

5 Mbembe On The Postcolony 2 28 01 1 22 Pm Page I On The

Shortly after the giant bronze statue of Cecil John Rhodes came down at the University of Cape Town, student protestors called for the decolonisation of universities. It was a word hardly heard in South Africa's struggle lexicon and many asked: What exactly is decolonisation? This edited volume brings together the best minds in curriculum theory to address this important question. In the process, several critical questions are raised: Is decolonisation simply a slogan for addressing other pressing concerns on campuses and in society? What is the colonial legacy with respect to curriculum and can it be undone? How is the project of curriculum decolonisation similar to or different from the quest for postcolonial knowledge, indigenous knowledge or a critical theory of knowledge? What does decolonisation mean in a digital age where relationships between knowledge and power are shifting? The book combines strong conceptual analyses with novel case studies of attempts to 'do decolonisation' in settings as diverse as South Africa, Uganda, Tanzania and Mauritius. Such a comparative perspective enables reasonable judgements to be made about the prospects for institutional take-up within the curriculum of century-old universities.

In *On Decoloniality* Walter D. Mignolo and Catherine E. Walsh explore the hidden forces of the colonial matrix of power, its origination, transformation, and current presence, while asking the crucial questions of decoloniality's how, what, why, with whom, and what for. Interweaving theory-praxis with local histories and perspectives of struggle, they illustrate the conceptual and analytic dynamism of decolonial ways of living and thinking, as well as the creative force of resistance and re-existence. This book speaks to the urgency of these times, encourages delinkings from the colonial matrix of power and its "universals" of Western modernity and global capitalism, and engages with arguments and struggles for dignity and life against death, destruction, and civilizational despair.

Debates about the legacy of colonialism in France are not new, but they have taken on new urgency in the wake of recent terrorist attacks. Responding to acts of religious and racial violence in 2005, 2010, and 2015 and beyond, the essays in this volume pit French ideals against government-sponsored revisionist decrees that have exacerbated tensions, complicated the process of establishing and recording national memory, and triggered divisive debates on what it means to identify as French. As they document the checkered legacy of French colonialism, the contributors raise questions about France and the

contemporary role of Islam, the banlieues, immigration, race, history, pedagogy, and the future of the Republic. This innovative volume reconsiders the cultural, economic, political, and social realities facing global French citizens today and includes contributions by Achille Mbembe, Benjamin Stora, Françoise Vergès, Alec Hargreaves, Elsa Dorlin, and Alain Mabanckou, among others.

In Critique of Black Reason eminent critic Achille Mbembe offers a capacious genealogy of the category of Blackness—from the Atlantic slave trade to the present—to critically reevaluate history, racism, and the future of humanity. Mbembe teases out the intellectual consequences of the reality that Europe is no longer the world's center of gravity while mapping the relations among colonialism, slavery, and contemporary financial and extractive capital. Tracing the conjunction of Blackness with the biological fiction of race, he theorizes Black reason as the collection of discourses and practices that equated Blackness with the nonhuman in order to uphold forms of oppression. Mbembe powerfully argues that this equation of Blackness with the nonhuman will serve as the template for all new forms of exclusion. With Critique of Black Reason, Mbembe offers nothing less than a map of the world as it has been constituted through colonialism and racial thinking while providing the first glimpses of a more just future.

Africa in the Neoliberal World Order

Apartheid Guns and Money

Discourse and the Surplus of Meaning

Experiences of Freedom in Postcolonial Literatures and Cultures

Necropolitics

Essays on Decolonization

A Tale of Profit

The nation-state and the colonial state have always been the same thing: the ethnic and religious majorities of the former created only through the violent "minoritization" inherent in the latter. Assessing cases from the United States to Eastern Europe, Israel, and Sudan, Mahmood Mamdani suggests a radical solution: the state without a nation.

