African Social Thought and Social Movements: Ben-Gurion University of the Negev

Instructor:

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SYNOPSIS

This course aimed at complementing the theory and methods courses, by providing sociological alternatives from the global south as well as social movements that have shaped such thought. The idea of an *African* Social Thought is both under construction and under attack; it is both a form of resistance and a potentially transformative force. It introduces students to founding and continuing mothers and fathers of African Sociological Thought through a trans-disciplinary that includes sociology, literature, anthropology, political economy and philosophy. It exposes students to ways of making sense that shape ideas and agendas about Africa through encounters with historical and contemporary processes including Imperialism, Colonialism, Nationalism, Apartheid, Liberation struggles, Oppression, attempts at Democracy and good Governance, Human security, Modernisation, Urbanisation, and forms of Discrimination based on Gender, Ethnicity, Race, Religion etc. Specifically as a result of Feminism[s], African Social Thought has moved towards less parochial theorizing to the much more fragmented and highly context specific debates about health, education, identities, subjectivities, and sub-cultures. Feminist discourse has also led to intense debates about our gendered subjectivities, our masculinities and femininities and how they interface with the larger social structures. More recently, decolonization has been revived, specifically following student mass protests in South Africa for decolonization of higher education. This calls for a renewed review of previous calls for the same since the 1950s, through several lenses such as Pan Africanism, Anti-colonialism, Negritude, Afrocentricity, Cosmopolitanism, Negritude, Afrocentricity, African Renaissance etc. It is also an attempt to hear less privileged voices of ordinary people that may not be in academy or political positions, but who within their communities are considered thought leaders.

Furthermore, in contemporary African societies, the state is very often at the regulating authority of all other Social institutions including family, economy and politics. Social institutions tend to reinforce inequalities and uphold the power of dominant groups. Protests against established or dominant ideas, systems, and institutions are not uncommon. This course explores how collective Social action is shaped by and shapes Social life and Social institutions at local, national and international contexts. Colonial and postcolonial Africa in particular has been shaped by protests and collective action against colonialism, apartheid, ethnicity, patriarchal gender relations, abuse of human rights, corruption, dictatorships, religious extremism, etc. Social movements often emerge and become the backbone of most forms of protest. We will explore Social Movements through functionalist, Conflict and Symbolic Interactionalist lens to examine how and why they develop, are sustained, and (sometimes) decline. We examine different types of collective action, including riots, rebellions, non-

governmental organizations, protests, political action, cultural change, religions and Social Movements. We seek to answer many questions such as: What leads people to act collectively? What is the nature of this collective action – what form does it take? How do people develop protest tactics (and how do we evaluate the success/failure of these actions)? Are Social Movements a natural and healthy part of a modern society, or do they represent a breakdown and disruption of the Social order? We will examine theories of Social Movements, different types of Social Movements and their different forms or tactics of mobilization. We will also examine their relationship with the state's regulatory organs such as the police. We will finally observe specific Social Movements in terms of their history as well as impact.

COURSE LEARNING OUTCOMES

The following course learning outcomes are guided by the University of Botswana Learning and Teaching Policy provisions and graduate competencies.

1. **Discipline Specific Knowledge**
    By the end of this course, students will be able to:
    a) Demonstrate a critical understanding of the origins and contributors towards the establishment of a distinct African Social Thought;
    b) Demonstrate proficiency in post-colonial theory, concepts and principles.
    c) Demonstrate a critical understanding of the role of key historical and contemporary movements that have shaped the debate around an African Social Thought, such as anti-colonialism movements, nationalist movements and new African social movements;
    d) Demonstrate a critical understanding of a diverse and inclusive of what academic and social thought leadership in Africa is, including the role of gender and feminist and LGBTQ+ contribution to the shaping of African Social Thought and African Social Movements.

