

**UNIVERSITY OF DAR ES SALAAM COLLEGE OF
HUMANITIES, DEPARTMENT OF PHILOSOPHY
AND RELIGIOUS STUDIES**

**THE THIRD BIENNIAL AFRICAN PHILOSOPHY
WORLD CONFERENCE**

UNIVERSITY OF DAR ES SALAAM

OCTOBER 28-30, 2019

THEME: BUILDING AFRICA'S FUTURE ON AFRICAN PHILOSOPHY

BOOK OF ABSTRACTS

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**THE THIRD BIENNIAL AFRICAN
PHILOSOPHY WORLD CONFERENCE AT
UNIVERSITY OF DAR ES SALAAM,
OCT 28-30, 2019**

***NEW LIBRARY / CONFUCIUS INSTITUTE COMPLEX
UNIVERSITY OF DAR ES SALAAM***

08:00-18:30 HRS EVERY DAY

First Day October 28

- 7:30 Registration
- 9:00 Call to Order – Director of Ceremony – Dr. Mona Mwakalinga
- 9:05 UDSM Choir performs the United Republic of Tanzania national anthem and the UDSM varsity song
Conductor: Mr. Gyavira Kamara
- 9:15 Introduction to the conference by Head of the Department of Philosophy and Religious Studies
– Dr. Nandera Ernest Mhando
- 9:20 Remarks by the Principal of the College of Humanities, UDSM – Dr. Rose Upor
- 9:25 Welcoming address by the Vice Chancellor, UDSM
- 9:30 Address by the Guest of Honour
The Minister of Industry, Trade and Investment - His Honorable Innocent Lugha Bashungwa

- 9:45 Vote of thanks by the UDSM Deputy Vice Chancellor of Administration – Prof. David Mfinanga
- 9:50 Group photographs under the supervision of the Director of Ceremony and UDSM Public Relations Officer, with musical accompaniment by UDSM Choir
- 10:00 First keynote: The First Samir Amin Memorial Lecture in African Philosophy
delivered by Emeritus Prof. Wole Soyinka, Nobel Laureate in English Literature, (Abeokuta, Nigeria)
– Introduced by Professor Aldin Kai Mutembei, Co-Director, Confucius Institute at UDSM
- 10:45-11:15 Q&A discussion
- 11:15-11:25 Presentation of the Shaaban Robert Swahili Literary Award – Presented by the Mwalimu Nyerere Professorial Chair in Kiswahili Studies
- 11:25-11:30 UDSM Choir performance
- 11:30-11:45 Health break
- 11:45-12:30 Second keynote: “Is a Wholesome Africa Possible? Tapping into the Legacy of the Ancestors for Africa’s Authentic Development” *delivered by* Professor Laurenti Magesa (*Hekima College, Jesuit School of Theology, Nairobi*) – introduced by Dr. Josephat Muhoza, Dept of Philosophy & Religious Studies UDSM
- 12:30-13:00 *Q&A discussion*
- 13:00-13:45 Lunch break
- 13:45-15:00 Plenary in Memory of John S. Mbiti
– Eulogy read by Mr. Jackson Coy, Dept Philosophy & Religious Studies
Of Life and Health: the Language of Art and Religion in an African Medical System (2018): with author Professor Alexis Tengan, Ghanaian independent anthropologist, residing in Belgium. Respondent: Dr. Magoti E. Cornelli, Dept of Philosophy & Religious Studies
Moderator: The Deputy Principal of the College of Humanities, Dr. Mpale Mwansasu Silkiluwasha
- 14:40-15:00 Q&A discussion
- 15:10-15:50 Third keynote: “Building Africa’s Bright Future on African Philosophy” *delivered by* Rev. Professor Pauline M. Eboh, Philosophy Department, U. Science & Technology Rivers State, Port Harcourt
– Introduced by Dr. Magoti Ernesti Cornelli, Department of Philosophy & Religious Studies
- 15:50-16:10 Q&A
- 16:15-17:00 Fourth keynote: The First Sirkkhu Hellsten Memorial Lecture in African Philosophy
delivered by Professor Rwekaza S. Mukandala, the Mwalimu Nyerere Pan African Professorial Chair in Pan-African Studies

– Introduced by Professor Johan Hattingh, former Dean of Arts & Social Sciences, Stellenbosch University

17:00-17:30 Q&A discussion

18:00 VIP Reception – hosted by the Embassy of Finland in support of the Sirkku Hellsten Memorial Lecture

Second Day October 29

07:30-08:00 Registration

08:00-10:45 Parallel panel sessions

10:45-10:55 Tea break

11:00-12:40 Plenary roundtable: African philosophy as restorative agency – features Professor Mogobe Ramose (South Africa) responding to philosophical essays comprising *The Tenacity of Truthfulness*, a festschrift in his honour (2019). Discussants include contributing authors: Dr. Jonathan Chimakonam (U. Pretoria), Ndumiso Dladla (UNISA), Prof. Edwin Etieyibo (U. Wits), Prof. Anke Graness (U. Vienna), Prof. Barry Hallen (Southern Cross Academic, USA), Prof. John Lamola (U. Pretoria), Dr. Ezekiel Mkhwanazi (UNISA), Prof. Pascah Mungwini (UNISA), V.C.A. Nweke (U. Koblenz-Landau, Germany), Prof. J. Obi Oguejiofor (U. Nnamdi Azikiwe). Moderator: Professor Helen Yitah, festschrift editor

12:40-13:15 Lunch break

13:15-14:50 Plenary session: *African Philosophy as Critical Universalism: the work of Paulin Hountondji* (2019) panel discussion featuring replies from Prof. Paulin Hountondji (Université Nationale du Bénin, Cotonou), with the authors Prof. dr. Franziska Dübgen (U. Münster) and Dr. Stefan Skupien (Berlin Social Science Center, Germany) and discussant Dr. Sanya Osha (Tshwane University of Technology, South Africa). Moderator Rev. Prof. Pauline M. Eboh

14:55-16:15 Parallel panel sessions

16:15-16:30 Tea break

16:30-17:50 Three early career essay prize winners followed by 20 min Q&A discussion

Dr. Richmond Kwesi (U. Ghana, Legon, lecturer): Kwasi Wiredu Essay on African Metaphysics & Epistemology: “Theoretical underpinnings of Wiredu’s Empiricalism”

Dr. Herman Kroesbergen (U. Pretoria, senior post-doc fellow), tied-winner of the John S. Mbiti Memorial Essay on African Philosophy & Religion: “Strange religion and the need for philosophy”

Mr. Andre Saldhana (University of Witwatersrand, MA candidate), tied winner of the John S. Mbiti Memorial Essay on African Philosophy

- & Religion: “Learning to become Human: Developing a progressive Ubuntu philosophy of education”
- 17:50-18:00 Health break
- 18:00-19:00 Two early career essay prize winners, followed by 20 minute Q&A discussion:
 Ms. Robinah Nakabo (Makarere U., PhD candidate): winner, Samir Amin Memorial Philosophical Essay on African Leadership: “Followership in sub-Saharan Africa’s development: Deconstructing the appendage game”
 Dr. Diana-Abasi Ibanga (University of Calabar, lecturer): winner, Sirkku Hellsten Memorial Essay on African Governance, Corporate Responsibility and Global Justice: “How to ground corporate governance practice in African ethics”
- 18:00-19:15 Film (first screening): Samir Amin – The Organic Intellectual (71 minutes) – in French with Eng subtitles
- 19:20 Return to hotels

Third Day October 30

- 7:30-8:00 Registration
- 8:00-10:40 Parallel panel sessions
- 10:40-10:55 Tea break
- 11:00-12:30 Plenary – *Swahili Muslim Publics and the postcolonial experience* (2019) roundtable discussion with author Professor Kai Kresse (Vice Director of Research ZMO and Freie Universität, Berlin) and co-panelists Professor Hamza Njozi (Vice Chancellor, Muslim University of Morogoro), Professor Aldin K. Mutembei (co-Director Confucius Institute UDSM), Professor Paulin Hountondji (Université Nationale du Bénin), and Dr. Hassan Mwakimako (Pwani University, Kenya)
 Moderator: Dr. Nandera Mhando (UDSM)
- 12:30-12:50 Q&A discussion
- 12:50-13:30 Plenary – Intellectual cultures in East Africa: internal critique and debate – roundtable among Tanzanian young philosophers: Jackson Coy (University of Dar es Salaam), with Jumanne Ngohengo, Fadhili Mtani and Ziaulhacq Kabyemela (all from Muslim University of Morogoro)
 Convener and moderator: Professor Kai Kresse (ZMO and Freie Universität, Berlin)
- 13:30-13:50 Q&A discussion
- 13:50-14:25 Lunch
- 14:30-15:50 Parallel panel sessions

- 15:50-16:05 Tea break
16:10-17:30 Parallel panel sessions
17:30-19:30 African Philosophy Society Congress / General Meeting – Members Only
17:30-18:40 Film (second screening): Samir Amin – the Organic Intellectual (71 minutes)
19:30-20:30 Closing reception for registered participants
20:45 Back to hotels

*The 2019 East Africa Art Biennale Exhibition
is on view every day all day in the New Library Foyer*

See following for the time table of parallel panel sessions scheduled Day 2 and Day 3

THIRD BIENNIAL AFRICAN PHILOSOPHY WORLD
CONFERENCE UNIVERSITY OF DAR ES SALAAM
– DAYS 2 AND 3 –

Venue: CONFUCIUS INSTITUTE at UDSM

Parallel Panel Sessions all take place [one flight up] in Rooms 201, 202, 203, 204
of the Confucius Institute at UDSM

*->Thank you in advance for cooperating with your time-keepers during panel
sessions <-*

to insure fairness for all panellists

and to allow for the full time of open discussion as scheduled for each session

Tea breaks: all served on the Institute's ground floor Room 101 and Room 102

Luncheon: every day served in the New Library ground floor 'Study Lounge'

*->The East Africa Biennale Art Exhibit (2019) – is on view every day, all day, in
the foyer of the New Library Auditorium<-*

Second Day October 29 – Early Morning Parallel Panel Sessions

Early morning 8:00-9:30	EPISTEMOLOGY AND METHOD Room 201	PHENOMENOLOGY AND INTERCULTURAL PHILOSOPHY Room 202	CONVERSATIONAL THINKING Room 203	CRITIQUING THE INTERNATIONAL DEVELOPMENT AGENDA Room 204
8:00	Getahun Dana: Critical engagement with V.Y. Mudimbe's <i>Invention of Africa: Gnosis, Philosophy and the Order of Knowledge</i>	Pius Majja Mosima: The African philosopher today: the advantages of intercultural engagement	Osita Gregory Nnaji for and Charles C. Nweke: The importance of conversationalism to the growth of African philosophy	V.C.A. Nweke: Global normative theory without imperialism – rethinking Sirrku Hellsten's idea of global ethics
8:15	Babalola Joseph Balogun: The end of analytic method – Hallen-Sodipo's knowledge/belief distinction in perspective	Abraham Olivier: African phenomenology	Jonathan Chimakonam: What is this thing called conversational thinking?	Rejoice Chipuriro: Indigenous social movements <i>versus</i> the international aid industry - relocating the seat of power in the agrarian development agenda
8:30	Wilfred Lajul: Being as the object of knowledge in African spaces	Justin Sands: Kwasi Wiredu and Henri Bergson on the relationship between time and community	Umezurike John Ezugwu: The significance of Chimakonam's 'benoke point' in conversational thinking	Moses Reginald Oduor: Oruka's "human minimum" and the United Nation's Millennium Development Goals and Sustainable Development Goals
8:45	Saidat Tobiloba Adetayo: African epistemologies and the global politics of knowledge systems	Martin F. Asiegbu: Critiquing African philosophy as an intercultural tradition	L. Uchenna Ogbannaya and Uduuma Chima Eni: Anchoring Africa's future in conversational thinking	Chiaghana Edwin Ejesi: Addressing extreme poverty in sub-Saharan Africa through conversational thinking
9:00	Khondlo Quett S. Mtshali: Does African science exist?	Tonade, Teniola Joseph: Sagacity, Literacy and the Future of African Philosophy	Uduagwu Chukwueloka and Mary Julius Egbai: In search of an African epistemology	9:00-9:30 Q&A open discussion
9:15-9:30	Q&A open discussion	Q&A open discussion	Q&A open discussion	

Second Day October 29th – Mid Morning Parallel Panel Sessions

	SEEKING EPISTEMIC JUSTICE Room 201	AFRICAN AND AFRICANA PERSPECTIVES Room 202	EXPANDING THE CONVERSATION Room 203	PHILOSOPHY IN THE DIGITAL AGE Room 204
Mid-morning 9:30-10:45				
9:30	Nolwandle Lembethe: Hate speech: where's the harm?	John Kaiser Ortiz: Liberating Caliban - revisiting liberation theology and the Valladolid debate through African perspectives	Jerome Oko Alex-Hounnoue: In search of an appropriate logic for African development	M. John Lamola: Social justice, the Renaissance of African humanism and the fourth industrial revolution
9:45	Dennis Masaka: Knowledge, power and liberation	Binyam Mekonnen: A trans-modern strategy for inquiring into postcolonial and liberation philosophy	David Martens: Some conservatisms in African logic	Frans Dokman: Ubuntu philosophy in a time of technology
10:00	Biruk Shewadeg: Afro-centric epistemology as an emancipatory discourse	Leslie Tate: Tanzanian/African American linkages: working pan Africanism through Black internationalism	Isaiah Adujo Negedu: Black reintegration through the science of phylogenesis – a conversational approach	Peter Odera Oruka: Evolution of African philosophy in an era of scientific and technological dependence
10:15	Mikael Janvid: Testimony in African epistemology revisited	Ethan Sanders: Julius Nyerere, radical philosophers, and his moral vision for the future of Africa and the world	Chukwuemaka Ifenkenna Awugosi: Overcoming discursive conflicts in community-individual relations through the principle of benoke	Yolanda Mlungwana: An African approach to the meaning of life
10:30-10:45	Q&A open discussion	Q&A open discussion	Q&A open discussion	Q&A open discussion

Second Day October 29th - Afternoon Parallel Panel Sessions

Affirm 1455-1615	ENVIRONMENTAL ETHICS Room 201	THE ROOTS OF GOOD GOVERNANCE Room 202	GENDER MATTERS Room 203	IMPROVING QUALITY OF LIFE IN EXTREMIS Room 204
14:55	Workineh Kelbessa: The Oromo vision of the future	Moses Aderibigbe: The making of a leader in Yoruba traditional society	Esther Amara Ani and Nicholas Terfa Tughemba: Liberal feminism – women, work and family in Africa	Nasibu Rajabu Mramba and Nandera Ernest Mhando: Moving towards decent work for street vendors in Tanzania
15:10	Munamato Chemhuru: An intergenerational environmental justice framework based on the Afro-communitarian model	Adebayo Ayokunle Aina: The instrumental principle in contemporary Yoruba jurisprudence	Gloria Faith Ehiemua: Nigeria's tragic choice regarding same-sex marriage	V.W. Nyawo: Disasters and humaneness: Cyclone Idai hit Zimbabwe in March 2019
15:25	Aanuoluwapo Fifebo Sola-Sunday: <i>Ìkóra È ni Ní Jjanu - A nature/nurture environmental anthropocentrism</i>	Akinpelu Ayokunnu Oyekunle: <i>Complementary democracy</i> – indigenous political formations for Africa's development	Diana Ekola Ofana: Rethinking the problem of gender-based violence in South Africa - a conversational perspective	Clever Chirume: The demise of Mugabe, the transition to Zimbabwe's Second Republic and the search for a new national consciousness
15:40	Chineadu S. Ifeakor: Choosing between environmental conservation and economic development	Erosoemele Eric Usifoh and Michael Senyo Segbefia: Towards an ethics of democracy in Africa	Athanase Dushimirimana: Female genital mutilation in light of international human rights conventions	Benjamin Timi Olujohungbe: How ought we to live in <i>Rome</i> – virtue politics in the context of migrations in Africa
1555-1615	Q&A open discussion	Q&A open discussion	Q&A open discussion	Q&A open discussion

Third Day October 30th - Early-Morning Parallel Panel Sessions

	UBUNTU APPLIED Room 201	RELIGIOUS THOUGHT AND CULTURAL PRACTICE Room 202	DEMOCRATIC CITIZENSHIP AND GOVERNANCE Room 203	PHILOSOPHY OF EDUCATION Room 204
Early morning 8:00-9:20				
8:00	Motlatsi Khosi: Ubuntu as a living philosophy from below	Solomon Ochepe Oduma-Aboh: The rational foundations of African religion – the Idoma experience of North central Nigeria	Conrad John Masabo: African political thought - an examination of Nyerere's theory of democracy	Magoti Evaristi Cornelli: Restoring confidence in Africans through Africanization of education
8:15	Oswell Hapanyengwi: Vumhunu/Ubuntu ethics and the sanitisation of politics – the 'possible' role of education	Emmanuel Ofuasia: African traditional religions may be <i>Praeparatio Evangelica</i> but they are not monotheistic – A <i>Yorubá</i> response to the late Professor John S. Mbiti	Fred Okoiti Juma: <i>Ujamaa</i> as an African concept of unity	Rianna Oelofsen: Afro-communitarian personhood and humanizing pedagogy – how African philosophy can contribute to the decolonization of higher education in South Africa
8:30	Stephen Nawa: Organ donation: the perspective of the Ubuntu/Botho ethic	Frans Wijsen: Beyond global apartheid – postcolonial thinking in Muslim revivalism in Tanzania	Yeelen Badona Montiero: Civil disobedience in the Sudan: a new perspective for the philosophical debate?	Shirujeen Owosho: Transmitting cultural and moral values through storytelling – a phenomenological explication of childhood education for national development
8:45	Neils Weidtmann: Towards an African foundation of philosophy	Ngozi Ezenwa-Ohaeto: Forced marriage and the moral significance of early teen age pregnancy in Igbo culture	Lucky Uchenna Akareuse: Regulating the multi-party process to redeem Nigeria's democracy	Britta Saal: Philosophy, global justice and the (African) child
9:00-9:15	Q&A open discussion	Q&A open discussion	Q&A open discussion	Q&A open discussion

Third Day October 30th - Mid-Morning Parallel Panel Sessions

Mid morning 9:20-10:40	UBUNTU CLARIFIED AND RACE ANATOMIZED Room 201	HISTORICAL ROOTS OF THE NORMATIVE Room 202	METAPHYSICS AND ONTOLOGY Room 203
9:20	Ndumiso Dladla: Not yet Ubuntu: The liberation of Africa, South, and the end of Whites	Simphiwe Sesanti: Ancient Egyptian ethics: a foundation of the African Renaissance	Oyekunkunle Oluwayemisi Adegboye: Metaphysical interpretation of <i>Ori</i> and human destiny in Yoruba thought – implications for punishment and reward
9:40	Sepideh Azari: social speciation – the constitution of the Native at U. Cape Town 1920-1948	Ike Odimegwu: What do we do with African communalism?	Aribiah David Attro: Reconceptualising causality – towards a theory of pre-deterministic-historicity
10:00	Darien Pollock: Racial hegemony and the problem of white-mindedness	Jim Unah: Omenalism as the basis of African Philosophy	Godwin Yina: The ethno-poetics of Tiv traditional thought
10:20-10:40	Q&A open discussion	Q&A open discussion	Q&A open discussion

Third Day October 30th - Early Afternoon Parallel Panel Sessions

Mid aft 14:30-15:50	RACE MATTERS Room 201	CONTEMPORARY AFRICAN PHILOSOPHY IN CONTEMPORARY AFRICAN FOCUS Room 202	NORMATIVE THOUGHT AND SOCIAL PRACTICE Room 203	ETHICS OF DEVELOPMENT POLICY AND RESEARCH Room 204
14:30	Bernard Matolino: Race confines and epistemic disentanglements	Tony Okerege: African philosophy as <i>ombudsman</i> in a reconfigured African studies	Gerface Ojwang' Ochieng': A need to reclaim African pedagogies to alleviate moral decay in African societies	Jacqueline Mgunia: An ethical approach to studying development interventions: Social Lab methodology
14:45	Lindokhule Gama: Blackness in the post-colonial past and present – A genealogical analysis of a dominant hegemonic narrative in 20th–21st century South Africa	Chika Mba: Is 'Afropolitanism' a colonial mentality? Frantz Fanon and the challenges of conceiving Africa-centred futures	Donald Chinonso Ude: Sustainable development in Africa – exploring the potentials of the Igbo conceptual scheme	Birgit K. Boogaard: Epistemic injustice in agricultural development – critical reflections on a livestock development project in rural Mozambique
15:00	Phila Mfundo Msimang: Against racialization without races	Fasil Merawi: Claude Sumner and the quest for an Ethiopian philosophy	Uwaezuoke Precious Obioha: Authentic personhood in traditional Igbo thought	Christopher Allsobrook: Integrated rights recognition in South African land reform – a theory, not a metaphor
15:15	Rónké A. Òké: “Race Doesn't Really Work Here” – theorizing transnational Blackness In Chimamanda Ngozi Adichie's <i>Americanah</i>	Yoliswa Mlungwana: African responses to Absurdism	Ezekiel Mhkwanazi: Caster Semenya and the otherness of human nature – an African philosophical inquiry into what it means to be sexed	Ucheoma Osuji-Oparah: Objectivity and politics of food science studies in Africa
15:30-15:50	Q&A open discussion	Q&A open discussion	Q&A open discussion	Q&A open discussion

Third Day October 30th - Final Parallel Panel Sessions

	PHILOSOPHY AND LITERATURE Room 201	PHILOSOPHY IN AFRICA: CRITIQUING THE CRITIQUE Room 202	META-ETHICS Room 203	OVERCOMING ETHNIC CONFLICT Room 204
Late aft 16:10-17:30				
16:10	Alena Rettová: Projecting Africa's future through African philosophy and literature: a philosophical dialogue with Afro-futurism and magical realism.	Dudziro Nhengu: Does African philosophy exist? A retrospective of decolonizing research paradigms	Edwin Eteyibo: A dialogue between 'Ethics of Duty' and 'Ethics of Rights'	Uchenna Ezeogu: Suicide terrorism: a situationist approach
16:25	Lucy Vajime: A formalist explication of Chimamanda Ngozi Adichie's <i>Americanah</i> and Moshin Hamid's <i>The Reluctant Fundamentalist</i>	Thabang Dladla: African philosophy? Questioning the unquestioned	Katrin Flikschuh: Persons and citizens – An irreconcilable tension?	Thomas Kochalumchuvattil: Empowering the individual - A path towards eliminating ethnic conflicts in Africa
16:40	Lemogang Pako Modisakeng: <i>Ubungoma</i> as Irigaray's <i>Way of Love</i> - gender fluidity in pre-colonial African metaphysics	Miriam Alike: Why African philosophy is African: a reply to Paulin Hountondji	Anthony Oritsegbubemi Oyowe: Menkiti's moral man	Philip Adah Idachaba: Duality and the future of African unity as complementarity
16:55	James B. Haille III: Wole Soyinka's 'prisonettes' – genre poetics of death and for the dying.	Nelson Osuala: The confusion of tongues in Hountondji's "How African is philosophy in Africa?" – A conversationalist critique	Moses Gbadebo: Examining Aristotle's Golden Mean and <i>Iwontunwonsi</i> in Yoruba moral philosophy	Cornelius Olukunle Ewuoso: Justified paltering within the clinical context – insights from an African moral theory
17:10-17:30	Q&A open discussion	Q&A open discussion	Q&A open discussion	Q&A open discussion

17:30 – 19:30: African Philosophy Society – Congress/General Meeting →
In the Multi Function Hall (ground floor) Confucius Institute

KEYNOTE SPEAKERS

In order of the programme

Emeritus Professor Wole Soyinka is known as the only African until 2019 to be winner of the Nobel Prize in Literature (1986). The Hutchins Center for African and African American Research, Harvard University, Cambridge, MA United States, holds the definitive collection of Wole Soyinka's papers, and released this biographical sketch in June of 2015.

