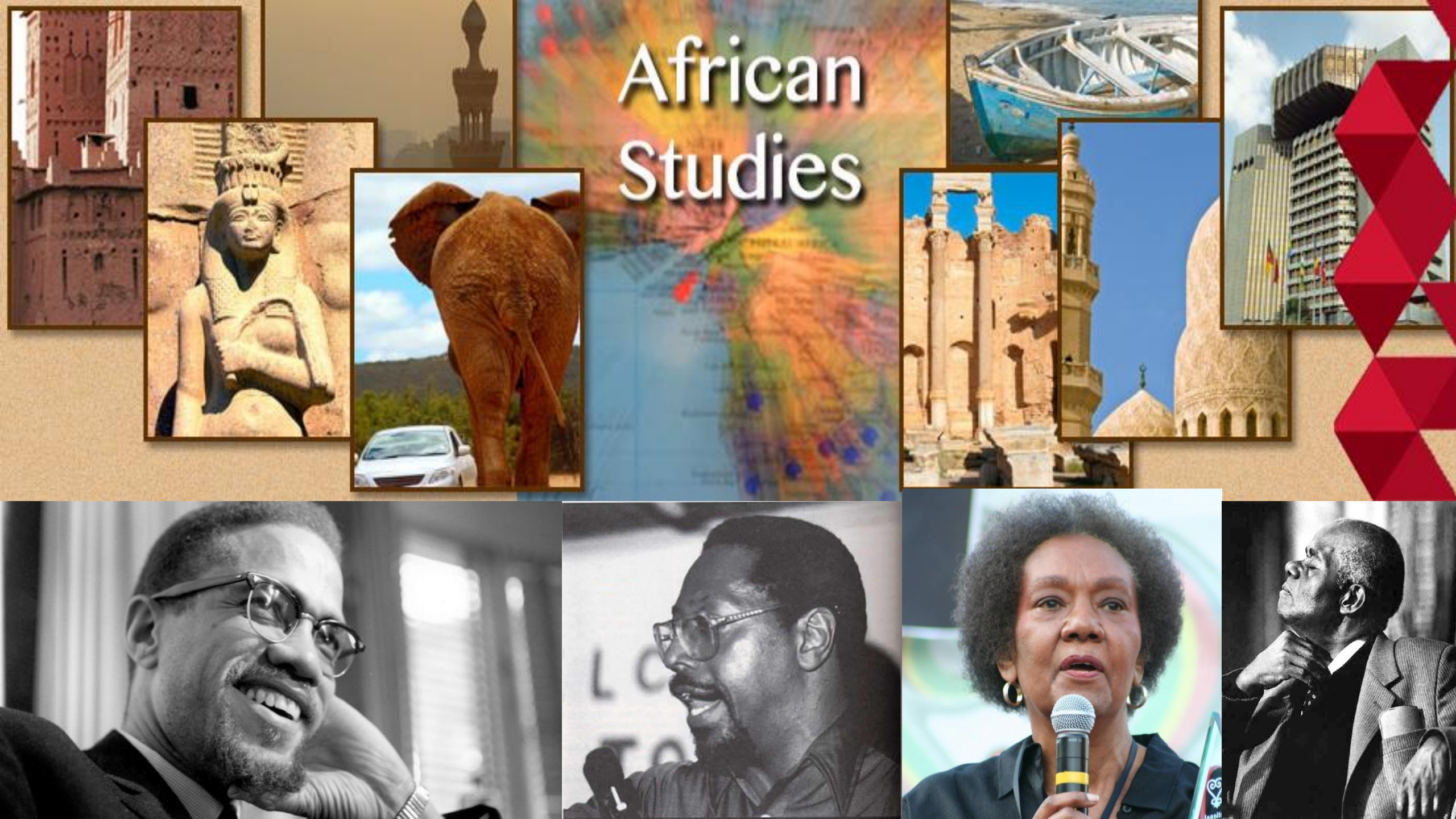
A stylized illustration of a human hand, palm facing up, rendered in a light yellow or tan color. The hand is positioned diagonally across the frame, with the fingers slightly spread. It appears to be holding or presenting the text overlaid on it. The background is a solid light blue.

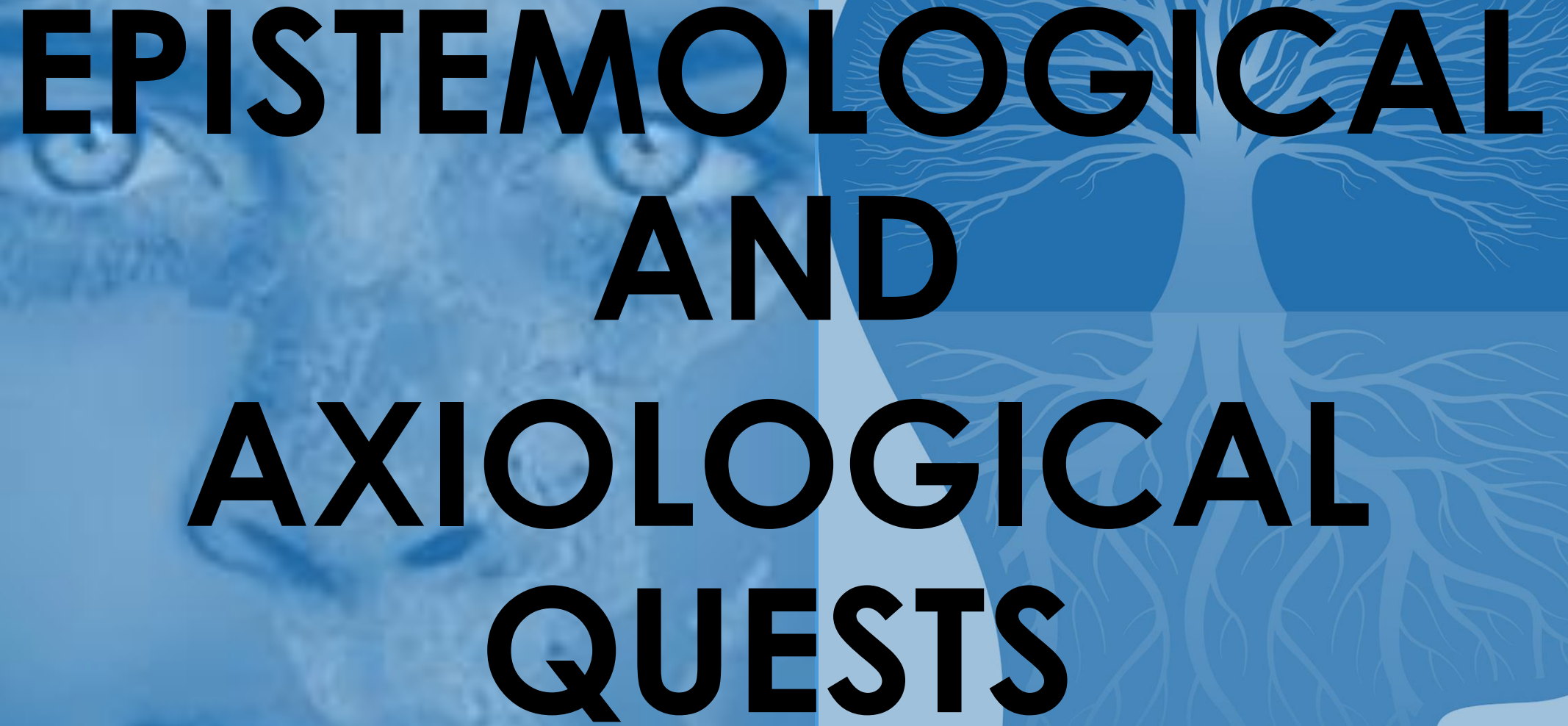


NOTE

A major problem facing African Studies is not so much about who should be, or not be, engaged in this inquiry, but on the need for a foundation on which such an academic inquiry should be built.

African Studies





EPISTEMOLOGICAL AND AXIOLOGICAL QUESTS





BLACK SCHOLARS



I am not African because I was born
in Africa but because Africa was
born in me.

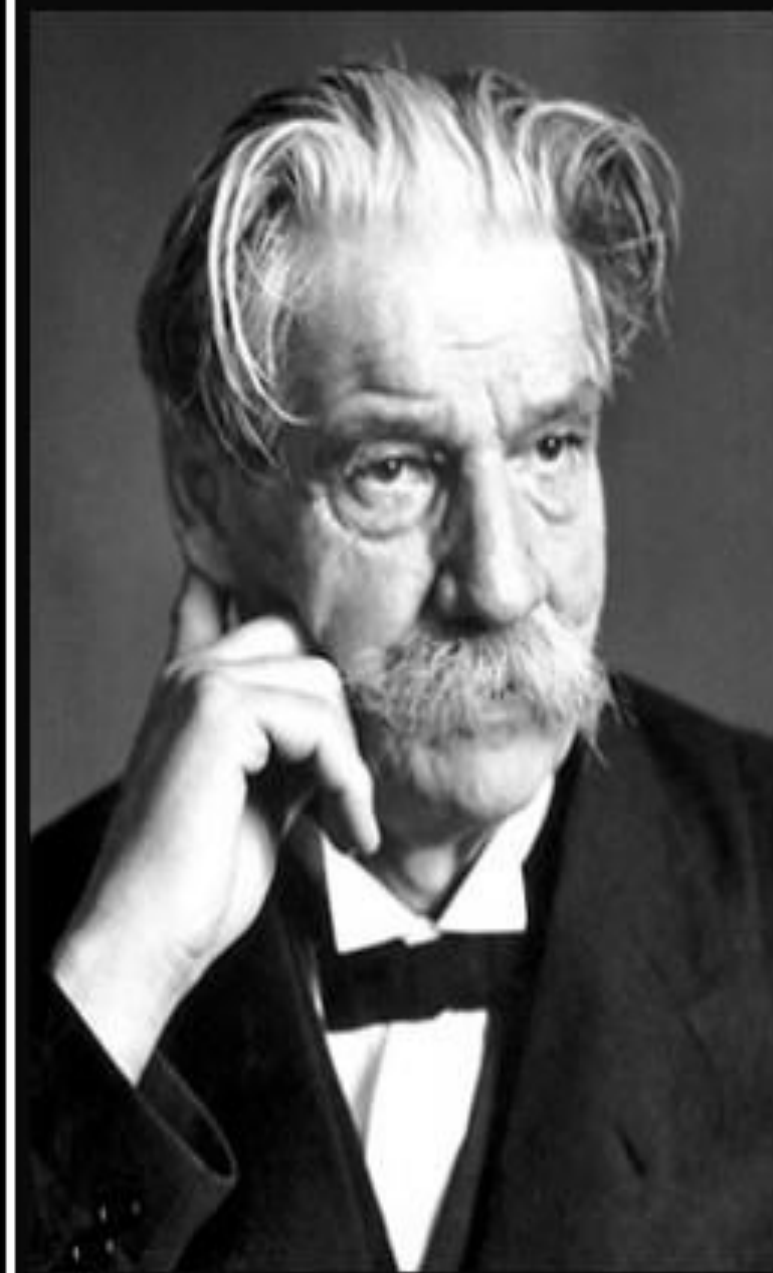
— *Kwame Nkrumah* —



You're not an African because you're born in Africa. You're an African because Africa is born in you. It's in your genes.... your DNA....your entire biological make up. Whether you like it or not, that's the way it is. However, if you were to embrace this truth with open arms....my, my, my....what a wonderful thing.

— Marimba Ani —

AZ QUOTES



The African is my brother but he is my younger brother by several centuries.

(Albert Schweitzer)

CHEIKH ANTA DIOP





SECTION ONE:

**A teaser about
Africa being an
object of inquiry**



SECTION TWO:

African Philosophy and the problem of African Studies



SECTION THREE:

An exposition of the Levy-Bruhl theory and its catalytic role in promoting a dubious methodology for African Studies



SECTION FOUR:

**The African university
and its role in bringing
back African Studies
to Africa**



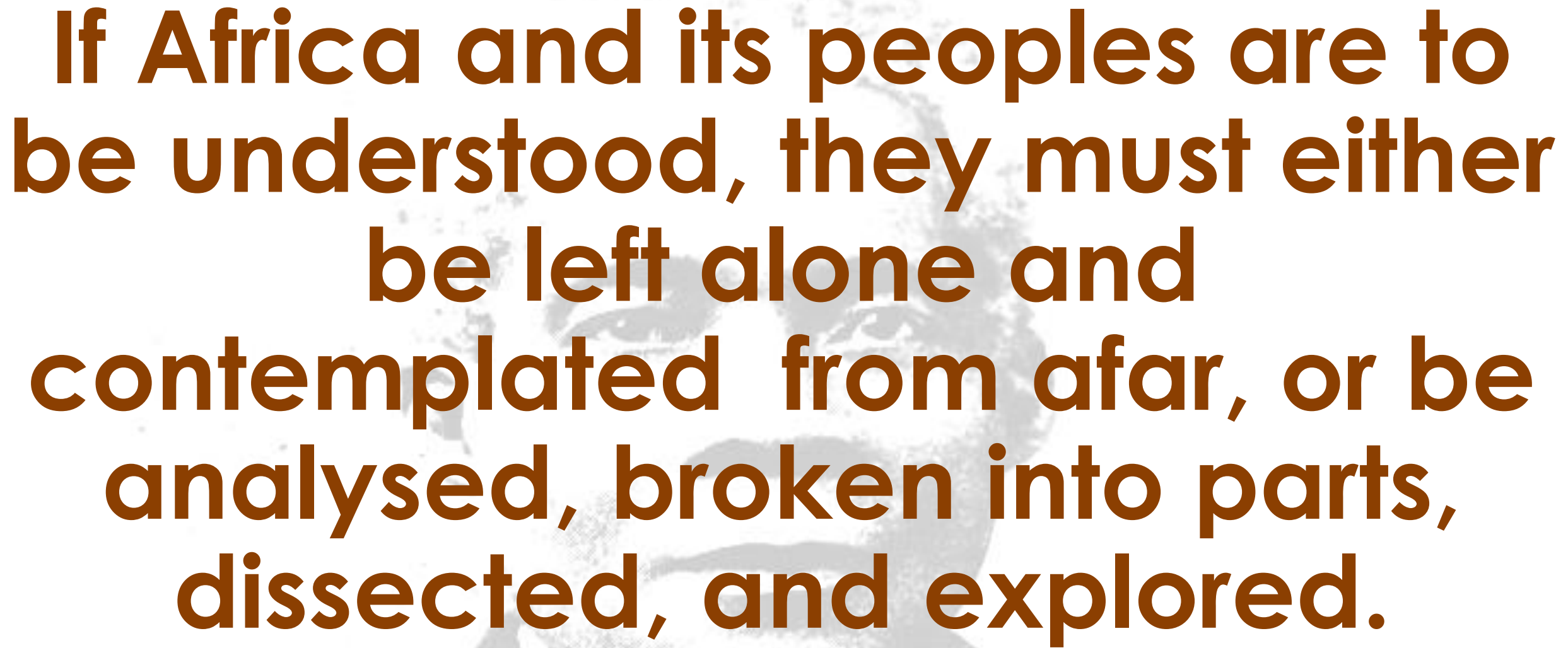
RECOMMENDATION

I present African
Philosophy as a
grundnorm of
African Studies

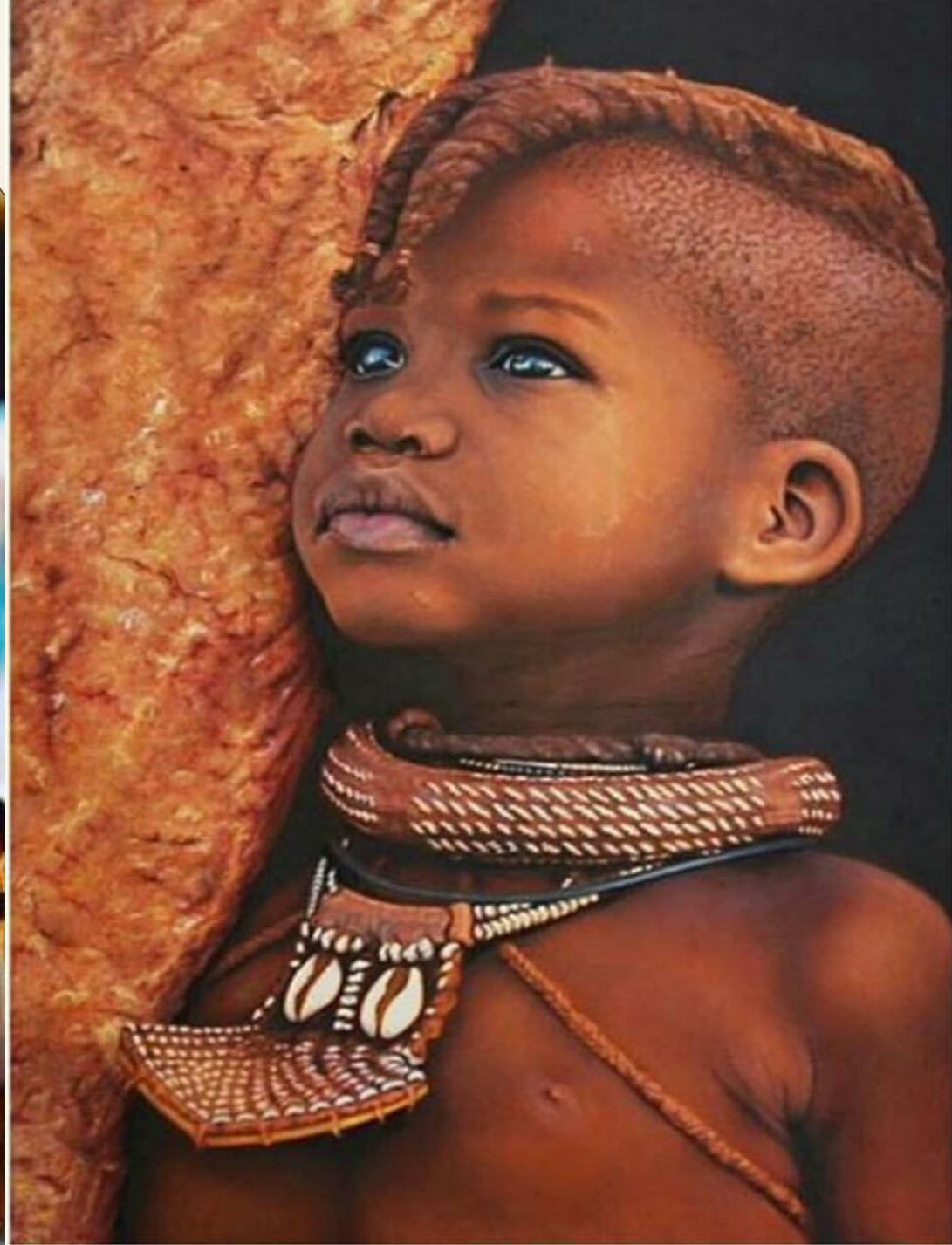


PLINY THE ELDER

“Ex Africa semper aliquid novi”, which may be translated as “Out of Africa there is always something new”.

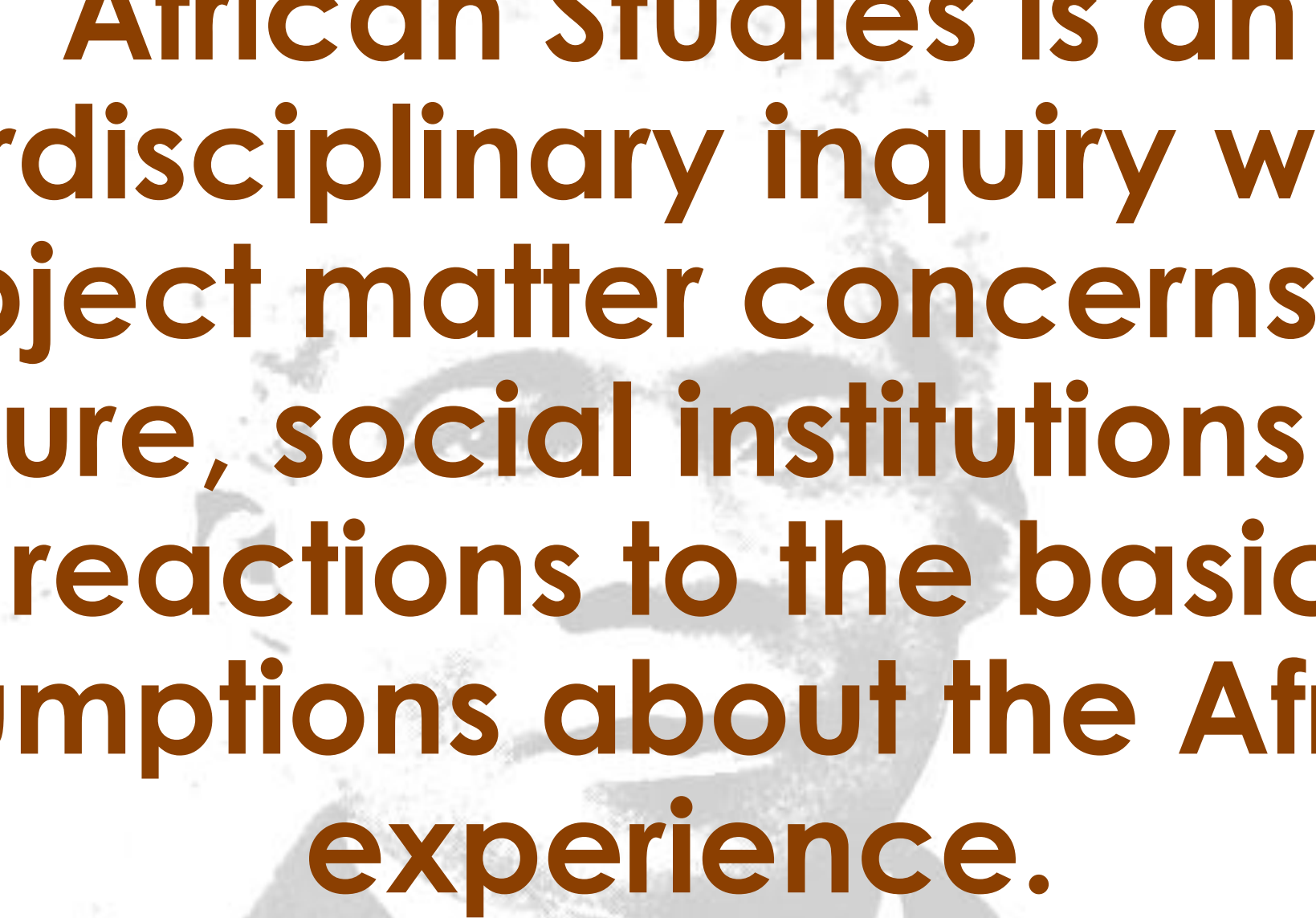
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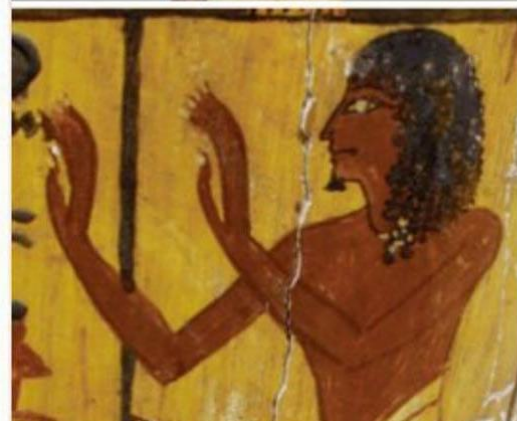
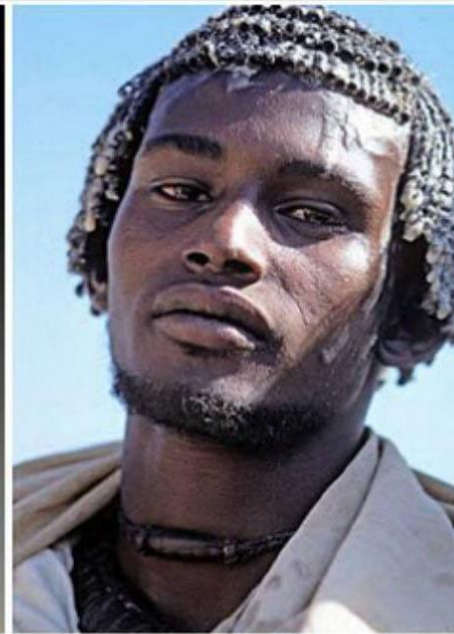
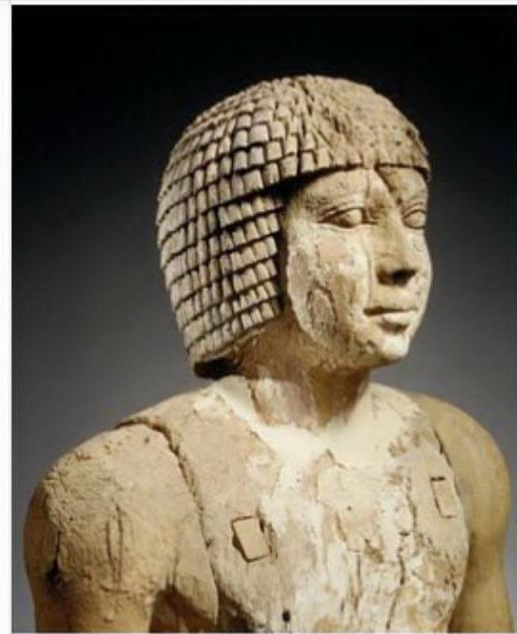
**If Africa and its peoples are to
be understood, they must either
be left alone and
contemplated from afar, or be
analysed, broken into parts,
dissected, and explored.**