2. **Problem Solving capabilities**
    By the end of this course, students will be able to:
    a) Apply independent research strategies to identify new areas for growth for African Social Thought and movement building to evaluate or proffer 'African' or alternative[s] to African problems through the use of African Social Thought and experiences of African Social Movements
    b) Apply independent research to identify and critically analyze marginalised voices of subaltern voices that are yet to make it even into African Social Thought and in social movements. Apply independent research strategies to identify new areas for growth for African Social Movements that provide solutions to African problems through the use of African Social Movements;
    c) Apply the theoretical concepts learnt in class to put together a term project on any African thought leader or leadership framework or Social Movement of their choice

3. **Critical Thinking and metacognitive skills**

By the end of the course, students will be able to:

a) demonstrate the ability to independently think critically about African Social Thought and social movements;

b) demonstrate ability to analyse and critique the different thinkers who have contributed to the making of an African Social Thought and social movements

c) reflect on the complexities, similarities and differences between mainstream sociological theories and African Social Thought as well as African social movements

4. **Communication skills:**

Students will demonstrate exemplary communication capabilities on written work, oral presentations and participation in class discussions by articulating and communicating African Social Thought and African Social Movement theories and concepts in a logical way.

5. **Teamwork and interpersonal skills:**

Students will exemplify abilities to work together in groups on their chosen topic as part of a team in order to achieve set goals.

TEACHING & LEARNING METHODS

There are 3 hours contact hours per week for this course. A combination of teaching and learning approaches will be use to achieve the set goals and course objectives. The first hour is dedicated to a lecture by the instructor or suitable guest lecturer depending on the topic. The second hour is an interactive tutorial seminar facilitated by assigned students on the readings for the week. The third hour is dedicated to independent student presentations on selected or assigned debate topics. The bulk of the information gathering and processing in this class will be done by students with lecturer serving as facilitator and providing guidance.

1. **Lectures (See attached weekly schedule)**

The first hour each week is dedicated to lectures by course instructor to facilitate acquisition of **discipline specific knowledge:**

Readings for each lecturer must be done in advance as per the detailed week by week lecture schedule. Students are encouraged to spend at least **4 hours** every week going through the assigned readings for the topic for each week. Independent search for any additional readings is highly encouraged.

2. **Independent Learning student-led** Tutorial seminars (See attached weekly schedule)

In order to build Students' **problem solving and critical thinking skills**, 1 hour every week is dedicated for student-led critical review of assigned readings for each week. Students are expected to use the forum to share, question and seek

guidance on the readings. These constitute a critical part of learning, and allow for peer-to-peer learning as well as provide an opportunity for students to review the material covered in the lectures. Tutorial questions based on the assigned readings and will be shared in advance. These questions are meant to supplement the students' learning of the course. Tutorial seminars are **COMPULSORY and account for 10% (5% attendance 2.5% presentation and 2.5% engagement) of the final grade.**

Students will be assigned debate topics, but as much as possible are encouraged to select an area of interest to debate from a list that will be shared with the class. A presentation roster for the whole semester will be provided in advance once I have the class list.

ASSESSMENT STRATEGIES, REQUIREMENTS AND WEIGHTINGS

Semester Tests
Test 1 (20% of CA) will be a 2500 words write-up of a debate already presented in class, consisting of both the defense of the given motion and replies to the opposing team. Date TBA

Test 2: Individual Assessment – each student will select from the discussion papers for the second hour of class to write a reflection paper on the topic. 2500words. Submission date TBA

Final group research essay (50% of CA)

The major assessment for this course is a group project essay based on a thought/thinker/movement of your choice. From the second half of the semester, students begin to present to the class, short synopsis of their topic, followed by a Podcast video containing a visual presentation of what will be contained in their final write up of their term paper. The aim of group work is to encourage students to support each other in learning, and to harness the strengths of group members towards a well-thought final product. Each group will identify a leader who will keep a record of attendance of scheduled group meetings and contributions of members.

While this is group work, individual effort will be rewarded. Each group member must be assigned an aspect of the assignment. Uncooperative or delinquent group members must be reported to the instructor.