In Necropolitics Achille Mbembe, a leader in the new wave of francophone critical theory, theorizes the genealogy of the contemporary world, a world plagued by ever-increasing inequality, militarization, enmity, and terror as well as by a resurgence of racist, fascist, and nationalist forces determined to exclude and kill. He outlines how democracy has begun to embrace its dark side---what he calls its "nocturnal body"---which is based on the desires, fears, affects, relations, and violence that drove

colonialism. This shift has hollowed out democracy, thereby eroding the very values, rights, and freedoms liberal democracy routinely celebrates. As a result, war has become the sacrament of our times in a conception of sovereignty that operates by annihilating all those considered enemies of the state. Despite his dire diagnosis, Mbembe draws on post-Foucauldian debates on biopolitics, war, and race as well as Fanon's notion of care as a shared vulnerability to explore how new conceptions of the human that transcend humanism might come to pass. These new conceptions would allow us to encounter the Other not as a thing to exclude but as a person with whom to build a more just world.

Following in the footsteps of Chinua Achebe's Things Fall Apart, the tenor of the postcolonial African culture has been justifiably anti-imperialist. In the 21st century, however, there has been a gradual but certain shift away from the "write-back" discourse paradigm, towards more integrative, globally inflected cultural interpretive models in Africa. This book celebrates the emergence of new interpretive paradigms such as in African philosophy, gender studies and literature.

In its last decades, the apartheid regime was confronted with an existential threat. While internal resistance to the last whites-only government grew, mandatory international sanctions prohibited sales of strategic goods and arms to South Africa. To counter this, a global covert network of nearly fifty countries was built. In complete secrecy, allies in corporations, banks, governments and intelligence agencies across the world helped illegally supply guns and move cash in one of history's biggest money laundering schemes. Whistleblowers were assassinated and ordinary people suffered. Weaving together archival material, interviews and newly declassified documents, Apartheid Guns and Money exposes some of the darkest secrets of apartheid's economic crimes, their murderous consequences, and those who profited: heads of state, arms dealers, aristocrats, bankers, spies, journalists and secret lobbyists. These revelations, and the difficult questions they pose, will both allow and force the new South Africa to confront its past.

Deconstruction and the Postcolonial

Neither Settler Nor Native

On the Postcolony

Philosophy, Justice and the Self

Robert Mugabe and the Will to Power in an African Postcolony

Postcolonial Imagination and Moral Representations in African Literature and Culture

The politics of knowledge

In analyzing the obstacles to democratization in post-independence Africa, Mahmood Mamdani offers a bold, insightful account of colonialism's legacy--a bifurcated power that mediated racial domination through tribally organized local authorities, reproducing racial identity in citizens and ethnic identity in subjects. Many writers have understood colonial rule

as either "direct" (French) or "indirect" (British), with a third variant--apartheid--as exceptional. This benign terminology, Mamdani shows, masks the fact that these were actually variants of a despotism. While direct rule denied rights to subjects on racial grounds, indirect rule incorporated them into a "customary" mode of rule, with state-appointed Native Authorities defining custom. By tapping authoritarian possibilities in culture, and by giving culture an authoritarian bent, indirect rule (decentralized despotism) set the pace for Africa; the French followed suit by changing from direct to indirect administration, while apartheid emerged relatively later. Apartheid, Mamdani shows, was actually the generic form of the colonial state in Africa. Through case studies of rural (Uganda) and urban (South Africa) resistance movements, we learn how these institutional features fragment resistance and how states tend to play off reform in one sector against repression in the other. The result is a groundbreaking reassessment of colonial rule in Africa and its enduring aftereffects. Reforming a power that institutionally enforces tension between town and country, and between ethnicities, is the key challenge for anyone interested in democratic reform in Africa.

Terror and the Postcolonial is a major comparative study of terrorism and its representations in postcolonial theory, literature, and culture. A ground-breaking study addressing and theorizing the relationship between postcolonial studies, colonial history, and terrorism through a series of contemporary and historical case studies from various postcolonial contexts Critically analyzes the figuration of terrorism in a variety of postcolonial literary texts from South Asia, Africa, and the Middle East Raises the subject of terror as both an expression of globalization and a postcolonial product Features key essays by well-known theorists, such as Robert J. C. Young, Derek Gregory, and Achille Mbembe, and Vron Ware From one of France's leading contemporary thinkers, "an astutely reasoned philosophical text, offering a revolutionary analysis of theistic religion" (The Midwest Book Review). This book is a profound and eagerly anticipated investigation into what is left of a monotheistic religious spirit—notably, a minimalist faith that is neither confessional nor credulous. Articulating this faith as works and as an objectless hope, Nancy deconstructs Christianity in search of the historical and reflective conditions that provided its initial energy. Working through Blanchot and Nietzsche, re-reading Heidegger and Derrida, Nancy turns to the Epistle of Saint James rather than those of Saint Paul, discerning in it the primitive essence of Christianity as hope. The "religion that provided the exit from religion," as he terms Christianity, consists in the announcement of an end. It is the announcement that counts, however, rather than any finality. In this announcement there is a proximity to others and to what was once called parousia. But parousia is no longer presence; it is no longer the return of the Messiah. Rather, it is what is near us and does not cease to open and to close, a presence deferred yet imminent. In a demystified age where we are left with a vision of a self-enclosed world—in which humans are no longer mortals facing an immortal being, but entities whose lives are accompanied by the time of their own decline—parousia stands as a question. Can we venture the risk of a decentered perspective, such that the meaning of the world can be found both inside and outside, within and without our so-immanent world?

