



<b>Course Code:</b>	AFRI 3003
<b>Course Title:</b>	African Social and Political Thought
<b>Term:</b>	Winter 2020
<b>Prerequisite:</b>	Third year standing and at least 1.0 credit in AFRI or permission from the Institute of African Studies
<b>Class:</b>	<b>Day and Time:</b> Fridays 11:35 - 14:25 <b>Room:</b> Southam Hall 417
<b>Instructor:</b>	Professor Samuel Ojo Oloruntoba
<b>Contact:</b>	Office: 457 Paterson Hall Office Hours: Tuesdays and Thursdays 1:30pm – 3:30pm (or by appointment) Tel: 613-520-2600 ext 2229
<b>Email:</b>	SamuelOjoOloruntoba@Cunet.carleton.ca

## Outline

### African Social and Political Thought

Welcome to African Social and Political Thought. This course focuses on helping students understand various perspectives from which thought leaders in Africa have sought to provide ideas on the socio-economic and political development of the continent. Designed as an interdisciplinary and multidisciplinary offering, this seminar presents the thoughts of leading thinkers in Africa such as Kwame Nkrumah, Obafemi Awolowo, Julius Nyerere, Sekou Touré, Thomas Sankara, Amilcar Cabral, Nelson Mandela, Thabo Mbeki, Claude Ake, Adebayo Adedeji and a host of others. A thematic approach will be adopted in presenting the ideas of these thinkers.

The main objectives are to locate the work of these thinkers within the development aspirations of Africans amidst competing social and political thought from outside the continent, assess their relevance in the search for development in Africa, and build skills in interpreting divergent thoughts from prescribed readings. This course is also aimed at providing students of African Studies with broad knowledge of previous and contemporary social and political thought originating from the continent. It will allow students to debate the age-old concern over the dichotomy between indigenous and exogenous social and political thought in terms of the most appropriate approach to fostering autonomous development in Africa.

The course will be in seminar format. This will take the form of active class participation by students, films, guest lectures from the wider Africanist community in North America and seminar presentations.

### Texts.

There are no texts to be purchased for this course. The prescribed readings are listed in the Course Format section (p.7-10). All required reading materials will be made available either electronically through the library (Ares) or held on reserve at MacOdrum Library.

## **Course Calendar, Teaching Learning Expectations**

This course is a three-hour course per week, in seminar format. The Instructor will provide background on the theoretical and historical parts of the topics. As this is an upper level course, the delivery will also take the form of conversation and discussion among the students and the Instructor. Thus, students will be required to read all assigned materials prior to class and make meaningful contributions to class discussions. Students will be divided into groups of 4-5, with each group making presentations on the readings assigned by the Instructor. There will also be individual assignments. Apart from the direct interaction between the Instructor and the students, effective learning technology, including audio-visual materials will be used. Guest Lecturers will also be invited to teach one or two of the topics.

In addition to exposing students to the multidimensional aspects of African Social and Political Thought, this course will afford students an opportunity to develop their capacity to analyse complex issues in diverse settings. It will also help students develop their critical reasoning skills, hone their writing and presentation skills and enhance their capacity to listen to, and engage with, divergent opinions.

### **Learning Outcomes**

By the end of this course, students should be able to:

- demonstrate excellent knowledge of the key issues in social and political thought in Africa
- understand how social and political thought have shaped development outcomes in Africa in the past
- understand how external thought shaped social and political thought in Africa
- understand how past and contemporary events shape social and political thought in Africa
- situate the current socio-economic conditions in Africa within the context of past and present social and political thought

### **Expectations**

Getting the most out of this course depends on following instructions, active participation in class and completing all required assignments. The Instructor expects students to complete all the assigned readings prior to each class meeting. Engaging in critical discussions with other students will help to broaden understanding of the various aspects of this course.

Use of laptops and mobile devices: To avoid distractions, students are not permitted to use cellphones for social media purposes such as Facebook, WhatsApp and so on. However, laptops may be used for taking notes. If a student needs to make an urgent call, the permission of the Instructor should be sought, without causing any distraction.