Step 1: Working in team of no less than three and no more than five, students will submit a 300 word synopsis on a topic of their choice by the end of the first half of the semester.
Step 2: At the midpoint of the semester, students will be allocated into a presentation schedule to share their podcast of their final project and get peer reviewed. With the feedback from the class and instructor.

Step 3: In your teams, you will put together a final group project of no less than 3500words, including a bibliography of no less than 20 sources.
NB: Remember that your assignment is your own personal creation. Although you will mostly be using secondary source materials it is the way you conceive of, and construct, the paper that is important

Moderation

Tests and exams will be moderated by a committee of internal moderators approved by the Department. For exams, a representative sample of the examinations scripts will be moderated before results are recommended to the Board for approval.

For group projects, **Absolutely** no individual work will be accepted.

SUGGESTED READINGS:

NB: You are expected to locate readings from any source; library, online journals, newspapers etc, and identify any other reading beyond the reading guide provided as you may feel is required to present excellent work.

Some selected texts available on reserve in the library:

1. P.H. Coetzee and A.P.J. Roux)(eds) (1998) The African philosophy reader New York:

2. Decolonizing methodologies : Research and indigenous peoples Smith, Linda Tuhiwai, 1950- London: Zed: Zed Books, 1999, 305.80072 SMI

3. African universities in the twenty-first century Dakar, Senegal: Codesria ; Oxford, UK : Distributed elsewhere by African Books Collective, c2004.

4. Uma Narayan & Sandra Harding (eds.)Decentering the center : philosophy for a multicultural, postcolonial, and feminist world, Bloomington, IN : Indiana University Press, c2000.305.42 DEC

5. Interview with PROFESSOR AMINA MAMA- http://www.wworld.org/programs/regions/africa/amina_mama.htm

6. Simidele Dosekun*:* Defending Feminism in Africa - http://www.africanstudies.uct.ac.za/postamble/vol3-1/defending.pdf

Some Prominent African Thinkers and Groups working on them: Due

Amilcar Cabral (1924-1973) -   Ali Mazrui
Frantz Fanon (1925-1961)   Kwame Anthony Appiah
Govan Mbeki (1910-2001)   Leopold Senghor
Bernard Magubane
Claude Ake
Kwame Nkrumah (1909-1972)   **African women thinkers**
Julius Nyerere (1922-1999)   Simidele Dosekun
Seretse Khama   Fatima Sow
Mahmood Mamdani   Amina Mama
Francis Nyamnjoh   Onalenna Selolwane
Archie Mafeje
Organic/Community Social Thinkers

    A selected Glossary of Key concepts:
    Afrocentrism   **Alternatives**
    Afro-optimism   **Anti-colonialism**
    Afro-pessimism   **Appropriation**
    Agency   **Binarism**

Citizenship
Colonial desire
Colonization
Critical Fanonism
Decolonising theory
Decentring
Endogenising theory
Ethnocentrism
Eurocentrism
Hegemony
Imperialism
Indigenes
Indigenising theory
Marginalisation

Voices

Marginality
Mimicry
Modernity
Nativism
Negritude
Occidentalism
Orientalism
Othering
Outsiders
Post-colonial reading
Representation
Subalterns
Subject/subjectivity
Third World
Universalism

Week by week course structure:

Day	Task	Task	Task	Task
The first 30 mins of each class each week: dedicated to lectures by the instructor to introduce the key concepts and theories for the topic of the week. This will be followed by a 30 min Q&A	Date: TBA Topic: Setting the context	Date: TBA Topic: What is **African Social Thought and how is it linked to the emergence of African Social Movements?**	Date: TBA Topic: Key concepts in African Social Thought and Social Movements	Date: TBA Topic: African Social Thought and social movements within the global political economy of knowledge production
	Date: TBA Topic: Feminist responses to knowledge production through movement building	Date: TBA African Identities with the project of thought and movement building: Sexualities in Africa	Date: TBA Test 1:	Date: TBA Case study: Legabibo in Botswana in the intersection between thought leadership, marginalization, resistance and recognition
	Date: TBA Topic:	Date: TBA Case study:	Date: TBA	Date: TBA
	Date: TBA	Date: TBA	Date: TBA	Date: TBA