Soyinka was born into the Yoruba culture, but educated partly in Britain. The Nobel judges praised his work as "*vivid, often harrowing, but marked by an evocative, poetically intensified diction. Soyinka [is] one of the finest poetical playwrights that have written in English.*"

He attended Abeokuta Grammar School and Government College Ibadan, where he won his early literary prizes, proceeding to the University College in 1952. He also worked as a clerk and medical storekeeper in a Lagos government hospital. During this period he wrote short stories, radio plays and poetry. In 1954 he moved to Britain to study English Literature at the University of Leeds, gaining a BA (Hons) in 1957. He then worked at the Royal Court Theatre in London before returning to Nigeria in 1959. At Ile Lagos, and Ife, in 1975, he was made professor of comparative literature. He was coeditor of the literary journal 'Black Orpheus' and founded two theatre groups through 1960-1964, visiting as professor in UK and USA at major universities.

Soyinka is also politically motivated. During the Nigerian Civil War, he appealed for a ceasefire, but was accused of conspiring with the Biafran rebels. He was held for 27 months, 22 of them in solitary confinement, until being released as a result of international pressure in 1969. While in prison he produced widely renowned poetry and essays. Subsequent to imprisonment he was awarded Emeritus Professorship by the University at Ile Ife.

Soyinka remains politically active and speaks truth to power concerning human rights. Among other recognitions, Soyinka has received the 2014 International

Humanist Award, and the International Poetry Award, Trieste (Italy), in 2013. Wole Soyinka is married, with children and grand children.

Professor Laurenti Magesa STL, STD, PhD is a priest of the Catholic Diocese of Musoma, Tanzania. He teaches theology at Hekima University College and Tangaza University College in Nairobi, Kenya. His main interest of research is in African studies where he has published considerably. His publications include *African Religion: The Moral Traditions of Abundant Life* (NY, 1997) and *What Is Not Sacred? African Spirituality* (NY, 2013).

Prof. Magesa's work in African Christianity has been the subject of several workshops and symposia over the years, some of which have culminated in anthologies. His inspiration has been instrumental in correcting and revising the misimpression of African Christianity as somehow derivative of European missions, as somehow antithetical to indigenous African worship, prayer, and spiritual beliefs. His influence has been instrumental throughout Africa and internationally. He is considered the foremost established living philosopher of Tanzania.

* * *

Professor Magesa's keynote is titled: **“Is a Wholesome Africa Possible? Tapping into the Legacy of the Ancestors for Africa's Authentic Development”**

Abstract: Based on a false ideology of modernity and globalization, current formative institutions in Africa – including churches, schools, and political organizations and institutions – have not paid sufficient attention to the wisdom embedded in African ancestral traditions. Copying uncritically foreign models of thought and life in the name of “development.” Because the cost of this in terms of self-identity and esteem has been disastrous in African communities, a judicious and mature re-appropriation of African ancestral values may be the only way to save the continent from collapse.

Hekima College Jesuit School of Theology, NAIROBI, KENYA

Reverend Professor Marie Pauline Eboh is on the faculty of the Rivers State University Philosophy Department in Port Harcourt, Nigeria. She is a well-established Nigerian writer of social critique, gender justice, textbooks on logic and critical thinking, as well as a specialist in Igbo logic.

Rev. Prof. Eboh taught and inspired women and men to recognise gender equity and injustice long before the terms ‘African women's rights’ or ‘gender issues’ or ‘Western feminism’ were ever heard of. Her work as a ‘womanist’ has appeared in major seminal anthologies of African philosophy for decades, in English and in Dutch. She is quoted independently by other major anthologists (e.g. Chukwedi Eze, P.H. Coetsee & A.P.J. Roux) as presenting the definitive case of ‘womanism’, viz., to be a woman is to be essential in society and central in men's lives. She had already published these claims boldly and unapologetically twenty years ago. Thus a proper grounding in philosophy by and about women, and in gender justice as a topic in

mainstream philosophical literature, presupposes familiarity with Eboh's seminal texts and collected as well as widely reprinted essays.

* * *

Prof. Eboh's keynote is titled: "**Building Africa's bright future on African philosophy**"

Abstract: A system flourishes when built on sound reasoning, good principles, adherence to moral values and the rule of law, especially when genuine people of integrity are at the helm of affairs. Sound reasoning is thorough, truthful, valid, forward-thinking and critical. Africa's noblest future ought to be rooted in good thinking on the larger issues and deep meanings of life and events, which is what philosophy is. For philosophy is above all, a way of life, an encompassment of critical thinking, moral values, beliefs and fundamental principles. Philosophy is foundational, hence the postulation to build Africa's future on philosophy.

Nyerere tried to build the Tanzanian polity on Ujamaa philosophy, an African brand of socialism based on village cooperatives. South African Ubuntu, a humanist Philosophy, makes waves as a conceptual framework for conflict resolution and for building good human relations. Ubuntu is a worldview that stokes up awareness of the humanness in humanity and the kindness in humankind in order to encourage human beings to act humanely towards one another in a manner that benefits community. Arguably, an Africanization of politics and society requires unearthing indigenous values, ethno-philosophies and "a greater sense of communalism and socialism" of a sort. Just like Ubuntu, Igbo communalistic thinking has lots of wise guiding principles and dicta on which genial society can be established. Peaceful co-existence, which has hitherto eluded many African countries, can be regenerated by means of good indigenous values.

This article will propose a way forward after highlighting some unphilosophical setbacks which beset Africa and caused the underdevelopment, which African polities suffer from.

Professor Rwekaza Sympho Mukandala Ph.D. (Political Science), M.A. (Development Management), B.A. (International Relations and Administration)

Prof. Rwekaza Sympho Mukandala is the Mwalimu Julius K. Nyerere Professor of Pan-African Studies and also a Professor of Political Science and Public Administration at the University of Dar es Salaam. He was Vice Chancellor of the University of Dar es Salaam from 2006 to 2017. He obtained a Bachelor of Arts [Hons.] Degree (International Relations and Administration) and Masters Degree in Development Management from the University of Dar es Salaam, and a PhD in Political Science from the University of California, Berkeley, as well as a Certificate in New Institutional Economics. He was awarded the Peter Odegard Prize as the Most Distinguished Candidate for the Doctorate in Political Science at Berkeley. Upon completion of his PhD, he returned to the University of Dar es Salaam as Senior Lecturer and rose rapidly through the ranks and was promoted to the Professoriate in 1993. He teaches Organization Theory, Public Administration and Comparative Politics.

Professor Mukandala has been a Chair of many institutions, including the National Examinations Council of Tanzania, (up to 2018); The Tanzania Library Services Board; the Council of the Open University of Tanzania; the Council of United States International University – Africa; the Council of the University of Zambia; Research and Education for Democracy in Tanzania (REDET); and the Tanzania Election Monitoring Committee (TEMCO). He is a member of many Boards including the Research and Poverty Alleviation Programme (REPOA). He has also been President of the African Association of Political Science (AAPS), Dean of the Faculty of Arts and Social Sciences, Head of Department of Political Science and Public Administration and Director of Research and Publications at the University of Dar es Salaam. He was Chair of the Organizing Committee for the XIX World Congress of the International Political Science Association (IPSA) Durban South Africa in 2003. He has also served on the Administrative Councils of the International Institute of Administrative Sciences (IIAS) and the International Association of Schools and Institutes of Administrative Sciences (IASIA). He has served as a Chairperson of the Committee of Vice Chancellors and Principals of Tanzania (CVCPT) and as Vice Chair of the Tanzania Commission for Universities (TCU). He is a fellow of the Tanzania Academy of Sciences. At the golden jubilee of the University of Dar es Salaam he was awarded A Gold Prize for enhancing research and education for democracy in Tanzania.

Professor Mukandala has carried out research on Comparative Politics, Aid and Donors, and Democratic Governance in many African countries. He has also consulted widely on these and other related issues for the Government of Tanzania, International Organizations and Donors. He has published sixteen books and many articles in International and Local Journals, including: the African Journal of Political Science; International Review of Administrative Sciences, and the Canadian Journal of African Studies. His latest book is: *The Political Economy of Change in Tanzania: Contestations over identity, the Constitution and Resources*.

As Vice Chancellor of the University of Dar-es-salaam for eleven years, he spearheaded efforts of restructuring and repositioning the University of Dar es Salaam into becoming a Centre of Intellectual Wealth ready to successfully face the challenges of the 21st century. He is married to Mrs. Catherine Marealle Mukandala and they are blessed with four sons.

Prof. Mukandala will deliver the first **Sirkku Hellsten Memorial Lecture in African Philosophy**

Highlights of the Plenary Sessions

In order of the programme

First day, 13:45

First Plenary in memory of J.S. Mbiti

This plenary is devoted to the memory of Prof. Mbiti's vibrant influence and invincible outlook on African religion through the ground-breaking work in religious anthropology of Prof Alexis B. Tengan in his most recent book *Of Life and Health; The Language of Art and Religion in an African Medical System* (2019, Berghahn Books)

Discussant on the dais is **Dr. Magoti Evaristi Cornelli**,

UDSM Dept. Philosophy & Religious Studies

About the plenary speakers: Alexis Bekyane Tengan is an independent scholar in social and cultural anthropology, residing in Belgium. He has taught for many years both in Belgium and in his native Ghana, and he is now curator of a private museum of sacred art and objects with studios in both countries. His several book length publications include extensive and detailed explication of the *Dagara Black Bagr*, and *Dagara White Bagr*. He has been writing and lecturing for two decades on the decolonization of African science, religion, art and medicine in great details with cataclysmic consequences for the worldview of his listeners.

The discussant is a senior member of the UDSM faculty of Philosophy and Religious Studies, Dr. Cornelli; he has trained in KU Leuven and at U. Birmingham for both his Masters and PhD degrees in philosophy and religious studies, as well as in theology. His areas of expertise include African religions, the canon of African philosophy, African Christianity, public health ethics, bio-ethics. He has also published a book on *Ujamaa*.

Moderator: Dr. Mpale Mwansasu, Deputy Principal College of Humanities UDSM

Second day, 11:00 Plenary

(festschrift presentation): *The Tenacity of Truthfulness: philosophical essays in honour of Mogobe Bernard Ramose*

Ugumu wa Dhana ya Ukweli: Insha za Kifalsafa Kumuenzi Mogobe Bernard Ramose wahariri Helen Lauer and Helen Yitah (2019 EARS Pretoria, 2nd ed. Mkuki na Nyota)

Roundtable (contributors to the festschrift):

Dr. Jonathan Chimakonam, U. Pretoria, South Africa
 Mr. Ndumiso Dladla, UNISA, South Africa
 Prof. Edwin Etiyiebo, Witwatersrand U., South Africa
 Prof. Barry Hallen, Southern Cross Academic, USA
 Prof. M. John Lamola, U. Pretoria
 Dr. Ezekiel Mkhwanazi, UNISA
 Prof. Pascah Mungwini, UNISA
 Dr. Victor Nweke, U. Koblenz-Landau, Germany
 Prof. J. Obi Ogueijiofor, Nnamdi Azikiwe, Nigeria
 Moderator: Prof. Helen Yitah (ed.) U. Ghana

Mogobe Bernard Ramose, the inspiration and recipient of this festschrift, is Associate Research Professor in the Department of Philosophy, University of Limpopo, Sovenga, South Africa. He is also a member of the Department of Clinical Psychology in the Sefako Makgatho Health Sciences University, Ga-Rankuwa, South Africa.

After completing his BA in 1973 at UNISA, Ramose began a degree in jurisprudence during the infamously tumultuous height of struggle in South Africa. Ramose was increasingly involved with political activism throughout his studies, and engaged in community practice of the radical pedagogy widely promulgated by Paulo Freire. Ramose was a founding member of the Pretoria chapter of the South African Students' Organisation (SASO), during which time he came to meet Robert Sobukwe, the greatly revered founder of the Pan-African Congress whose mission he shared and still carries.

Ramose obtained his Doctor of Philosophy degree (DPhil) at the Katholieke Universiteit Leuven, (KUL) Belgium, in 1983. He also obtained a Master of Science degree (MSc) in International Relations from the London School of Economics and Political Science, University of London.

Ramose's refusal to compromise as a student and teacher resulted in his exiling as an effectively reasoning Black intellectual in South Africa. In 1983-1986 he was affiliated with the Katholieke Universiteit Leuven, in Belgium, having been appointed as Researcher in the Center for Research into the Foundations of Law, Faculty of Law, KUL. At the University of Zimbabwe in the mid 1980s he worked as a Senior Jacobsen Research Fellow. During that time he also lectured in Ethics at the main Catholic seminary in Chishawasha. He taught philosophy and jurisprudence in the Netherlands and Belgium throughout the 1990s, including at the prestigious Tilburg

University (1993-1996). He founded the Department of Philosophy at the Venda University (1997-1998).

Since 1999, as a professor of philosophy Ramose has been affiliated with one of the top five historically white universities in the region, the University of South Africa (UNISA) in Pretoria. Under his guidance, the Department introduced African philosophy as a core part of their undergraduate and postgraduate curricula, and to this day it is the only philosophy curriculum in the country that includes African philosophy as one of its core modules. In 2000, Ramose worked as Professor and Head of the Department of Philosophy in UNISA as well as Head of the merged Department of Philosophy and Political Sciences.

He was appointed founding Director of the University of South Africa Regional Learning Centre in Addis Ababa, Ethiopia. During this time he also lectured in Philosophy and Development in the Addis Ababa University, Department of Philosophy, and still retains links with this University. His primary area of research is ethics, ranging from topics such as the ethics of defense with particular reference to nuclear weapons, 'the right of conquest', hegemony and the question of human freedom, epistemicide, justice and peace.

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Second day, 13:15 Plenary

(book launch): *African Philosophy as Critical Universalism – the Work of Paulin Hountondji* by Prof. Franziska Dübgen and Dr. Stefan Skupien (2019, Palgrave)

Panellists: Prof. Paulin Hountondji, Université Nationale du Bénin

Prof. Franziska Dübgen, University of Münster, Germany

Dr. Stefan Skupien of the WZB Berlin Social Science Centre, German

Dr. Sanya Osha, Tshwane University of Pretoria, South Africa

Moderator: Rev. Prof. Marie Pauline Eboh, Rivers State U., Nigeria

This panel discussion departs from this newly published book's discussion of Paulin Hountondji's influential and eminent work on ethno-philosophy, his critique of unequal structures of scientific production in global academia, and the normative horizon of critical universalism. Drawing on the controversial discussions of the last few decades concerning the definition and practice of philosophy in the postcolonial era, Hountondji's work proves to be essential in the search for common ground. African philosophers are tasked to transcend multiple borders in our current globalized world, to strengthen the practice of solidarity through mutual understanding and productive disagreement.

Paulin J. Hountondji is Emeritus Professor of philosophy at the national universities of Benin, Cotonou. Publications include: *African Philosophy, Myth and Reality* (Indiana University Press, 1997; first published in French, 1977); *Endogenous Knowledge: Research Trails* (ed.) (Dakar, Codesria 1997; French original: 1994); *The Struggle for Meaning: Reflections on Philosophy, Culture and Democracy in Africa*

(Ohio University Press, 2002; original French: 1997); *La rationalité, une ou plurielle?* (ed.) (Dakar, Codesria, 2007); *L'ancien et le nouveau: la production du savoir dans l'Afrique d'aujourd'hui* (Porto-Novo, Benin, 2009 ; published in Luanda in Portuguese translation in 2012), and other books and articles mainly in French. Hountondji was Vice-President of the Paris-based International Council for Philosophy and Humanistic Studies (CIPSH) from 1998 to 2002, Vice-President of the Dakar-based Council for the Development of Social Science Research in Africa (CODESRIA) from 2002 to 2005 and is one of the 25 founding members of the Benin National Academy of Science and Arts (since 2012). He was Minister of Education, then Minister for Culture and Communication in Benin (from 1990 to 1993), President of the National Council for Education (from 2009 to March 2019). He is presently the “Sherpa” (personal representative of the Head of State) of Benin at the Permanent Council of the Francophone Summit.

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Third day – the two morning plenaries

Intellectual culture and African philosophy

Organizer and Convener: Kai Kresse, Vice Dir. Research ZMO and Freie Universität, Berlin

11:00 Plenary

Roundtable discussion (and book launch):

Swahili Muslim Publics and Postcolonial experience as a case study and the postcolonial experience by Kai Kresse (2019 IUP, Indiana, 2nd ed. Nkuki na Nyota)

Swahili Muslim Publics and Postcolonial Experience is an exploration of the ideas and public discussions that have shaped and defined the experience of Kenyan coastal Muslims. Focusing on Kenyan postcolonial history, Kai Kresse isolates the ideas that coastal Muslims have used to separate themselves from their “upcountry Christian” countrymen. Kresse looks back to key moments and key texts—pamphlets, newspapers, lectures, speeches, radio discussions—as a way to map out the postcolonial experience and how it is negotiated in the coastal Muslim community. On one level, this is a historical ethnography of how and why the content of public discussion matters so much to communities at particular points in time. Kresse shows how intellectual practices can lead to a regional understanding of the world and society. On another level, this ethnography of the postcolonial experience also reveals dimensions of intellectual practice in religious communities and thus provides an alternative model that offers a non-Western way to understand regional conceptual frameworks and intellectual practice.

Panellists:

Prof. Aldin Kai Mutembei (Mwalimu Chair in Kiswahili Studies, Co-Dir. Confucius Inst., UDSM) **Interdisciplinarity in literature: trends and dilemmas in the study of Kiswahili oral and written literature**

- Prof. Hamza M. Njozi (Vice Chancellor Muslim U. Morogoro) - discussant
 Prof. Paulin Hountondji (Université Nationale du Bénin) - discussant
 Prof. Kai Kresse (Vice Dir. ZMO, Freie U. Berlin) - discussant
 Dr. Hassan Mwakimako (Pwani University, Kenya) - discussant

Moderator: Dr. Nandera Ernest Mhando, HoD UDSM Dept.
 Philo & Religious Studies

13:50 Plenary

Young East African scholars panel: Intellectual culture and African philosophy: exploring pathways of knowledge, internal debate and critique in Africa

Panellists:

Jackson Coy (University of Dar es Salaam) Breaking bad news – terminal illness and the Swahili culture of gossip

Fadhili Mtani (Muslim University of Morogoro): Knowledge production and the challenge of the modern university in a 'post-crisis Africa

Ziaulhacq K. Ismail (Muslim University of Morogoro): Indigenous environmental perceptions and health seeking tendencies among the Luguru of Morogoro district in Eastern Tanzania: from early 1920s to mid-1980s

Jumanne Ngohengo (Muslim University of Morogoro): Contributions of early Islamic education (madrassa) to the secular learning process – reflections on Standard One and Two primary school pupils in rural Mkuranga District

Moderator: Prof. Kai Kresse, ZMO (Vice Director) and Freie Universität, Berlin

These two sessions' participants speak to a range of challenges and promises which face broadly-inclusive interdisciplinary – and narrowly-focussed intra-disciplinary – researchers who are concerned with Africa's diverse and multi-layered traditions of knowledge. Through internal debate and critique, these specialists will see how their experiences relate to, and may feed into, research on African philosophy and philosophical traditions in Africa.

Here we dismiss the altogether inadequately blunt binary of 'African philosophy' *versus* the rest of the world's recognized episteme – in order to explore instead how diverse and subtle both of these poles of analysis and understanding actually are – and how they may come round full circle to intersect or to diverge in ways as yet unrecognised or unexplored.

Despite some rich and stimulating work carried out, on the whole this is still an understudied interdisciplinary field of interest, and Africa's cultures of critique remain underappreciated within global conversations about epistemology, knowledge traditions, philosophy, and human inquiry.