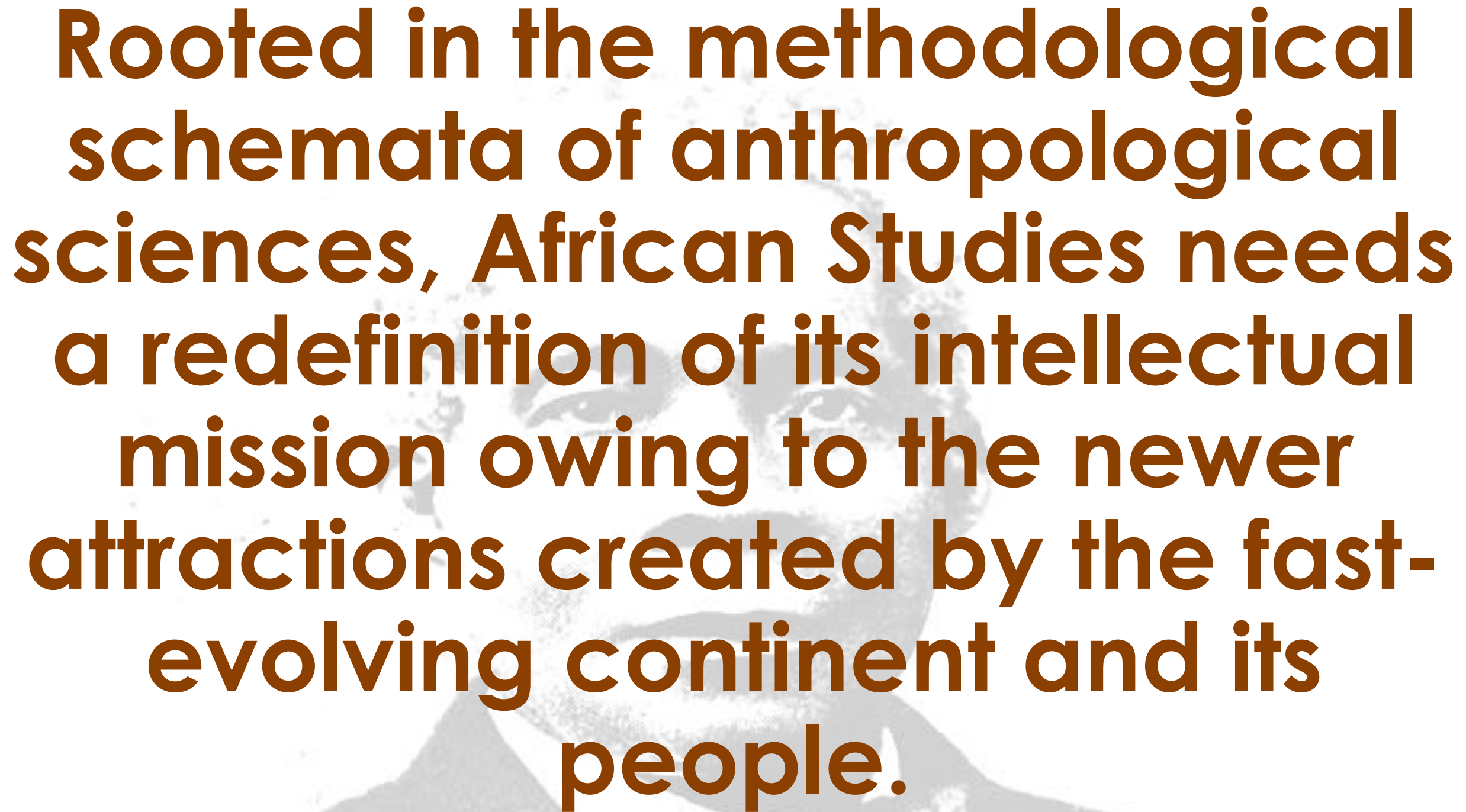




African Studies is an interdisciplinary inquiry whose subject matter concerns the culture, social institutions and reactions to the basic assumptions about the African experience.

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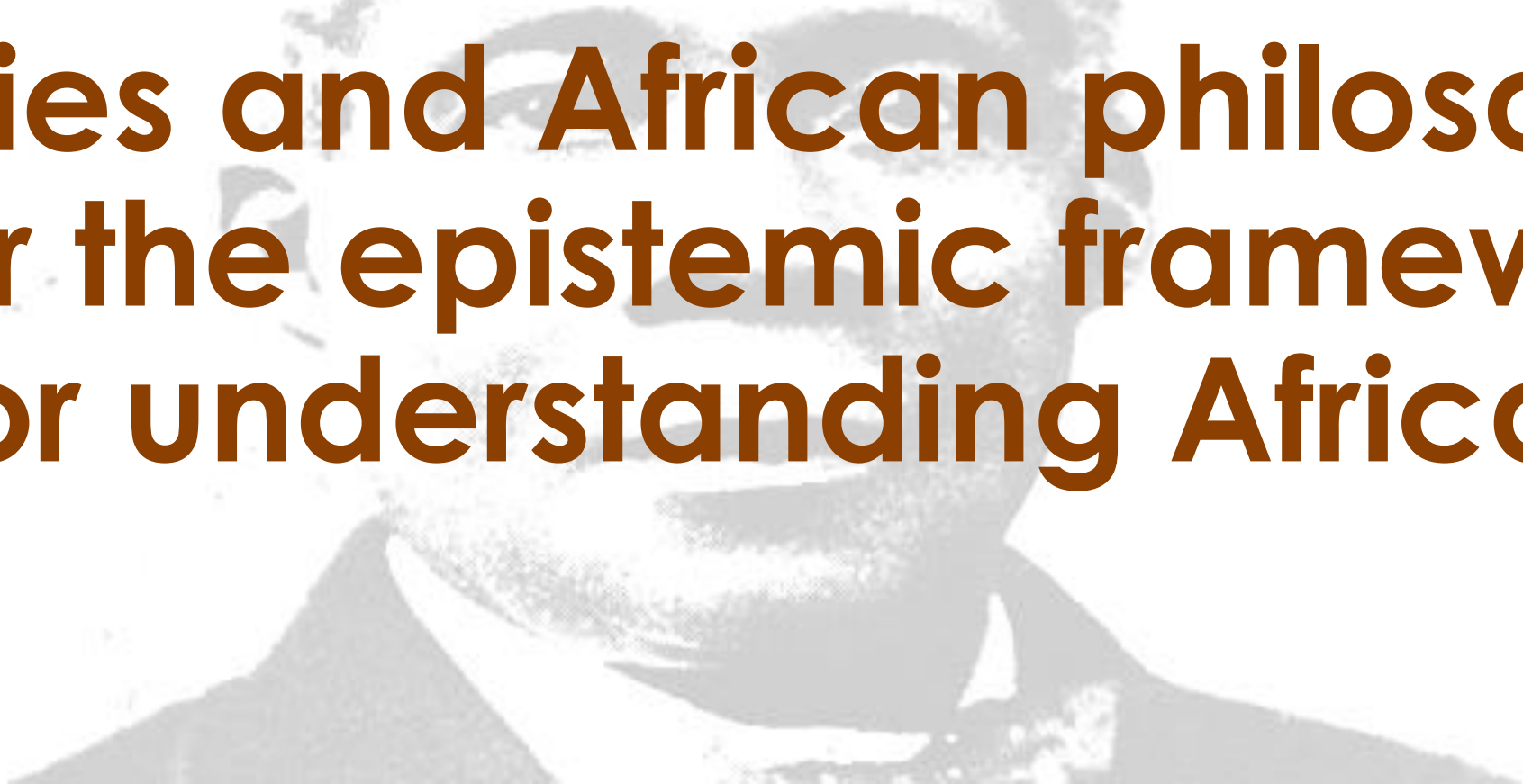


**Rooted in the methodological
schemata of anthropological
sciences, African Studies needs
a redefinition of its intellectual
mission owing to the newer
attractions created by the fast-
evolving continent and its
people.**



THE AFRICANS

**One challenge I have identified
is the contest for relevance
between an omnibus African
Studies and African philosophy
over the epistemic framework
for understanding Africa.**



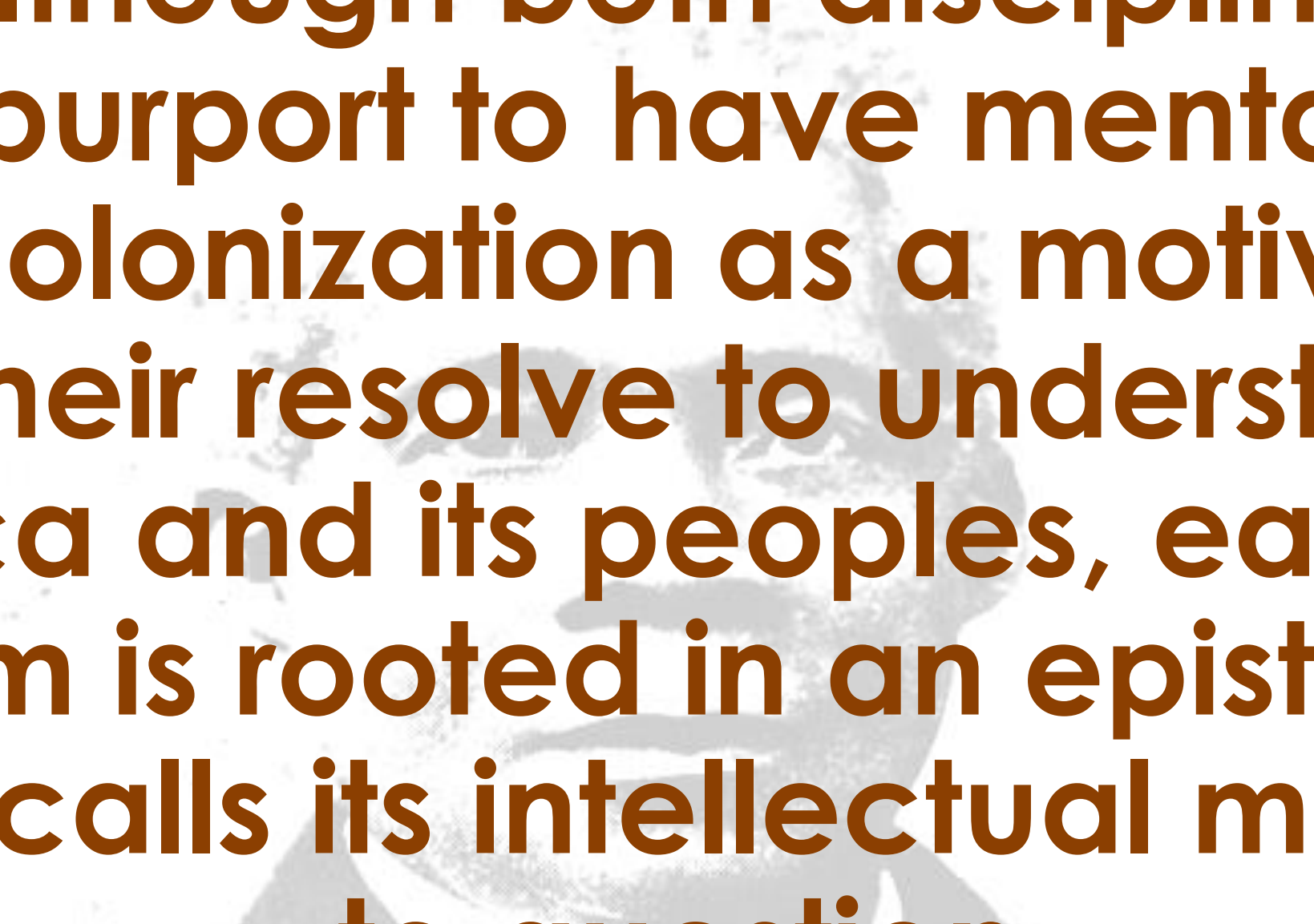
APHRODISIAS
SAGE APPROACH
STORYTELLER
ASSUMPTIONS
PHILOSOPHICAL
ROTS
SCHOLARS
IDEA EXISTS
SCHOOLBOYS
EPISTEMOLOGY
BELIEF
ARTISTIC
CULTURE
ORGANIZATION
INDIVIDUALIST
ANTHROPOLOGY
CHALLENGED
NONHUMAN
LOCUS
DEVOTES
SAGACITY
REASON
FUNDAMENTAL
UNCHANGING
LITERATURE
RELATIVITY
TERM
UNIVERSE
COLONIALISM
INVOLVES
POLITICAL
IDEOLOGICAL
CATEGORIES
CENTRAL
CONCERN
SPECIAL
SORT
PHILOSOPHY
CITATIONS
STUMBLES
NATIONALISTIC
REDUCTIONIST
PHILOSOPHIC
CONTINENT
HERMENEUTIC
HISTORY
COMMONERS
DISTINCTION
HUBRIS
MEMBERS
IMPORTANT
PERSONHOOD
MALIGNED
PROPOSITIVE
DISTINCTIVE
CONSTRUCTED
ARTICLE
WORLD
PHILOSOPHY
PHILOSOPHER
PROVERBS
KNOWLEDGE
IDIOMS
REFLECTING
OBSERVING
CONQUISTADORS
LITERARY
COHERENT
HUMANISTIC
DOCTORATES
EXTANT