Counter The twenty-five contributors to this volume - who include such influential thinkers as Jacques Derrida, Jean-Luc Nancy, Talal Asad, and James Siegel - confront the conceptual, analytical, and empirical difficulties involved in addressing the complex relationship between religion and media. The book's introductory section offers a prolegomenon to the multiple

problems raised by an interdisciplinary approach to these multifaceted phenomena. The essays in the following part provide exemplary approaches to the historical and systematic background to the study of religion and media. The third part presents case studies by anthropologists and scholars of comparative religion. The book concludes with two remarkable documents: a chapter from Theodor W. Adorno's study of the relationship between religion and media in the context of political agitation (The Psychological Technique of Martin Luther Thomas's Radio Addresses) and a section from Niklas Luhmann's monumental *Die Gesellschaft der Gesellschaft* (Society as a Social System).

Interpretation Theory

The Aesthetics of Tyranny

Johannesburg

Critique of Black Reason

Subject to Colonialism

Contemporary Africa and the Legacy of Late Colonialism

Understanding Postcolonialism

The figure of the dictator looms large in representations of postcolonial Africa. Since the late 1970s, writers, film-makers and theorists have sought to represent the realities of dictatorship without endorsing the colonialist clichés portraying Africans as incapable of self-government. Against the heavily-politicized responses provoked by this dilemma, Bishop argues for a form of criticism that places the complexity of the reader's or spectator's experiences at the heart of its investigations. Ranging across literature, film and political theory, this study calls for a reengagement with notions - often seen as unwelcome diversions from political questions - such as referentiality, genre and aesthetics. But rather than pit 'political' approaches against formal and aesthetic procedures, the author presents new insights into the interplay of the political and the aesthetic. Cecile Bishop is a Junior Research Fellow in French at Somerville College, Oxford.

After an explosion of conversions to Pentecostalism over the past three decades, tens of millions of Nigerians now claim that "Jesus is the answer." But if Jesus is the answer, what is the question? What led to the movement's dramatic rise and how can we make sense of its social and political significance? In this ambitiously interdisciplinary study, Ruth Marshall draws on years of fieldwork and grapples with a host of important thinkers—including Foucault, Agamben, Arendt, and Benjamin—to answer these questions. To account for the movement's success, Marshall explores how Pentecostalism presents the experience of being born again as a chance for Nigerians to realize the promises of political and religious salvation made during the colonial and postcolonial eras. Her astute analysis of this religious trend sheds light on Nigeria's contemporary politics, postcolonial statecraft, and the everyday struggles of ordinary citizens coping with poverty, corruption, and inequality. Pentecostalism's rise is truly global, and *Political Spiritualities* persuasively argues that Nigeria is a key case in this phenomenon while calling for new ways of thinking about the place of religion in contemporary politics.

The *Postsecular Imagination* presents a rich, interdisciplinary study of postsecularism as an affirmational political possibility emerging through the potentials and limits of both secular and religious thought. While secularism and religion can foster inspiration and creativity, they also can be linked with violence, civil war, partition, majoritarianism, and communalism, especially

within the framework of the nation-state. Through close readings of novels that engage with animism, Buddhism, Christianity, Hinduism, Islam, and Sikhism, Manav Ratti examines how questions of ethics and the need for faith, awe, wonder, and enchantment can find expression and significance in the wake of such crises. While focusing on Michael Ondaatje and Salman Rushdie, Ratti addresses the work of several other writers as well, including Shauna Singh Baldwin, Mahasweta Devi, Amitav Ghosh, and Allan Sealy. Ratti shows the extent of courage and risk involved in the radical imagination of these postsecular works, examining how writers experiment with and gesture toward the compelling paradoxes of a non-secular secularism and a non-religious religion. Drawing on South Asian Anglophone literatures and postcolonial theory, and situating itself within the most provocative contemporary debates in secularism and religion, *The Postsecular Imagination* will be important for readers interested in the relations among culture, literature, theory, and politics.