This panel pair focuses on intellectual practices and traditions of critical practice in Africa, engaging with regional case studies across diverse genres of knowledge production past and present. The overall purpose is to recover, assess and analyse: forms and mediators of endogenous knowledge, and genres of debate and critique; social mechanisms and aesthetic forms, mediating the contestation of knowledge (and power) within African intellectual traditions, as part of social histories; and forms of the public presentation and negotiation of people's competing convictions and opinions in political and other forms of exchange. We can see this, for instance, in the insistence on Afrophone traditions of literary and intellectual discourse, as well as potentially reflexive ritual practice. Thus, overall, we engage with the question of how research on (and in) African philosophy can be enriched by, and grounded in, such research on Africa's intellectual culture(s).

Today's assembly builds on a week-long interdisciplinary collaborative workshop held in September 2019 in Nairobi, titled 'Pathways of knowledge, internal debate and critique in Africa', with senior scholars, post-docs and graduate students, in philosophy and anthropology, from several East African universities and Berlin. This was funded by the Free University of Berlin.

The Annual Philosophical Essay Prizes

This year, the College of Humanities' flagship periodical UTAFITI Journal of African Perspectives established four competitions for early career scholars in all fields – the winning essays will be worked to a scholarly standard for blind peer review for the journal.

The journal is bi-annually co-published as two issues per volume, locally in Tanzania and in the Netherlands by Brill.

These first in the series prize winners will present the condensed winning version of their essays in the main hall of the Confucius Institute at UDSM first floor, as the closing plenaries of the second day this conference.

- I. John S. Mbiti Memorial Essay on African Philosophy and Religion
- II. Kwasi Wiredu Essay on African Metaphysics and Epistemology
- III. Samir Amin Memorial Philosophical Essay on African Leadership
- IV. Sirkku Hellsten Memorial Essay on African Governance, Corporate Responsibility & Global Justice

< I >

John S. Mbiti was keenly looking forward to joining us at this conference as a keynote speaker, talking with keen anticipation about the event by telephone with the co-organizers from his home in Bern, Switzerland in May of 2019. Professor John Mbiti was born on November 30, 1931, and his thirst for education saw him study beyond Kenya. He studied in Uganda before taking his Doctorate in 1963 at the University of Cambridge, United Kingdom.

Afterward, Prof Mbiti commenced his teaching career at Makerere University where he taught religion and theology for ten years from 1964. As a junior lecturer at Makerere University, Prof Mbiti challenged Christian inferences that traditional African religious ideas were “demonic and anti-Christian” through his first work, *African Religions and Philosophy* in 1969. His first book has been hailed as enlightenment by many but it also earned him an equal share of criticism from those with contrary beliefs. Mbiti left Makerere University in 1974 after he was appointed Director of the Ecumenical Institute of the World Council of Churches in Bogis-Bossey, Switzerland. Thanks to Mbiti, the presence of Christians from Africa, Asia, and Latin America started to be felt in the Council as their participation increased. In 1980, Prof Mbiti was ordained a priest of the Anglican Church and became a parish minister in the reformed church of Bergdorf. In 2005 he was ordained a Canon of the Anglican Church. He died in hospital on Sunday 6th October, 2019.

The first prize in the annual competition category John S. Mbiti Memorial Essay on African Philosophy and Religion, ended in a tie: Dr. Herman Kroesbergen (U. Pretoria, senior post-doc fellow), and Mr. Andre Saldhana (University of Witwatersrand, MA candidate).

< II >

Kwasi Wiredu was born in Kumasi, Ghana in 1931. He is one of the foremost world renowned African philosophers and intellectuals in the field. He currently holds the post of Distinguished Professor of Philosophy at the University of South Florida , Tampa , where he has taught since 1987. He Adisadel Secondary School in Kumasi from 1948 to 1952. It was during this period that he discovered philosophy, through Plato (which weaned him from his interest in Practical Psychology) and Bertrand Russell. He gained a place at the University of Ghana, Legon.

After graduating from Legon in 1958, he went to University College, Oxford to read for a BPhil. At Oxford Wiredu was taught by Gilbert Ryle (his thesis supervisor), Peter Strawson (his College tutor), and Stuart Hampshire (his special tutor). The title of his thesis was “Knowledge, Truth, and Reason.”

Upon graduating in 1960 he was appointed to a teaching post at the University College of North Staffordshire (now the University of Keele), where he stayed for a year. He returned to Ghana, where he accepted a post teaching philosophy for his old university. He remained at the University of Ghana for twenty-three years, during which time he became first Head of Department and then Professor.

Although dismissive of the popularity and the academic limelight, Wiredu’s ground breaking work introducing African cultural perspectives to the global gatekeepers of analytic philosophy, has opened doors for colleagues and students internationally, establishing African philosophy within the purview of serious scholarly attention ever since.

The first prize winner in the maiden round of the annual competition category, **Kwasi Wiredu Essay in African Epistemology and Metaphysics** is Dr. Richmond Kwesi, lecturer at the University of Ghana.

< III >

Samir Amin was born in Cairo in 1931, educated at the Lycee Francais; he gained the PhD in political economics in Paris (1957) and degrees were award from the Institut de Statistiques as well as the Institut d’Etudes Politiques. He returned to Egype and became an appointed planning policy maker for Nasser.

He left Egypt in 1960 on invitation to work with the Ministry of Planning for the new regime of Independence in Mali, from 1960 to 1963. He then began serious work in academia. He was a full professor in France as of 1966. For ten years he was the director of the UN African Institute for Economic Development and Planning in Dakar. He was key director and godfather of the Africa Office of the Third World Forum, where his influence ever since has remained the steady polestar of independent aspirations for Africans to change the global political and economic order to a saner, more equitable and sustainable future.

As late as June 2018 Prof. Amin made one of his frequent visits to speak at the UDSM, under the aegis of his close colleague Professor Issa Shivji. Prof. Amin passed away from us August 12, 2018.

The definitive film biography titled "**Samir Amin: The Organic Intellectual**" (71 minutes, in French with English subtitles) by the distinguished pan-Africanist Aziz Salmone Fall, will be screened on the second and third days of this conference in Room 205 of the Confucius Institute. <<https://youtu.be/mKBJNpTU1Jw>> available on youtube

The first prize in the maiden round of the annual competition category **Samir Amin Memorial Philosophical Essay on African Leadership**, was won by Ms. Robinah Nakabo (PhD candidate at Makerere U. in Uganda).

< IV >

Sirkku K. Hellsten was born in Finland in 1962. Her academic and practical training were deeply entrenched with recognised achievements in practical ethics and political philosophy from 1987 onward. After an international and illustrious education in political philosophy, Hellsten began in 1998 as a visiting Fulbright Scholar and worked with the renowned moral philosopher Professor Peter French in the Ethics Center, at U. South Florida in St Petersburg, where she was awarded a prestigious German DAAD grant.

From the University of South Florida in 1999 she worked for a time at the U. Birmingham as a Reader and as the Director of the Centre for the Study of Global Ethics, From there she began a professorship at the University of Tanzania in Dar es Salaam. For most of her years of teaching between 1999 until 2015 she was based in Tanzania where she was appointed as Professor of Philosophy at the University of Dar es Salaam. While in Tanzania Professor Hellsten worked as a consultant and lecturer at the Tanzania Prevention of Corruption Bureau, developed, wrote, published and taught civics education programmes throughout the country with Tanzanian colleagues, and held positions as consultant in development cooperation in a Finnish bilateral project on Civic Education at the Research Institute of Population Studies in Mtwara and Lindi, working with the philosophy unit under the direction of Prof. Amos Mhina of the Political Science Department in the College of Social Sciences of UDSM. She collaborated closely with the Director of the Tanzania Broadcasting Corporation, Dr. Ayoub; she was also a colleague of the former Vice Chancellor Professor Mukandala. She was responsible for the first international development ethics conference in Dar es Salaam in February 2000, and was on the organization committee for follow up conferences in Tampa Florida in 2001 and again in Helsinki in 2002. More than a decade ago, she founded (the now Taylor & Francis centrepiece) *Journal of Global Ethics*, which grew under her editorship into the leading journal of the field. Sirkku was a pioneer in bridging cosmopolitan ethical theory with African sagacity. One of her lasting contributions has been the creation of a global audience for African experts in ethics and development.

Prof. Hellsten was on the UDSM team who produced the first programme for a BA in Ethics and Philosophy and an MA in Ethics of Governance and Public Service. She was co-supervising Dr. Michael Lyarkuwa of UDSM in his doctorate at Stellenbosch University in 2018 when she very suddenly passed on February 8, 2018. Survived by

her partner of decades Mr. Joseph Blue Blais, Prof. Hellsten's personal and academic libraries of books from Finland, Sweden, and USA now fill the reading room resource shelves of the Department of Philosophy and Religious Studies UDMS with seminal ethics textbooks, African research reports, civic education, global justice journals, African studies, gender studies, bioethics, moral theory and political philosophy classics.

The first prize winner in the maiden round of the annual competition category, **Sirkku Hellsten Memorial Essay Prize in wasi Wiredu Essay in African Epistemology and Metaphysics** is Dr. Diana-Abasi Ibanga. He is a lecturer at the University of Calabar, Nigeria.

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THE ABSTRACTS

Adegboyega, Oyekunkunle O. [National Open U. of Nigeria]

Metaphysical interpretation of Ori and human destiny in Yoruba traditional thought: Implications for punishment and reward

Scholars have given various metaphysical interpretations of Yoruba notions of *Ori* and of human destiny including fatalism, predestination, hard-determinism and soft-determinism. But none of these interpretations are coherent; none of them constitute a perspective that is conducive to understanding human freedom and responsibility. In consequence, these interpretations undermine an ethical and reasonable policy of retributive justice and social reward. For, if the concept of *Ori* and human destiny presupposes that an individual's actions are determinable, then perhaps this indicates humans are not truly free in the choices they make. And if humans are not free, what is the justification for punishment and reward? Thus, arguably, standard Yoruba metaphysical interpretations of *Ori* and human destiny undermine the standard measures assumed to maintain social order.

Aderibigbe, Moses Oludare [Federal U. Technology, Akure]

The making of a leader in Yoruba traditional society

Contrary to the popular opinion that leaders are born, is the view that leaders are 'made'. Through conscientious moral education in Yoruba traditional society, royal families carry the responsibility of guarding and guiding the future leaders from where they emanate. Spiritual initiation and family ideology ensure that future kings and queens are carefully trained in a lifelong system that culminates in good leadership. This contrasts with modern political systems that generate leaders under the influence of money, elitism, and godfather-like protectionism. In contemporary society one may become a leader without having any leadership qualities. Arguably, the disorderliness, injustice, depreciation of values and systemic collapse characteristic of contemporary society is the consequence of neglecting the making of its leaders.

Adetayo, Saidat Tobiloba [U. Ibadan]

African epistemologies and the global politics of knowledge systems

Through foreign impositions, the colonisation of knowledge space in Africa resulted in non-Africans becoming the sole validators of knowledge systems in Africa. The documentation, validation, archival and applications of the knowledge of other peoples of the world became the exclusive duty of the west. Histories of societies and cultures were dated and written according to the colonial school of historiography to embellish the virtues of Western culture and to diminish other societies and cultures. There is a need to challenge and refute the view of Africans as passive recipients of knowledge rather than active producers of knowledge. The trajectory of knowledge production in Africa features the continuous colonialism of knowledge production, the impacts and imports of African indigenous knowledge systems to Africa in particular and to the global epistemological world at large.

Aina, Adebayo [Olabisi Olabanjo U.]

The instrumental principle in contemporary Yoruba jurisprudence

Law, as an objectified element of collective thought and practice, is designed to maintain social order and resolve disputes; but it has increasingly become an instrument to further individuals' ends. This instrumentalist agenda potentially disintegrates shared social good. A corrective is explored here: the *inquisitorial* admission in Yoruba legal culture is a form of non-instrumental content and integrity. The Yoruban juristic framework revokes the misapplication of technical jargon characteristic of Western adjudication which is, in contrast, an *accusatorial* legal process. The Yoruba machinery of justice and social engineering tends not to provoke antagonism and animosity. Factual evidence is elicited for dispute resolution, precluding hidden agendas by the litigants. The procedure repulses the litigants from the ills of manipulation for selfish purposes, moving them instead toward the promotion of legal norms for social good. Within the Yoruba juristic framework of non-instrumental legal thought and practice, social order in dispute resolution is achievable.

Akaruese, Lucky Uchenna [U. Port Harcourt]

Regulating the multi-party process to redeem Nigeria's democracy

In a unipolar world where the Western model of liberal democracy is regarded as a mark of civilized sensitivity, many African governments have espoused allegiance to liberal political values in order to be counted among the denizens of the world's 'civilized climes'. African elites so inclined overlook their nations' multi-ethnic make-up, and their deep cultural, religious, and historical contrasts with countries of the West, in their zeal to imitate the West. This has precipitated ethnicized competition among those elites, monetized and 'conscripted' forms of democracy, election rigging, and regular occurrences of post-election violence. Such patterns of dislocation weaken central state structures, destabilize local communities, and undermine

national economic development. The trumpeted 'dividends' of democracy have remained elusive in Africa. A case in point is Nigeria's presidential system which is fashioned after the United States of America. Several ways suggest themselves for demonetizing democracy in Nigeria and for acknowledging Nigeria's multi-ethnic make-up as essential means for ensuring stability, economic development, and democratic consolidation.

Alex-Hounnouve, Jerome Oko [U. Calabar]

In search of an appropriate logic for Africa's development

Arguably, as an African culture-inspired system of logic, *Ezumezu* might be a viable framework required for Africa's development, as it encourages originality and creativity through a complementary approach to reality. Many Africans are entangled in approaching reality from the absolutistic and exclusivist Western worldview marshalled by the deterministic logic formalized by Aristotle; and this may have a stagnating effect on development. Fixed bivalent categories and principles only properly fit Western social circumstances. Some African situations remain problematic because they call for a trivalent or multivalent system of deductive reasoning. Since logic is the source of ideas, it is only through ideas that solutions will be found to developmental problems. For those problems that are peculiar to Africa, solutions should not be assumed to spring from an alien background logic but from a logic that is of African background.

Alike, Miriam Ngozi [Nnamdi Azikiwe U.]

Why African philosophy is African: A reply to Paulin Hountondji

In a recent paper titled "How African is Philosophy in Africa?" Paulin Hountondji questions the philosophical nature of what is discussed today as African philosophy. He prefers the designation 'philosophy in Africa' over 'African philosophy' because much of what is called African philosophy is constitutes what is essentially an anthropological compendium of well-articulated, sensitively described characteristic beliefs, derived from various world views and cultures within Africa. But not all the ideas deriving from African world views are properly bracketed as 'ethno-philosophical'. For example, traces of metaphysical thinking in the Igbo world view that entail concepts of being, reincarnation and after-life, demonstrably pre-date the influence of western philosophy in Africa. These folds of thought are not ethno-philosophical insofar as they represent systematic reflections of people living at different times across the centuries. The precepts that I highlight in the Igbo lifeworld are critical, rigorous and speculative enough to qualify as metaphysics in the universally recognized sense of the term. I contend that much of what universalists like Paulin Hountondji dismiss as ethno-philosophy qualify as philosophy in the most robust, universalizable sense of the term.

Allsobrook, Christopher [U. Fort Hare]

**Integrated rights recognition in South African land reform:
a theory, not a metaphor**

Land reform concerns a complex set of problems around redistribution, restitution and tenure which require the integration of several segregated systems of rights recognition, administration and governance. ‘Expropriation without compensation’ – the main issue currently driving talk about land reform in South Africa, is overloaded with expectations and claims; whilst the basic principle of ‘equitable access’ in redistribution and tenure security, has been neglected. It is no good amending the Constitution to allow expropriation of land without compensation, if the state still fails to recognise African social tenure. I explain how a disjuncture between formal and informal land tenure in South Africa perpetuates colonialist segregation and apartheid, such that land reform has reproduced poverty, insecurity and dispossession. African norms and principles of land rights recognition provide a fitting response to theoretical and ideological deficiencies of Michael Barry’s influential metaphors for analysing land tenure systems. African norms provide a basis for locating a constellation of interests along a land tenure continuum. On this basis I propose an apt theory of land rights recognition which accommodates a single, integrated and coherent continuum of rights to land at the levels of ideological, legal and practical tenure, for purposes of incremental reform.

Ani, Esther Amara [UNILAG] and Tughemba, Nicholas Terfa [Federal U. Wukari]

Feminism: Women, work and family in Africa

Liberal feminism has eaten deep into the fabric of ‘elite marriages’ in Africa today, particularly in urban cities. While on the one hand, liberal feminism encourages women to be self-reliant, socially and politically vibrant; on the other hand, it seems to dislodge women from their responsibilities as wives. When women assume the positions traditionally accorded to men, their role in the family suffers. Such women often spend quality time at their work place rather than with their children and husbands. This leads to broken homes and single motherhood, and situations whereby children’s care is left in the hands of housekeepers and school teachers. These trends challenge the compatibility of liberal feminism with family stability in Africa. The question that arises: can the liberal feminist ideal for equality peacefully co-exist with conceptions of family stability as defined by African customs and traditions? We demonstrate how insights garnered from Thaddeus Metz’s Afro-communal principle address the fundamental causes of gender conflicts in Africa, thus enriching the global feminist discourse from an Afro-centric perspective.

Asiegbu, Martin F. [U. Nsukka]

Critiquing African philosophy as an intercultural tradition

To be relevant, any philosophy in a globalizing world needs to be open to other cultures through dialogue while still remaining responsive to its local context. A prima facie overview of contemporary African philosophy suggests that it meets these two conditions. Yet there remain influential views to the contrary: if African philosophy has ever attained an inter-cultural level of generality, it has been a one-sided achievement. But can genuinely intercultural dialogue ever be one-sided? The apparently one-sided nature of contemporary African philosophy's intercultural character raises questions about its validity. I will first show that intercultural dialogue in African philosophy has either been one-sided or it has been inadequate in other ways, or both. Secondly, I will elaborate some ways of redressing the extreme imbalance in the dialogue between Other cultures and African cultures. Thirdly, I will demonstrate that the imbalance emanates from both cultural sides of the interchange, albeit in different ways. Lastly I will demonstrate that the lack of commitment of some African philosophers to the history of contemporary African philosophy is an effect of the inherent imbalance that has persisted in such dialogues, even where the circumstances surrounding the encounter have assumed the appearance of balanced, equitable exchange.

Attoe, Aribiah David [U. Johannesburg]

Reconceptualising causality – towards a theory of pre-deterministic-historicity

Most interpretations of causal events available in extant literature on African metaphysics are inadequate. To offer a new, if somewhat pre-deterministic option, I first map out and converse with the dominant interpretations of causality in African metaphysics. But these are inadequate, since they over-rely on spiritualism and barely explain the mechanisms behind supposedly causal relations. A more robust interpretation of causality from an African perspective is termed here 'predeterministic-historicity', whereby causal events are regarded as merely interactions between realities that are necessitated and enabled by the purely deterministic nature of the universe.

Awugosi, Chukwuemaka Ifenkenna [U. Calabar]

Overcoming discursive conflicts in community-individual relations through the principle of benoke

Overcoming conflict in individual-community claims to precedence is possible given the values of Afro-communitarianism, as exhibited in the principle of benoke, embedded in conversational thinking. The community may be an ontological entity in itself but it is indelibly composed of individuals. Conversely, individuals may be distinct ontologically but they need a community to exist. Reductionism in either direction is what I call 'conflictual discourse' in Afro-communitarianism. To overcome this, I show that a contemporaneous relationship in individual-community discourse

can be established through the conversational principle of benoke. This principle explains with the aid of conversational curve the structure of individual-community relationship that allows for a conjunctive motion to the closest point possible but with a preventive limitation to forestall synthesis or the consumption of one variable by the other. The community and the individual are distinct but interdependent variables; this has important implications for rights, autonomy and freedom.

Azari, Sepideh [U. Cape Town]

**Social speciation – the construction of the Native at the
University of Cape Town 1920-1948**

The category of the Native as a colonial construct has been widely debated in sociology and anthropology, with scholars such as Mamdani and Mantena who have emphasized the relationship between colonial state power and higher knowledge production as epistemological factors defining the Native. My paper builds on their analyses to address the role of the social sciences at the University of Cape Town (UCT) and the impact of such institution in shaping the category of the Native during the years leading to the apartheid regime. Specifically, I look at the years 1920-1948, and the terminology used in examination questions and syllabi within the various departments at UCT to describe and define the Native, in order to show how colonial state power and higher knowledge production overlapped in establishing epistemic analytical tools. The work produced and taught at UCT in its formative years essentially contributed to the inclusion and exclusion of the Native as a labouring and speaking being to maintain racial hegemony politically, economically, socially and spatially. This project addresses the rarely acknowledged issue of symbolic and physical power of the research emerging from UCT, by examining intellectual networks and epistemic formations.

Balogun, Babalola Joseph [Obafemi Olowowo U.]

**The end of analytic method in African philosophy: Hallen-Sodipo's knowledge-
belief distinction in perspective**

The adoption of the analytic method in African philosophy is characterized by the attempt to render concepts in local African languages into their supposed English equivalents, and analyzing them using Western linguistic categories. Barry Hallen's and Olubi Sodipo's engagement with the concepts of knowledge and belief are an instance of this analytic methodological temperament in African philosophy. But to the contrary, their resultant analyses are conceptually faulty in the light of rational order and logical presupposition in every language, the paper argues that any attempt to translate African local concepts into their English equivalent in order to make them susceptible to analyses, will have this translational quagmire to battle with. The paper concludes that in order to correct this, African philosophy needs to evolve its own method of doing analysis, or otherwise, reject altogether the analytic method

and erect in its place, its own peculiar method suitable for what it does, consistent with the general nature of philosophy itself.

