

AFRICAN MODERNITIES AND MOBILITIES

*An Historical Ethnography of Kom,
Cameroon, C. 1800-2008*



Walter Gam Nkwi

African Modernities

David Nicholls



African Modernities:

African Modernities Jan-Georg Deutsch, Peter Probst, Heike Schmidt, 2002 This is a collection of original studies investigating the multifaceted notion of African modernities. The authors examine ideas and practices of modernity as well as the implication of its meaning in current academic debate. Both perspectives are thoroughly interdependent but they are often presented as distinct and opposed to each other. One of the main aims of this volume is to show just how they are related and how they form a deeply entangled subject that continues to shape and affect the notion of modernity in Africa.

African Modernities and Mobilities Gam Nkwi, 2015-05-11 In this book Walter Gam Nkwi documents the complexities and nuances embedded in African modernities and mobilities which have been overlooked in historical discourses in Africa and Cameroon. Using an ethnographic historical approach and drawing on the intricacies of what it has meant to be and belong in Kom, an ethnic community in the Northwest Region of Cameroon since 1800, he explores the discourses and practices of kfaang as central to any understanding of mobility and modernity in Kom, Cameroon and Africa at large. The book unveils the emic understanding of modernity through the history and ethnography of kfaang and its technologies and illustrates how these terminologies were conceived and perceived by the Kom people in their social and physical mobilities. It documents and analyzes the historical processes involved in bringing about and making kfaang a defining feature of everyday life in Kom and among Kom subjects.

Development, Modernism and Modernity in Africa Augustine Agwuele, 2013-03-01 This anthology examines the unfinished project of modernity with respect to the unrealized potential for economic, social and political development in Africa. It also shows how, facing the consequences of modernism, Africans in and out of the continent are responding to these unfinished projects, drawing on a) the customary, b) the novelty of modernity and c) positive aspects of modernism for the organization of their societies and the enrichment of their lives, even as they contend with the negative aspects of modernity and modernism.

The African American Roots of Modernism James Edward Smethurst, 2011 The period between 1880 and 1918, at the end of which Jim Crow was firmly established and the Great Migration of African Americans was well under way, was not the nadir for black culture. James Smethurst reveals, but instead, a time of profound response from

African Postcolonial Modernity S. Osha, 2014-09-04 African cultures and politics remain significantly affected by precolonial and postcolonial configurations of modernity as well as hegemonic global systems. This project explores Africa's conversation with itself and the rest of the world, critiquing universalist notions of democratization.

Olive Schreiner and African Modernism Jade Munslow Ong, 2017-10-20 This book works across established categories of modernism and postcolonialism in order to radically revise the periods, places and topics traditionally associated with anti-colonialism and aesthetic experimentation in African literature. The book is the first account of Olive Schreiner as a theorist and practitioner of modernist form, advancing towards an emergent postcolonialism. The book draws on and broadens discussions in and around the blossoming field of global modernist studies by interrogating the conventionally accepted

genealogy of development that positions Europe and America as the sites of innovation. It provides an original examination of the relationships between metaphor, postcolonialism, and modernist experimentation by showing how politically and aesthetically innovative African forms rely on allegorical structures in contrast to the symbolism dominant in Euro American modernism. An original theoretical concept of the role of primitivism and allegory within the context of modernism and associated critical theory is proposed through the integration of postcolonial Marxist and ecocritical approaches to literature. The book provides original readings of Schreiner's three novels: *Undine*, *The Story of An African Farm*, and *From Man to Man* in light of the new theory of primitivism in African literature by directly addressing the issue of narrative form. This argument is contextualised in relation to the work of other Southern African authors in whose writings the impact of Schreiner's politics and aesthetics can be traced. These authors include J. M. Coetzee, Nadine Gordimer, Doris Lessing, Solomon T. Plaatje, and Zoe Wicomb, amongst others. This book brings the most current debates in modernist studies, ecocriticism, and primitivism into the field of postcolonial studies and contributes to a widening of the debates surrounding gender, race, empire, and modernism.