AFRICAN PHILOSOPHY AND THE PROBLEM OF AFRICAN STUDIES

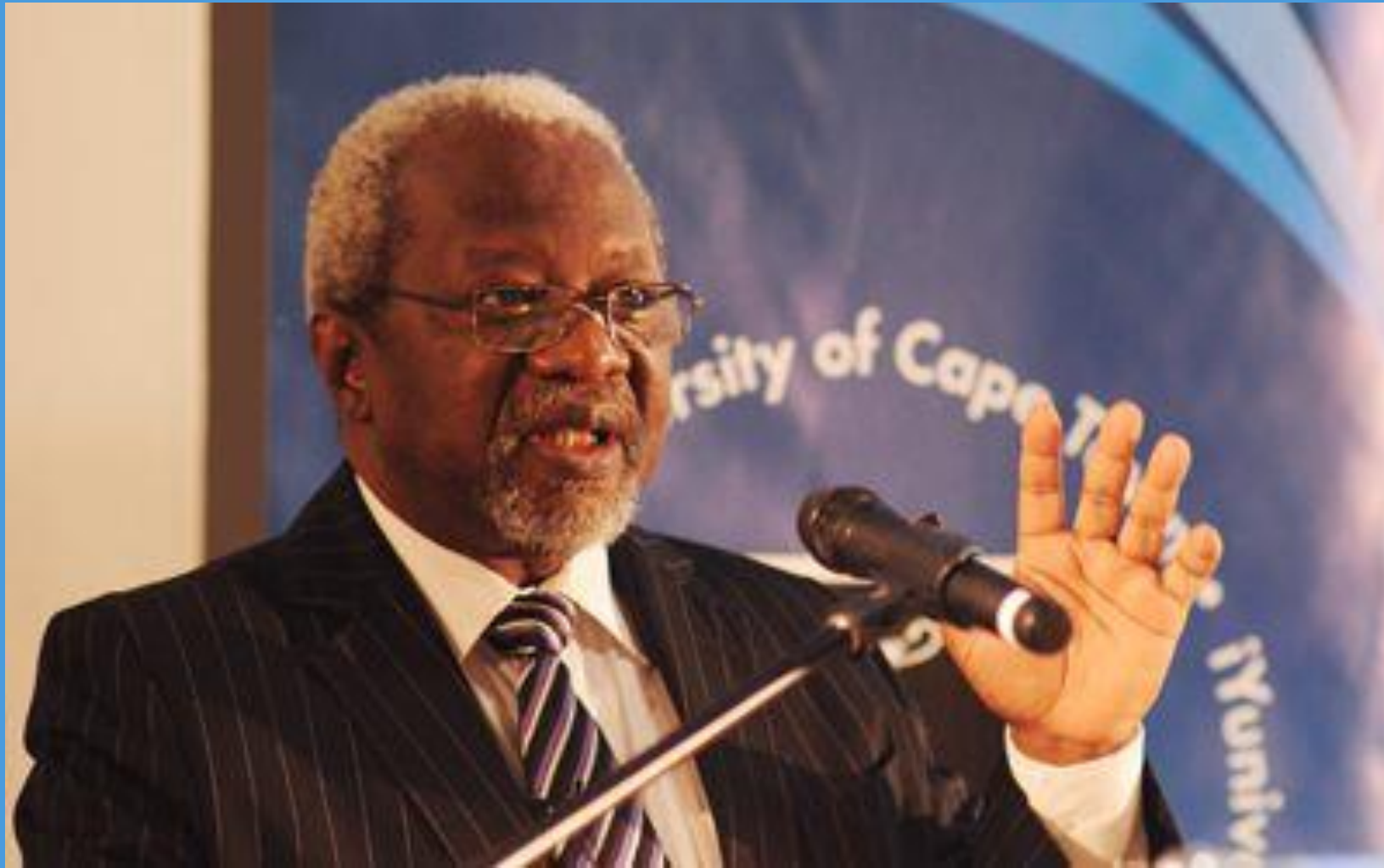


African philosophy seeks to justify the ultimate basis for the African to embark upon any sort of inquiry in his own right, African Studies is a complex of perspectives engaged in African-centred interrogation of traditional disciplines.

**Although both disciplines
purport to have mental
decolonization as a motivator
in their resolve to understand
Africa and its peoples, each of
them is rooted in an episteme
that calls its intellectual mission
to question**

A faint, grayscale background image of a person's face, likely a man with a beard, looking slightly to the side. The image is centered and serves as a backdrop for the text.

PAULIN HOUNTODJI



PAULIN HOUNTODJI

The evolution of African scholarship about Africa is encouraging and should be accelerated. However, it should by no means be considered an end in itself.

PAULIN HOUNTODJI

It is not enough to have Africans doing African Studies. One real question is how the scientific achievements of African as well as non-African scholars can be made to serve African countries, and through what channels the

PAULIN HOUNTODJI

**knowledge accumulated can be
mastered, capitalized, developed,
and occasionally applied by
African societies to the solution of
their problems and the
improvement of their quality of life**

H.S. STANILAND

One of the major problems facing African Studies borders on the need to identify her intellectual or cultural mission, and to understand the nature of the sort of political, social, professional or intellectual commitment required by such mission.

AFRICAN STUDIES AND THE LEVY- BRUHL SYNDROME



W1426/\$1.45

"Every student... will welcome the chance
of making the acquaintance of what is on all sides
acknowledged to be an anthropological classic."
—Times Literary Supplement

HOW NATIVES THINK

BY LUCIEN LÉVY-BRUHL
Introduction by Dr. Ruth L. Bunzel



WASHINGTON SQUARE PRESS

**Lucien Levy-Buhl
posited that traditional
beliefs in non-Western
cultures –specifically,
African societies, were
primitive, for they did
not follow the laws of
logic**

W1426/\$1.45

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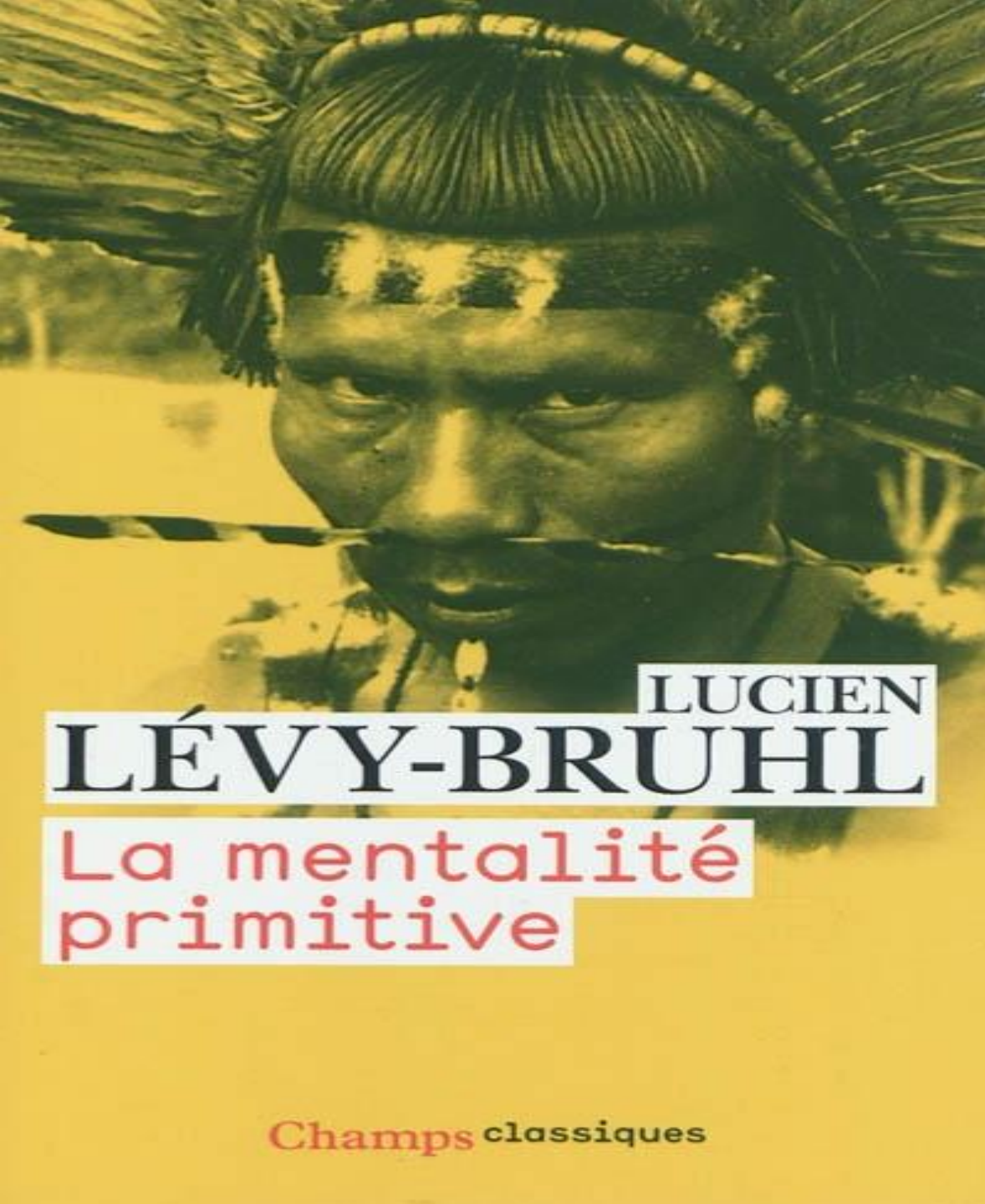


WASHINGTON SQUARE PRESS

it merely portrays a
fortuitous ascription
of savagery and
barbarism on
Africans, and thus
prepared the ground
for the justification of



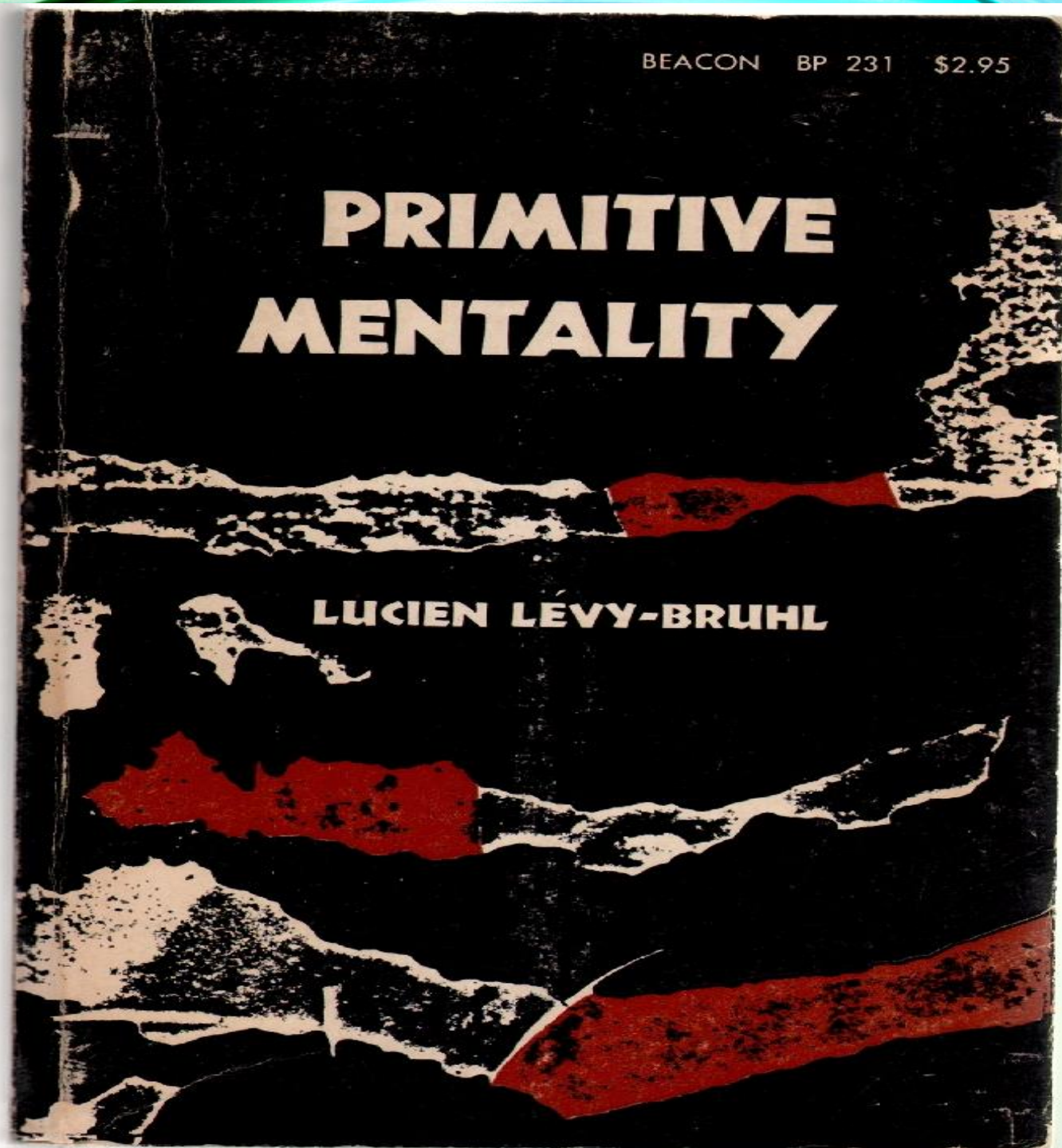
**imperialist
domination,
marginalization, or
what Hountondji calls
the ‘bantustanization’
of African
communities.**



LUCIEN
LÉVY-BRUHL

La mentalité
primitive

Champs classiques



BEACON BP 231 \$2.95

PRIMITIVE MENTALITY

LUCIEN LÉVY-BRUHL

RUCH AND K.C ANYANWU

By subordinating African cultural facts to the assumptions, concepts, theories and worldview suggested by the Western culture and developed by the Western thinkers, confusion ensues.

A faint, grayscale background image of a man's face, likely Kwame Nkrumah, is visible behind the text. The man has a beard and is wearing a suit and tie.