Second hour: Student-led roundtables: Students will be assigned on a rotational bases to be the discussants on the assigned discussion paper for the week. Each student reads the assigned documents and the discussants designs questions from the reading that the class will discuss together from their own understanding of the assigned document. Participation by every class member is very important. It is the role of the discussants to allocate marks	**Topic:** **Discussant(s):** **Article:**	**Topic:** **Discussant(s):** **Article:**	**Topic:** **Discussant(s):** **Article:**	**Topic:** **Discussant(s):** **Article:**
	Date: TBA **Topic:** **Discussant(s):** **Article:**	**Date: TBA** **Topic:** **Discussant(s):** **Article:**	**Date: TBA** **Topic:** **Discussant(s):** **Article:**	**Date: TBA** **Topic:** **Discussant(s):** **Article:**

out of 10 to rest of the class on their level of engagement and understanding on the reading they lead.				
Third hour: Debates. **In pairs of minimum one person aside, you will debate the given motion for 30min, 15 min each side. This will be followed by a 20min Q&A. The last 5 min will be for the lecturer to conclude the debate.** **Moderator: TBA Time keeper: TBA**	**Date: TBA** **Motion: TBA** **Affirming: TBA** **Opposing: TBA**	**Date: TBA** **Motion: TBA** **Affirming: TBA** **Opposing: TBA**	**Date: TBA** **Motion: TBA** **Affirming: TBA** **Opposing: TBA**	**Date: TBA** **Motion: TBA** **Affirming: TBA** **Opposing: TBA**
	Date: TBA **Motion: TBA** **Affirming: TBA** **Opposing: TBA**	**Date: TBA** **Motion: TBA** **Affirming: TBA** **Opposing: TBA**	**Date: TBA** **Motion: TBA** **Affirming: TBA** **Opposing: TBA**	**Date: TBA** **Motion: TBA** **Affirming: TBA** **Opposing: TBA**

Fridays: Debate presentations on the assigned motion				

First hour lecturer schedule:

Second hour Debate Schedule 2022
From the assigned reading or video, affirm or oppose the given motion

> **Overall objective/outcome:** Students will demonstrate exemplary communication capabilities on written work, oral presentations and participation in class discussions by articulating and communicating African Social Thought theories and concepts in a logical way.

Date	OBJECTIVE AND Motion for debate	Reading/video	Debaters
	Objective: - Demonstrate a critical understanding of the origins and contributors towards the establishment of a distinct African Social Thought by interrogating the options Botswana had at independence to freely chart her own foreign policy and development path. - Seretse Khama says in the video: on his foreign policy, "The devil you know is better than the devil you don't", referring to his preference of Western allies. - **Motion:** Seretse Khama was right, Botswana could have made it as a viable country, an	**Watch Seretse Khama's 1965 Post Election Interview:** **https://www.youtube.com/watch?v=C1iWS7BQlqc**	**For:** **Against:**

	independent country without being made to choose between the Eastern bloc as well as the western?		
	Objective: Demonstrate a critical understanding of the origins and contributors towards the establishment of a distinct African Social Thought demonstrate ability to analyse and critique the different thinkers who have contributed to the making of an African Social Thought **Motion:** Afrocentricity is unnecessary, there is no such thing as a "a black perspective" as opposed a "white perspective"	Afrocentricity By Dr. Molefi Kete Asante Published 4/13/2009	**For:** **Against:**
	Objectives: Reflect on the complexities, similarities and differences between mainstream sociological theories and African Social Thought by comparing and contrasting the views of Seretse Khama and Julius Nyerere on African Socialism **Motion:** According to Seretse Khama, "Many African countries have formally stated that their guiding ideology is socialism. This label, oven if qualified by the	1. Ujamma – The Basis of African Socialism, By Julius K. Nyerere 2. Botswana - a Developing Democracy in Southern Africa, by Seretse Khama.	**For:** **Against:**