Boogaard, Birgit [Wageningen U.]

Epistemic injustice in agricultural development: critical reflections on a livestock development project in rural Mozambique

For decades the West has been intervening in Africa's agriculture with the aim to reduce poverty and hunger. The historical exclusion, systematic and structural suppression of African ways of knowing and doing constitutes epistemic injustice. A central question that has gained little attention so far is whether and how agricultural development projects in Africa maintain, reinforce, or even cause epistemic injustice. To examine this, I draw on studies in African philosophy (e.g. Mogobe Ramose), Western philosophy (e.g. Miranda Fricker) and Western sociology (e.g. Boaventura de Sousa Santos). I critically reflect on underlying assumptions and ideologies in a livestock development project in rural Mozambique based on personal experiences and project documentations (2011-2013). Rural development studies show that the presented case study does not stand on its own: the hegemonic Western ideology of agricultural modernization - which has been widely imposed on African as well as European peasants - has been heavily criticized by rural sociologists (e.g. Long and van der Ploeg). It seems that the answer to the main question lies in the affirmative. This is deeply concerning, because it means that epistemic injustice towards Africa continues but is covered under benign concepts like 'reducing poverty' and 'reducing hunger'. The thesis defended here is that restoring epistemic justice is an essential part of social justice for Africa.

Chemhuru, Munamoto [Great Zimbabwe U.]

An intergenerational environmental justice framework based on the Afro-communitarian model

Proposals about how to equitably distribute environmental benefits and burdens have remained contestable in the broad area of environmental ethics. These varied proposals have been informed chiefly by distributive frameworks based on contrasting models of the geographical, social, political and economic factors responsible for disparities in the current distribution of environmental burdens and benefits worldwide. Yet, more pressing questions concerning environmental justice demand that human beings seriously consider how such benefits and burdens should be distributed not just geographically, but across different generations as well, considering that the environmental benefits of the present generation may radically conflict with the rights and similar benefits of future generations. Accordingly, while most of these questions have largely been addressed from Western philosophical perspectives, I consider how to ground a meaningful conception of intergenerational environmental justice based on an African communitarian model of existence. After pointing out

how African communitarian philosophy bridges the ontological and ethical gaps between present and future generations, I propose a way to balance the rights-claims to environmental benefits of the current generation with similar potential rights-claims of future generations.

Chimakonam, Jonathan [U. Pretoria]

What is this thing called conversational thinking?

As more works are being published in Conversational Philosophy and more researchers are using the method of conversational thinking in their works, two questions arise: What is it that makes a work 'conversational' in its approach – that is, what are the features to look out for in order to ascertain that a work has been written in a conversational style? And what makes conversational thinking different from philosophical analysis? I give a background to conversational thinking, and proffer answers to these two questions.

Chirume, Clever [U. Kwazulu Natal]

The demise of Mugabe, the transition to Zimbabwe's Second Republic, and the search for a new national consciousness

The future of Zimbabwe following the birth of the Second Republic after the demise of Mugabe on the 16th of November 2017, seems in a peculiarly unique position politically because ever since 1989 when Zimbabwe attained Independence, Mugabe had been in power. The current transitional political landscape, combined with the rich mineral inheritance of those whose ancestors have claimed the region as home since the time of King Solomon (eighth century BC), provokes the sense that a unique analysis is required to evaluate this country's obstacles to a prosperous future. Towards this end, the methodology of critical discourse analysis is employed.

Chipuriro, Rejoice [U. Johannesburg]

Indigenous social movements *versus* the international aid industry - relocating the seat of power in the agrarian development agenda

The deep impact of multilateral organisations on the African continent cannot be overestimated, from invisible-hand to direct interventions bordering on interference in politics, social and economic organising. Soon after the decade inspired by Pan Africanism and formal Independence, the emergence of multi-lateral aid ventures corresponded with a new neo-liberal aid-economics which influenced policy formulations of the newly independent states. Crafted through 'technical expertise' and financial infusions, these agencies generated a wide reaching discourse in the form of consultancy reports and policy directives on all topics: from the economy, public health, education, to population control, migration, human rights, democracy, and electoral sanctioning. The funding mandates that accompanied this advice

rhetoric exposed the contestation of power. The foreign aid and advice formula created new patronage systems which have often clashed with indigenous political organising and economic self-governance of African nations' resources. Thus the Pan African momentum of the early Independence decades slowly lost its lustre, as post-colonial central states have moved away from heeding collective political mandates, thereby ceding the opportunity to genuinely reform the colonial legacy of unequal North to South power relations. The persistence of Western multilaterals can thus be interpreted as a modified imperialism controlling Africa's nation states and pre-empting genuine, mutually dependent, reciprocal and balanced alliances in the economic development of Africa. The prevailing African sovereignty narrative sustains practices and terms of trade that perpetuate the external infiltration which lies hidden in aid politics. Pan Africanism offers a counter hegemony in the quest for African-inspired solutions to the problems that the continent confronts.

Coy, Jackson (UDSM)

Breaking bad news: terminal illness and the Swahili culture of gossip

In Swahili society much time is spent talking and chatting; as a result public gossip has become a major phenomenon in Tanzania, to the extent that it constitutes a recognized culture in its own right. Gossiping in Swahili is not only a form of idle entertainment; it also functions as a means of reinforcing social cohesion, bonding, and establishing interpersonal trust even in professional relationships. Because indulging in gossip is such a prevalent means of displaying social graces, the medical dynamic between physician and patient in Tanzania is also affected by it. This is especially notable when a medical practitioner breaks bad news about dying patients. Because a standing code of medical ethics prohibits violation of patient confidentiality, talking to a third party about someone's fatal condition behind his or her back might well be perceived as malpractice. But I will argue that gossip in Swahili medical settings should not be regarded as unethical as a breach of professional code. Instead, one must bear in mind that the perception of quality medical care is always culturally determined. So the proper way to break the very worst news in a medical setting needs to be culturally contextualized. Different societies have different yet equally valid expectations of their medical professionals, including how doctors should manage the social impacts of terminal illness, and how they should convey their compassion to the general public.

Cornelli, Magoti Evaristi (UDSM)

Restoring confidence in Africans through Africanization of education

Formal or school education in Africa has created a situation of crisis since its introduction by the European colonizers. This paper explores how colonial education has undermined African people's self-confidence, and offers some suggestions to remedy or reverse the situation. The paper sees confidence as interplay of conditions

involving self-reliance, fearlessness, persuasion as well as unity or wholeness. The study addresses the following major issues: first, that there is too much dependence on European epistemology; hence, secondly, this encourages epistemic cowardliness among Africans; thirdly, such education offers little that Africans can hold onto with certainty; and, finally, education has failed to bond people together. To address these challenges, the paper argues for a radical Africanization of education. It calls on policy makers in African countries as well as Africa's development partners to recognize the importance of Africanizing education. The paper concludes that if the effort to restore self-confidence in the African people is lacking, true development in the continent will remain elusive. It is in the interest of the global community to deal with a self-confident rather than a fearful and unreliable Africa.

Dana, Getahun [Addis Ababa U.]

Critical engagement with V.Y. Mudimbe's *Invention of Africa: Gnosis, Philosophy and the Order of Knowledge*

One of the central questions that V. Y. Mudimbe raises in his *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge* is whether the image of Africa that has been taken for granted by many western minds and, even a good numbers of African minds is not a pure invention with no philosophical foundations whatsoever. He claims that Africans, for many western minds represent today all the negations of humanity, thousands of years behind human civilization and rejects it on the ground that such a claim cannot be defended from a philosophical point of view . He also argues that the negative image about Africa is partly caused by the misguided attempts of many western theoreticians to conceptualize African worldviews through their own conceptual schemes. He suggests therefore deconstructing the distorted image by unearthing the African knowledge systems that are embedded in our cultures and worldviews. I argue in the paper that Mudimbe's arguments can coherently be defended.

Dladla, Ndumiso [UNISA]

Not Yet Ubuntu: The Liberation of Africa, South, and the end of Whites

To understand the landscape of Ubuntu discourse since 1994, one must focus on the historical coincidence of increased discursive activity (legal, philosophical, and popular) appealing to 'Ubuntu' as a philosophical commodity on the one hand, and South Africa's so-called transition to democracy on the other. Ubuntu philosophy is demonstrably a function of South Africa's white settler population's self-defence. Over past decades, Ubuntu's primary function was initially to justify unconditional forgiveness for historical injustice. More recently, 'Ubuntu philosophy' has been used to obfuscate the perpetuation of White supremacy, and to defend the current South African constitution – thereby ratifying that perpetuation. Despite their superficiality, contemporary discursive recourses to Ubuntu philosophy have thrived – firstly

because decision making and agency in South Africa's philosophy departments and publishing houses are governed almost exclusively by Whites, without any oversight by the Africans about whom White academics are regarded as the world's accredited experts. One consequence is that the globally received literature has failed to account for a purportedly philosophical distinction between *abantu* and *abelungu*, whereby indigenous African people are converted into 'Blacks' of one ontogenetic type, and their White conquerers into another.

Dladla, Thabang [U. Limpopo]

African Philosophy? Questioning the unquestioned

African philosophy, at least in its modern forms of practice, is said to have been initiated by the question: Is there an African philosophy? (Bodunrin, 1981, Oruka, 1990, Mohmoh, 1989, Keita, 2001). An historical treatment addressing this question along with its most recent reiterations, begins by: (i) subverting and thereby potentially undermining the basis for asking such a question; (ii) examining the structures that underlie the imperialism characteristic of Western philosophy and its colonizing effects – including the conditions by which this question appears viable. Such analysis will demonstrate how it is that a question which is rooted in ignorance may nonetheless successfully facilitate epistemic dominance. And (iii) the question will be challenged as a wholly inappropriate basis from which to develop an account of what African philosophy is.

Dokman, Frans [Radboud U.]

Ubuntu philosophy in a time of technology

In 2018 the number of African internet users reached around 450 million; of Facebook subscribers, around 180 million. The rise of social media (with Facebook, Twitter, Instagram, Snapchat, Tinder) affects the way Africans live and interact with each other. By means of social media, 'glocal' communities are constructed, moving beyond time and place (Mosima, 2016). This process prompts us to reflect on and from the Ubuntu philosophical concepts of humanity, relationship and community.

Dushimirimana, Athanase [St Augustine U., Mwanza]

Female genital mutilation in the light of international human rights conventions

Female genital mutilation remains an entrenched socio-cultural practice in many parts of Africa and Asia, although some countries have enacted laws which prohibit it in all its forms because it cruelly maims and psychologically tortures young girls who surrender themselves to comply with the inflexible norms of their communities. International conventions currently condemn torture and other inhuman, degrading practices. Other UN conventions emphasize protecting children against physical abuse and any actions which may undermine their right to education and the fulfilment of

basic survival needs. Still other UN declarations highlight the importance of treating women with dignity and respect, to support their contribution to the economic growth of their nations.

Ehiemua, Faith Gloria [U. Benin, Edo State]

Nigeria's tragic choice regarding same sex marriage

The enactment into law of the Same Sex Marriage (Prohibition) Act has been tailed by widespread criticism: the law denies individuals the right to marry by choice, and denies them basic civic freedoms arbitrarily; the law also makes individuals vulnerable to homophobic attacks. On the other hand, legalizing same sex marriage arguably poses foreseeable dangers of social disintegration and irreconcilable regional conflict, resulting in death, displacement, starvation and suffering. Examining the principle underlying the government's prohibition, this legal action emerges as morally justifiable, since the responsibility of the State is to secure national unity, and to protect life and property. Ethically speaking, these duties cannot be compromised by the demands of individual civic rights.

Ejesi, Chiaghana Edwin [U. Calabar]

Addressing extreme poverty in sub-Saharan Africa through conversational thinking

The eradication of global extreme poverty by the year 2030, is a top priority in the United Nations Sustainable Development Goals. Sub-Saharan Africa is at the heart of this drive because it has the highest number of people living in extreme poverty in the world. In its extreme form, poverty poses the serious future threat of a global humanitarian crisis, including the problem of migration. Employing conversationalism, I demonstrate the urgent need to eradicate extreme poverty by employing Africa's vast human and mineral resources .

Etieyibo, Edwin [Witwatersrand U.]

A dialogue between the 'Ethics of Duty' and 'Ethics of Rights'

In various discourses of African philosophy, particularly African communitarianism, we are introduced to a distinction between the 'ethics of duty' and 'ethics of rights'. Whereas the former is said to be distinctively *African*, the latter is taken to be characteristically *Western*. On the 'ethics of duty' view; the good is regarded as prior to the right: the *summum bonum* is indexed to communal flourishing, and the common good drives and organises society. On the 'ethics of rights' view, right predates the good; the *summum bonum* is indexed to individual flourishing, and the sum of individual goods drives and organises society. I discuss the ontology underlying both views and gesture toward some preliminary reasons for taking the 'ethics of duty' to be: (i) a viable alternative to the 'ethics of rights', as an organizing principle for

society; and further (ii) an ‘ethics of duty’ is a better organizing principle for society than the contrasting ‘ethics of rights’.

Ewuoso, Cornelius Olukunle [Stellenbosch U.]

**Justified paltering within the clinical context –
insights from an African moral theory**

It is often argued that paltering is never ethically justifiable. For it is akin to deception, since it involves making true statements with the active intention of creating false impression. But although paltering is employed in some fields to deceive, it does not follow that paltering necessarily implies deception; nor is it synonymous with lying. From the point of view of *Ubuntu* moral theory, paltering may be a justified, ethically acceptable, non-disclosure strategy when truthful disclosure would harm one’s relational capacity or might jeopardize social cohesion.

Ezenwa-Ohaeto, Ngozi [Nnamdi Azikiwe U.]

**Forced marriage and the moral significance of early teen age
pregnancy in Igbo culture**

Pre-marital motherhood in Igbo society is viewed as a grievous violation of both moral propriety and cultural norms. Pregnancy out-of-wedlock is deeply abhorred; especially heinous is the impregnation of pre-teen and early teenage women (nine to thirteen years old). The very young woman involved is typically shamed and stigmatized, as are her baby and her parents, particularly the mother, along with the nuclear and extended families. To reduce this shame, pregnant girls are married off to a man who is regarded as a ‘rescuer’ regardless of his age or social standing. By reviewing what happens to post-partum children, their babies, and to the men responsible, this sociological data reveals how Igbo notions of moral rectitude predetermine life, defines the limits of human freedom and shapes the understanding of human fulfilment.

Ezeogu, Uchenna Azubuike [Nigeria Maritime U.]

Suicide terrorism: a situationist approach

Of the varieties of terrorism dominant in twenty-first century warfare, the deadliest and most problematic of all is suicide terrorism. Its persistence is partly a function of the defective approaches taken thus far to eradicate it. The uniqueness of suicide terrorism encourages a unique approach in the fight against it. I propose a flexible approach, what I call *patriotic situationism* as suitable in attacking this singular category of extreme global threats to public well being.

Ezugwu, Umezuike John [Nigeria Maritime U.]

The significance of Chimakonam's 'benoke point' in conversational thinking

The principle of 'benoke point' is not just an important part in the structure of conversational thinking, it is the core principle of the system which distinguishes the system from dialectical thinking of the ancient Socratics and Modern Hegelians. The emergence of conversational thinking as a method is a turning point in the history of African philosophy which was for decades dominated by perverse dialogue between those who affirm its existence and those who deny it. Conversational thinking is a methodological framework clearly establishes African philosophy as a tradition in its own right and provides a mechanism for African philosophers to formulate new concepts and build systems. However system-building is possible because of the important role of the benoke point in the framework of conversational curve. Examples demonstrate how benoke point can help in engaging and questioning of viability and veracity of an argument, with the aim of expansion of thoughts and epistemic experiences.

Flikschuh, Katrin [London School of Economics]

Persons and Citizens: An Irreconcilable Tension?

In a recent unpublished manuscript, the late Ifeanyi Menkiti observed that in a world of states, the concept of the person is being replaced increasingly by that of the citizen. Menkiti argues that the concept of the person is both older and more comprehensive than that of the citizen. With the loss of personhood as an independent moral category, human dynamics are being narrowed down to legal and political relations. In consequence, an entire range of human experiences falls by the wayside philosophically and practically. In contemporary Western philosophy, a parallel discussion has emerged between advocates of duty-based conceptions of morality and those of rights conceptions. Here, too, the complaint is often voiced that the exclusive focus on rights impoverishes moral discourse and experience. The 'rights versus duties' debate is especially stark in the human rights debate, where defenders and detractors alike often draw on the practical philosophy of Immanuel Kant to argue in favour of either the priority of rights over duties or vice versa. This paper engages Menkiti's claims with regard to the loss of personhood from a broadly Kantian perspective to ask whether, in a world of states, the juridification of human relations is all but inevitable.

Gama, Linokhule Bagazile [U. Pretoria]

Blackness in the post-colonial past and present: A genealogical analysis of a dominant hegemonic narrative in 20th-21st century South Africa

Blackness in the post-colonial recent past and present in South Africa is the medium of expressing a monolithic and homogenous narrative in South Africa which links the history of South Africa to the anti-apartheid struggle. Additionally, a particularized

political objective informs and shapes this dominant narrative. The problem with this narrative is that it creates a continuous and seamless relation to the past in the present. The effect of this kind of historiography is seen in exclusion, silencing or reduction of narratives and subjectivities that do not ‘fit’ into the history purported by this dominant narrative. This approach will function to suspend historiographies and approaches to historiography that essentialize and advance absolute origins surrounding discourses on Blackness in South Africa. In the end, I hope to evince that the story of the anti-apartheid struggle, which I take to be a construction of history like all others, is one of many truths as opposed to ‘the truth’. In so doing, I aim to contribute to the conversation of how knowledge ought to be produced in Africa.

Gbadebo, Moses [UNILAG]

Examining Aristotle’s Golden Mean and *Iwontunwonsi* in Yoruba moral philosophy

The educational precept of Aristotle’s *golden mean* principle correlates with the concept of *iwontunwonsi* in Yoruba thought system, although the golden mean principle derives from a scholastic framework and *iwontunwosi* is carved out of a system of social practice. Despite these contrasting orientations, they both reflect a basic educational approach that drives social conduct and builds individual character by inculcating ideal individual virtues. Further, these core concepts rest upon significantly comparable epistemological and metaphysical foundations.

Haille III, James B. [U. Rhode Island]

Genre poetics *of* death and *for* the dying

Wole Soyinka’s *A Shuttle in the Crypt* introduced a new form of writing (the “prisonette”) and a new kind of existence (the shuttle). Largely ‘penned’ while incarcerated for twenty-five months and without a reliable source of pen and paper, these poems reflect Soyinka’s imprisoned ‘writerly life’:—on the one hand, they echo the instability of an imprisoned experience under surveillance and the constant threat of death, the fragments and pauses in poetic form mirroring the sounds of footsteps outside of his cellar door. On the other hand, these poems confirm that Soyinka was able to combat the “two-year experiment on how to break down the human mind,” by holding poetic vigil for all who suffered, and still suffer, silently and invisibly, bearing witness to his own humanity as a way of bearing witness to theirs as well. In the creation of a new poetic form, and in bearing witness to a specific kind of existence created in this poetic form, Soyinka also created a new genre *of* death and *for* the dying that is actually a celebration of the living.

Hapanyengwi, Oswell [U. Zimbabwe]

**Vumunhu/Ubuntu Ethics and the sanitisation of politics:
The ‘possible’ role of education**

The starting point of Vumunhu/Ubuntu is “munhu munhu nevanhu”/ “umuntu ngumuntu ngabantu” which can differently be expressed as is done by Mbiti, “I am because we are, since we are, therefore I am.” If ethics arises from existence in community, Vumunhu/Ubuntu should define what it means to be munhu/umuntu in relation to others. In doing so, Vumunhu/ubuntu generates principles that should inform the conduct of beings conceived as vanhu/people, giving rise to Vumunhu ethics. As Africa works towards Vision 2063, political leadership needs to be guided by ethical values that enable the populace to benefit from the fourth industrial revolution. Otherwise the exploitation of the continent’s resources will continue not benefitting the generality of the African people which can generate unrest if not wars rendering Africa prone to manipulation by external forces. Without strong adherence to ethics, the thrust towards an “Africa with a strong cultural identity, common heritage, values and ethics” will remain a mere aspiration. It is in this context that education has the potential to inculcate ethical values with a potential to sanitise politics in Africa, leading to more just communities.

Idachaba, Ph ilip Adah [Kogi State U.]

Duality and the future of African unity as complementarity

Alongside ideals of unity, the principle of duality operates in distinctive ways as a foundational principle for understanding African political dynamics. For instance it is not an exaggeration to say that nothing divides Africans more than ethnicity (tribal fixation); this is a graphic manifestation of duality (us *versus* them). The tribe is the focal point for apprehending, categorising, and confronting the ‘other’. As Africa *entered* into the modern political landscape (via Independence and the various stages of decolonisation), this tribal fixation followed suit in the form of ethnicity, which continues to threaten the unity of Africa in the face of overwhelming economic burdens of modernity. Investigating connections between duality and unity as complementarity , from an African point of view may serve as a tool for resolving the debilitating divisions caused by ethnicity in Africa. Three points are worth elaborating in this vein: (i) duality exists as a balance of tension between opposites; (ii) duality envisions a complementary form of unity and not unity as uniformity or as homogeneity; (iii) unity as complementarity, a resolution driven by duality, may help to understand that beyond living together on the basis of shared sentiments of tribe, culture and religion, we can live without conflict on the basis of the many great things we have achieved and can achieve together.