Communication between the students and the Instructor will be done through Carleton email (via cuLearn). This requires that students check their Carleton email regularly.

## Course Structure/Class Format

The course will be taught as a seminar. The first class will be dedicated to the general overview of the course. The students will also be divided into groups, which will form the basis of presentations in future classes. Each group making a presentation in a class will be expected to provide a one-page summary of the presentation in advance. This will be posted in cuLearn to ensure that others have background knowledge of the presentation. This will allow students from other groups to be better prepared to ask questions. Each presentation will last for 20 minutes. The performance of each member of the group will determine the overall mark of the group. In subsequent classes, students will be expected to read the prescribed readings.

## Evaluation

Class Participation	10%
Assignment 1 (due February 5)	15%
Assignment 2 (due March 13)	15%
Group presentation	20%
Final Paper	40%

It is compulsory for students to complete all assignments and other course requirements in order to get a final grade. All assignments must be submitted in the class. Late assignments will not be accepted, except under emergency conditions such as sickness or for other documented reasons. Late penalty: 1 point off the final mark per day. Please let me know if your assignment will be late for personal reasons.

## Assignments

Students are expected to write two short essays for each assignment. This means four short essays will be written during the semester. The essays should not be more than 5-pages (1500), excluding notes and references. The assignments will be based on the prescribed readings. Each assignment will be graded based on the quality of presentation, depth of analysis, relevance to the case study and use of relevant materials. It is essential to properly cite all materials consulted in writing the assignments. The preferred referencing style is Harvard style.

## Group presentation

The students will be divided into groups of 4-5. Group presentations will commence from the second class and continue throughout the course. The presentations will be based on specific case studies included in the course syllabus. All presentations must be no longer than 20 minutes. Students are advised to use slides for their presentations. All members of each group are expected to contribute and participate in their presentation. Presentations should include adequate graphics, data, figures and other visual aids where necessary. Students are advised to speak to the slides rather than read them.

The basis of evaluation of the presentation will include the following: Focus on the content, clarity and flow of presentation, depth of analysis, understanding of the specific case, citation of relevant texts and contributions from other members of the group.

### **Final Paper: (3000 words)**

The final paper will be theoretical and historical in orientation. The paper is expected to align with the thematic issues around social and political thought in Africa. Students will be expected to provide practical examples of specific African countries. The topic will be determined through consultation with the Instructor in the course of the term. This will be an opportunity to explore in depth one of the topics. The final paper should be written in the form of a case study to highlight how different social and political thoughts affect development outcomes in African countries. The final paper should have the following structure:

**Introduction:** This explains the focus of the paper and the methodology used

**Problematic:** This will explain why the paper is relevant

**Content:** This will contain the analysis of the key issues in the topic

**Recommendations:** The recommendations should have some suggestions on how social and economic thoughts can bring about better development outcomes on the continent.

**Conclusions:** This will contain a summary of the points made

### **Communications**

Office hours and location are indicated at the top of the course outline. Students should make appointments through email. If a student cannot attend a scheduled appointment, it is imperative that advance notice be given in order to reschedule the appointment.

Communication on course content and other issues relating to this course will be done through cuLearn, Carleton's learning management system. The course can be accessed on cuLearn at <http://carleton.ca/culearn>. Further support on using cuLearn is available at <http://carleton.ca/culearnsupport/students>. Other technical problems can be resolved by Information Technology Services by phone at 613 520 3700 or by email at [its.service.desk@carleton.ca](mailto:its.service.desk@carleton.ca).

### **Academic Integrity**

The University Senate defines plagiarism as "presenting, whether intentional or not, the ideas, expression of ideas or work of others as one's own." This can include:

- reproducing or paraphrasing portions of someone else's published or unpublished material, regardless of the source, and presenting these as one's own without proper citation or reference to the original source;

- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another's data or research findings;
- failing to acknowledge sources through the use of proper citations when using another's works and/or failing to use quotation marks;
- handing in substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.