Modernity and Its Malcontents Jean Comaroff, John L. Comaroff, 1993-11. What role does ritual play in the everyday lives of modern Africans? How are so-called traditional cultural forms deployed by people seeking empowerment in a world where modernity has failed to deliver on its promises? Some of the essays in *Modernity and Its Malcontents* address familiar anthropological issues like witchcraft, myth, and the politics of reproduction but treat them in fresh ways, situating them amidst the polyphonies of contemporary Africa. Others explore distinctly nontraditional subjects among them the Nigerian popular press and soul eating in Niger in such a way as to confront the conceptual limits of Western social science. Together they demonstrate how ritual may be powerfully mobilized in the making of history present and future. Addressing challenges posed by contemporary African realities, the authors subject such concepts as modernity, ritual, power, and history to renewed critical scrutiny. Writing about a variety of phenomena, they are united by a wish to preserve the diversity and historical specificity of local signs and practices, voices, and perspectives. Their work makes a substantial and original contribution toward the historical anthropology of Africa. The contributors, all from the Africanist circle at the University of Chicago, are Adeline Masquelier, Deborah Kaspin, J. Lorand Matory, Ralph A. Austen, Andrew Apter, Misty L. Bastian, Mark Auslander, and Pamela G. Schmoll.

Africa after Modernism Michael Janis, 2013-05-13. *Africa after Modernism* traces shifts in perspectives on African culture, arts, and philosophy from the conflict with European modernist interventions in the climate of colonialist aggression to present identitarian positions in the climate of globalism, multiculturalism, and mass media. By focusing on what may be called deconstructive moments in twentieth-century Africanist thought on intellectual landmarks, revolutionary ideas, crises of consciousness, literary and philosophical debates, this study looks at African modernity and modernism from critical postcolonial perspectives. An effort to sketch contemporary frameworks of global intersubjective relations reflecting African cultures and concerns must resist taking modernism as a term of African periodization or master

narrative but as a constellation of discursive and subjective forms that obtains upon the present moment in African literature philosophy and cultural history Africa after Modernism argues for a philosophical consciousness and pan African multiculturalist ethos that operate after the deconstruction of Eurocentrism beyond self other paradigms of exoticism or West Africa political ideologies in dialogue with postcolonial approaches to cultural reciprocity *Conjuring the Folk* David Nicholls,2000 Provides a new way of looking at literary responses to migration and modernization **Tradition and Modernity** Kwame Gyekye,1997-08-28 In this important and pioneering book Kwame Gyekye examines postcolonial African experience from a viewpoint receptive to aspects of both traditional African cultures and Western political and moral theory African people in their attempt to evolve ways of life compatible with an increasingly globalized world cultural intellectual and political scene face a number of unique societal challenges some stemming Gyekye argues from traditional African values and practices others representing the legacy of European colonialism Enlisting Western political and philosophic concepts to clear comparative advantage Gyekye addresses a wide range of concrete problems afflicting postcolonial African states such as ethnicity and nation building the relationship of tradition to modernity the relationship of the nation state to community the nature of political authority and political legitimation political corruption and the threat to traditional moral and social values practices and institutions in the wake of rapid social change With striking flexibility and rare insight Gyekye assesses the value of both traditional and non African cultural components for the future of African societies and proposes alternative social and political models capable of forging a modernity appropriate for Africa The resulting book *Tradition and Modernity Philosophical Reflections on the African Experience* is a brilliant new contribution to postcolonial theory and will be of deep interest to scholars of political and moral philosophy cultural studies and African philosophy and politics and to anyone else concerned with the efforts of non Western societies to properly modernize *African Modernity and the Philosophy of Culture in the Works of Femi Euba* Iyunolu Osagie,2017-06-05 This book is a significant and original contribution to the ongoing conversation on modernity It uses the creative and critical works of Nigerian playwright and novelist Femi Euba to demonstrate the place and function of African cultures in modernity and makes the case for the vibrancy of such cultures in the shaping and constitution of the modern world In addition to a critique of Euba s fifty year artistic career this book offers an account of Euba s formative relationship with the 1986 Nobel Prize for Literature winner Wole Soyinka during the promising days of the Nigerian theatre in the immediate post independence period and the effect of this relationship on Euba s artistic choices and reflections Euba contributes to our understanding of Africa s negotiation of modernity in significant ways especially in his sensitive reading of Esu the Yoruba god of fate and chance as an artistic consciousness whose historical and ideological mobility during New World slavery during Africa s colonial period and in the manifestations in the black diaspora today emblemizes the process we call modernity By using ritual myth and satire as avenues to the debate on modernity Euba lays emphasis on the transformative possibilities at the crossroads of history His