	adjective "African" can have little meaning for the majority of our people". This is not true. Julius Nyerere is right that because of its inherent **socialism** traditional African society was able to ensure that both the 'rich' and the 'poor' individual were completely secure in African society.		
	Objectives: - Demonstrate a critical understanding of the role of key historical and contemporary moments that have shaped the debate around an African Social Thought, such as colonialism and African responses to it - Demonstrate proficiency in post-colonial theory, concepts and principles - Demonstrate ability to analyse and critique the different thinkers who have contributed to the making of an African Social Thought **Motion:** Ubuntu or botho has passed its sell by date. Using the paper by **Bernard Matolino and Wenceslaus Kwindingwi as a starting point, debate this motion.**	**The end of Ubuntu (2013), by Bernard Matolino and Wenceslaus Kwindingwi**	**For:** **Against:**
	Individual Study Day	Individual Study Day	Individual Study Day
	Objective:		**For:**

	Demonstrate a critical understanding of the role of gender and feminist debates in shaping African Social Thought and movement building in Africa		**Against:**
	Objective: - Apply independent research to identify and critically analyse marginalised voices of subaltern voices that are yet to make it even into African Social Thought - **Motion:** Ignitiuos Moswaane, recently suspended from the BDP is an example of a marginalised subaltern voices that should be considered as contributing to African Social Thought		**For:** **Against:**
	Debate the place of *Africanists* in African Social Thought **Objective:** There has been mixed reactions to the contributions of non-African scholars to knowledge production about Africa, with those that take a universalist approach to knowledge emphasizing methodological rigor over nationality of scholar, and those who take writing to be inherently particularly located within the positionality of the writer. This debates opens up discussion on the role of Africanist scholars or scholars of Africa from outside Africa, doing what if often called Area Studies, towards a decolonized sociological understanding of African societies.	Magubane, Bernard (1971) "A Critical Look at Indices Used in the Study of Social Change in Colonial Africa", in *Current Anthropology*, Vol. 12, No. 4/5 (Oct. - Dec., 1971), pp. 419-445.	**For:** **Against:**

	Motion: Bernard Magubane is right, scholars from the former colonial powers, produced a "Colonial sociology [that] did not deal with the exploitative colonial relations of production and the nature of classes in such a [colonised] society". This is the case to this day and they therefore cannot contribute towards a decolonized sociological understanding of African societies.	
	Debate the role of Africans in the diaspora on African Social Thought **Objective:** To assess the impact of the African Union's historic Sixth Zone Act in 2006, popularly referred to as the Diaspora Clause, in advancing intellectual collaboration among all people of African descent towards African Social Thought. **Motion:** Despite the African Union's historic Sixth Zone Act in 2006, popularly referred to as the Diaspora Clause, the AU has failed the dream of Marcus Mosiah Garvey of a United States of Africa.	**For:** **Against:**
	Debate the usefulness of Pan Africanism in contemporary Africa	**For:** **Against:**
	1. **Submission of all debate write-ups:** 2. **Group project presentations:** Apply independent research strategies to identify new areas for growth for African Social Thought and evaluate / proffer 'African' or alternative[s] to	**Group project presentations**	**Group project presentations**

	African problems through the use of African Social Thought		
	Group project presentations: Apply independent research strategies to identify new areas for growth for African Social Thought and evaluate / proffer 'African' or alternative[s] to African problems through the use of African Social Thought	**Group project presentations**	**Group project presentations**
	Group project presentations: Apply independent research strategies to identify new areas for growth for African Social Thought and evaluate / proffer 'African' or alternative[s] to African problems through the use of African Social Thought	**Group project presentations**	**Group project presentations**
	Submission of final debate write up on Turnitin	**Submission of final debate write up on Turnitin**	**Submission of final debate write up on Turnitin**

Third hour article discussions schedule:

In order to build Students' problem solving and critical thinking skills, 1 hour every week is dedicated for student-led critical review of assigned readings for each week. Students are expected to use the forum to share, question and seek guidance on the readings. These constitute a critical part of learning, and allow for peer-to-peer learning as well as provide an opportunity for students to review the material covered in the lectures.