Mudimbe's exploration of how the "idea of Africa was constructed by the Western world.

Citizen and Subject

Decolonisation in Universities

The Making and Unmaking of Permanent Minorities

Law and Disorder in the Postcolony

On Decoloniality

African Self-Fashioning and the Colonial Library

States and Women's Rights

Antiblack racism avows reason is white while emotion, and thus supposedly unreason, is black. Challenging academic adherence to this notion, Lewis R. Gordon offers a portrait of Martinican-turned-Algerian revolutionary psychiatrist and philosopher Frantz Fanon as an exemplar of "living thought" against forms of reason marked by colonialism and racism. Working from his own translations of the original French texts, Gordon critically engages everything in Fanon from dialectics, ethics, existentialism, and humanism to philosophical anthropology, phenomenology, and political theory as well as psychiatry and psychoanalysis. Gordon takes into account scholars from across the Global South to address controversies around Fanon's writings on gender and sexuality as well as political violence and the social underclass. In doing so, he confronts the replication of a colonial and racist geography of reason, allowing theorists from the Global South to emerge as interlocutors alongside northern ones in a move that exemplifies what, Gordon argues, Fanon represented in his plea to establish newer and healthier human relationships beyond colonial paradigms.

Postcolonial studies, and the rich body of theory that it applies in its analyses, has transformed and unsettled the ways in which, across a whole range of disciplines, we think about notions such as subjectivity, national identity, globalization, history, language, literature or international politics. Until recently, the emphasis of the groundbreaking work being carried out in these areas has been almost exclusively within an Anglophone context, but increasingly the focus of postcolonial

studies is shifting to a more comparative approach. One of the most intriguing developments in this shift.

The poor economic performance of some African countries since independence has been a major concern to both African leaders and policy makers. This volume, which draws together contributions from academics based in Africa and its diaspora, situates the continent within its historic and socio-political background: from the 1960s, the decade of independence, through to its development outlook as the new millennium unfolds. It examines a broad range of contemporary issues -- from development and culture to linguistics and is unique in identifying and examining issues that are common both to Africa and the diaspora.

Postcolonialism offers challenging and provocative ways of thinking about colonial and neocolonial power, about self and other, and about the discourses that perpetuate postcolonial inequality and violence. Much of the seminal work in postcolonialism has been shaped by currents in philosophy, notably Marxism and ethics. "Understanding Postcolonialism" examines the philosophy of postcolonialism in order to reveal the often conflicting systems of thought which underpin it. In so doing, the book presents a reappraisal of the major postcolonial thinkers of the twentieth century. Ranging beyond the narrow selection of theorists to which the field is often restricted, the book explores the work of Fanon and Sartre, Gandhi, Nandy, and the Subaltern Studies Group, Foucault and Said, Derrida and Bhabha, Khatibi and Glissant, and Spivak, Mbembe and Mudimbe. A clear and accessible introduction to the subject, "Understanding Postcolonialism" reveals how, almost half a century after decolonisation, the complex relation between politics and ethics continues to shape postcolonial thought.

Political and Socio-Cultural Identities

A Philosophical Introduction to His Life and Thought

Concepts, Analytics, Praxis

Nuptiality in Sub-Saharan Africa

Postcolonial Criticism and Representations of African Dictatorship

On Private Indirect Government

Out of the Dark Night

Frantz Fanon was a French psychiatrist turned Algerian revolutionary of Martinican origin, and one of the most important and controversial thinkers of the postwar period. A veritable "intellect on fire," Fanon was a radical thinker with original theories on race, revolution, violence, identity and agency. This book is an excellent introduction to the ideas and legacy of Fanon. Gibson explores him as a truly complex character in the context of his time and beyond. He argues that for Fanon, theory has a practical task to help change the world. Thus Fanon's "untidy dialectic," Gibson contends, is a philosophy of liberation that includes cultural and historical issues and visions of a future society. In a profoundly political sense, Gibson asks us to reevaluate Fanon's contribution as a critic of modernity and reassess in a new light notions of consciousness, humanism, and social change. This is a fascinating study that will

interest undergraduates and above in postcolonial studies, literary theory, cultural studies, sociology, politics, and social and political theory, as well as general readers.