works engage the psychological interconnections between old gods and new worlds and the dialogic relationship between tradition and modernity Delineating the philosophical and literary debates that reject an easy division between a stereotypically traditional Africa and a modern West the author shows how Euba s plays and novel engage the entwined and intimate relationships between the modern and the traditional in contemporary Africa and thereby she asserts the global resonance of Euba s African and specifically Yoruba conception of the world By meticulously collecting cataloguing and critiquing Euba s works Osagie models a new way of practicing African literary studies and invites us to glimpse narrative genius on the continent that she firmly believes African scholars should both promote and celebrate *Swahili Modernities* Patricia Caplan, Farouk Topan, 2004 This book considers the themes of modernity identity and politics on the East African coast and islands Currently this area is undergoing rapid change as globalization makes its impact Tourism increased monetisation emigration from and immigration to the area and the varying policies of multinational agencies and local states are all significant factors These chapters reveal some of the ways in which the Swahili seek to maintain their boundaries even as they adapt their cultural practices to new realities Some of the specific issues addressed are the effects of recent economic and social changes in towns such as Bagamoyo and Malindi the north and south of Mafia Island and the Comoro Islands The history of Zanzibar long a multicultural society which underwent a revolution in 1964 and has recently once again experienced violent political confrontations is also examined especially within the context of the tensions which arise when ethnic differences are essentialized and politicized as they have been on Zanzibar The volume also focuses on how the Swahili language literature and culture have been affected by modernity The expression of Swahili identity in poetry and song are explored revealing how recent songs and performance known as taarabu reflect changes in social circumstances as well as shifting audience boundaries By examining the representation of women in two kinds of Swahili literature a classical nineteenth century poem and two recent plays this volume also reveals the strong social constraints under which Swahili women and others in East Africa continue to live **Research in African Literatures**, 2007 Vol 1 spring 1970 include A Bibliography of American doctoral dissertations on African literature compiled by Nancy J Schmidt *Readings in Modernity in Africa* Peter Geschiere, Birgit Meyer, Peter Pels, 2008 New perspectives on one of the most problematic issues in contemporary African studies Migrant Modernities Alicia A. Kent, 2000 *Of Revelation and Revolution, Volume 2* Jean Comaroff, John L. Comaroff, 1991 V 1 Christianity colonialism and consciousness in South Africa v 2 The dialectics of modernity on a South African frontier **Development as Modernity, Modernity as Development** Siyabonga Lushaba, 2009-12-01 This book analyses the impact of the Western idea of modernity on development and underdevelopment in Africa It traces the genealogy of the Western idea of modernity from European Enlightenment concepts of the universal nature of human history and development and shows how this idea was used to justify the Western exploitation and oppression of Africa It argues that contemporary development theory and practice is a continuation of the Enlightenment project and that Africa can only

achieve real development by rejecting Western modernity and inventing its own forms of modernity The book is divided into four sections The first section provides an outline of the theory of modernity in the Enlightenment project In the second section an attempt is made to trace the genealogy of the idea of development as modernity and how the African development process gets entangled with it Here its evolution is mapped through three periods early modernity capitalist modernity and late modernity Zeroing in on the current era of late or hypermodernity the book contests the idea that there is something new in globalisation and its neo liberal development paradigm The third section turns to the complex but pertinent question of how at the beginning of the twenty first century Africa can transcend the impasse of modernity The fourth and final section sums up the argument and points the way forward

African, American and European Trajectories of Modernity Peter Wagner, 2015-03-09 African American and European Trajectories of Modernity asks why from some moment onwards Europe and the rest of the world entered into a particular relationship one of domination conceived as a kind of superiority and as an advance in historic

African Studies Bulletin ,1999 Multiple Modernities, 1905-1970 Catherine Grenier, 2014

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