

Making An African Sense Of

Abiola Irele

The Invention of Women Oyèrónké Oyěwùmí, 1997 The author traces the misapplication of Western, body-oriented concepts of gender through the history of gender discourses in Yoruba studies. THE INVENTION OF WOMEN demonstrates that biology as a rationale for organizing the social world is a Western construction not applicable in Yoruban culture where social organization was determined by relative age.

The Invention of Women, Discourses on Africa, especially those refracted through the prism of developmentalism, promote gender analysis as indispensable to the economic and political development of the African future. Conferences, books, policies, capital, energy and careers have been made in its name. Despite this, there has been very little interrogation of the concept in terms of its relevance and applicability to the African situation. Instead, gender functions as a given: it is taken to be a cross-cultural organising principle. Recently, some African scholars have begun to question the explanatory power of gender in African societies.¹ This challenge came out of the desire to produce concepts grounded in African thought and everyday lived realities. These scholars hope that by focusing on an African episteme they will avoid any dependency on European theoretical paradigms and therefore eschew what Babalola Olabiya Yai (1999) has called dubious universals and intransitive discourses. Some of the key questions that have been raised include: can gender, or indeed patriarchy, be applied to nonEuro-American cultures? Can we assume that social relations in all societies are organised around biological sex difference? Is the male body in African societies seen as normative and therefore a conduit for the exercise of power? Is the female body inherently subordinate to the male body? What are the implications of introducing a gendered perspective as a starting point for the construction of knowledge about African societies?² What are the advantages and disadvantages of using explanatory categories developed within the North to understanding different African realities? Most of these questions have been raised in a number of articles, but it is in the book *The Invention of Women: Making an African Sense of western Gender Discourses* (1997) by the US-based Nigerian theorist Oyeronke Oyewumi that we find a sustained argument against the concept of gender in Africa.

Mothers Not Women Oyeronke Temilola Oyewumi, 1993

Women Empowerment and the Feminist Agenda in Africa Musingafi, Maxwell Constantine Chando, Hungwe, Chipso, 2023-10-24 This book argues that African women's lived experiences are often spoken about authoritatively by people

who are not included within this demographic, relegating these women to the role of spectators in their own stories. The dominant narratives of African womanhood, legitimized by intellectual discourse, are neither written by African women nor Africans in general. This book seeks to place feminism in Africa into its historical context by revisiting the experiences, practices, vision, and theories of feminism and gender in Africa. It is intended to serve as a comprehensive introduction to the field and provide a starting point for further and more advanced study of the nexus of feminism, gender, and development in Africa. *Women Empowerment and the Feminist Agenda in Africa* is designed to initiate post-graduate research and studies in the social sciences for directed and critical inquiry into the nature of feminist and gender politics and power relations in Africa. It is written for researchers, academics, and advanced tertiary studies, although professional gender and feminist organizations, especially those in Africa or focusing on Africa, will also find a wealth of information. The book is recommended for university libraries, post-graduate students and staff, the non-governmental community in Africa, women movement organizations in Africa, independent researchers and academics, and the African community at large.

The Oxford Encyclopedia of African Thought Abiola Irele, 2010 From St. Augustine and early Ethiopian philosophers to the anti-colonialist movements of Pan-Africanism and Negritude, this encyclopedia offers a comprehensive view of African thought, covering the intellectual tradition both on the continent in its entirety and throughout the African Diaspora in the Americas and in Europe. The term African thought has been interpreted in the broadest sense to embrace all those forms of discourse - philosophy, political thought, religion, literature, important social movements - that contribute to the formulation of a distinctive vision of the world determined by or derived from the African experience. The Encyclopedia is a large-scale work of 350 entries covering major topics involved in the development of African Thought including historical figures and important social movements, producing a collection that is an essential resource for teaching, an invaluable companion to independent research, and a solid guide for further study.

The Palgrave Handbook of African Social Ethics Nimi Wariboko, Toyin Falola, 2020-03-30 This Handbook provides a robust collection of vibrant discourses on African social ethics and ethical practices. It focuses on how the ethical thoughts of Africans are forged within the context of everyday life, and how in turn ethical and philosophical thoughts inform day-to-day living. The essays frame ethics as a historical phenomenon best examined as a historical movement, the dynamic ethos of a people, rather than as a theoretical construct. It thereby offers a bold, incisive, and fresh interpretation of Africa's ethical life and thought.