With the flowering of postcolonialism, we return to Frantz Fanon, a leading theorist of the struggle against colonialism. In this thorough reinterpretation of Fanon's texts, Ato Sekyi-Otu ensures that we return to him fully aware of the unsuspected formal complexity and substantive richness of his work. A Caribbean psychiatrist trained in France after World War II and an eloquent observer of the effects of French colonialism on its subjects from Algeria to Indochina, Fanon was a controversial figure--advocating national liberation and resistance to colonial power in his bestsellers, *Black Skin, White Masks* and *The Wretched of the Earth*. But the controversies attending his life--and death, which some ascribed to the CIA--are small in comparison to those surrounding his work. Where admirers and detractors alike have seen his ideas as an incoherent mixture of Existentialism, Marxism, and psychoanalysis, Sekyi-Otu restores order to Fanon's oeuvre by reading it as one dramatic dialectical narrative. Fanon's *Dialectic of Experience* invites us to see Fanon as a dramatist enacting a movement of experience--the drama of social agents in the colonial context and its aftermath--in a manner idiosyncratically patterned on the narrative structure of Hegel's *Phenomenology of Spirit*. By recognizing the centrality of experience to Fanon's work, Sekyi-Otu allows us to comprehend this much misunderstood figure within the tradition of political philosophy from Aristotle to Arendt. Reviews of this book: "The goal of this often brilliant and always engaging book is to 'read Fanon's texts as though they formed one dramatic dialectical narrative'; the principal subject of this dramatic narrative, according to Sekyi-Otu, is 'political experience'. It is his deployment of a dialectical analysis of Fanon's 'dramatic personae' that permits Sekyi-Otu's fresh and insightful readings to take place." DD--Anthony C. Alessandrini, *Minnesota Review* "Ato Sekyi-Otu departs from the postmodernist paradigm and ushers in an alternative hermeneutic that primarily considers Fanon's texts as forming 'one dramatic dialectical narrative,' that is a narrative whose complexity is correlative of the intricate configurations of African social experience during the post-independent era...[His] book is an invaluable contribution that offers broader scope for a new appreciation of Fanon's political thinking." DD--Marc Mve Bekale, *Revue AFRAM Review* [UK] "[I]mportant...The author succeeds in...revealing the complexity and nuanced character of Fanon's thought." DD--Choice "Those who would dismiss or exult Fanon as the high priest of revolutionary violence will be chastened by this patient and completely convincing exposition of his work. Sekyi-Otu produces a reflexive, 'Gramscian' Fanon who, working as a 'detective of the politics of truth,' has produced insights that need to be taken over into the core of democratic political thought." DD--Paul Gilroy, University of London

A deep dive into the influences of Hegelian thought on the work of revolutionary and postcolonial theorist Frantz Fanon Hegel is most often mentioned – and not without good reason – as one of the paradigmatic exponents of Eurocentrism and racism in Western philosophy. But his thought also played a crucial and formative role in the work of one of the iconic thinkers of the ‘decolonial turn’, Frantz Fanon. This would be inexplicable if it were not for the much-quoted ‘lord-bondsman’ dialectic – frequently referred to as the ‘master-slave dialectic’ – described in Hegel's *The Phenomenology of Spirit*. Fanon takes up this dialectic negatively in contexts of violence-riven (post-)slavery and colonialism; yet in works such as *Black Skin, White Masks* and *The Wretched of the Earth* he upholds a Hegelian-inspired vision of freedom. The essays in this collection offer close readings of Hegel's text, and of responses to it in the work of twentieth-century philosophers, that highlight the entangled history of the translations, transpositions and transformations of Hegel in the work of Fanon, and more generally in colonial, postcolonial and decolonial contexts.

Two much-needed contributions to the literature are offered here. The first is an analysis of the dynamics of marriage and partnership-formation in Africa. Many of the studies are based on careful field research, making this a rich and original source of information on this diverse and rapidly changing area.