Ismail, Ziaulhaq K. (Muslim Univ. Morogoro)

Indigenous environmental perceptions and health seeking tendencies among the Luguru of Morogoro district in Eastern Tanzania: from early 1920s to mid-1980s

The history of medicine and healing in Africa has been a long and confused one. This stems from the fact that Africans, from the earliest times, have responded to the challenge of ill health by developing indigenous ethno-medical systems that have endured till today. Using the Luguru of Morogoro District in Tanzania as a case study, this proposed research project seeks to examine the way African local environmental perceptions have influenced health seeking practices in African societies during the colonial and post-colonial periods. Additionally, the study will also seek to explore the way local environmental perceptions have historically influenced the Luguru understanding of diseases, disease causation and their ultimate response to diseases during the period between early 1920s and mid-1980s. This will provide an account of how and why Africans had to both respond and adapt with the newly introduced methods of healing while maintaining their traditional health seeking tendencies as well.

Ifeakor, Chinedu Stephen [Nnamdi Azikiwe U.]

Choosing between environmental conservation and economic development

The paramount challenge of our time lies in resolving the conflict between prioritizing environmental conservation and the forces driving economic development. African governments and policy makers appear perpetually forced to reconcile the legitimate aspiration of majorities to achieve standards of living taken for granted in the economically developed world (like electricity and running water, good roads and a living wage) with the need to preserve and protect what is left of our irreplaceable flora, fauna, and to protect the vitality of the entire natural ecosystem upon which all our wellbeing depends. Examining this dilemma from an African perspective entails understanding that (i) Africa's underdevelopment is not a result of prioritizing environmental conservation; and that (ii) environmental degradation in Africa is neither a necessary nor an inevitable consequence of making robust developmental strides. The way to resolve these apparent dilemmas emerges by taking an approach that I label *obligatory anthropo-holism*. On this view, humans (*anthropos*) have an obligatory role (given duties, in contrast to given rights) to conserve and tend our environment, in order to sustain the balance of our whole terrestrial ecosystem. Yet this ethic of duty cannot be pursued independently of human capacity building through economic development. African environments will be adequately conserved when human welfare is secured and aspirations are enlightened through the achievement of economic development goals.

Janvid, Mikael [Stockholm U.]

Testimony in African epistemology revisited

This paper addresses important epistemological issues raised by Barry Hallen and J. Olubi Sodipo's classic and pioneering philosophical fieldwork (1997) among Yoruba herbalists, masters of medicine (*onisegun*). More precisely, I shall primarily investigate, as well as object to, the unduly restrictive view they take of testimony in Yoruba epistemic practice. With this criticism as the starting point, I explore different ways in which an 'oral culture' like the Yoruba (as traditionally depicted) can rely on testimony as a source of justification and knowledge without succumbing to the glib and uncritical attitude towards tradition with which such societies have been charged. To this purpose I put to use relevant developments in analytic epistemology taking place after Hallen and Sodipo published their work. I propose a 'no-defeater condition', properly understood, as striking the right balance between naïve trust and destructively overcritical suspicion. Different versions of this condition will be considered.

Juma, Fred Okoiti [Egerton U.]

Ujamaa as an African concept of unity

The previous two millennia for Africa were marked by the shedding of tears and blood. Africa entered the 21st Century as the most underdeveloped region in the world in terms of all of the economic and social indicators. There are various competing pathways that have been proffered as the "terra firma" for lifting Africa from the dungeon of underdevelopment. This paper attempts to look into the concept of Ujamaa within the perspective of unity and cohesion as ways of solving African's perennial political problems that have contributed heavily to the underdevelopment of the continent. The focus will be on Ujamaa, a concept used by Nyerere to portray an ideal society which must be based on equality, freedom and unity. Ujamaa created a high literacy rate, united Tanzanians across ethnic lines by eliminating ethnic antagonism and competition and created a sense of nationalism and inclusivity, which has been evasive in the rest of Africa, creating political tensions. There is the emergent agreement that the new millennium provides an opportunity for African States to rethink their peripheral status in the International balance of power by embracing unity and cohesion in order to address their respective perennial development challenges. There is need to devise ways to help address the region's myriad problems. Recent happenings on the African Continent show that cohesion is one way that can be used to propagate unity among the ruling classes in order to provide leadership in tackling the continents' plethora of problems.

Kelbessa, Workineh [Addis Ababa U.]

The Oromo Vision of the Future

This paper explores how the Oromo of Ethiopia envision their futures. The Oromo people have tried to understand the secret of nature and discover the unknown and the future by considering regularly recurring phenomena, such as the independent movement of the heavenly bodies, namely those of the moon, of the sun and of the stars, and the reactions of plants, animals and the natural environment to both humanly induced change and natural change. The major goal of this effort is to maintain a positive relationship with the natural environment. Unlike some environmental ethicists who hold the view that only obligations to future generations matter rather than the value of nonhuman creatures, the Oromo have deep concerns for both humans and nonhuman creatures. They have developed moral principles that deal with future generations (both future human and nonhuman generations) and the preservation of the natural environment and its resources throughout their history. The Oromo do not simply consider justice, integrity and respect as human virtues applicable to human beings, but also they extend them to nonhuman species and mother Earth.

Khosi, Motlatsi [UNISA]

Ubuntu as a living philosophy from below

What does it mean to engage in a philosophy of struggle and emancipation within our current South African context? Within the struggles of the Abahlali baseMjondolo, a shack dweller's movement located in and around Durban, and various settlements within KwaZulu Natal and the Eastern Cape, the ways in which people organise and articulate their struggles for service delivery, a philosophy is at work. This philosophy is one which is based on the lived experiences and understanding of the need to escape being targeted and identified as 'the poor' by media, state institutions and academics. Through M.B. Ramose's explanation of what it means to treat 'Ubuntu as a philosophy', the struggles of Abahlali demonstrate the possibilities of what it means to be actively engaging in an African philosophy from below.

Kochalumchuvattil, Thomas [Lumen Christi Institute, Arusha]

Empowering the individual: A path towards eliminating ethnic conflicts in Africa

In Africa, a continent torn apart by ethnic violence and fierce competition for political control and access to resources, an optimistic future requires a philosophical and psychological shift in understanding the individual. Currently the African cultural view of the individual is defined by family and community and not by one's individuality. This subsuming effect of group identity over individual identity results in competition and rivalry between ethnic groups, often leading to on-going ethnic violence. The insights regarding subjectivity offered by Kierkegaard suggest developing an educational curriculum that nurtures individual thinking, by providing the tools

that students need to effect changes both in their environments and their political arenas. The resulting emergence of a democratic society would permit everyone to engage in inter-subjective dialogue, regardless of their group allegiances. In such a society there would be no need for ethnic conflict and violence.

Lajul, Wilfred [Makarere U.]

Being as the object of knowledge in African spaces

Knowledge is the relation between the subject and the object; but what constitutes the object of knowledge is not quite clear. Leech (2014) for instance, distinguishes between the material objects of knowledge, and the formal objects of knowledge. Dennehy, on the other hand, thinks: “The object of knowledge is not the extramental thing, but our concept of things” (2004:128). This implies that the referent of a knowledge claim is not just a material object, but the concept of the knower about the known. African epistemologists take the middle ground about the object of knowledge, because they say it is not just the known, as material or formal objects, nor the concept of the knower about the known, but it is *being*. Investigating these views reveals that the object of knowledge is more than either material or formal objects, or concepts of things. But ‘being’ itself, as an object of knowing, is itself understood differently, in different African social contexts, which are located in different political, geographical and cultural spaces.

Lamola, M. John [U. Pretoria]

Social justice, the Renaissance of African humanism and the fourth industrial revolution

The fourth industrial revolution thrives by simultaneously exploiting the benefits and mitigating the threats of the digitalisation of human existence and subsistence on the one hand, while reconceptualising the essence of the human species into a transcultural, post-human, information society, on the other. Following the historicist’s typology of modernism and postmodernism, I delineate the information age, renaming it as the postmodern moment of hegemonic Western culture. The distortion of *the human*, as the just and “good” communion with Self and others, is identified here as a deleterious albeit logical feature of post-modernisation in the Western hegemonic globally digitalised community. I suggest how this postmodern humanity can be appraised by a sustained rebirth of an African humanist culture and its concomitant ethical frameworks. To that end, I contrast this Western postmodernity with Pixley ka Isaka Seme’s and with Steve Biko’s visions of an African Civilisation.

Lembethe. Nolwandle [North West U.]

Hate speech: Where's the harm?

In a seminal text *The Harm in Hate Speech*, Jeremy Waldron attempts to flesh out the nuances of the harm created by hate speech, Waldron contends that “hate speech is both a calculated affront to the dignity of vulnerable members of society and a calculated assault on the public good of inclusiveness”, it is this harm that Waldron bases his argument for the criminalization of hate speech. Further, it is worthwhile spelling out why the harm caused by hateful speech also counts as a form of epistemic injustice, in that vulnerable members of society are silenced through intimidation; these victims may lack the interpreting tools to express their experience publicly. Thus hate speech promotes testimonial as well as hermeneutic injustice as these are received in the literature. These harms prevail not only against individuals, but also constitute a violation of the dignity and societal standing of vulnerable groups as well. This can be spelled out from a legal as well as a moral standpoint, revealing reasons for treating hate speech as a criminal offense under the law.

Martens, David [Witwatersrand U.]

Some conservatism in African logic

Jonathan Chimakonam, in his stimulating and provocative new book on African logic (*Ezumezu: A System of Logic for African Philosophy and Studies*, Springer 2019), distances himself from both “the apologists” and “the polemicists”, and instead casts his lot with “the system builders” (p. 56). While the apologists seek “to defend the idea of African logic at any cost including using Afrocentricist propaganda and making African logic culture-bound” (p. 56) and the polemicists “argue that reason can have one absolute manifestation [the] world over and on this basis dismiss the idea of African logic as anathema” (p. 64), the system builders “are primarily interested in constructing specific systems of logic that could be called African” (p. 66). Chimakonam’s own specific systematic contribution is “a prototype African logic” (p. 48) that is trivalent and relativistic. Chimakonam argues that his system has a number of virtues, including that of contributing towards “a theory of curriculum transformation in Africa” (p. 182). I will argue that Chimakonam’s overall position, while virtuous in some respects, is too conservative in some other respects.

Masabo, Conrad John [East China Normal U.]

African political thought: An examination of Nyerere’s theory of democracy

Statecraft under the rubric of what is often called democratic principles in Africa, and Tanzania in particular, is often treated as an inheritance from former colonial masters. Nyerere disputes this view by advancing a theory of democracy that manifests indigenous African political culture, articulated explicitly to inform the modern statecraft of Tanzania. It is a theory that marries some practices from both the African past - such as free and open discussion - and modern democratic

practices - such as organising public affairs under a multi-party electoral system. He articulated the centrality of democracy in organising public affairs by assuming its African pre-colonial origins as well as synthesizing the influence of other political cultures to meet the demands of contemporary social reality. It is well to articulate afresh and to reassess Nyerere's theory of democracy in order to gauge its relevance to the contemporary organisation of politics in Tanzania and Africa today. In doing so, I aim at moving beyond the reading of Nyerere's vision as that of a one-party political model, as it has been commonly paired by in the seminal scholarly literature.

Masaka, Dennis [U. Kwazulu-Natal]

Knowledge, power and liberation

The strong connection between knowledge, power and liberation is worth reassessing and clarifying. Knowledge might bestow power to its producers; while at the same time it bestows an inferior status to those considered incapable of producing it. This has often been the character of relations between the peoples of this world where those considered as bereft of knowledge are put at the service of those who claim expertise and exclusive title to the production of credible knowledge. Yet as much as it has been employed as an instrument to conquer and to subjugate, knowledge can also be an instrument of liberation. I argue that if 'knowledge is power', then the acceptance of the epistemic contribution of those who have been historically marked as without any knowledge to offer is necessary if their agency is to be awakened and their liberation realized. This discursive move may be a necessary corrective for indigenous people of Africa who have yet to emerge fully from their condition of physical and epistemic conquest.

Matolino, Bernard [U. Kwazulu-Natal]

Race confines and epistemic disentanglements

For quite some time, African scholars have known of the racism of the enlightenment accompanied by a deliberately well-developed inferiorisation of the black person. Yet modes of instruction and research at African universities remain in the shadows of racist thinkers' projects and interpretations of the world and reality. While there are fervent denials of black inferiority and proofs of equality, it is not entirely convincing that such moves are sufficient for the de-racialization of the humanities which will lead to de-racialised modes of knowledge production. An appropriate starting point of de-racialised academic research, thought, output, and curriculum requires a rethink of the relationship between what academics in the humanities think of as their task, and how that thinking bears upon how everyone else views their utility. A de-racialized humanities has to reconsider critically its presumptions of utility. Philosophy in particular, as practiced on the African continent, has not yet accomplished a thoroughgoing engagement with the destructiveness of racial bifurcation – both generally and epistemically, as a feature of philosophy as an

academic discipline in itself. Consequently, African philosophy has yet to frame itself as a truly de-racialized project.

Mba, Chika [U. Ghana]

Is Afropolitanism a colonial mentality? Frantz Fanon and the challenges of conceiving Africa-centred Futures

Binyavanga Wainaina argues that Afropolitanism has become the latest contrivance in the hands of the neoliberal capitalist West to not just commodify African arts, culture and identity, but also to transmogrify African ethics and values to the advantage of the West and to the detriment of Africans. Several others have since followed Wainaina to wonder whether Afropolitanism is a colonial mentality after all. If Afropolitanism as the dominant approach to conceiving African futures is fraught with questions of legitimation, how really should we conceive Africa-centred futures? In the spirit of Fanon's invitation to 'work out new concepts' to solve our problems in a new world order, this paper argues that we need to at once wield and transcend the potentials of Negritudist and pan-Africanist legacies, while constantly renegotiating new platforms like Afropolitanism that seeks to create alternative futures for Africans. Again, taking a cue from Fanon's notions of *radical mutations* and *cultural humanism* in conceiving African futures, this paper attempts to simultaneously heed Fanon's warning to be wary of Africa's upended dualities in identity, economy and politics, while remaining relevant in the global order.

Mekonnen, Binyam [Addis Ababa U.]

Inquiring into postcolonial and liberation philosophy: A trans-modern strategy

Most postcolonial discourses are concerned with the philosophical problem of justifying the otherness of historically colonized people. The problem for these discourses is how the measure of otherness can be rationally tracked without at the same time ratifying the historical imposition of the European spirit and the invention of its own power dominance as universal in relation to the power of this constructed 'Other'. V.Y. Mudimbe (1988) says the supremacy of European identity and spirit is a deliberate product of politics added to the global horizon. Like Eneide Dussel, Mudimbe notes that Europeans, possessing historically rooted political privilege, have constructed the identity of non-Europeans – thus inventing the modern world. Foucault's trans-modern cosmopolitanism, together with Dussel's ethics of liberation, provides an exterior vantage point from which to problematize this constructed modernity, and to conduct a political critique of its history and philosophy.

Merawi, Fasil [Addis Ababa U.]

Claude Sumner and the quest for an Ethiopian philosophy

African philosophy emerged out of the rationality debates and the need to affirm the existence of a unique African intellectual tradition that most recently has reflected

primarily upon the legacies of colonialism. These debates also centred on whether there is a unique philosophical tradition rooted on African traditional practices. In such a context, Ethiopian philosophy represents a unique approach in defying the logic of colonialism and being available among others in a written form which is absent in other philosophical traditions in Africa. Claude Sumner's work locates the place of Ethiopian philosophy as centred in the need to reflect on our existential predicaments, through three distinct modalities: written philosophy, proverbial oral wisdom and traditional narratives, and foreign philosophical views synthesized and adapted to the Ethiopian context. By situating the forces that motivated Sumner's pursuits, I survey his explorations into classical, oral and written sources of Ethiopian philosophy. Sumner's contributions were particularly valuable insofar as he questioned Eurocentric biases that undermined the recognised integrity of existing non-western philosophies. Sumner established Ethiopian philosophy on the grounds of Ethiopian experience; and he did this while escaping the dismissive charge that such work amounts to ethno-philosophy.

Mgumia, Jacqueline [UDSM]

**An ethical approach to studying development interventions:
Social Lab methodology**

A Social Lab (SL) is an experimental research space that is a multifaceted view of interventions, planned and unplanned, anticipated and unanticipated, formal and informal, that permits the study of social engineering processes as they happen in a social development context. As demonstrated by the findings from two controlled trial experiments – one that intended to produce entrepreneurial subjects through entrepreneurship training and provision of capital (Mgumia 2017), and another that sought to nurture technologically savvy subjects through using educational tablets (Mgumia 2019) – one may view all the relevant interventions as part and parcel of the given development processes and thus as instances of social labs. In both cases, the expertise of physical scientists and economists drove the interventions, while social scientists were brought in chiefly as evaluators of intervention outcomes. Engagement with the two projects provided an opportunity to show why bringing in social scientists as part of an evaluation exercise is inadequate and problematic. Social lab methodology is shown to be an ethically constructive way to supplement intervention methodologies.

Mkhwanazi, Ezekiel [UNISA]

Caster Semenya and the otherness of human nature: An African philosophical inquiry into what it means to be sexed

The recent saga over the sexual identity of a South African thirty year old world champion 800-metre runner, Mokgadi Caster Semenya (especially the ruling by the International Association of Athletics Federation (IAAF) in April 2019 which

restricts testosterone levels in female runners) is an instantiation of the continuing contestation between the so-called 'manifest' and 'scientific' view of reality (Sellars 1962). In the case of Caster Semenya, we are confronted by two pictures of essentially the same order of complexity of sexual identity, each of which purports to be a complex and complete picture of what it means to be a man (male) or a woman (female). Here the old debate between the 'manifest' and 'scientific' images is revisited, and located in the controversy around Caster's sexual identity. Caster Semenya's circumstances challenges once more the truism that Western science is 'the measure of all things.' The facts of this case confound the simplistic view that there is only one knowledge paradigm, which depends exclusively upon Western 'scientific' method, and that anything outside this perspective should be regarded as peripheral or suspect. I will stress the importance of foregrounding instead the interdependence between the 'manifest' and the 'scientific' images of sexual reality.

Mlungwana, Yolanda [U. Johannesburg]

An African Approach to the Meaning of Life

One of the central questions in normative and abstract philosophy is what, if anything, makes life meaningful. Is there something of ultimate value in life itself? Or is it the final ends that a person chooses to strive for, which makes her life comprehensible? Is there anything characteristically African in certain approaches to answering these questions? Does the notion of what is being sought as '*meaning*' change from time to time in a person's life? Or does it differ from person to person, or from culture to culture? When exploring the notion of meaningfulness, other significant concepts arise including the notions of destiny, love, life and death. Contrasting perspectives of these concepts warrant considering the relative value of Shona views as articulated by Mawere, as well as views of life and death identified as generically African and espoused by O.O. Asuquo and B. Bujo. The Igbo perspective of life and death as interpreted by Chukwuelobe is another fruitful perspective. Segun Gbadgesin's understanding of destiny seems the most plausible, for reasons to be discussed.

Mlungwana, Yoliswa [U. Johannesburg]

African responses to Absurdism

What might be an African response to Albert Camus' position that our lives are absurd? Would that response be plausible? After introducing the classic existentialist concepts of the absurd and meaninglessness, I identify key facets of indigenous African religions identified as 'traditional'. I compare a Camusian response with African religious precepts in response to modernist questions about the meaning of human existence, and how the latter might be recruited in response to anxious claims generating from Kierkegaard, that human existence is absurd.

Modisakeng, Lemogang Pako [Nelson Mandela U.]

***Ubungoma* as Irigaray's Way of Love: Gender Fluidity in
Precolonial African Metaphysics**

In the Southern African Zulu practice of *ubungoma* (healing), the teacher who initiates novices through the rituals of *ukuthwasa* is referred to as *Ubaba* (father), while graduates of *ubungoma* are all referred to as *Gogo* (grandmother). These titles are given to all persons not by virtue of sexual identity, nor hierarchical order, but in accordance with the immediate role one plays in *ubungoma*. The role of *uGogo* being the healer and spirit guide, while *uBaba* is one who teaches the practical institutions of *Ubungoma* (Mkhize: 2017). Deductively, a “man” is able to embody a feminine energy while a “woman” can embody a masculine one, and the two can also embody both simultaneously according to immediate necessity. Further, ancestors are referred to as gender neutral *Abaphanzi*, which stems from the general absence of gender pronouns in the Zulu language. Through intra-cultural analysis, *Ubungoma* can be seen as Irigaray's way to love. In *Way to Love* (2002), As the gender system evident in *Ubungoma* is dynamic, and gender-neutral, gender-amorphous. It allows for being in multiplicity; it points towards an interdependence of the masculine and feminine, independent of Western bio-logical bivalent schisms. This African perspective can offer the philosophical discourse a deconstructive mechanism as well as a map back to a philosophy of authentic recognition.

Montiero, Yeelen Badona [Vita-Salute San Raffaele U.]

Civil disobedience in the Sudan: a new perspective for the philosophical debate?

Civil disobedience is one of the forms of dissent that has occupied and continues to occupy the philosophical debate. Within this framework, theorists discuss various questions: what makes a breach of law an act of civil disobedience? When is civil disobedience morally justified? Does civil disobedience have to be non-violent? And can the action of disobedience be individual or does it have to be necessarily collective? The possibility for civil disobedience to represent an appreciable form of political action today is scrutinized through a unique approach: the study of African practices of civil disobedience. The African cases, whilst showing similarities with some of the most theoretically and practically influential Western accounts of disobedience, disclose an interesting specificity, related to the situational context and the potential to bring about a change. In particular, the focus is on Sudan's uprisings, starting from the 1964 October Revolution to recent acts of disobedience. An in-depth analysis of the actors involved, the political language used, the social scenario in which the practices of disobedience take place, opens a new and different perspective to inform the philosophical debate on civil disobedience. Furthermore, it contributes to better understand the transformative role of civil disobedience in political processes.