Creating African Fashion Histories JoAnn McGregor, Heather Akou, Nicola Stylianou, 2022-04-05 *Creating African Fashion Histories* examines the stark disjuncture between African self-fashioning and museum practices. Conventionally, African clothing, textiles, and body adornments were classified by museums as examples of trade goods, art, and ethnographic materials—never as fashion. Counterposing the dynamism of African fashion with museums' historic holdings thus provides a

unique way of confronting ways in which coloniality persists in knowledge and institutions today. This volume brings together an interdisciplinary group of scholars and curators to debate sources and approaches for constructing African fashion histories and to examine their potential for decolonizing museums, fashion studies, and global cultural history. The editors of this volume seek to answer questions such as: How can researchers use museum collections to reveal traces of past self-fashioning that are obscured by racialized forms of knowledge and institutional practice? How can archival, visual, oral, ethnographic, and online sources be deployed to capture the diversity of African sartorial pasts? How can scholars and curators decolonize the Eurocentric frames of thinking encapsulated in historic collections and current curricula? Can new collections of African fashion decolonize museum practice? From Moroccan fashion bloggers to upmarket Lagos designers, the voices in this ground-breaking collection reveal fascinating histories and geographies of circulation within and beyond the continent and its diasporic communities.

African Philosophical Illuminations John Murungi, 2017-03-21 The illumination of African philosophy offered in this volume leads to the illumination of philosophy in general. Illuminating arises as an essential task of philosophy, whether African or not. What is illuminated is not already there, but is constituted at the moment of illumination. This book invites the reader to participate in the illuminating work of philosophy and necessarily, thereby, to contribute to his or her own self-constituting self-illumination. Although the focus is on African philosophy, the book also bridges the gap between African philosophy and other branches. Today more than ever, a bridging philosophy is called for, and this book helps to meet that need. This book poses philosophical questions such as who is an African and what Africa is, and seeks philosophical answers. In doing so, it contributes to the ongoing discourse on African philosophy. It addresses such issues as the African grounding of philosophy, the difference between African and Black philosophy, the African body, African art as expressed in and by Chiwara, the plight of African trees as the plight of Africans, and the symbolic meaning of Robben Island.

Slavery and the Birth of an African City Kristin Mann, 2007 Probes the relationship between the slave trade and one of Africa's most vibrant centers

The Secret of the African Edwin William Smith, 1929

The Autobiography of an African Donald Fraser, 1925

The Life of a South African Tribe Henri Alexandre Junod, 1913

African Gender Scholarship Signe Arnfred, 2004 A distinctive contribution of African feminist and gender scholarship has been a conscious effort to draw from, and simultaneously rethink, concepts, paradigms and methodologies that are often taken for granted both in conventional and in mainstream feminist scholarship. This with a view to enriching them with perspectives sensitive to the encounters, cultures, economic and socio-political predicaments that have shaped and been shaped by gender relations in Africa. This volume brings together essays by some of the leading names on gender studies in

Africa, as a major contribution to these concerns. Situating themselves variously in relation to claims and counter claims on the universalisms and particularisms in African feminism and gender studies, the authors debate the relative (de)-merits of Eurocentrism, African epistemologies and cultures, colonial legacies, postcolonial realities, and other current dilemmas and challenges in understanding and articulating African feminism and gender research. Practiced and budding scholars should find this a fascinating read.--Book cover.

The South African Law Reports. Appellate Division Sir Alexander Fraser Russell, Gerard Molyneux Swift, Reginald Craufurd Streeten, F. W. A. Gray, 1914

Report of the Annual Meeting of the South African Association for the Advancement of Science, 1924

A Plea for Unity Among American Negroes and the Negroes of the World Samuel Barrett, 1926

Journal of the African Society African Society, 1903

Journal of the South African Institute of Mining and Metallurgy South African Institute of Mining and Metallurgy, 1906

The Digest of South African Case Law Thomas Graeme Duncan, 1926

The South African Law Reports Jan Hendrik Gey van Pittius, South Africa. Supreme Court. Transvaal Provincial Division, Adolf Davis, 1912

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second curve is referred to as the point of compound curvature pcc since their tangent lengths vary compound curves fit the topography much better than simple curves