Fanon's *Dialectic of Experience*

Africa in Theory

Contemporary Anthropological and Demographic Perspectives

Political Spiritualities

Close to the Sources

The Deconstruction of Christianity

The Pentecostal Revolution in Nigeria

DIVA collection of Ferguson's essays that bring the question of Africa into the center of current debates on globalization, modernity, and emerging forms of world order./div

Johannesburg: The Elusive Metropolis is a pioneering effort to insert South Africa's largest city into urban theory, on its own terms. Johannesburg is Africa's premier metropolis. Yet theories of urbanization have cast it as an emblem of irresolvable crisis, the spatial embodiment of unequal economic relations and segregationist policies, and a city that responds to but does not contribute to modernity on the global scale. Complicating and contesting such characterizations, the contributors to this collection reassess classic theories of metropolitan modernity as they explore the experience of "city-ness" and urban life in post-apartheid South Africa. They portray Johannesburg as a polycentric and international city with a hybrid history that continually permeates the present. Turning its back on rigid rationalities of planning and racial separation, Johannesburg has become a place of intermingling and improvisation, a city that is fast developing its own brand of cosmopolitan culture. The volume's essays include an investigation of representation and self-stylization in the city, an ethnographic examination of friction zones and practices of social reproduction in inner-city Johannesburg, and a discussion of the economic and literary relationship between Johannesburg and Maputo, Mozambique's capital. One contributor considers how Johannesburg's cosmopolitan sociability enabled the anticolonial projects of Mohandas Ghandi and Nelson Mandela. Journalists, artists, architects, writers, and scholars bring contemporary Johannesburg to life in ten short pieces, including reflections on music and megamalls, nightlife, built spaces, and life for foreigners in the city. Contributors: Arjun Appadurai, Carol A. Breckenridge, Lindsay Bremner, David Bunn, Fred de Vries, Nsizwa Dlamini, Mark Gevisser, Stefan Helgesson, Julia Hornberger, Jonathan Hyslop, Grace Khunou, Frédéric Le Marcis, Xavier Livermon, John Matshikiza, Achille Mbembe, Robert Muponde, Sarah Nuttall, Tom Odhiambo, Achal Prabhala, AbdouMaliq Simone

European and African works have found it difficult to move past the image of Africa as a place of exotica and relentless brutality. This book explores the status and critical relationship between politics, culture, literary creativity, criticism, education and publishing in the context of promoting Africa's indigenous knowledge, and seeks to recover some of the sites where Africans continue to elaborate conflicting politics of self-affirmations. It both acknowledges and steps outside the protocols of analysis informed by nationalism, differentiating the forms that postcolonial theories have taken, and arguing for

a selective appropriation of theory that emerges from Africa's lived experiences.

This book provides a much-needed philosophical response to the recurrent postcolonial call to uproot the prevalent workings of the colonial regime, with a close focus on the African context. The work addresses a range of questions concerning the othering of Africans in the postcolonial context, specifically by focusing on the philosophical analysis of problems of justice, the effect of injustice on the formation of the self, and strategies of resistance against the injustice of othering. Questions raised in this collection include: who or what is "the other"? Who is the "African other"? In what ways are Africans othered? What is the effect of unjust conditions on the formation of the self? In what sense is othering an injustice? How can justice concern itself with the problem of othering? What are the strategies to resist the injustice of othering? Can one ever do justice to the experience of the subaltern other in abstract terms of philosophical analysis? In considering these questions, this book will be of interest to all those studying the intersectional ways in which colonial injustice is manifested in the postcolony, as well as those seeking greater philosophical reflection on postcolonial justice. This book was originally published as a special issue of *Angelaki*.