RUCH AND K.C ANYANWU

The knowledge arrived at with the Western principles of understanding is not the knowledge of the African cultural reality but enlightened rationalism of knowledge emancipated from the African cultural world

Crownhill Institute

DECOLONIZING AFRICAN RELIGIONS

a short history of african religions
in western scholarship

OKOT P'BITEK

New Introduction by Kwame Gyekye



BANTU PHILOSOPHY

PLACIDE TEMPELS

© 1985 by Placide Tempels

GETTING AFRICAN STUDIES BACK TO AFRICA



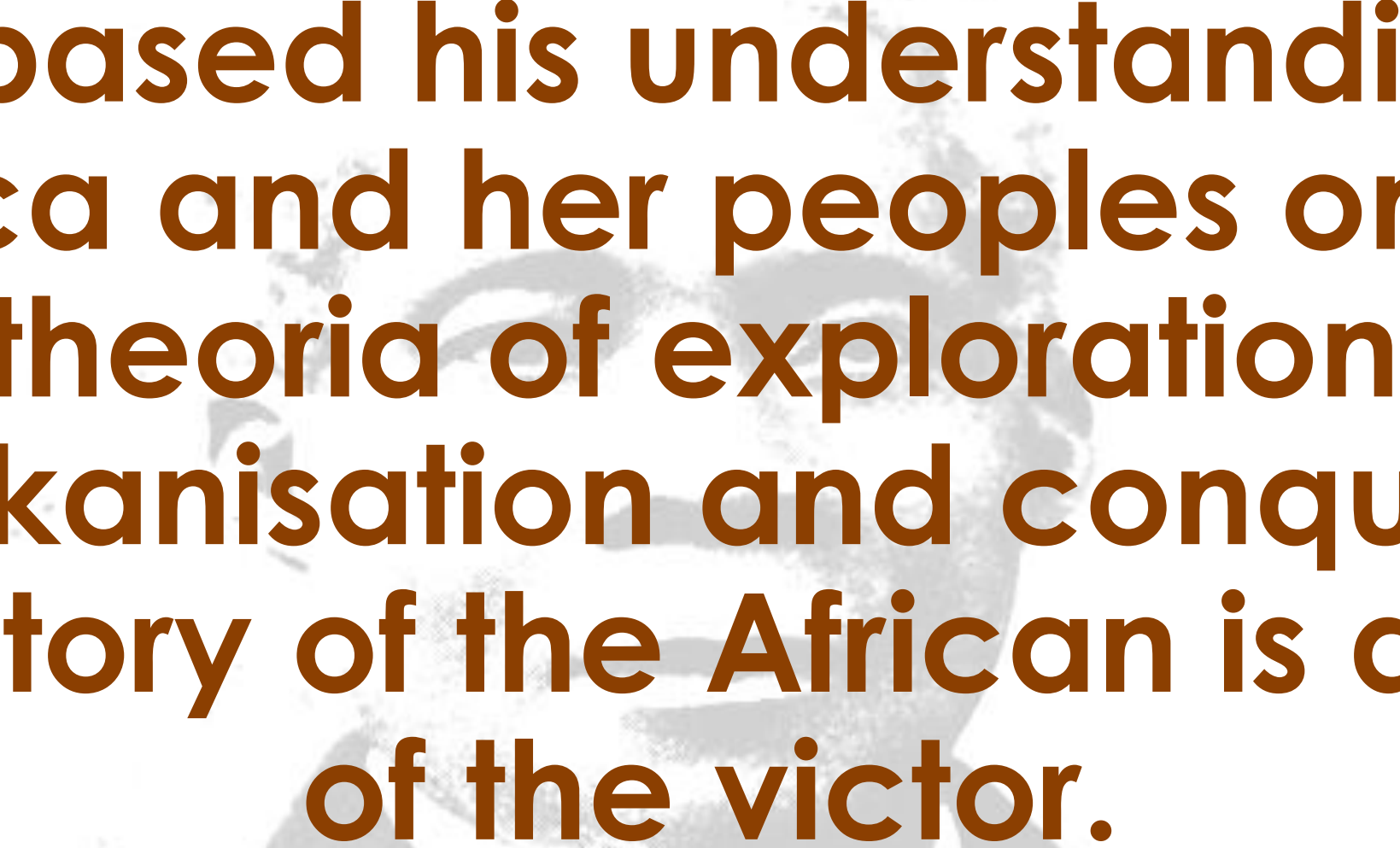
THE INVENTION OF **AFRICA**

GNOSIS, PHILOSOPHY,
AND THE
ORDER OF KNOWLEDGE

V.Y. MUDIMBE



**For the western scholar, who
has based his understanding of
Africa and her peoples on the
theoria of exploration,
balkanisation and conquest,
the story of the African is a tale
of the victor.**

A faint, grayscale background image of a person's face, likely a woman, looking slightly to the side. The image is semi-transparent and serves as a backdrop for the text.

**UNTIL THE LION LEARNS
HOW TO WRITE, EVERY
STORY WILL GLORIFY
THE HUNTER.**

AFRICAN PROVERB



THE INVENTION OF AFRICA

**GNOSIS, PHILOSOPHY,
AND THE
ORDER OF KNOWLEDGE**



V.Y. MUDIMBE

**Whether or not Sartre,
with his Francophone
African disciples,
could imagine the
authentic African
world and reality, he
suggested**

THE INVENTION OF AFRICA

**GNOSIS, PHILOSOPHY,
AND THE
ORDER OF KNOWLEDGE**



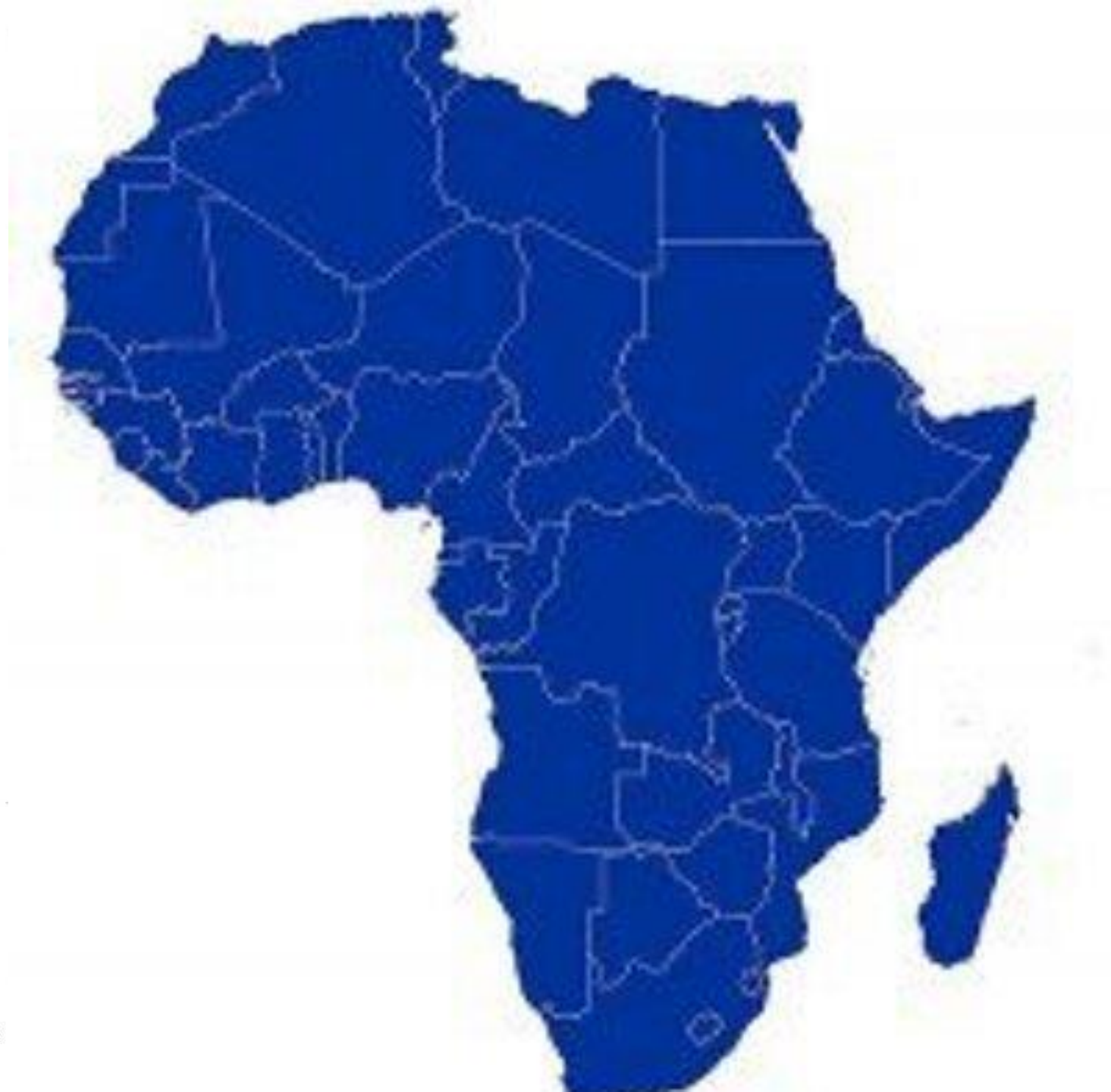
V.Y. MUDIMBE

Suggested an understanding of the dialectics of the African social spirit by positing “philosophically a relativistic perspective for African social studies” (Mudimbe, 1988: 86).

Africans have a
right to tell the
African story,
and they have a
duty and
obligation to do
so.

Debt Theft
Abandoned Refugee
Uneducated Injustice
Decay Abuse Bribery Riot
Hostile Sorrow Orphans
Forgotten Malnutrition Racism Hunger
Death Violence Darkness
Disease Illiteracy Greed
Impure Depression Fear HIV/AIDS
Scared Hopeless Plague Murder Civil War
Genocide Execution
Child Soldiers
Hunger Warfare
Famine Emergency
Pirates Safari
Politically Immature Lost
Needy Desperate
Starvation Dictatorship
Crime Scars Guns
Pain Invisible
Danger
Alone
Poverty
Revenge
Thirst



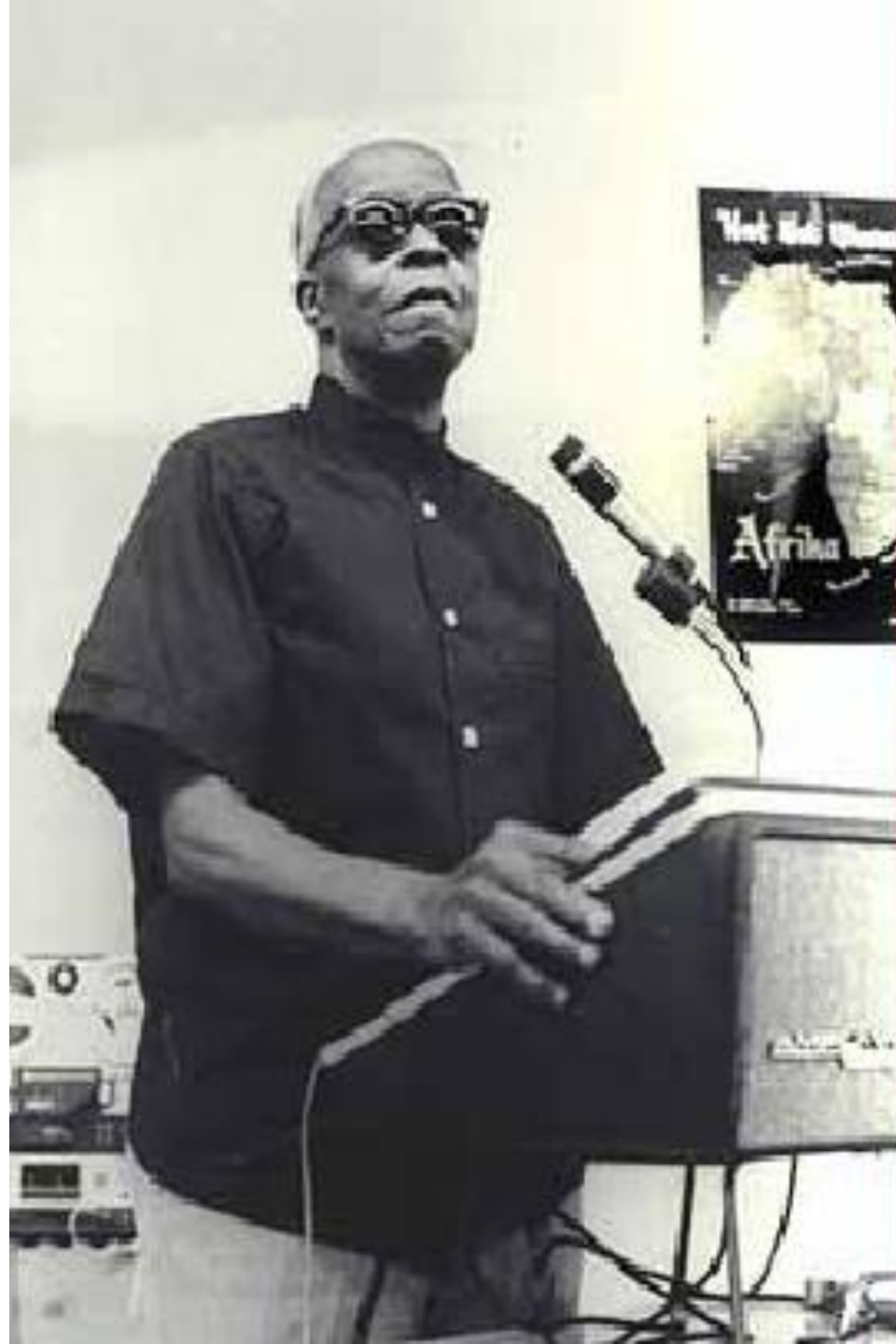




Governing the Continent unitedly: A Reality



CHRISTO



THE DESTRUCTION OF BLACK CIVILIZATION

**GREAT ISSUES OF A RACE
FROM 4500 B.C. TO 2000 A.D.**



BY CHANCELLOR WILLIAMS

ICC SHOULD STOP
TARGETING AFRICANS...

eMay 17
2013
GAD

... WE CAN DO THAT OURSELVES !!