Date	Article	Guiding questions (all students must prepare to answer the questions)	Discussants
	Introduction: Decolonizing the University: A Battle for the African Mind Source: CLA Journal , Vol. 60, No. 2,	1. According to the author, what some of the highlights of Dana A. Williams's final address as President of the College Language Association at its Seventy-Sixth Annual Convention in April 2016	

"Decolonizing the University: A Battle for the African Mind" (DECEMBER 2016), pp. 164-171 Published by: College Language Association Stable URL: https://www.jstor.org/stable/10.2307/26355914	entitled "Decolonizing the University: The 2016 Presidential Address."? 2. What does "decolonizing the university", mean? 3. What are some of the dangers of the project of decolonizing the university towards those that take a stand to do exactly that? 4. "We are not traveling alone, that we are part of a community of scholars of a particular tradition that had a legacy of decolonizing. Her words remind us that this is the family we have been welcomed into" – who are some of the community of scholars in Africa and the diaspora that have been part of the decolonization project?	
On Amilcar Cabral	Read the Tribute to Amilcar Cabral by Dr. Ama Biney (and analyse and responde to this: What did Cabral mean when he said, "The ideological deficiency within the national liberation movements, not to say the total lack of ideology – reflecting as this does an ignorance of the historical reality which these movements claim to transform – makes for one of the greatest weaknesses in our struggle against imperialism, if not the greatest weakness of all." Cabral also believed that racism 'is not eternal in any latitude of the world". What does this mean?	
Yönetim Bilimleri Dergisi (2014) 'Decolonization in Africa and Pan-Africanism', *Sayı:* 23, pp. 7-31, 2014	1. What were the views about European Philosophers like Kant and Hegel about Africans and the black race? 2. How has coloniality continued to impact significantly on the developmental efforts of many African nations?	

		3. Why does the author argue that the promotion of African traditions and culture should be alive to the value of remaining open to world culture? 1. Is decolonization through Pan Africanism possible?	
	Making Sense of Mugabeism in Local and Global Politics: 'So Blair, Keep Your England andLet Me Keep My Zimbabwe' Author(s): Sabelo J. Ndlovu-Gatsheni Source: Third World Quarterly, Vol. 30, No. 6 (2009), pp. 1139-1158 Published by: Taylor & Francis, Ltd. Stable URL: https://www.jstor.org/stable/40388304	1. Explore the reasons for Mugabe's obsession with the ever existing threat of the British agenda of re-colonising Zimbabwe 2. How successful was Mugabe's attempt at the transfer of all the land owned by white commercial farmers to the black people that he termed 'conquest of conquests'? 3. In what ways did Mugabe attempt the creation of patriotic citizens, and was this successful 4. What are the lessons learnt from Mugabeism for the rest of the continent?	
	Becoming Postcolonial: African Women Changing the Meaning of Citizenship Author(s): Patricia McFadden Source: Meridians, Vol. 6, No. 1 (2005), pp. 1-22 Published by: Duke University Press Stable URL: https://www.jstor.org/stable/40338681	In the Lancaster House Agreement, the British government. The agreement made provisions to establish a land fund, financed by the British and United States governments, which would compensate willing white farmers who sold their land to be redistributed. This was not to be the case. 1. McFadden argues that women are at the cutting edge for the emergence of a different politics on the continent, which can lead to all citizens living the wholesome lives promised by liberation. How does she explain the role of anticolonial struggles providing a unique opportunity for black women to become political and to embark on the path toward citizenship? 2. McFadden also argues that the closest black women came to mention in most of the historical and political texts about	