The Colonial Legacy in France

Essays on Contemporary African Culture, Politics and Academy

African Philosophy as Cultural Inquiry

Religion and Media

Fanon

The Making of Postcolonial Tunisia, Algeria, and Morocco

The Postsecular Imagination

This book assesses the direction and impact of African philosophy as well as its future role. What is the intellectual, social, cultural, and political territory of African philosophy? What directions will African philosophy take in the future? What problems will it face? In 10 probing essays by distinguished African, European, and American scholars, African Philosophy as Cultural Inquiry examines the role of African philosophy at the opening of the new millennium. Here philosophy cuts across disciplinary boundaries to embrace ideas taken from history, literary studies, anthropology, and art. Addressing topics such as the progress of philosophical discourse, knowledge and modes of thought, the relevance of philosophy for cultures that are still largely based on traditional values, and the meaning of philosophy to cultures and individuals in the process of modernization, this volume presents today's best thinking about

the concerns and practices that constitute African experience. New views about personhood, freedom, responsibility, progress, development, the role of the state, and life in civil society emerge from these broad-based considerations of the crisis of the postcolonial African state. In a lively fashion this diverse book shows how philosophical questions can be applied to interpretations of culture and reveals the multifaceted nature of philosophical discourse in the multiple and variable settings that exist in contemporary Africa.

Achille Mbembe is one of the world's most profound critics of colonialism and its consequences, a major figure in the emergence of a new wave of French critical theory. His writings examine the complexities of decolonization for African subjectivities and the possibilities emerging in its wake. In *Out of the Dark Night*, he offers a rich analysis of the paradoxes of the postcolonial moment that points toward new liberatory models of community, humanity, and planetarity. In a nuanced consideration of the African experience, Mbembe makes sweeping interventions into debates about citizenship, identity, democracy, and modernity. He eruditely ranges across European and African thought to provide a powerful assessment of common ways of writing and thinking about the world. Mbembe criticizes the blinders of European intellectuals, analyzing France's failure to heed postcolonial critiques of ongoing exclusions masked by pretenses of universalism. He develops a new reading of African modernity that further develops the notion of Afropolitanism, a novel way of being in the world that has arisen in decolonized Africa in the midst of both destruction and the birth of new societies. *Out of the Dark Night* reconstructs critical theory's historical and philosophical framework for understanding colonial and postcolonial events and expands our sense of the futures made possible by decolonization.

Two hypothesis form the basis of this study. First, that development in African countries follows many models, on many time-scales; and secondly that private indirect government is taking the place of the state in controlling individual conduct. The author concludes that a new form of the organisation of power is emerging based on the control of the means of coercion - in effect, privatisation of public violence.

Modern ideas of freedom and human rights have been repeatedly contested and are hotly debated at the beginning of the third millennium in response to new theories, needs, and

challenges in contemporary life. This volume offers culturally diverse contributions to the debate on freedom from the literatures and arts of the postcolonial world, exploring experiences that evoke, desire, imagine, and perform freedom across five continents and two centuries of history. Experiences of Freedom opens with an introductory philosophical essay by Achille Mbembe and is divided into four sections that consider: • resisting history and colonialism • the right to move and to belong • the right to (believe in) free futures • imaginative freedom and critical engagement. Each section contains a piece of creative writing directly connected to these topics from authors Chris Abani, Anita Desai, Caryl Phillips, and Alexis Wright, followed by a selection of critical essays. Contributors: Chris Abani, Rochelle Almeida, Gil Anidjar, Jogamaya Bayer, Elena Bernardini, Anne Collett, Carmen Concilio, Paola Della Valle, Roberto Derobertis, Anita Desai, Lorna Down, Francesca Giommi, Gareth Griffiths, Dave Gunning, John C. Hawley, Peter H. Marsden, Russell McDougall, Achille Mbembe, Cinzia Mozzato, Kevin Newmark, Berndt Ostendorf, Mai Palmberg, Owen Percy, Kirsten Holst Petersen, Caryl Phillips, Annel Pieterse, Christiane Schlote, Nermeen Shaikh, Patrick Williams, Alexis Wright, and Robert J. C. Young.

Political Theories of Decolonization

Postcolonialism and the Problem of Foundations

Violence, Slavery and Freedom between Hegel and Fanon

At the Limits of Theory

Postcolonialism, Religion, and Literature

What Fanon Said

Theory has been the name of the West's attempt at domesticating contingency as well as the way the West has distinguished itself from the Rest. As the new century unfolds, it is increasingly acknowledged that there is no better laboratory than Africa to gauge the limits of our epistemological imagination, or to pose new questions about how we know what we know and what that knowledge is grounded upon. This book is a philosopher's view into the chaotic postcolony of Zimbabwe, delving into Robert Mugabe's Will to Power. The Will to Power refers to a spirited desire for power and overwhelming fear of powerlessness that Mugabe artfully concealed behind performances of invincibility. Nietzsche's philosophical concept of the Will to Power is interpreted and expanded in this book to explain how a tyrant is produced and enabled, and how he performs his tyranny. Achille Mbembe's novel concept of the African postcolony is mobilised to locate Zimbabwe under Mugabe as a domain of the madness of power. The book describes Mugabe's development from a vulnerable youth who