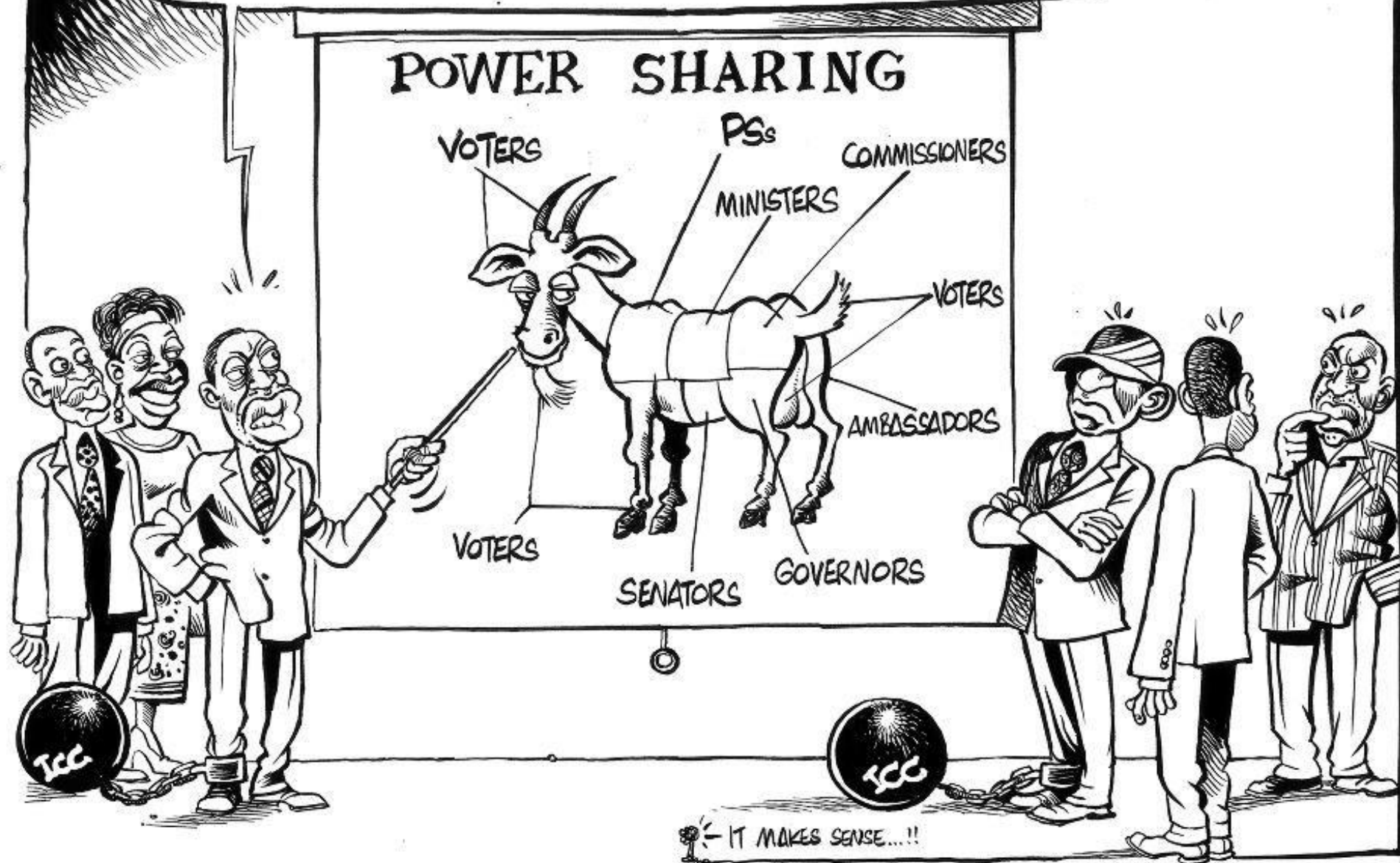
HERE... THIS
WILL SOLVE
YOUR PROBLEM!



OK, HERE IS THE DEAL. LOOK AT IT AS A
GOAT EATING PARTY.....!

© Nov 16
2012

GO





He's got a bagful
already. A few
more pieces
won't hurt

LOCAL FOOD
SHORTAGE

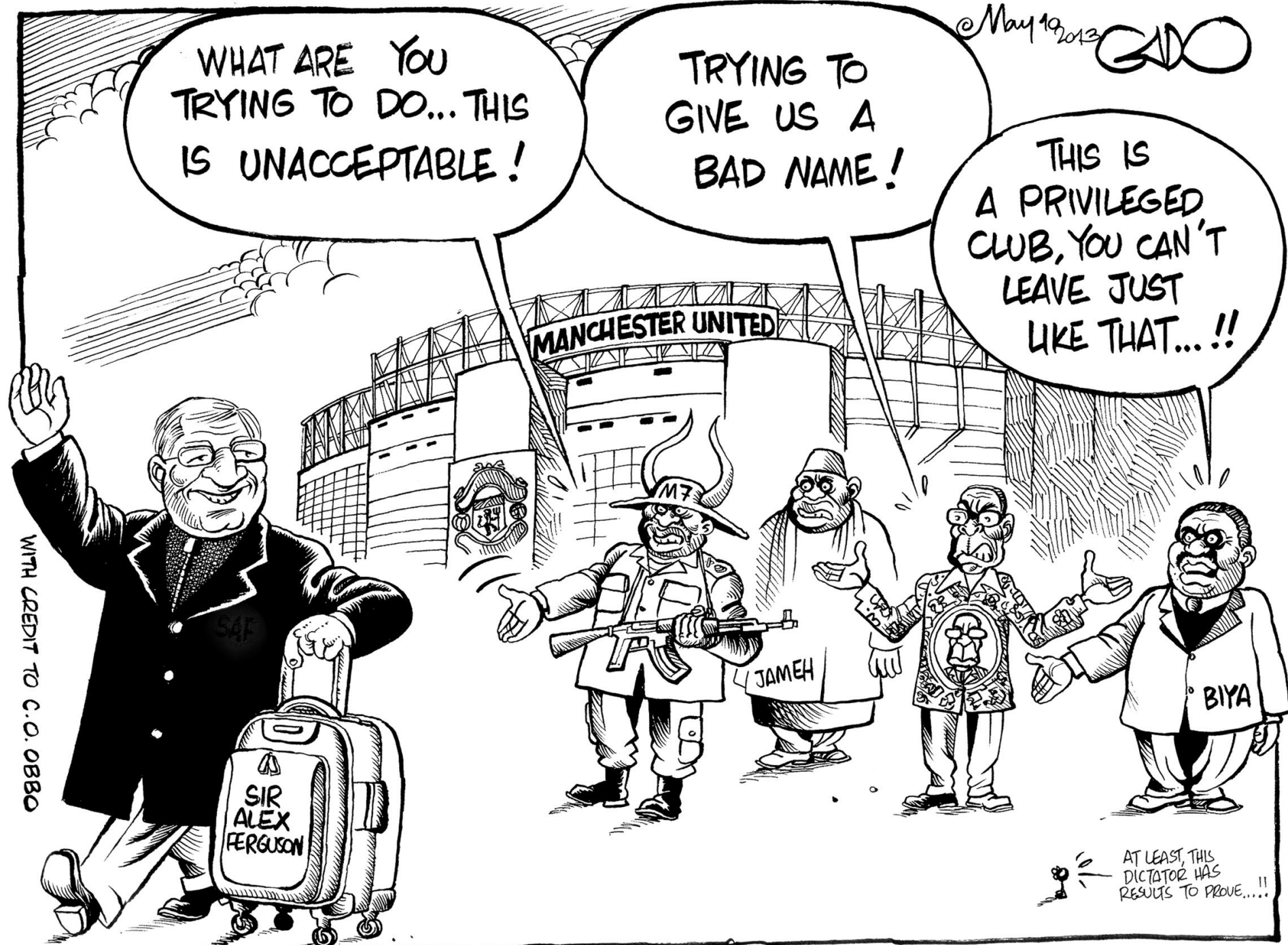
WASTE
OF COAL

DISLOCATION
OF
RAIL
TRAFFIC

F. W. M. R. H.

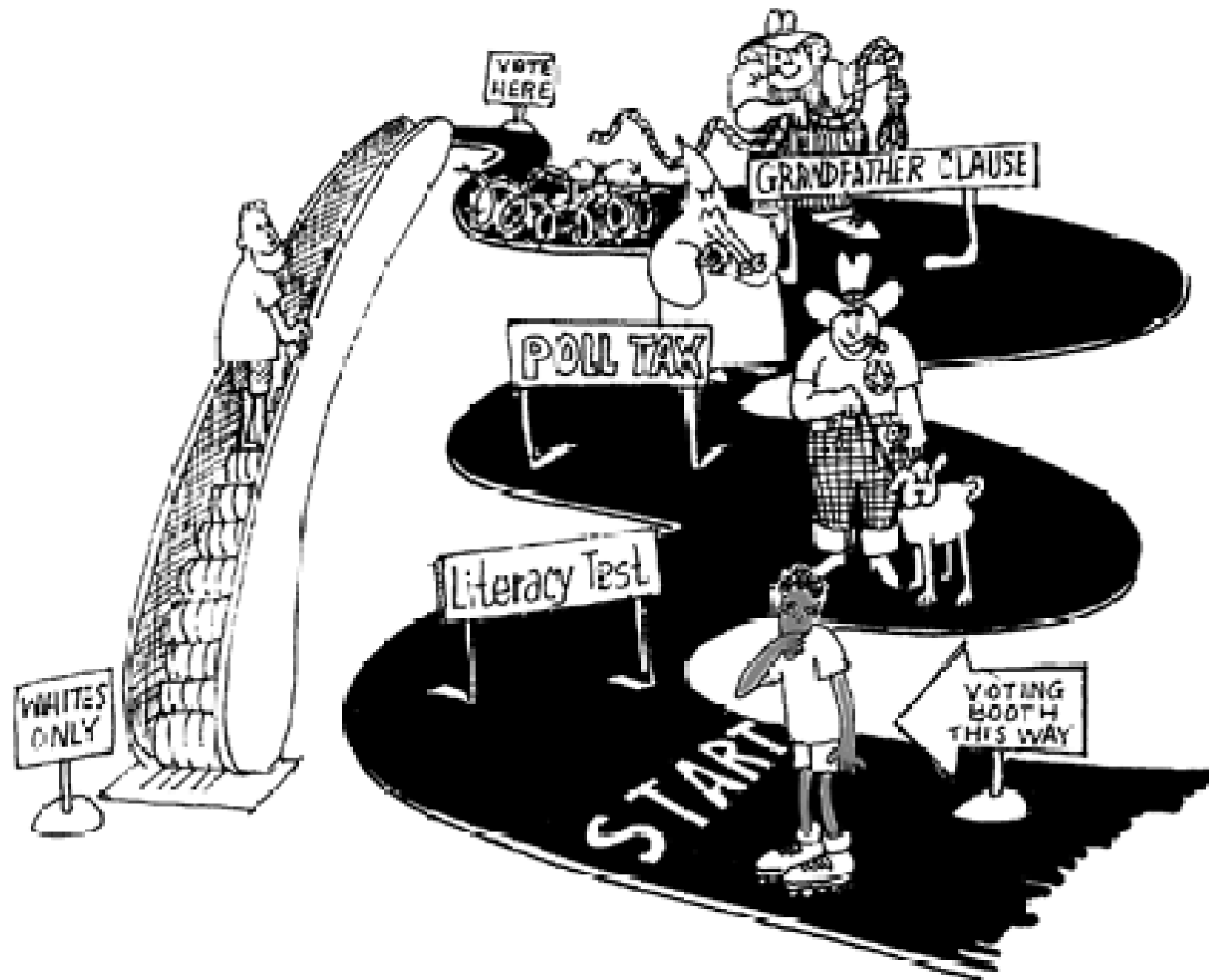


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WITH CREDIT TO C.O. OBBO

AT LEAST, THIS DICTATOR HAS RESULTS TO PROVE...!!