Mosima, Pius Maija [U. Bamenda]

The African philosopher today: the advantages of intercultural engagement

The contemporary African philosopher has followed a path that has led to the current impact he and she have had in global academe. A shift in focus is advisable, to address cultural globalization in this age of disciplinary decadence (Gordon 2011) as one of the main challenges facing the African philosopher today. African philosophers should find a path between African essentialist retreat and globalizing detachment, to venture beyond geographical, cultural, disciplinary and logical pre-determined conceptual boundaries. An intercultural philosophy is called for, one which is couched in counter-hegemonic discourse, which allows us to cross borders as the globalization process impacts our understanding.

Mramba, Nasibu Rajabu [U. College of Business Education, Dodoma]

and Mhando, Nandera Ernest [UDSM]

Moving Towards Decent Work for Street Vendors in Tanzania

Street vending is an important employment opportunity for the millions of youth, women, the poor, and less-skilled people in low income countries. Its popularity is due to the ease of entry in terms of costs, legal requirements, and level of education. Despite their importance to local economies, street vendors operate in challenging environments which limit their productivity, as well as the decency and sustainability of this kind of work. The research results generate questions concerning the role that government should play to improve the quality of work in this sector, given it constitutes such a large portion of the nation's workers, providing goods and services to so many more.

Msimang, Phila Mfundo [Stellenbosch U.]

Against racialization without races

It is commonplace in liberal academia in South Africa to be eliminativist and anti-realist about race. The justification given for this view is that races themselves are not biologically real and the social reality of race is a confusion or an illusion. Following thinkers such as Appiah, the argument is that ordinary ideas of race that people hold rest on essentialism and on false biological theories about human biological diversity. What we are said to have instead of races are groups of people who have been treated as if races did exist. These are racialized individuals and groups, not races. But anti-realist views of race make some fundamental mistakes with respect to the metaphysics of social groups. The historical and material foundations of the formation of races in South Africa indicate that the psychological and material conditions under which we currently exist do indeed maintain the reality of race as a social kind.

Mtani, Fadhili (Muslim University Morogoro)

**Knowledge production and the challenge of the modern university
in a 'post-crisis Africa'**

Critics have suggested that the university's monopoly on knowledge has already ended; and that there remains a very thin line by which one can barely distinguish academically accredited research and theory, from other sources of knowledge, in this new age of *Google* and *Wikipedia* – not to mention the withering effect of the expanding profit-driven online journal industry. What is the purpose of the university during an age when academic expertise has been eroded by the democratization of tools for knowledge distribution, and by the commodification of knowledge outputs? It is not just that the processes of disseminating and transmitting knowledge have been transformed by the new technology, but also the very nature of knowledge itself. The outcome of this will be explored – firstly, the historical connection between universities and nation-states; and secondly, the impact of the new economy of globalization upon higher education in Africa more generally. As our entire societies have become monetized, the disciplinary architecture of knowledge as well as the role of our universities – the sites of knowledge production and curatorship – must be decolonized and protected from further corrosion.

Mtshali, Khondlo Quett Sithembiso [U. Witwatersrand]

Does African Science exist?

Questions pertaining to whether or not something is a science typically turn on methodological issues. But on a different view, science is not a method but rather an ontological or metaphysical commitment, a commitment to physicalism either in its ontological or metaphysical guise. From this perspective, any metaphysical or ontological approach to knowledge production which does not assert the primacy of the physical would not be considered scientific. Given the fact that African metaphysics and ontology support the existence of causally efficacious supernatural entities, the very thing that physicalism (in its most familiar and accessible versions) denounces, African science does not exist.

Mutembei, Aldin Kai (Institute of Kiswahili Studies, University of Dar es Salaam)

**Interdisciplinarity in literature: trends and dilemmas in the study of Kiswahili
oral and written literature**

After Ruth Finnegan's 1970 work on *Oral Literature in Africa* (OUP), much has surfaced on literature in Africa. The debate reflected in Okpewho's *African Oral Literature* (1992, IUP) and much later in Mulokozi's *The African Epic Controversy* (2002) suggest that the meaning of literature is still an open question especially in the African context. There are two scenarios in Kiswahili literature. One, the 1970s and 1980s, saw the literary creativity coming up with what is referred to as 'experimental literature' (fasihi ya majaribio). The proponents of this nomenclature (Madumulla,

1982, Senkoro, 1987; 2006), argue that the idea is to create Africanness into western frameworks of novel and plays. In so creating, such a Kiswahili novel or play is deconstructed to form a hybrid (see Ebrahim Hussein's 1976: *Jogoo Kijijini na Ngao ya Jadi*, OUP). Senkoro says that, *fasihi ya majaribio*, occurs at the junction where oral literature meets written literature to form an interdisciplinary creativity. But what makes this new form, African? Are these "experimental elements" unique to Africa? Scenario two is of much recent trend. Several postgraduate students at the University of Dar es Salaam have gone "outside the frameworks" of the three main literary genres of poetry, plays and novels, to research on literariness found in adverts related to public health initiatives, on billboards, graffiti, on trucks, busses and other motor vehicles. Some of their works were rejected as not being literature. Once again, an old question arises: what constitutes literature? These issues are worth debating to concretise what ought to be African literature.

Nawa, Pabalelo Stephen [U. Botswana]

Organ Donation: The Perspective of the African ethic of Ubuntu/Botho

While many Africans are patiently waiting for life saving organ transplants, it remains a mammoth task to convince indigenous communities to donate organs because of their cultural and religious beliefs. From the standpoint of bioethics, this outlook is an unfortunate development which obstructs recent efforts to improve the lives of the people. A theoretical reconstruction featuring concepts central to the African ethic of *Ubuntu/Botho* demonstrates that the practice of organ donation is arguably consistent with African cultural beliefs. It is hoped that this reconstruction can help motivate and persuade African communities to donate organs in order to save lives of their fellow Africans. *Ubuntu/Botho* principles can help build confidence and enrich public understanding of organ donation, not only among indigenous African communities, but among all the peoples of the world.

Negedu, Isaiah Adujo [U. Kwazulu-Natal]

Black reintegration through the science of phylogenesis

Belief in the biological superiority of one race over another partly lent credence to phylogeny. This in turn consistently leads to protest all in a bid to determine who is less/more human in genetic classification. In this work, I will explain how extremist science has been explored to disable people on the basis of colour, in a bid to install and promote racial superstructure. However, beyond the racial taxonomic tree, I will suggest how the possibility of transcending identity and placing emphasis on vitality can lead to productive mental shift in the perception of persons who have been so disadvantaged through racial classification. Here, we place the burden of becoming human more on the victims of racial divide. It should be stated clearly that since black Africa has been a major victim in interracial war, I will draw from the experiences of the African. I will therefore use conversational thinking and critical analysis to respond to these issues.

Ngohengo, Jumanne (Muslim Univ. Morogoro)

Contributions of early Islamic education (madrassa) to the secular learning process: reflections on standard one and two primary school pupils at rural Mkuranga District

In theory, Muslims of virtually all schools of thought consider the quest for all branches of knowledge as incumbent upon every Muslim. In practice, however, Muslims tend to neglect or dichotomize knowledge, in favour of either spiritual or secular knowledge. It will prove valuable to explore the contributions of early Islamic education to the secular learning process for standard one and two primary school pupils, with these three specific objectives in focus: (1) the significance of *integrating* early Islamic knowledge into standard one and two primary school secular learners (2) the relationship between early Islamic learning *processes* and secular learning *processes* for standard one and two primary school learners (3) any noticeable *impact* of early Islamic knowledge upon standard one and two primary school secular learners.

Nhengu, Dudziro [Africa U.]

Is there an African philosophy: A retrospective of decolonizing research paradigms

David Hume and Immanuel Kant argued that Africans are incapable of producing African philosophical knowledge sources. But as has been demonstrated repeatedly, this irrationality is indicative of classic Eurocentrism. Early evidence of Pan-Africanist thought is discoverable in the Egyptian Kemet. The dismissal of African knowledge sources is only a recent development, concurrent with the trans-Atlantic slave trade and colonization. Evidence of current African philosophical work is found in every subject area: notably in African feminist theory and the political philosophy inherent in nationalist-ideologies, as well as their counter narratives. These established and highly influential literatures provide a basis from which to eradicate the residue of colonial misrepresentations in African and global studies. Increasingly over the decades since Independence, African scholars have been making urgent, concerted calls to decolonize African research paradigms and policy agendas, to align them with African values and principles. I will argue that a total divorce from Western education philosophy is unviable. Rather, a philosophical framework befitting African intellectuals is one that embraces western philosophy as part of its history of growth, while recognizing that African philosophy is a distinct discipline, in which Western philosophy can only expect to find space as one subject matter among many.

Nnajofofor, Osita Gregory and Charles Chukwemeka Nweke [Nnamdi Azikiwe U.]

The importance of conversationalism to the growth of african philosophy

Conversational philosophy is a viable approach to doing African philosophy because of its capacity to unveil new concepts and open new vistas of ideas, thereby to provide a change in the stunted growth facing African philosophy as a discipline. Since the

deconstruction by the modernists which occurred during the great debate, there has been a long wait for the framework that can promote system building in African philosophy, since new concepts and thoughts are critical to the growth of African philosophy as a discipline. We discuss the meaning, method and tenets espoused by Jonathan Chimakonam and endorsed by the conversational school of philosophy.

Nweke, Victor C.A. [U. Koblenz-Landau]

Global normative theory without imperialistic universalism: Rethinking Sirkku Hellsten's method of global ethics

By steering Sirkku Hellsten's 'method of ethics' away from its imperialistic tendencies to a 'conversational approach' to philosophy, this new formulation suggests a way to drive global normative theory without the paternalistic and domineering context of Western philosophy. By a global normative theory I refer to a set of principles for regulating legitimate all human relations at the global level – interpersonal, inter-group, and between humans and non-humans, to face a wide range of challenging topics such as the rise of fundamentalism, climate change, migration and inequality. The question of how such a framework might be possible in an ethically heterogeneous world is answered by Hellsten through a return to a method of ethics which can be demonstrated as leading to parochial universalism. Her method of ethics might lead to a plausibly universalistic approach if instead it is combined with relevant principles of 'conversational thinking'.

Nyawo, V.Z. [Midlands State U.]

Disasters and Humanness: Cyclone Idai hits Zimbabwe in March 2019

Ubuntu is humanness. African philosophy has demonstrated the essence of humanness across societies. However, Zimbabweans have been found wanting in ubuntu in times of natural disaster. Behavior laden with selfishness, scrambling for resources through corruption and bribery are common in times of catastrophe. Newspapers and magazines demonstrate this shift in behavior during and after the cyclone Idai as a case in point, an incident recorded by the United Nations as the worst weather-related catastrophe in the history of Africa. It largely affected Mozambique, Zimbabwe and Malawi. Humanness thrives under conditions of security and normalcy; but in times of crisis and instability, self preservation, self-aggrandizement and self-enrichment dominate Ubuntu principles.

Obioha, Uwaezuoke Precious [Akwa Ibom State U.]

Authentic personhood in traditional Igbo thought

The precarious nature of human life and the general disorder that characterise society are human creations. Correlatively, an orderly and supportive community requisite for the well-being of its participants does not evolve 'naturally' but rather is made possible by the conscious, deliberate and conscientious efforts of individuals who

share the characteristic I call 'authentic personhood', a moral virtue derived from traditional Igbo thought. Contrasting this notion with Western conceptions of personhood, the Igbo ideal of authentic personhood emerges as superior in general applications to social engineering, Igbo personhood could provide a foundation for solving many ills of modern society, since it fosters wholesome human relations, community cohesion, and environmental custodianship.

Ochieng', Gerface Ojwang' [U. Kenyatta]

A need to reclaim African pedagogies to alleviate moral decay in African societies

Culture or tradition is the art, custom, and the habits that characterize a society or nation; it is passed from one person and generation to another, and every society is known for and defined by cultural practices. Formerly, these moral pedagogies were transmitted through structured stages of life from the initiation of birth rites to the ushering of the dead to the world of ancestors. But colonialism and evangelization of Africans by Westerners and Arabs resulted in de-culturation of African societies, proving traumatic for many Africans. Most education was provided by missionaries collaborating with colonialists in their attack on indigenous culture. Everything indigenous was treated as inferior, and moral pedagogies were replaced by atonements which are alien to Africans and have no impact on African collective consciousness. A re-introduction of indigenous African moral pedagogies could alleviate moral decay in African societies.

Odimegwu, Ike [Nnamdi Azikiwe U.]

What do we do with African Communalism?

If the future of Africa shall be founded on African philosophy, the foundations of African philosophy must be made strong. Communalism is arguably one of the cornerstones of African philosophy. It has variously constituted a foundation for African philosophy, a framework for African personhood, and a touchstone for African identity. A number of African nationalist leaders sought to build the socio-political and economic structures of their nascent independent states on communalism. In the heat of the struggles, the exuberance of emergent Independence and the confusion of neocolonialism, many scholars have made various claims for communalism which have evoked diverse critical reactions. While a number of the claims are difficult to substantiate, some of the reactions have also been extreme. Social life in post-independence African societies have also called to question the non-periodized claims on behalf of communalism. The undifferentiating reference to traditional mode of living, current social reality and/or philosophic concept has introduced much confusion in the discourse of communalism in African philosophy. Conceptual dialogue with the various participants in the notion of African communalism is required order to unpack the confusion of reference and to ascertain what foundation communalism as an African philosophy can constitute for the future of Africa.

Oduma-Aboh, Solomon Ochepe [Kaduna State U.]

Re-affirmation of the philosophical foundation of African traditional religion: the Idoma experience of north central Nigeria

Prior to the present epoch, pioneer scholars who focussed on religions in Africa made false assertions about the incapability of Africans to comprehend the existence of an ultimate reality, i.e. of an ultimate God. They refuted Africans' capacity to ratiocinate about the nature of existence, about human interactions with the universe, and about purpose on earth or the significance of death. Overwhelmingly the evidence throughout history has indicated the opposite: the archaeological record demonstrates Africans were the first to observe and ponder cosmology, astronomy, causal order in the natural environment, and transcendent aspects of human existence. Denying the rational nature of African experience and conceptions of Deity, and by extension denying these aspects of all humankind, is an exercise in futility.

Oduor, Moses Reginald [U. Nairobi]

Odera Oruka's "Human Minimum," the United Nations' Millennium Development Goals and Sustainable Development Goals: Inadequate Frameworks for Human Development

The late Kenyan Prof. H. Odera Oruka contended that for human beings to function with a significant degree of self-awareness and rationality requisite for the exercise of their commonly-acknowledged rights, they need a certain amount of physical security, health care and subsistence, which he referred to as "the human minimum". By and large, the United Nations new Sustainable Development Goals (2016-2030) aim at attaining this human minimum, as did their predecessors, the United Nations Millennium Development Goals (2000-2015). However, the old MDGs were not achieved: most of humanity still languishes in abject poverty. And many social reform activists are pessimistic about the prospects for achieving the new SDGs. I shall interrogate critically the rationale for the human rights-based development discourse championed by Oruka and these two UN roadmaps. I shall argue that both Oruka's human minimum and the two UN development goal platforms not only aim far below what every human being deserves; but they also fail to address the real fundamental problem which nourishes and sustains systemic injustices worldwide, namely, global capitalism.

Ofana, Diana Ekor [U. Fort Hare]

Rethinking the problem of gender-based violence in South Africa: A conversational perspective

An adequate understanding of gender-based violence requires a framework that is not merely sociologically or psychologically based. Most social scientific research into sexual assault points to different causes without addressing the moral aspects of the problem of rape. Self-conversation is a moral strategy for exploring the

moral dimensions of rape and gender based violence. Self-conversation is a socio-normative process of rethinking ethically about a widely recognised problem, from a place of self-reflection and self-evaluation. I employ the conversational approach in philosophy to develop this retrospective and self-reflective healing process for both victims and perpetrators of rape.

Ofuasia, Emmanuel [Lagos State U.]

African traditional religions may be *Praeparatio Evangelica* but they are not monotheistic: A *Yorùbá* Response to Professor John S. Mbiti.

Contrary to a widespread view founded upon the late Professor John S. Mbiti's seminal analysis, indigenous African religious frameworks are not monotheistic. African traditional religions are suggestive of pantheism, their theological groundwork lies beyond the comprehension of Western ethnocentric hermeneutics. Arguably, the monotheistic reading of African religious beliefs rests on the prejudice and presuppositions deriving from a Judeo-Christian rendition of the traditional religious cultures in Africa. I survey *Yorùbá* theology as an instance.

Ogbonnaya, Lucky Uchenna and Uduma, Chima Eni [U. Calabar]

Anchoring Africa's future on conversational thinking

In this paper, we aver that conversational thinking (CT) can act as a viable option for building Africa's future. Conversational thinking (CT) can act as a viable option for building Africa's future. Africa as a continent houses mostly developing nations of the world. This situation has led to repeated agitation for a philosophy that could aid African nations develop and come to the level of the developed nations of the (Western) world. Some African scholars have tried to root African development on Western philosophy. This attempt has failed to yield the desired future for Africa since most African nations remain underdeveloped, or at best, are developing. It is on this note that other African scholars have called for the rooting of African development and future on an indigenous African philosophy. For us, this role can be performed by CT – a dynamic philosophical mechanism of ceaseless critical and creative engagement of scholars (*nwa nsa* [proponent] and *nwa nju* [opponent]) on concepts, ideas and thoughts which in turn leads to the formation of new ones. Our argument is that since development is a dynamic process, CT can function as a viable philosophical foundation for the building of Africa's future based on the fact that it (CT) is a dynamic philosophical system that keeps knowledge flowing.

Òké, Rónké A. [West Chester U.]

“Race Doesn't Really Work Here:” Theorizing transnational Blackness in Chimamanda Ngozi Adichie's *Americanah*

In response to a question about whether she continued writing her very successful blog on race since returning to Nigeria, the protagonist in Chimamanda Ngozi

Adichie's novel, *Americanah*, states, "Race doesn't really work here. I feel like I got off the plane in Lagos and stopped being black." The logic of racelessness involved in Ifemelu's statement proposes the possibility of existing beyond (or outside) the transgressions of race. In the context of this novel, this potential is concomitant with itinerancy. Describing this phenomenon as what I refer to as *racial jetlag*, I question whether Nigeria - as an historical artefact and a geospatial place - is able to achieve the scathing universality Ifemelu engenders. My goal here is to bring African fiction like *Americanah* into the highly theoretical space that is critical philosophy of race, allowing both genres to make a more robust contribution to the subfield of transnational (or global) Blackness studies.

Okeregebe, Anthony Otome [UNILAG]

African Philosophy as *Ombudsman* in a reconfigured African Studies

Recent demands from certain sectors of academe have been calling for a transformation of African Studies, a veritable African multiform. Such calls suggest a methodological *rapprochement*, a rehabilitation of the focus on 'Africa' as a vast landscape of pluralistic societies with heterogeneous worldviews and multiple cultures. So far, the social sciences (especially sociology and anthropology with their empirical and quantitative research approaches) have authoritatively dominated African Studies. This dominance permeates African Studies with a methodological invasiveness; and it generally lacks reflexive critical evaluation. I suggest here that African Philosophy might be introduced as a serviceable *grundnorm* of African Studies, providing a theoretical framework and foundation for understanding Africa from within. The methodology of African Studies might be reconfigured by a *principle of consensus*, to introduce reflexivity in the process of African research design and introduce a systematic element of collective self-determination in the setting of African research agendas. The principle of consensus as a centrepiece of a new era of African Studies indicates that critical self-evaluation and systematic reflection are vital aspects of knowledge production about African subjective agents.

Oleofsen, Rianna [U. Fort Hare]

Afro-communitarian personhood and humanizing pedagogy: how African philosophy can contribute to the decolonization of higher education in South Africa

Current pedagogical approaches in university settings are dehumanising approaches. For the Afro-communitarian, when referring to *dehumanisation*, this includes an erosion of one's humane responses, as well as a perception of others as not being worthy of similar respect and value as oneself. Thus, when applying this logic to a *dehumanising pedagogy*, for the Afro-communitarian *dehumanising pedagogy* will dehumanise not only the student, but the teacher as well. A serious engagement with African philosophy can result in empowering South Africans through articulating philosophical positions which heed the contextual cultural particularities of African

places, based upon an Afro-communitarian understanding of personhood in order to overcome the psycho-existential complexes left by colonialism and Apartheid. A humanising pedagogy informed by an Ubuntu perspective needs to focus on the importance of the imagination and modes of self-invention, sustained through traditional story-telling, in order to overcome the alienation that many indigenous language speakers experience when they enter higher education.

Olivier, Abraham [U. Fort Hare]

African Phenomenology

In his paper “Africana Phenomenology: Its Philosophical Implications” (2006), Paget Henry offers a systematic overview of the field of Africana phenomenology by outlining its contours, problems and theorists. In particular, his focus is on the contributions of W.E.B. Dubois, Frantz Fanon and Lewis Gordon. Consequently, he explores some philosophical implications of the emergence of Africana phenomenology as a subfield of Africana philosophy. Similarly, my paper aims to introduce an overview of some of the main problems, themes and theorists of the field of African phenomenology. My focus is on the works of Paulin Hountondji, Tsenay Serequeberhan and D.A. Masolo. As a result, I explore the emergence of African phenomenology as a subfield of African philosophy, and its relation to Africana phenomenology.