Plagiarism constitutes a very serious offense, which carries heavy penalties such as getting a zero for the work that is plagiarised or a final grade of F for the course. It is not a matter that can be resolved with the Instructor. It can only be resolved at the level of Associate Dean of the Faculty, who will carry out a proper investigation, including interviewing the student, when an Instructor lodges a formal complaint. The Academic Integrity Policy can be accessed at <http://www2.carleton.ca/studentaffairs/academic-integrity>.

Complementarity: In order to broaden their knowledge base, students are encouraged to develop expertise across disciplines. Consequently, it is acceptable for students to write assignments on related topics. However, this does not give room for submitting the same assignment for another course. Students must inform the Instructor if they plan to write on related topics in different courses. There may be consequences if the Instructor discovers that a student has submitted identical assignments in two different courses. To avoid this, students are advised to discuss areas of similarity in the topics with the Instructor before submitting assignments.

### Criteria for Evaluation

Your grade for this course follows the Carleton University grading system for undergraduate students, which can be interpreted in the following way (note that a B- is normally considered the minimum grade to credit the course to a graduate program):

Description of final course grades

A+	90-100%
A	85-89%
A-	80-84%
B+	77-79%
B	73-76%
B-	70-72%

C+	67-69%
C	63-66%
C-	60-62%
D+	57-59%
D	53-56%
D-	50-52%
F	0-49%

### Course Format

Delivery of this course will take the form of presentations, small-group discussions, videos, exercises, and guest speakers. This pedagogical approach will provide a balance of theoretical and practical learning.

## **Topics**

### **Week 1**

#### **Introduction: General Overview of Course**

Pan Africanism, Integration and African Development (The Thoughts of Du Bois, Marcus Garvey, Nkrumah, and Adebayo Adedeji)

#### Readings

Irele, F. A. (2005). "What is Africa to me?": Africa in the black diaspora imagination. *Souls*, 7(3-4), 26-46. doi:10.1080/10999940500265417

Oginni, O. S., & Moitui, J. N. (2016). "African Renaissance and Pan-Africanism, a shared value and identity among African nationals", *Journal of Pan African Studies*, 9(1), 39, pp 1-20

### **Week 2**

#### **Class Struggle and Post-Colonial African Identity (Exploring the thoughts of Kwame Nkrumah, Issa Shivji, Frantz Fanon)**

O’Laughlin B. (2016). "Bernstein's puzzle: Peasants, accumulation and class alliances in Africa" *Journal of Agrarian Change*, 16(3), 390-409

Adem, S. (2014). Ali A. Mazrui, "The Postcolonial Theorist". *African Studies Review*, 57(1), 135-152. doi:10.1017/asr.2014.10

Abrahamsen, R. (2003). "African studies and the postcolonial challenge" *African Affairs*, 102(407), 189-210. doi:10.1093/afraf/adg001

### **Week 3**

#### **Negritude and Consciencism: From Thomas Léopold Sédar Senghor’s to Kwame Nkrumah’s Political Thought**

Emiljanowicz, P. (2019). "Tensions, ambiguities, and connectivity in Kwame Nkrumah: Rethinking the 'National' in Postcolonial Nationalism", *Interventions*, 21(5), 615-634. doi:10.1080/1369801X.2019.1585920

Diagne, S.B (2007) "Rhythms: L.S.Senghor's Negritude as a Philosophy of African art", *Critical Interventions*, 1:1, 51-68, DOI: 10.1080/19301944.2007.10781317

Onikoyi, B. (2017). "Negritude: A dialogue between Senghor and Soyinka" by Manthia Diawara (review). *African Studies Review*, 60(2), 288-289.

Week 4

**Julius Nyerere and Ujaamah (Thoughts on African Socialism and nation-building)**

Arrigo Pallotti. (2017) "Tanzania and the 1976 Anglo-American Initiative for Rhodesia". *The Journal of Imperial and Commonwealth History* 45:5, pages 800-822.

Fouéré, M. (2014). "Julius Nyerere, Ujamaa, and political morality in contemporary Tanzania". *African Studies Review*, 57(1), 1-24. doi:10.1017/asr.2014.3

Week 5

**Feminism in African Political Thought through Literature**

Guest Lecturer

(Professor Christine Duff )

Week 6

**African Music and Political Thought**

Readings

Irele, A. (1990). "The African imagination". *Research in African Literatures*, 21(1), 49-67.