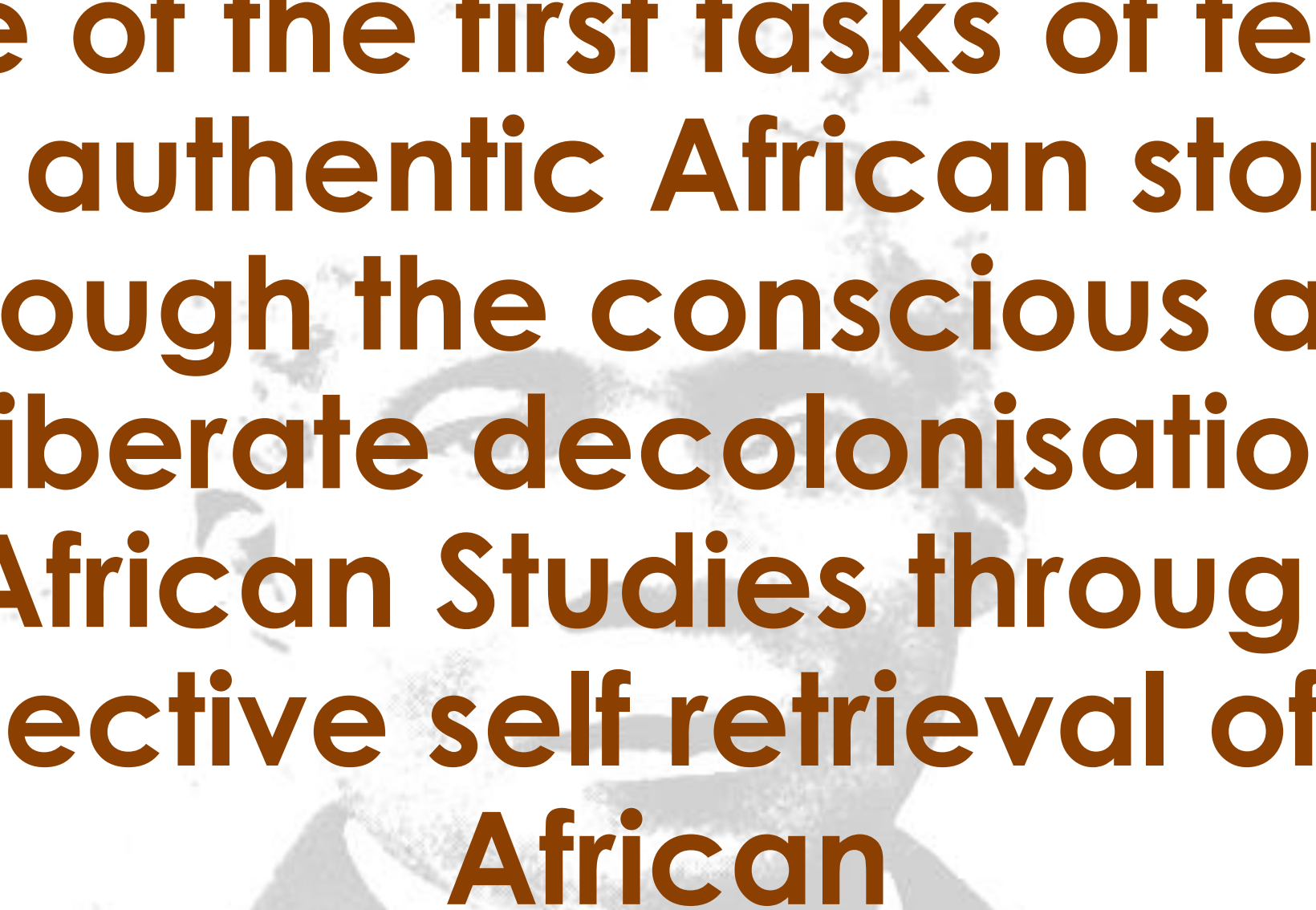


BEN SARGENT
Political Cartoonist
Universal Uclick

1. DECOLONIZING AFRICAN STUDIES

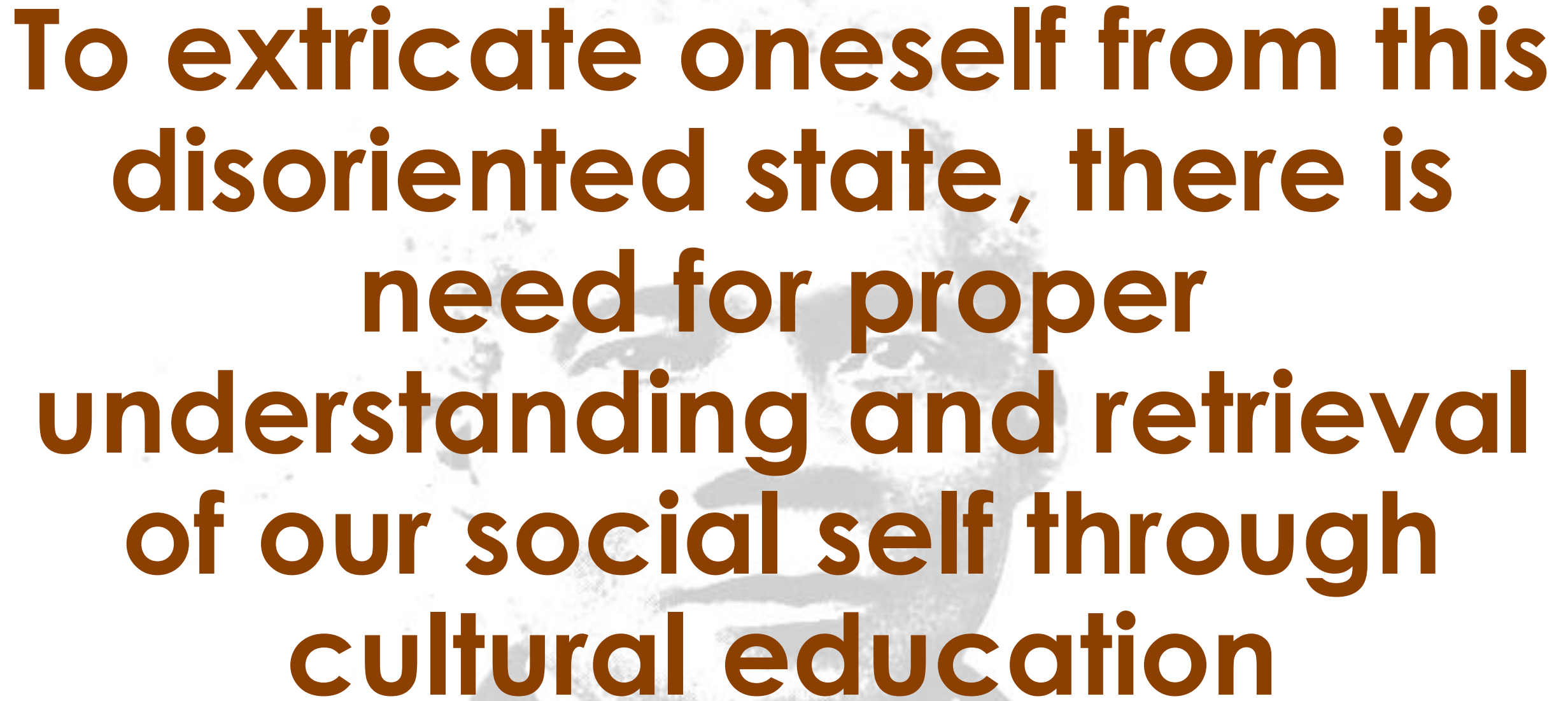


**One of the first tasks of telling
the authentic African story is
through the conscious and
deliberate decolonisation of
African Studies through
collective self retrieval of the
African**

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2. PROMOTING SELF-RETRIEVAL THROUGH CULTURAL EDUCATION





**To extricate oneself from this
disoriented state, there is
need for proper
understanding and retrieval
of our social self through
cultural education**

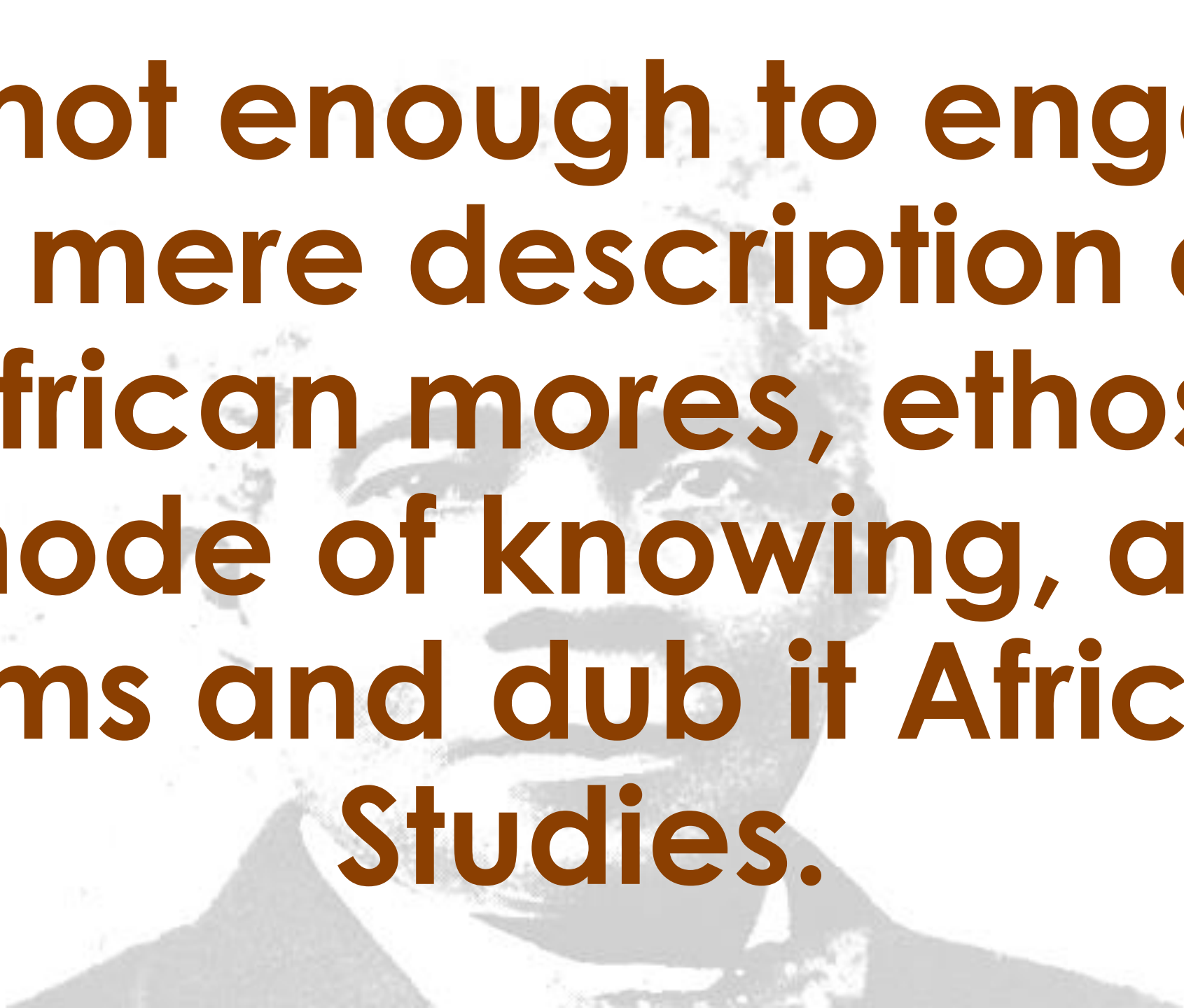
3. THE ROLE OF THE SAGE PHILOSOPHER



A faint, grayscale background image of a man's face, likely a historical figure, is visible behind the text. The man has a beard and is wearing a suit and tie.

**Rethinking our folk
wisdom as expression
of critical ideas by
which we Africans live.**

**It is not enough to engage
in mere description of
African mores, ethos,
mode of knowing, art
forms and dub it African
Studies.**



SAGE PHILOSOPHY

**An aspect of scholarship
in African Philosophy,
which points to this
direction,**

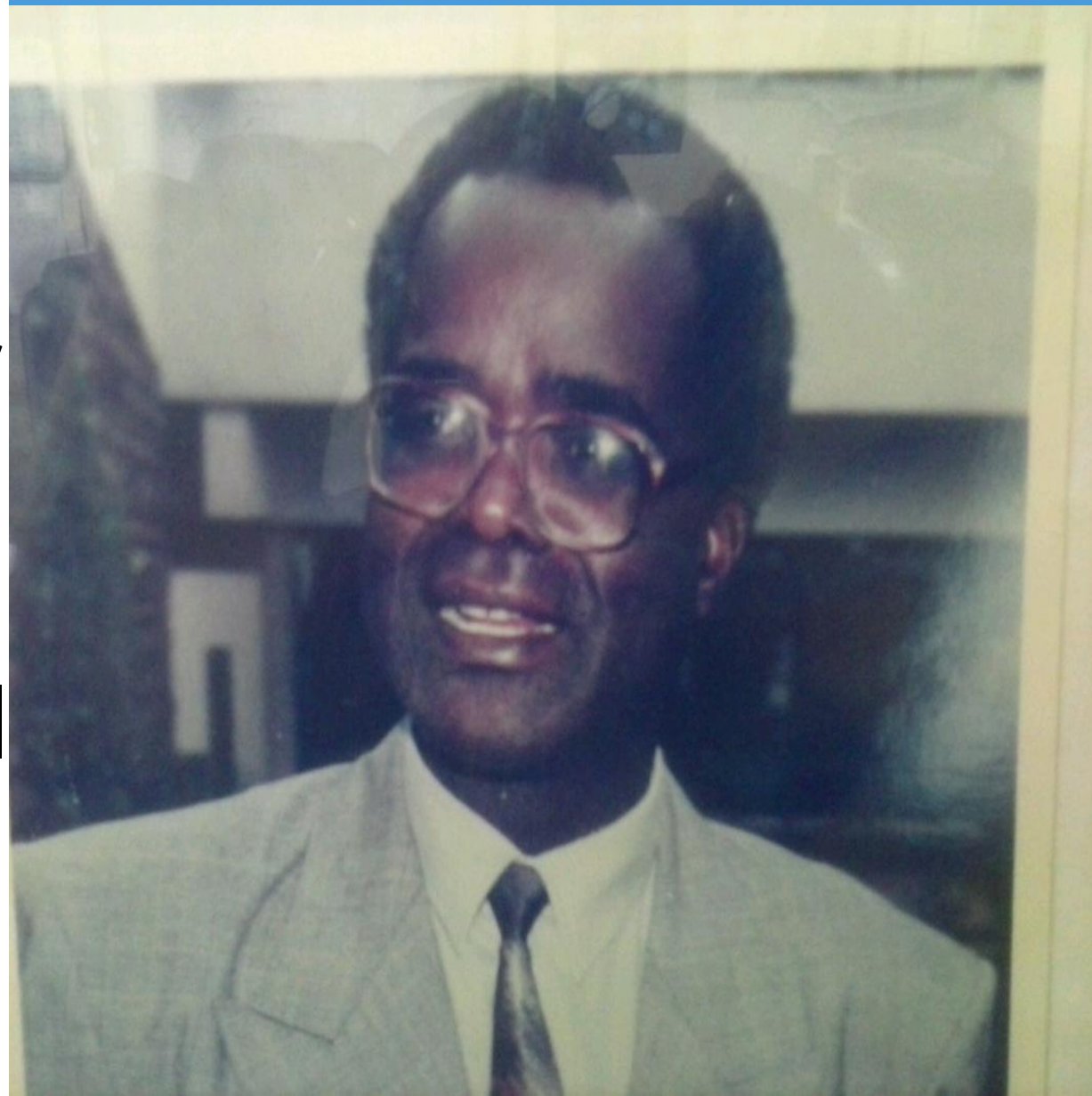
SAGE PHILOSOPHY

**is the activist resolve to
extricate the African mind
from the state of marginality,
and to decolonize ideas that
rule the African in his own
world.**