Olujohungbe Benjamin Timi [Augustine U., Ilara-Epe]

How ought we to live in *Rome*: Virtue politics in the context of migrations in Africa

The phenomenon of internal or international migrations often constitutes a factor for the proliferation of identity politics, as described by Kwame A. Appiah (2005). The formation of new identity relations (indigene–settler) resulting from movements from one geo-cultural space to another, generates tensions in cultural assimilation and recognition between migrants and host communities. These tensions shape the polity and threaten social order and stability. This paper focuses on the Yoruba of South-western Nigeria to propose a reconstructive method that advances a virtue politics approach, mitigating the rights-oriented cultural essentialism characteristic of identity politics. The virtue politics approach emphasizes humanistic principles and illuminates the potential of character of individuals (statesmen, indigenes and settlers) living in pluralistic societies. It is argued that this approach promotes action-guiding principles for the advancement of human wellbeing in multicultural societies.

Ortiz, John Kaiser [Millersville U.]

Liberating Caliban: Revisiting liberation theology and the Valladolid debate from Africa’s perspective

African and African American thought find echoed voice and mirrored expression throughout the Americas in critical encounters with liberation theology. The modern colonial logic of dehumanization implied by the triangulation of these three domains

can be evaluated against the writings of Bartholôme de Las Casas, Juan Gines de Sepúlveda, James Cone, and Paolo Freire, among others. Towards that end, this paper also proposes an articulation of what Afro-Caribbean philosopher Lewis Gordon has problematized as “Caliban Studies.” Seen as one of the fundamental symbolic relations of alterity in modernity, the relationship between Caliban and Prospero represents a historical characterization of European thought and practice towards African, African American, and Latin American being, value, and reality. Seen in terms of the last 500 years, what completes this liberatory framework of a tri-continental Caliban are the interconnections, parallels, and normative standpoints of a pluriversal logic whereby racialized bodies are seen as indistinguishable from their psychogeographic particularities and locales. My argument is that the work of James Cone and Paolo Freire in particular offers an entrance into critical reassessments of trans-Atlantic coloniality of being, one that can be applied to a revisited analysis of the Valladolid debate held in Spain (1550-1552).

Oruka, Peter Odera [U. Nairobi]

Evolution of African Philosophy in an era Scientific and Technological dependence

Elucidating various schools of thought and key players in African philosophy over the years helps to locate what it means to be an African or Africanist scholar in the contemporary global society. I draw on various key scholars that have been responsible for the growth and evolution of African philosophy. It also gives a detailed account of some criticisms that have challenged African philosophy and sage philosophy in particular, over the years. Acknowledging the social context in which philosophy is written, we can understand how African philosophy continues to guide not just African intellectual engagements but social life as well. Finally, I give suggestions on how to make Sage Philosophy even more pragmatic in our day to day lives as African intellectuals in the 21st century.

Osuala, Nelson [U. Ibadan]

**The confusion of tongues in Hountondji’s “How African Is Philosophy In Africa?”
– A conversationalist critique**

This paper is a point-by-point reaction to Paulin Hountondji’s article titled, “How African is Philosophy in Africa?” Here, I examine the nature of philosophy in Africa as posited by Hountondji in this latest work. I show that in a bid perhaps to clear the air on what he had earlier in his career put forward as the nature of African philosophy, Hountondji seems to have confused us the more as he oscillated from describing African philosophy to now, philosophy in Africa. Is Hountondji now against the possibility of African philosophy? Does he now think that philosophy in Africa is what it makes sense to talk about as against African philosophy? I employed conversational thinking to engage Hountondji on the issues raised in the work and their possible implications for contemporary African philosophy.

Osuji-Oparah, Ucheoma [Adekunle Ajasin U.]

Objectivity and politics of food science studies in Africa

What makes something food: nature? biology? politics? culture? Is there such a thing as 'natural' food? Is it 'objectively' true to say that one 'ethnic' food or specialty is better than another? To what extent is the government, or the food processing industry, or food media, or agribusiness, responsible for what we eat and for our health?

Basic questions about food touch upon every area of our lives – culture, chemical biology, economics. From the perspective of history and philosophy of science, food is a fecund terrain of research because it raises basic questions concerning knowledge production in our lives (nutrition and health management), the fundamental validity of what we take to be laws of nature (are there laws regarding human metabolism?), how research relates to commercialization and importation of food in Africa, and the structure of scientific research (who finances the studies on the nutritional facts you find on the labels?). Clearly, an emerging arena of humanities research is the African philosophy of food.

Owosho, Sirjudeen [UNILAG]

Transmitting cultural and moral values through storytelling: a phenomenological explication of children education for national development

The import of storytelling as a transmitter of moral and cultural values has been greatly undermined by the influx of uncensored and uncritical acceptance of foreign cultures and lifestyles by African children, their parents and teachers. The result is that African stories are not being told. If they are told, they are relayed as illustrations of western stereotypes about Africa. It is against this backdrop that we take a critical look at the import of generic storytelling as a teaching method in African primary and secondary schools, in order to promote national development through the inculcation of moral sensibility and indigenous cultural values. The phenomenological method is introduced to explore storytelling as a teaching method in a systematic and formal setting, such as in the primary and secondary school syllabus in Africa, in order to promote meaningful national development.

Oyekunle, Akinpelu Ayokunnu [UNISA]

***Complementary Democracy* – indigenous political formations for Africa's development**

Democracy, with its notion of political decency, has become yardstick for measuring civilized nation and a desideratum of all nations. However, despite its overwhelming embrace in Africa, the realities of extreme poverty, political instability, anarchy, desecration of rule of law, and other indices of underdevelopment, permeate the continent. Hence, Chimakonam (2015) declares there is a failure of democracy in Africa and he recommends an alternative 'complementary democracy' formula to

addresses the circumstances and specificities of African social and economic histories (as does Kwame Gyekye 1992, Kwasi Wiredu 1996, Olusegun Oladipo 2006, Francis Offor 2011, Adesina Afolayan 2013). The synthesis of Ubuntu relational ontology and the complementary reflective principle of Asouzu (2007) is useful to divest African political conceptualization of the undue influences from colonial impositions, relying instead upon indigenous political ideas in Africa.

Oyowe, Oritsegbubemi Anthony [U. Western Cape]

Menkiti's Moral Man

Two sets of problems flow directly from Ifeanyi Menkiti's conception of personhood. One set concerns the conceptual boundaries of personhood vis-à-vis moral agency. Either Menkiti's conception takes the concept of person to coincide entirely with moral agency, or not. If it does, then it is hard pressed to justify some of the metaphysical distinctions made in Menkiti's view between persons and non-persons. On the other hand, if there is any distance between moral agency and personhood, then Menkiti's theory bears the burden of explaining why and how a moral constraint could ground the metaphysically distinct category of personhood. Either way, there are problems. The other concerns follow from the fact that Menkiti's conception explicitly foregrounds the social aspect of personhood. A socially conscious conception of personhood should decide clearly whether the bases for distinguishing between persons and non-persons are purely the result of particular social arrangements, or instead follow from metaphysical presuppositions upon which social practices are anchored. The former seems at odds with Menkiti's stated commitments. If the latter, then it would appear that the social aspect of personhood is trivial. Both sets of problems show that the threat of conventionalism looms large for Menkiti's moral man. I attempt to reinterpret Menkiti in ways that enable me to deal with these problems.

Pollock, Darien [Harvard U.]

Racial hegemony and the problem of white-mindedness

"To be a white person in this country, and really, for the most part, in the world, but especially in this country, is simply a state of mind" - James Baldwin

In *Black Power: The Politics of Liberation in America*, Stokely Carmichael and Charles Hamilton emphasize that "racism is both overt and covert." "It takes two closely related forms," they argue. "Individual whites acting against individual Blacks, and acts by the total white community against the Black community." They call these two forms "individual" and "institutional" racism. Ultimately, the individual/institutional racism model leaves us with what some social theorists call a "macro-micro problem." In terms of the structure of white supremacy, this social ontological problem emerges in the form of two inquiries: (i) how is it possible for non-white bodies to enact attitudes characteristic of the white supremacist power structure? And (ii) how is it possible for institutions that are primarily constituted by non-white bodies

nevertheless to still exhibit racist practices? This issue is what I call the *problem of white-mindedness*.

Rettová, Alena [SOAS]

Projecting Africa's future through African philosophy and literature: a philosophy dialogue with Afro-futurism and magical realism

The theorization of time and the future in African philosophy has been prone to essentialist bias, progressing little beyond (critiques of) the seminal work of the late, revered John S. Mbiti. On the other hand, time is projected in innovative ways throughout African literature. Literary theory offers multiple conceptual frameworks to theorize these various projections – in particular, the complementary (and sometimes conflicting) frameworks of Afro-futurism and of magical realism. The analysis of time in African philosophy contrasts fruitfully with the projections and analyses of time in several African novels.

Saal, Britta [Wuppertal, Germany]

Philosophy, Global Justice and the (African) Child

“Because children are full human beings, neglecting children diminishes the humanity of us all.” These words of theoretical ethicist John Wall refer to the alarming worldwide situation of childhood(s) which has led him finally to a radical restructuring of the theoretical field of ethics. Based on the theory of global justice by Henry Odera Oruka, the notion of a ‘human minimum’ has implications for children. Childhood in Africa constitutes the foundation for a child-sensitive, ‘childist’ (Wall), child-inclusive global justice based not only on the human, but the child-human minimum. This includes four levels to be considered simultaneously: 1) life and existence, 2) safety and security, 3) education, and 4) free play. Rethinking the meaning of play reveals that it is the basic mode of the children’s world-building process and, finally, a human condition.

Sanders, Ethan [Regis U.]

Julius Nyerere, radical philosophers, and his moral vision for the future of Africa and the world

Julius Nyerere was one of twentieth century Africa’s foremost statesmen, thinkers and visionaries. Though some of his domestic policies have long been debated in Tanzania and beyond, two decades after his death there has been a renewed desire in Tanzania for someone to champion a similar moral leadership and vision to guide the nation. Indeed, Julius Nyerere had a clear moral vision, not just for Tanzania but for the future of all humanity, one that was based on certain conceptualizations of human dignity and equality. While intellectual historians have long looked to his ethnic past as well as his period of studying the Western liberal political cannon while

in the United Kingdom, there has not been enough research into the ways in which Nyerere was influenced by, and engaged with, early threads of pan-Africanism in the 1940s and radical Catholic social philosophers. By examining over 400 of his speeches side by side with archival sources and material from his personal library, I attempt to reconstruct the intellectual strands that shaped Nyerere's vision for both Africa's future and the wider world.

Sands, Justin [North-West U.]

**Kwasi Wiredu and Henri Bergson on the relationship between
time and community**

A dialogue between Kwasi Wiredu and Western thought through the work of Henri Bergson, the latter of whom is making a resurgence in the field of phenomenology, reveals how Bergson's notion of duration as a temporal concept – or, broadly speaking, a critique of how we misconstrue the inter-penetrability of time and space – relates to Wiredu's reading of Akan personhood. Wiredu's use of relational logic within personhood, and his rejection of Western binaries, may connect with Bergson's understanding of perception. In addition to bringing Wiredu's thinking into a greater, international discourse concerning intersubjectivity and being-in-the-world, this paper will raise questions concerning the hermeneutical and political nature of temporality, mainly focusing on how temporality influences – and is influenced by – one's sense of personhood.

Sesanti, Simphiwe [UNISA]

Ancient Egyptian Ethics: A Foundation of the African Renaissance

Kemet (Ancient Egypt) shares more, culturally – including philosophically – with sister African countries than just the geographical belonging in Africa. There are striking cultural ties and similarities that bind the African people from the north of Africa to the south, and the east to the west. In this paper the author points out that one of the foundations of ancient Egypt's philosophy, *Maat* – balance, order, *justice* – is strongly linked to Ancestor Reverence. Ancestor Reverence implies the honouring of the traditions of *justice* carried out by the departed forebears. Ancient Egyptians believed that entrance into the next life – the Abode of the Ancestral Spirits – was the highest achievement a mortal could achieve, and this entrance was conditional on all beings *living, speaking, and acting Maat*. A careful examination of the *Maat* philosophy reveals that this ethical approach to life was not uniquely ancient Egyptian, but an immanent cultural approach throughout the African continent. This comes as no surprise because the ancient Egyptians themselves traced their origins to inner Africa. The article examines how the *Maat* philosophy of Kemet is echoed in the cultural *beliefs and practices* in other parts of the African continent.

Shewadeg, Biruk [Addis Ababa U.]

Afro-centric epistemology as an emancipatory discourse

‘Afrocentric epistemology’ implies an inquiry that seeks to escape from a Eurocentric hegemony in knowledge production, in combination with a search for an authentic African episteme. mainstream organizational theories in the social sciences and humanities are bare reflections of the collective European subjectivity and Western dominant ideology, a posture that negates the worldviews of Africans. A proper African episteme will of necessity de-exoticize Africa and correct its reduction to banalities of want and despair. However, cognizant of the limitations and partiality of all knowledge and a vigorous need for studying Africa in its own ‘specificity’, an emancipatory discourse first aims to re-problematize explanations of phenomena related to Africa away from Eurocentric attitudes and conceptual frameworks. Emancipation of the discourse needs to rest on its pragmatic adjustment regarding Black disorientation, de-centeredness, and lack of agency via epistemic anarchy. Ngugi’s linguistic concerns are also essential to avoid disenchantment of an Afrocentric epistemology couched in a former colonizer’s language.

Sola-Sunday, Aanuoluwap Fifebo [Adekunle Ajasin U.]

Ìkóra Èni Ní Ìjanu: A Nature / Nurture Environmental Anthropocentrism

Anthropocentrism as an ethical outlook which places humankind at the center of the universe has been variously criticized as a root cause of environmental crises and a bane to environmental sustainability. The assumption that all animal, plants, and minerals exist to aid human survival is believed to be a reason why people have abused their natural environments. So, re-evaluating the tenability of anthropocentrism promises to be a viable way to overcome environmental disaster. From a non-anthropocentric standpoint, the ecosystem is seen as an interrelated world of reciprocal responsibilities whereby humans can appreciate that maintaining a sustainable terrestrial ecosystem balance is in their interest. What we see as the cause of our environmental crises may provide the solution to those crises – namely, our attitudes. So it is clearly important to realise how anthropocentrism makes us think and makes us behave. Such reconstructive criticism is possible through an analysis of the African-Yoruba concept of ìkóra èḂni ní ìjanu.

Tate, Lessie [Prairie View A&M U.]

Tanzanian/African American linkages: Working Pan Africanism through Black Internationalism

African solidarity challenges the Western racial hegemony and is the primary force linking Africa and its Diaspora. During the post-war years Black Internationalism and Pan Africanism catalyzed the formation of black hubs, which stimulated camaraderie between Tanganyikans and African Americans and established working transnational

linkages in the quest for human rights for Africans, both on and off the Continent. Despite Cold War superpower rivalries that served to discourage any international black alliance, over a fifty-year period two entities extended into networks that globalized the African liberation movement. The 1947 London the West Indian Earle Seaton and African American Alberta Seaton connected with East Africans Thomas Marealle and Peter Koinange. This resulted in their mutual involvement in the 1952 Meru Land Case, and contributed to the celebrated Pan African movement that emerged from black hubs of this era. Subsequently in 1956, prior to his becoming the Prime Minister of Tanganyika, the bonding of Julius Nyerere with African Americans Maida Springer (labor leader) and Horace Mann Bond (educator), lay the foundation for networks that not only succeeded in globalizing the black liberation struggles but also expanded modern African nationalism. Extending through self-identification and education, the national liberation victories in Africa quickly affected culture in the West.

Tonade, Teniola Joseph [UNILAG]

Sagacity, literacy, and the future of African philosophy

Pioneer of the sage philosophy project, Odera Oruka once warned that if sagacity is viewed as possible only in a non-literate tradition, then “very soon Africa will run out of sages.” Despite this forewarning by Oruka, however, research into sage philosophy has tended to focus more on non-literate sages, suggesting that non-literacy has been taken as a criterion for sagacity, rather than as an incidental barrier to the propagation of African critical thought. It is appropriate to expand the terrain of sagacity to include highly literate African figures such as Wole Soyinka, so as to avoid discriminating against formally educated and highly literate individuals from recognition as sages. In this tradition the highly-educated Thales of Miletus and Socrates the-writer-of-nothing, are considered among the Seven Sages of Greece. As the African world is fast outgrowing its vaunted rural character, it is in dire need of sages who are able to keep pace with its evolving reality.

Ude, Donald Chinonso [KU Leuven]

Sustainable development in Africa: exploring the potentials of the Igbo conceptual scheme

After decades of hard work in philosophy, postcolonial African practitioners and policy makers have yet to be rid of the ‘colonial mentality’ that idealizes Western culture and patterns of development. In a bid to ‘copy’ the West, all the work done which *interrogates the very notion of ‘development,’* and the canon which compares different patterns of ‘development,’ has failed to influence those in charge of setting the agenda of activities designed to ensure sustainable development in Africa. Africans are still faced with the challenge of evolving a model of development that is *modern* but also more *humane* and *less destructive* than the Western models with which African leaders and experts continue to collude. Igbo values and modes of

perception, in particular the Igbo *sense of interconnectedness and solidarity*, could inspire a model of development that is less invasive than those outlined and employed in today's UN Sustainable Development Goals. While retaining a humane character, projects should be modernizing Africa, but in an *authentically African* fashion. What it is that being 'authentically African' should entail is what we as philosophers need to thrash out.

Uduagwu, Chukwueloka and Egbai, Mary Julius [U. Calabar]

In search of an African epistemology

Is there an African epistemology? Traditionalists assert there is an African way of knowing which is distinct from other ways of knowing outside Africa. Modernists assert that knowledge and the knowing process are the same everywhere, though filtered through different cultural and experiential standpoints. Chimakonam's conversational philosophy provides a basis for building an African epistemological framework, whereby two epistemic agents: *nwa nsa* (proponent) and *nwa nju* (opponent) engage in a creative and critical struggle on any given issue. This dynamic leads to further knowledge. This model is what we term 'conversational epistemology'.

Unah, Jim [UNILAG]

Omenalism as the basis of African philosophy

The thought of building Africa's future on African philosophy is exciting because it legitimizes and celebrates the use of local content in constructing a *welstanschauung* and a praxis-driven philosophy that together portend Africa rising. This local content is called 'Odu Ifa' by the Yoruba. Indigbo call it 'Omenala'. Ika people call it 'Omenali'; from which Mbonu Ojike (1955) incubated a praxis-driven philosophy called 'Omenalism'. Omenalism is the theory that only a philosophical architecture constructed on the building blocks of a people's cultural heritage, the 'Doable in the land', can truly and firmly root them in being, connect them properly to their future and, thus, enable them to contribute to the pool of humanity's heritage. Omenalism is a unique way of articulating inter-subjective multiculturalism which seeks autochthony and authenticity in contributing to a shared and prosperous future for humankind. The objective is to help chart a course for Africa rising by taking philosophy to town, to industry, to the media, and to the young Africans in the elementary and secondary schools.

Usifoh, Eromosele Eric and Segbefia, Michael Senyo [U. Cape Coast]

Returning towards an ethic of democracy in Africa

There is a view which holds that the development of democratic values reveals a pattern of practice that seems to exist in most cultural settings. In this paper, we develop further this view by arguing that democracy is a socio-political value which

mirrors or ought to mirror the social milieu that engenders it. As part of developing this position, we examine some mode of arriving at decisions for the community of some traditional African societies using as our point of entrance the views of Achebe and Wiredu to articulate a vision of democracy that conforms with the social reality of Africa. Part of this examination will be a critical investigation of the Athenian democratic system which we will juxtapose with the perspectives espoused by Achebe and Wiredu, to defend the thesis of a democratic value that reflects the existential dynamics of African cultural environments.

Vajime, Lucy [Benue State U.]

A formalist explication of Chimamanda Ngozi Adichie's *Americanah* and Moshin Hamid's *The Reluctant Fundamentalist*

The works of Chimamanda Ngozi Adichie's *Americanah* and Moshin Hamid's *The Reluctant Fundamentalist* have a lot in common in terms of style. The protagonists of both novels seemingly end up disgruntled and reject *in toto* the privileged ease and promise America stood for. They are unsettled in mind as they deal with cross cultural racism and they make choices that point to the adage that 'North or South, East or West, Home is best'. While Ifemelu abandons both her privileged position and live-in lover Blaine in Princeton, in the other novel Changez equally dumps the project he went for in Valparaiso, virtually throwing away the sinecure that Underwood Samson and Company would have provided. Ifemelu returns to Nigeria to find Obinze, her childhood love; Changez goes to Lahore, where he came from, in Pakistan. Formalism is the theoretical framework which aptly applies to demonstrate the ironies, satire and humor displayed by these two authors, whose artistic and aesthetic uses of language put across their message in comparable ways.

Weidtmann, Niels [U. Tübingen]

Towards an African Foundation of Philosophy

In his book *Afrotopia*, Felwine Sarr argues for a better consciousness of African humanity in order to develop the continent's future on the basis of its own ideas rather than by copying foreign goals. African societies for too long have adopted foreign ideas and tried to become like others already are. At least to some extent this holds true for philosophy as well. African philosophy might be of much more relevance (not only to African societies but to humankind) if it reflected on its own topics and established its own methodologies (as in the work of Chimakonam, and others). African philosophy should be built upon a highly attuned and fully informed consciousness of African humanity. I will show why these concepts of Ubuntu (Ogude et al.) may contribute to a new approach to African philosophy.

Wisjen, Frans [Radboud U.]

Beyond global apartheid: post-colonial thinking in Muslim revivalism in Tanzania

This study of Islamic revivalism in Tanzania is based on interviews with 175 people conducted between 2012 and 2018. In this talk I focus on one of them, a well-known Muslim leader in Dar es Salaam. There is quite a bit of post-colonial thinking expressed in the interview and in the texts that it drew upon. The interviewee shifted and compromised between various I-positions: 'Us' (Muslims) and 'them' (Government') becomes 'we' ('citizens'). Analysing the interview from a dialogical-self theoretical perspective and using critical discourse analysis as a methodology, provides the tools for understanding Muslim revivalism better than alternatives. By conceptualising the 'self in society' and 'society in the self', this complementary theory and method together give an insight into Muslim revivalism deeper than alternative approaches characterised as psychological (revivalism as rooted in personality traits) or as sociological (revivalism as rooted in societal exclusion).