		southern African resistance was as the mothers of great men or as prostitutes. Do you think this is true? And has it changed? 3. What are some of the ways in which patriarchal resistance to women's occupancy of spaces of took place? 4. What was the contribution of women's movements in shaping and directing engage- ments with the state over the most critical issues facing all citizens in the region?	
	Anatomy of Boko Haram: The Rise and Decline of a Violent Group in Nigeria, Freedom C. Onuoha and Samuel Oyewole 22 April 2018.	1. What are the socio-economic condition that led to the birth of Boko Haram? 2. What caused the rise and later the fall of Boko Haram? 3. Has Boko Haram been defeated?	
	Frantz Fanon and Thomas Sankara and Steve Biko	2. Why did Thomas Sankara, president of Burkina Faso for four years in the 1980s, argue that "Debt is neo-colonialism, in which colonisers transformed themselves into "technical assistance". We should say "technical assassins".	
	Missy "Misdemeanor" Elliott and Nicki Minaj: Fashionistin' Black Female Sexuality in HipHop Culture—Girl Power or Overpowered? Author(s): Theresa Renee White Source: Journal of Black Studies, Vol. 44, No. 6 (SEPTEMBER 2013), pp. 607-626 Published by: Sage Publications, Inc. Stable URL: https://www.jstor.org/stable/245 72858	1. Explain how "Hip-hop's impact not only extends beyond music as a global social movement but also drives cultural and fashion trends and is purported to be "one of the major ways females express their sexuality and their class". 2. Explain these theories: objectification theory, scripting theory, and Black feminist epistemologies 3. How does the author the emergence of the "new sexual entrepreneur".	

Introduction: The Contradictions and Ironies of Elections in Africa Author(s): Kwame A. Ninsin Source: Africa Development / Afrique et Développement, Vol. 31, No. 3, Special Issue: Electoral Politics in Africa (2006), pp. 1-10 Published by: CODESRIA Stable URL: https://www.jstor.org/stable/24483860 Accessed: 14-10-2019 17:53 UTC	1. Explain what the author means by the demand for independent nation in essence being a demand for citizenship? 2. What role have elections played in the demand for citizenship? 3. Have elections in Africa delivered self-determination and or citizenship? 4. Should we abandon elections?	
A Critical Exploration of African Spirituality and Democracy in Africa Author(s): BENSON O. IGBOIN Source: Journal of Africana Religions , Vol. 2, No. 4 (2014), pp. 435-456 Published by: Penn State University Press Stable URL: https://www.jstor.org/stable/10.5325/jafrireli.2.4.0435	1. Explain the common view that religion and politics should not mix 2. How have the proponents of missionary religion "literally demonized African spirituality"? 3. In what ways have elected officials "ambiguously positioned themselves with respect to public obligations to secular democratic processes while forming hidden loyalties to African spirituality" 4. Why does the author conclude that "Until "Africans ultimately understand the world in terms defined by indigenous cosmology and world views," bound by their spirituality, the forces of resistance their governments have been fighting will continue to multiply to the detriment of the citizens and their environment"?	
TO CITE OR NOT TO CITE?: CONFRONTING THE LEGACY OF (EUROPEAN) WRITING ON AFRICAN MUSIC Author(s): Kofi Agawu Source: Fontes Artis Musicae, Vol. 54, No. 3, South Africa (July-September 2007),	1. According to the author, why do we normally cite sources? 2. Why does the author propose propose that African scholars reject the premise of citing previous research on African music as the procedural premise for knowledge production?	

	pp. 254- 262 Published by: International Association of Music Libraries, Archives, and Documentation Centres (IAML) Stable URL: https://www.jstor.org/stable/23510770		

Assignment check list: Before you submit, check the following:

-	**Do all the books/ journals articles/documents used within the essay appear in the reference page?**
-	**Are the books/ journals articles/documents used in the essay arranged in alphabetical order in the references page?**
-	**The citation of sources within the essay are well done, and every detail; commas, full stops, years of publication, spacing, underlining, italics, URLS, etc, are all carefully done?**
-	**Grammar and spell checking done?**
-	**All information obtained from any source acknowledged?**
-	**Direct quotation put inside inverted commas?**