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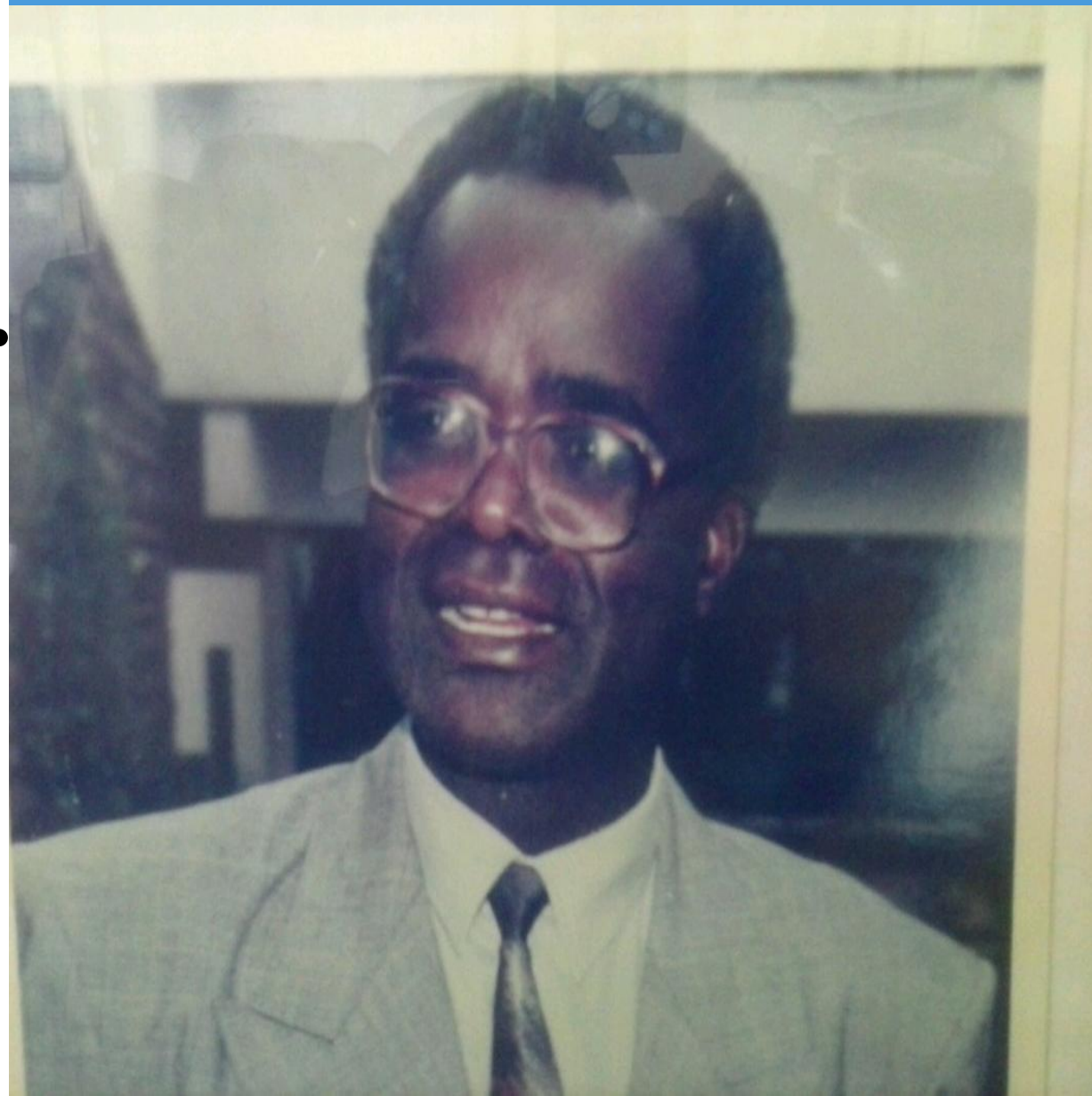
**This trend, in the
supposed evolution of
African Philosophy, is
also known as
Sagacious Philosophy or
Philosophical Sagacity,
and was initiated by the
late Kenyan professional
philosopher, Odera
Oruka.**

ODERA ORUKA



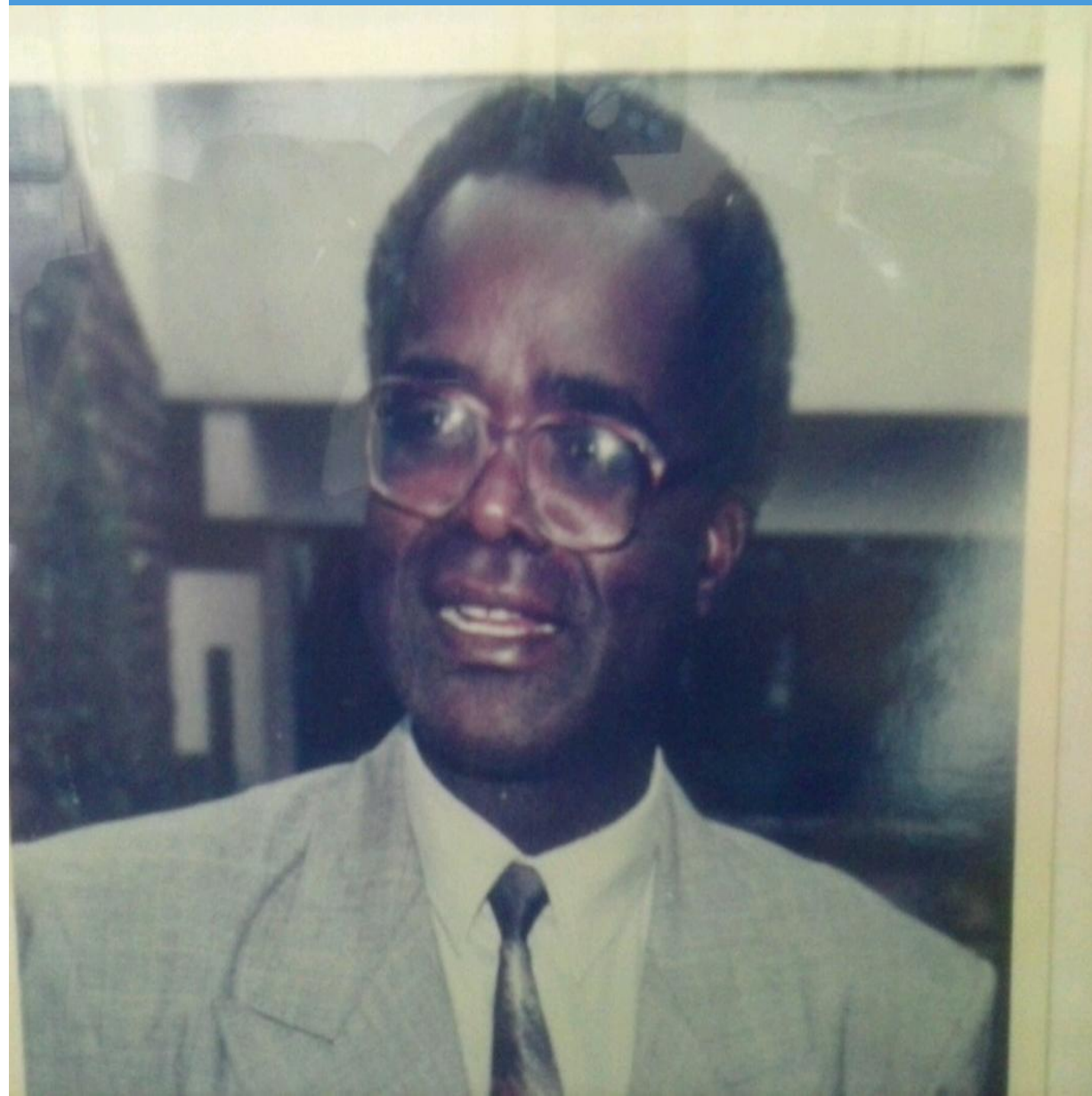
**Some sages go
beyond mere
sagacity and attain
philosophic capacity.
As sages they are
versed in the beliefs
and wisdoms of their
people.**

ODERA ORUKA



**But as thinkers, they are
rationally critical and
they opt for or
recommend only those
aspects of their beliefs
and wisdom which
satisfy their rational
scrutiny” (Oruka, 1991:
51).**

ODERA ORUKA



AFRICAN PHILOSOPHY

The African philosopher is essentially a thinker of ideas.

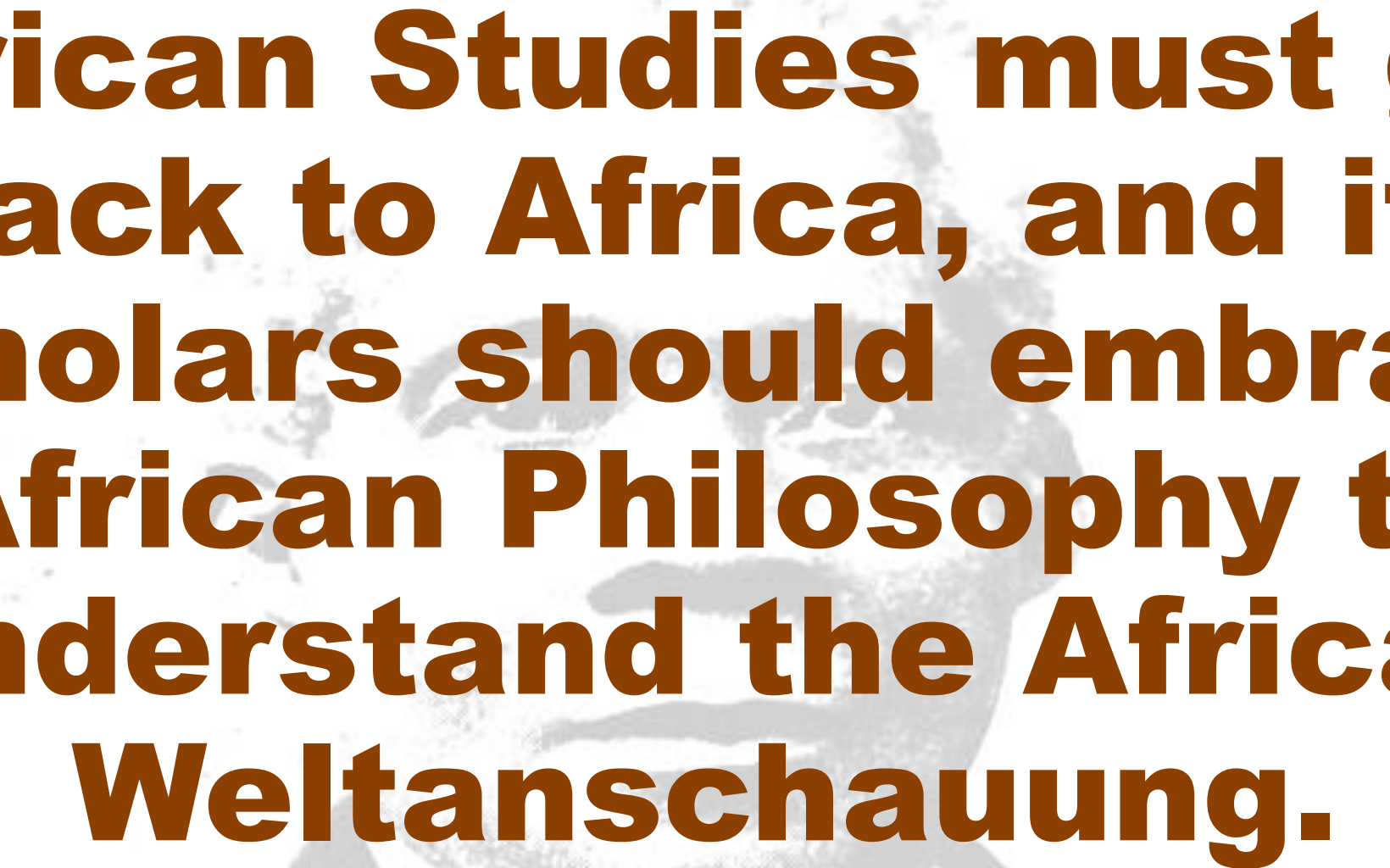
Whether he is a political philosopher, an ontologist or an expert in epistemology, his major task is to embark on critical reflection that culminates in the prescription of the ideal.

CONCLUSION

Situating the intellectual ground in the field of African Philosophy could enrich scholarship in African Studies, by providing the ontological and epistemological frameworks upon which scholars could base their research.


CONCLUSION

**African Studies must get
back to Africa, and its
scholars should embrace
African Philosophy to
understand the African
Weltanschauung.**


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CONCLUSION

Philosophical foundation or framework for social change must be created through some form of theoretical activism



In this lecture, I have argued that, in so far as the African university is concerned, African Studies would be a mere course of study wallowing in a crisis of relevance, if it is not infused with the requisite activism it needs to solve African problems.



I also humbly submit that in the African university, the intellectual zest, conviction and passion that characterise this activism can be provided by African Philosophy

AFRICAN STUDIES WITHOUT AFRICAN PHILOSOPHY?





**THANK YOU
FOR
LISTENING**