Yina, Godwin [Benue State U.]

The ethno poetics of Tiv traditional thoughts

Tiv is an ethno-cultural group in north-central Nigeria. Critical insights into Tiv trado-cultural mytho-lectics are encrypted in verbal expressions, myths, mysteries, dance, music, folksongs, and visual symbols, metaphors and phraseology. 'Poetics' here subsumes all cultural principles and precepts sustaining people's value systems for a healthy living standard while maintaining self-esteem, pride and dignity. Poetics constitutes representations of the interconnectivity of disparate worlds – the mundane and the supernatural – as envisioned in the Tiv worldview. Thus, what constitutes Tiv mytho-lectics is actually a cult discourse that profoundly incorporates the linguistic elements laden with an entangling web of cultural philosophy, cosmology, logic, religion, psychology, mindset and attitudinal outlook. These yield social gains realisable in traditional therapy, divination, and rituals that secure fecundity of homestead and agriculture. Thus what gets analysed here as poetics and mytho-lectics embrace references to the regimens of Tiv cultural metaphysics.

University of Dar es Salaam - College of Humanities

**DEPARTMENT OF PHILOSOPHY AND RELIGIOUS
STUDIES**

About us

The Department of Philosophy and Religious Studies was established in 2013, shifting it to the College of Humanities as a foundational discipline in its own right, from its previous location as a unit within the Department of Political Science and Public Administration within the College of the Social Sciences.

Current programmes:

BA in Philosophy and Ethics

MA in Ethics of Governance and Public Service

PhD in Philosophy-by-thesis*

PhD in Religious Studies-by-thesis*

PhD in Comparative Religions-by-thesis*

** qualified candidates have a relevant MA or MPhil degree*

The aim of philosophical studies at UDSM

Philosophy is integral to the canon of many academic disciplines: history, literature, political science, sociology, psychology, heritage studies, the performing and fine arts, physics, cultural geography, economics, the foundations of science, and social transformation. But thus far at UDSM it has not been thoroughly and rigorously addressed and tutored as a distinct discipline to a high standard. Treating philosophy as a specialisation provides the opportunity to develop the intellectual output of the College and the University overall, gaining access for graduates and undergraduates to all academic literatures, providing the skills to contribute to cross-disciplinary

debates and think tanks that are mainstream in the international academic, social, professional and business arenas.

The aim of religious studies at UDSM

The Department is currently preparing a BA program in Religious studies due to begin enrolment in the near future. Academic and scholarly engagement with religious topics and experience is the doorway to a society whose overall outlook of religious diversity is one of tolerance, inclusiveness, and gradually infuses the public with an immunity and sophistication in response to sycophantism, chicanery, false proselytizing and demagoguery.

As an academic field of multi-disciplinary scholarship, our post graduate programmes in religious study feature the secular, systematic and comparative analysis of religious belief systems, behavioural norms and institutions. Emphasising evidence-based, historical, cross-disciplinary and cross-cultural perspectives, our supervision draws upon the methodologies and texts of anthropology, sociology, psychology, philosophy, theology and history. The focus is upon building awareness and insight in the theoretical issues underlying religious public concerns sustained in Tanzania, Africa, and globally.

Career Opportunities

Nowadays, BA philosophy graduates have a strong competitive edge when evaluated by human resource hiring teams across the board, especially in the fields of social policy analysis, political oration, public administration, directorships, education, civil service, corporate managerial positions, and in the cutting edge of the financial sector. Because philosophy graduates have been trained to problem-solve creatively, to realise that the formula and given procedures in any context is not always the best way to address an issue, because philosophers are trained not to accept automatically a prescribed formula for action, and because philosophers are taught not to fear controversy but to think clearly about the right answer to a widely recognised problem, our graduates have often been assessed more favourably by human resource personnel filling job slots in the corporate and commercial banking sector, than their counterparts with standard business, finance, and public administration training. Apart from business management and commerce, philosophy graduates work in a wide range of fields: international development, diplomacy, the creative and performing arts, mass media, marketing and advertising, counselling, advocacy and social work, community development and district government, language services, law, education at all levels, policy making and analysis, travel, heritage studies and the hospitality sector, advertising and social work.

Brief history of philosophy and religious studies at the University of Dar es Salaam

2000: Teaching of philosophy as an autonomous discipline at UDSM dates back to 2000, when Professor Sirkku Kristina Hellsten was recruited from Finland with a wide range of African ethics and civic education experience, and assisted in establishing the Philosophy Unit in the Department of Political Science and Public Administration in the (then) Faculty of Arts and Social Sciences. Staff and students came from different

disciplines to form an academic study group, the Dar es Salaam Philosophy Club (DAPHIC) which organized numerous public philosophical debates.

2009 a government registered society was established to carry forward the activities undertaken by DAPHIC. Three members of DAPHIC were requested by then Dean of the Faculty, Professor Rwekaza Mukandala, (subsequently Vice Chancellor) to establish a Philosophy Unit, together with the late Mr. Nyirenda of the History Department, Sr.Dr. Maria Kente of the Department of Political Science and Public Administration, and Dr. Azaveli Feza Lwaitama of the Department of Foreign Languages and Linguistics. The late Finnish political philosopher Prof. Sirkku Hellsten was a member of this original team.

Initially the philosophy unit offered two service courses applicable across the disciplines of arts and sciences which provided an introduction to philosophy and an introduction to logic, critical thinking and argumentation.

2001-2002: In the academic year 2001-2002, the first of these courses was made compulsory for all students receiving a Baccalaureate of Arts at UDSM. In 2003-2004, a further ten philosophy courses were offered and the number of students enrolled increased steadily who were interested in introductions to formal logic, to ethics and aesthetics, history of ancient philosophy, overviews of modern and contemporary philosophy, theories of social and moral philosophy, applied philosophy and ethics of socio-economic development, philosophy of religion, philosophy of science, professional and civic ethics, and African philosophy.

2008-2009: Within six years student interest accelerated and enrolment mushroomed in a broad range of philosophy courses. With the determination to keep pace with the rapidly changing conditions of a job market impacted by technological and economic changes, the UDSM Administration expanded the philosophy program by introducing major/minors for the BA degrees in Political Science and Philosophy, and in Sociology and Philosophy. Further courses were then added with these titles: Current Political Philosophy, Metaphysics and Epistemology, Philosophy of Language, Philosophy of Mind, Philosophical Hermeneutics, Oriental Philosophy, and Philosophy of Law.

By that time the Philosophy Unit had only two Lecturers, four Assistant Lecturers, one Tutorial Assistant and seven Part Time Tutors.

2010-2011: Two academic years later, the University Administration abolished all minor degree programs as failing to be cost effective. This decision was hazardous to the philosophy program which was providing auxiliary services to many other departments and units of the academy. Although the university-wide logic requirement to take Critical Thinking and Argumentation course, the number of students opting for other philosophy courses dropped sharply.

The decision by the University in October 2013 to restructure the then College of Arts and Social Sciences (CASS) by establishing two colleges, namely the College of Humanities (CoHU) and the College of Social Sciences (CoSS), marked the beginning of Philosophy and Religious Studies as an independent department.

2014-2015: The department began an Masters Degree in Ethics of Governance and Public Service. The majority of students in the maiden class of this programme

are now pursuing their MA theses under individual supervision with teams of one or two supervisors.

2015-2016: A fully fledged BA degree in Philosophy and Ethics began this academic year. Seven qualified applicants were enrolled. Each year the number has increased. Intake of BA students for 2018-2019 was 75. MA intake for 2019-2020 = 15, PhD students = 5.

Current Head of Department: Dr. Nandera Ernest Mhando is a Senior Lecturer and Head of Philosophy and Religious Studies Department, College of Humanities. She is a Social Anthropologist specialising in anthropology of religion and gender. She has explored development and cultural transformation relating to gender, health, religions, marriage, gender violence and livelihood. Her most recent works are on: Pentecostal-charismatic women church leaders in Tanzania and Kenya; Christianity and its impact on African religion, Faith Based activities across the border of Kenya and Tanzania, female and traditional male circumcision; and intricate marital partnerships. She holds a PhD in Social Anthropology (Goldsmiths, University of London) and MA Sociology and BA (Hons) (University of Dar es Salaam).
nanderam@udsm.ac.tz +255-735-336222



University of Dar es Salaam

College of Humanities

DEPARTMENT OF PHILOSOPHY & RELIGIOUS STUDIES

List of faculty members with specializations (in alphabetical order) Last update:
August 1, 2019

Jackson Coy

getjac.coy@gmail.com

Business Ethics, Professional and Civic Ethics, Business Administration,
Leadership and Management Ethics, Logic & Metaphysics

Dr. Rainer Ebert

rainerebert@gmail.com

Moral Philosophy (especially Animal Ethics), Metaphysics & Logic

Ivan Bruno Kivinge

kivingeivan@gmail.com

Political philosophy, African religions, philosophy of law, human rights

Philbert Komu

philbertjkomu@gmail.com

Applied Ethics, Ethics of Governance, Logic & Metaphysics

Shija Kevin Kuhumba

shijakuhumba@gmail.com

African philosophy, comparative religions

Professor Helen Lauer*helenlauer@yahoo.com*

action, language, intentionality, social epistemology
foundations and ethics of the social sciences

Dr. Michael Lyakurwa*mlyakurwa2011@yahoo.com*

Environmental Ethics, African Philosophy, Formal and Informal Logic

Dr. Evaristi Cornelli Magoti*magoti.cornelli@gmail.com*

Political Philosophy (especially African Political Philosophy),
Moral theory, Bioethics & Public Service Ethics in Africa
Religion (especially African Religion & Christianity)

Eric Clement Mgalula*ericmgalula@yahoo.co.uk*

Public Health Ethics, Moral Philosophy (especially Responsibility)

Dr. Nandera Ernest Mhando – HoD*nanderam@udsm.ac.tz*

Cultural transformation, Gender, Social anthropology of religion

Dr. Adolf Mihanjo*adolfsimon9@gmail.com*

Metaphysics & Logic

Tumaini-Mungu Peter Masha*tumainimungu@gmail.com*

Religion, Governance, Civic & Development Ethics

Kelvin Mugisha

mugisha.kelvin@yahoo.com

Political Philosophy

Dr. Josephat Celestine Muhoza

josephatsds@yahoo.com

Metaphysics, Logic, Moral Philosophy, Bioethics, Political Philosophy &
Jurisprudence

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THE AFRICAN PHILOSOPHY SOCIETY

The non-profit African Philosophy Society represents both professional and non-professional interests of all philosophers on the continent and throughout the African Diaspora. Among the aims of the APS is to promote collaboration among African universities and institutions in both private and public sectors, and any other institutions involved with educational and non-educational endeavours. The APS's objectives include nurturing and grooming African postgraduates and early career philosophers by providing assistance, support and exposure to African philosophical activities. This conference is an example of the APS remit of promoting excellence in research, in teaching, and the growth of contemporary African philosophy, while ensuring the next generation of African philosophers are exposed to the highest quality of knowledge production in the field. Through fund raising this goal becomes realizable.

For its members and by extension all working African philosophers, the African Philosophy Society is engaged in practical legwork and projects towards this same end: (i) building an open e-bookshelf of teaching and research tools which should become an unprecedented and unrivalled source of vital classics and new publications, course syllabi, projects and collaborations for all members. (ii) The Society is aiming to become a conduit using electronic social media for collaboration on new programmes, job postings, new publication opportunities and outputs, scholarship and research openings, and conferences calling

The Society chooses a venue for its biennial conferences. In 2015 the APS held its conference at Wits U in Johannesburg; in 2017 it was in University of Calabar, Cross Rivers State, Nigeria. Each conference has a new theme, maintaining consistently the emphasis and priority on African philosophy – however that might be defined – in contrast with the more social scientifically oriented domain of African Studies.

Membership of the APS is voluntary and includes anyone that is engaged in African philosophy in Africa and in the diaspora regardless of nationality, gender, sex, sexual orientation, race, religion, creed or ethnicity.

There are six (6) categories of membership of the APS:

- (1) Regional (members whose primary affiliation is based in Africa);
- (2) International (members whose primary affiliation is not based in Africa);
- (3) Student in Africa (members who are full-time students enrolled in an educational programme in an institution in Africa);
- (4) Student outside of Africa (members who are full-time students enrolled in an educational programme in an institution outside of Africa);
- (5) Honorary (members who are retired (from the academia/elsewhere));
- (6) Affiliate (organizations and members who do not fall into any of the above five categories).

The APS will be holding its 3rd Biennial General Meeting at the end of this conference at UDSM, immediately following the last panel session (October 30, 17:30). Venue will be announced. Those who are all paid up with their membership fees and newly registered members are eligible to attend and vote on decisions at the meeting.

Vote of THANKS to Our Partners and Sponsors

Carnegie Corporation of New York supplied the funding for all-expenses paid scholarships of fifty early career African philosophers schooling or affiliated exclusively on the continent, to participate in this conference: 22 from Nigeria, 1 from Botswana, 2 from Ghana, 11 from South Africa, 3 from Ethiopia, 3 from Kenya, 3 from Zimbabwe, 2 from Uganda, and 1 from Dodoma in Tanzania.

Carnegie Corporation of New York was established by Andrew Carnegie in 1911 to promote the advancement and diffusion of knowledge and understanding. In keeping with this mandate, the Corporation's programs focus on the issues that Andrew Carnegie considered of paramount importance: education, democratic engagement, and strengthening international peace and security.

About the Corporation's Higher Education and Research in Africa (HERA) program

HERA seeks to strengthen Africa's higher education sector through enhancing academic training, research, and retention in select countries of sub-Saharan Africa. The Corporation notes that most African governments, and their donors, have given priority to the STEM disciplines. While these disciplines are indeed important for the continent's development, deep understanding of African cultures, produced through research by African scholars, is of equal importance. To this end, the Corporation has supported the African Humanities Program, a research fellowship program for early-career African scholars, since 2009. Support for this conference is another contribution by the Corporation to the efforts being made by African scholars to revitalize the humanities in Africa.

THE CONFUCIUS INSTITUTE at UDSM

The co-Directors of this recently established unit of UDSM have been generous and inspiring in their open generosity, providing us their excellent facilities and wonderful staff of experts to make the elegant ambience of this conference more than just a dream.

The Tanzanian Co-Director, **Aldin Kai Mutembei**, is also the esteemed Mwalimu Nyerere Professorial Chairholder in Kiswahili Studies; he is an Associate Professor and the former Director of the UDSM renowned Institute of Kiswahili Studies (IKS) of UDSM. He is the former ACALAN1 focal point in Tanzania, and since 2016 the Tanzanian Director of Confucius Institute at the University of Dar es Salaam. He teaches African Literature, Communication, Literary Theories and Orature, with a particular focus on Swahili and Public Health. His published theory on literary criticism has gained a wide recognition in Colleges and Universities. He is one of the founders of East African Swahili Teachers' Association and a Board member of the Global Association for the Promotion of Swahili. He has taught in prestigious institutions including Princeton in USA and Humboldt in Germany. His research interests include, African languages in a Global context, and communicating health issues through literature where he has published five books. His published PhD (2001, Leiden) is on Poetry and AIDS in Tanzania. His other academic interest includes the role of African languages in education, lectures and keynotes widely outside Tanzania.

The Chinese Co-Director, **Liu Yan, Ph.D.** is trained in Linguistics and Applied Linguistics, and an Associate Professor, School of International Culture and Education, Zhejiang Normal University, China; and he also fulfills this role as the Director of Confucius Institute at the University of Dar es Salaam, Tanzania. He has been to Thailand, Cameroon, Nepal, Mauritius, Zambia, Madagascar, Japan and other countries to engage in Chinese language teaching, Chinese textbook compilation and other related work. His main research fields are modern Chinese grammar, Chinese international education and second language acquisition. He is Editor-in-chief of *Chinese Teaching Syllabus of Mauritius Primary School*, and *Mauritius Chinese Textbooks for Primary School Students* (a total of six volumes), (Chinese Proficiency Test) Level 6, *Modest Gentleman: Chinese Philosophy* among other academic volumes. He has published dozens of papers related to Chinese language and culture. He has a keen interest in pursuing the obvious overlaps between social philosophy in African cultures and Confucianism.

THE EAST AFRICA ART BIENNALE ASSOCIATION (EASTAFAB) was founded in 2003 in Dar es Salaam and registered by the National Arts Council (BASATA), an agency of the Ministry of Information, Culture, Arts and Sports, in the same year as an organization devoted to the promotion of visual arts at home and within the East African Region and abroad. It is a non-partisan, non-profit and non-governmental

organization run on voluntary basis to achieve the following objectives: To establish a forum for East African visual artists and designers where they can meet and exchange professional ideas. We aim to offer specialized training in artistic media used through workshops held during the Biennale sessions. We strive to foster the spirit of cooperation for artists and designers to interact with art patrons and dealers. Our mission is to create awareness among the general public on professional role of artists and designers. We enhance the image of the artists and designers through publication of their works in the Biennale catalogue. We work with any organization that can foster the objectives of the organization. Every two years (Biennale) we organize a visual arts exhibition including performing arts with artists from the East African region.

Currently, the EASTAFAB Organizing Committee is made up of the following volunteers:

Chairman: Prof. Elias Eliezar Jengo, Acting Executive Director: Ms. Firdaus Mbogho, Treasurer: Dr. George Danford Nahimiani, Programmes Coordinator: Mr. Stephen Ndibalema, Assistant Programmes Coordinator: Ms. Fransisca Tarimo, IT and Media Coordinator: Eng. Winfrid Luena, Public Relations: Ms. Harrieth Honorath Mbunda, Administrative Assistant: Ms. Louise Harrison, Representative in Rwanda: Ms. Fabiola Rutamu, Representative in Kenya: Ms. Joy Maringa

The EASTAFAB offices are situated at the Nafasi Art Space, Mikocheni Light Industries Area, Eyasi Road, Mikocheni B in Dar es Salaam, TANZANIA.

Egerton University, Nairobi

Egerton University is the oldest institution of higher learning in Kenya. It was founded as a Farm School in 1939 by Lord Maurice Egerton of Tatton, a British national who settled in Kenya in the 1920s. In 1950, the School was upgraded to an Agricultural College offering diploma programmes. The Egerton Agricultural College Ordinance was enacted in 1955. In 1979, the Government of Kenya and the United States Agency for International Development (USAID) funded a major expansion of the institution. In 1986, Egerton Agricultural College was gazetted as a constituent college of the University of Nairobi. The following year, 1987, marked the establishment of Egerton University through an Act of Parliament.

The University of Dar es Salaam Vice Chancellor and the Department of Philosophy and Religious Studies are deeply grateful for the substantive collegial support provided by Egerton University's Vice Chancellor, through our sister Department of Philosophy, History, and Religion at Egerton U. We look forward to furthering our mutually beneficial collaborations in future.

MKUKI NA NYOTA PUBLISHERS LTD is a Tanzania based publishing house creating educational, scholarly/trade, children's and art books in Tanzania and Eastern Africa for worldwide distribution. Established in 1991, Mkuki na Nyota was a response to

the general absence of high quality, independent publishing in Tanzania. Our vision is to be a fiercely independent and vibrant Tanzanian imprint publishing relevant, progressive, liberating, affordable and entertaining content. Through our work we continue to develop and encourage a culture of reading in Tanzania, as well as nurturing indigenous literature as a method of preserving and sharing stories. Every day they strive to publish “Relevant Books, Affordable Books, and Beautiful Books.” Mkuki’s commitment to fine quality scholarship motivated the production of this book of abstracts at near cost-of-production.

NMB Bank (NMB) is a fully-fledged retail and commercial bank in Tanzania. The bank offers banking services to individuals, small to medium sized businesses, as well as large corporate clients. NMB has an extensive branch network with over 220 branches, over 5000 NMB Wakala Agents and over 770 ATMs serving over 3 million customers across the country. With a balance sheet size of over TZS 5.3 trillion, the bank has consistently been the most profitable bank in the country for the last eleven years. As the largest bank in Tanzania, NMB is committed to creating long lasting partnerships that will enable it to offer a wide range of affordable and customer focused financial solutions to the Tanzanian community in order to realize sustainable benefits for all its stakeholders. With its constant drive to innovate and improve its product offering, the bank will continue being at the core of Tanzania’s promising growth trajectory.

UNESCO cooperates with academic networks to support the production of creative new ideas. Under the Dar es Salaam directorship of Tiros dos Santos, UNESCO initiated its support for this innovative conference which is in line with the action plan of UNESCO’s Social and Human Sciences Programme, as envisioned by the Head of Section in Paris, John Crowley. UNESCO also works with governments to promote reference to humanistic thinking in responding to social transformations, based on the premise that the academic disciplines in the humanities are crucial in fostering understanding of cultures and shedding light on social transformations. They offer key input on development priorities on social inclusion and sustainable development. Managing social transformations is not only about technical solutions; it is also about imagining creative alternatives. In this work of imagination, the disciplines of the humanities have a key role to play. The Department of Philosophy & Religious Studies looks forward in future to working on more projects in this vein with UNESCO in Dar es Salaam.

We offer with gratitude a hearty round of applause to ALL our partners and donors whose supportive efforts in cash and in kind have made this conference possible:

Brill Publishers (Leiden), Netherlands

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The Confucius Institute in UDSM

Coca Cola Tanzania

EARS Publishers (Empowerment Agency Research Services) Publishers, Pretoria, South Africa

East Africa Art Biennale Association

Egerton University (Nairobi), Kenya

The Embassy of Finland in Tanzania

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Philosophy Club, UDSM

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Prof. Pieter Boele van Hensbrook, Groningen U., Netherlands