Songs (videos)

I am African: "Je suis africain" Rachid Taha

Felebration: Fela Kuti

Africa Unites: Bob Marley

Week 7

**Frantz Fanon and decolonisation**

Farhan, S. (2019). "On Frantz Fanon: Key concepts". *Left History: An Interdisciplinary Journal of Historical Inquiry and Debate*, 22(2) doi:10.25071/1913-9632.39482

Sithole, T. (2016). "Frantz Fanon: Africana Existentialist Philosopher", *African Identities*, 14(2), 177-190. doi:10.1080/14725843.2015.1117385

Week 8

### **Nelson Mandela and Ubuntu**

Lange, J., & Van Eeden, J. (2016). "Designing the South African Nation: From Nature to Culture" In Fallan K. & Lees-Maffei G. (Eds.), *Designing Worlds: National Design Histories in an Age of Globalization* New York and Oxford: Berghahn Books, (pp. 60-75).

Mangaliso, M., & Mangaliso, N. (2013). "Transformation to an Equitable Socioeconomic Dispensation: Observations and Reflections on South Africa". *Journal of Black Studies*, 44(5), 529-546. Retrieved from <http://www.jstor.org/stable/24573100>

Week 9

### **Claude Ake (Thoughts on Political Economy of Development in Africa) the Political Africa Political Economy Thought**

Arowosegbe, J. O. (2011). "State reconstruction in Africa: The relevance of Claude Ake's political thought", *International Affairs* 87(3), 651-670. doi:10.1111/j.1468-2346.2011.00995.x

Jinadu, L. (1987). "The Institutional Development of Political Science in Nigeria: Trends, Problems and Prospects", *International Political Science Review / Revue Internationale De Science Politique*, 8(1), 59-72.

Week 10

### **African Renaissance, Democratic Socialism and Restoration of Africa (Exploring the Thoughts of Nnamdi Azikiwe, Obafemi Awolowo and Thabo Mbeki)**

Ikuenobe, P. (2018). "Mental Emancipation in Nnamdi Azikiwe's Political Philosophy and the Decolonisation of African Knowledge". *Theoria*, 65(2), 50-71. doi:10.3167/th.2018.651550

Adésinà, J. O. (2009). "Social Policy in sub-Saharan Africa: A Glance in the Rear-view Mirror". *International Journal of Social Welfare*, 18(1), S37-S51. doi:10.1111/j.1468-2397.2009.00629.x

Ogunmodede, F. I. (1994). "The political philosophies of Aquinas and Awolowo". *The Thomist: A Speculative Quarterly Review*, 58(2), 265-282. doi:10.1353/tho.1994.0029

More, M. (2002). "African Renaissance: The Politics of Return". *African Journal of Political Science / Revue Africaine De Science Politique*, 7(2), 61-80. Retrieved from <http://www.jstor.org/stable/23489764>

Week 11

### **Amilcar Cabral on Self -Reliance and Food Security**

Lopes, C (2006). “Amilcar Cabral” *African Identities*, Volume 4, Issue 1, 1-5.

Mendy, K (2006). “Amilcar Cabral and the Liberation of Guinea-Bissau: Context, Challenges and Lessons for Effective African Leadership”, *African Identities*, 4:1, 7-21. DOI: 10.1080/14725840500268440

Nesbitt, F. (2002). “African Intellectuals in the Belly of the Beast: Migration, Identity, and the Politics of Exile”. *African Issues*, 30(1), 70-75. doi:10.2307/1167095

Week 12

**Pius Adesanmi: Rethinking Humanism-Africa is the forward that the world should look at: TEDTalk**

Pius Adesanmi: “Rethinking Humanism-Africa is the forward that the world should look at” TEDTalk

Adesanmi, P. 2011. *You're not a Country, Africa*, Johannesburg and New York: Penguin Books, Chapter 20.