

# GLOBAL AFRICA

## Call for Papers for Issue 3

### Panafricanism, african research agenda and global futures

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Pan-Africanism is a fundamentally epistemic project, born of African-centred ontologies and rooted in a history that challenges and resists the prevalence of coloniality and the dehumanisation of peoples of African descent. From the Haitian revolution to decolonisation, through negritude, hip-hop, Afro-chic and Afrobeats, Pan-African cultural, intellectual and political movements have always sought to take into account the continuities and discontinuities in the lives of peoples of African descent while engaging in a common process of African integration and liberation. Politically, Pan-Africanism is an indictment of colonialism and its corollary, the partition of the continent. Culturally, it refocuses African modes of creation and voices in the complex task of imagining and designing a pan-African presence in world history. Epistemically, Pan-Africanism provides a theoretical basis from which to question the foundations of coloniality. It thus constitutes an epistemological alternative to the reductive universalism of Western modernity.

The 20th anniversary of the African Union - one of the most recent institutional forms of the Pan-African project - is an opportunity to re-examine the epistemic relevance of Pan-Africanism in a context of unfinished decolonisation. Despite two centuries of discourse on the meaning, relevance, prospects and challenges of the movement, a special issue on Pan-Africanism is particularly timely as it allows for a rethinking of Africa's presence in contemporary knowledge creation processes. It is therefore essential to read recent African intellectual proposals such as Afropolitanism, Afrofuturism and Afro-chic, postcolonial and decolonial theories in the light of the Pan-Africanist tradition. A dossier on Pan-Africanism is all the more relevant as it has the potential to create the conditions for a radical engagement with the major problems that challenge our world, namely the planetary limits posed by the Anthropocene, whose most deleterious effects are the destruction of natural habitats, climate change, and the declines in biodiversity that threaten the future of our planet. Pan-Africanism also allows us to rethink the unprecedented challenges and opportunities of the fourth industrial revolution marked by the data economy, the dazzling development of artificial intelligence, the extraordinary projections of transhumanism and the digitalisation of societies that are redrawing the limits of our existence.

How can Pan-Africanism help to identify and build research sites, intellectual priorities and heuristic postures from Africa and the African Diaspora? How can the Pan-African tradition help us to question, support, nuance and advance our engagement with the plural and to confront the exclusion and limitations of modern teleologies of progress? Under what

conditions can it be a source of innovation and disruption when it comes to global governance, racism, heteronormativity, patriarchy, social inequality, religious extremism and armed conflict. Put differently, how can Pan-Africanism contribute to redefining the possibilities of a just and friendly world when it is increasingly shaped by populist, nativist, isolationist and anti-multicultural discourses? The editors of this special issue invite researchers, activists and artists to propose innovative contributions based on these questions.

Proposed abstracts should be submitted to:

<https://globalafricapress.org/index.php/globalafrica/about/submissions>

For any questions regarding the special issue, please contact the editors:

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