was intoxicated with delusions of divine commission to a monstrous tyrant of the postcolony who mistook himself for a political messiah. This account exposes how post-political euphoria about independence from colonialism and the heroism of one leader can easily lead to the degeneration of leadership. However, this book is as much about bad leadership as it is about bad followership. Away from Eurocentric stereotypes where tyranny is isolated to African despots, this book shows how Mugabe is part of an extended family of tyrants of the world. He fought settler colonialism but failed to avoid being infected by it, and eventually became a native coloniser to his own people. The book concludes that Zimbabwe faces not only a simple struggle for democracy and human rights, but a Himalayan struggle for liberation from genocidal native colonialism that endures even after Robert Mugabe's dethronement and death.

On the Postcolony Univ of California Press

DIVThe discursive construction of Africa under colonialism, with an emphasis on the part played by African writers themselves./div

A Concise Companion

Africa Beyond the Post-Colonial

The Elusive Metropolis

The Idea of Africa

Global Shadows

The African Other

Dis-Enclosure

Political Theories of Decolonization provides an introduction to some of the seminal texts of postcolonial political theory. The difficulty of a postcolonial regime is an important theme in political theory, and the intellectual history of decolonization provides a rich--albeit overlooked--opportunity for reflection. Many theorists have pointed out that the colonized subject was a divided subject. This book argues that the postcolonial state was a divided state. If postcolonial states were created through the struggle for independence, they drew on both colonial institutions and reinvented pre-colonial ones. Political Theories of Decolonization illuminates how many of the central themes of political theory such as land, religion, freedom, law, and justice are imaginatively explored by postcolonial thinkers. In doing so, it provides readers access to texts that add to our understanding of colonial life and global political dynamics.

Refreshing a stale debate about power in the postcolonial state, this book addresses a topic debated across the humanities and social sciences: How do we define, discuss, and address power and the subjective experience of ordinary people in the face of power?

At a time when the situation of women in the Islamic world is of global interest, here is a study that unlocks the mystery of why women's rights vary so greatly from one country to another. Mounira M. Charrad analyzes the distinctive nature of Islamic legal codes by placing them in the context of state power in various societies. Charrad argues that many analysts miss what is going on in Islamic societies because they fail to recognize the kin-based model of social and political life, which she contrasts with the Western class-centered model. In a skillful synthesis, she shows how Islamic legal codes and kin-based political power affect the position of women. These provide the key to Charrad's empirical puzzle: why, in Tunisia, did women rule, women in Tunisia gained broad legal rights (even in the absence of a feminist protest movement) while, despite similarities in culture and religion, women remained subordinated in post-independence Morocco and Algeria. Charrad's elegant theory, crisp writing, and solid scholarship make this a major contribution in developing a state-building paradigm to discuss women's rights. This book will interest readers in the fields of sociology, anthropology, women's studies, postcolonial studies, Middle Eastern studies, Middle Eastern history, French history, and Maghrib studies.

Are postcolonies haunted more by criminal violence than other nation-states? The usual answer is yes. In *Law and Disorder in the Postcolony*, John Comaroff and a group of respected theorists show that the question is misplaced: that the predicament of postcolonies arises from a world order dominated by new modes of governance, new sorts of empires, new species of wealth—an order that criminalizes poverty and the “south” in relations of corruption, and displaces politics into the realms of the market, criminal economies, and the courts. As these essays show, however, there is another side to postcoloniality: while postcolonies live in states of endemic disorder, many of them fetishize the law, and its means. How is the coincidence of disorder with a fixation on legalities to be explained? *Law and Disorder in the Postcolony* addresses this question by entering into critical dialogue with such theorists as Benjamin, Agamben, and Bayart. In the process, it also demonstrates how postcolonial studies are crucial sites for the production of contemporary theory, not least because they are harbingers of a global future under construction.

Fracture, Rupture, and Apartheid

The Postcolonial Imagination

Terror and the Postcolonial