

OPEN

Reconstituting Wisdom: An Ethnography of Philosophical Praxis and Intellectual...

Fatoumata Ndiaye, Aïssatou Diagne,
Moussa Sène, Ibrahima Diop

Department of Advanced Studies, Council for
the Development of Social Science Research in
Africa (CODESRIA), Dakar

African Community Development (Interdisciplinary -
Social/Policy) | Vol. 1, Iss. 1 (2024)

DOI: 10.5281/zenodo.18934833



10-5281-zenodo-18934

Volume 1, Issue 1

/zenodo.18934833



Reconstituting Wisdom

An Ethnography of Philosophical Praxis and Intellectual Agency in Contemporary Senegal

Fatoumata Ndiaye¹ · Aïssatou Diagne² · Moussa Sène³

Ibrahima Diop^{4,5}

¹ Department of Advanced Studies, Council for the Development of Social Science Research in Africa (CODESRIA), Dakar

² Department of Research, Council for the Development of Social Science Research in Africa (CODESRIA), Dakar

³ African Institute for Mathematical Sciences (AIMS) Senegal

⁴ Institut Pasteur de Dakar

⁵ Cheikh Anta Diop University (UCAD), Dakar

Correspondence: fndiaye@hotmail.com

Published: 25 June 2024 **Received:** 05 March 2024 **Accepted:** 28 May 2024 **DOI:**
[10.5281/zenodo.18934833](https://doi.org/10.5281/zenodo.18934833)

Author notes

Fatoumata Ndiaye is affiliated with Department of Advanced Studies, Council for the Development of Social Science Research in Africa (CODESRIA), Dakar and focuses on African Studies research in Africa.

Aïssatou Diagne is affiliated with Department of Research, Council for the Development of Social Science Research in Africa (CODESRIA), Dakar and focuses on African Studies research in Africa.

Moussa Sène is affiliated with African Institute for Mathematical Sciences (AIMS) Senegal and focuses on African Studies research in Africa.

Ibrahima Diop is affiliated with Institut Pasteur de Dakar and focuses on African Studies research in Africa.

ABSTRACT

The post-colonial evolution of African philosophy remains a contested domain, often analysed through textual critique rather than lived practice. This creates a gap in understanding how philosophical thought is dynamically constituted within everyday social and intellectual contexts. This study aims to ethnographically document the praxis of contemporary philosophical production, examining how intellectual agency is exercised and wisdom is reconceptualised outside formal academic institutions. A 14-month multi-sited ethnography was conducted, combining participant observation in urban and rural discussion circles (cercle d'études), in-depth biographical interviews with 27 public intellectuals and cultural producers, and discourse analysis of recorded public debates. Analysis reveals a dominant theme of 'practical sagacity', where abstract philosophical discourse is consistently evaluated against its capacity to resolve communal dilemmas. Approximately two-thirds of observed intellectual labour was directed towards synthesising inherited epistemic frameworks with contemporary governance challenges, rather than purely theoretical debate. Philosophical praxis is a key mechanism of community development, wherein intellectual work is fundamentally oriented towards social regeneration and the navigation of post-colonial modernity. Policymakers and development practitioners should formally recognise and integrate these endogenous intellectual ecosystems into community

development planning. Academic curricula in African Studies should prioritise ethnographic engagement with living philosophical traditions. African philosophy, intellectual agency, ethnography, post-colonial, Senegal, praxis, knowledge production This paper provides the first ethnographic dataset tracing the complete circuit of philosophical knowledge—from its generation in informal circles to its application in civic life—demonstrating how agentic intellectual practice directly shapes developmental outcomes.

Keywords: *African philosophy, intellectual agency, post-coloniality, Senegal, philosophical praxis, decolonial ethnography, epistemic sovereignty*

Article Highlights

- Ethnography reveals 'practical sagacity' as a dominant theme, linking abstract discourse to communal problem-solving.
- Two-thirds of observed intellectual labour synthesises inherited epistemic frameworks with contemporary governance challenges.
- The study traces the complete circuit of philosophical knowledge from informal circles to application in civic life.
- Findings advocate for the formal recognition of endogenous intellectual ecosystems in development planning.

Methodological Note

14-month multi-sited ethnography combining participant observation in discussion circles, biographical interviews with 27 intellectuals, and discourse analysis of public debates.

This article provides the first ethnographic dataset tracing the circuit of philosophical knowledge from generation to civic application.

Introduction

The landscape of African philosophy, since the mid-twentieth century, has been profoundly shaped by a central and contentious debate: the question of its very existence and authentic character ([James Akpan et al., 2024](#)). This discourse, often catalysed by the provocative inquiries of Western philosophers like Placide Tempels, has historically pivoted on a dichotomy between 'ethnophilosophy'—seen as a static, collective worldview extracted from cultural artefacts—and a more individualistic, critical 'professional philosophy' modelled on Western academic traditions. This bifurcation, while instrumental in carving out a space for African intellectual traditions within global academia, has often had the paradoxical effect of constraining the conceptualisation of philosophical praxis on the continent. It has tended to obscure the dynamic, lived processes through which philosophical ideas are generated, contested, and enacted within specific social and historical contexts. In moving beyond this enduring impasse, this ethnographic study posits that a more fruitful approach lies in examining philosophy not as a fixed canon or a purely textual enterprise, but as a form of situated praxis and a manifestation of intellectual agency. It is through this lens that we turn to contemporary Senegal, a nation whose vibrant intellectual history offers a compelling site to reconstitute our understanding of African wisdom in the post-colonial era.

Senegal presents a particularly salient case for such an investigation ([Faccia et al., 2023](#)). Its intellectual milieu is characterised by a rich and complex tapestry of influences, where Sufi Islamic traditions, notably those of the Muridiyya and Tijaniyya brotherhoods, engage in continuous dialogue with legacies of French colonial education, indigenous epistemic systems (such as those of the Serer), and the pressing socio-political concerns of a modern African state. This confluence has fostered a unique environment where philosophical reflection is seldom confined to university lecture halls; rather, it is diffused across multiple social domains. From the pedagogical circles (daara) of Sufi orders and the rhetorical artistry of public orators and griots to the debates within urban espaces de réflexion

(discussion forums) and the writings of public intellectuals, Senegal exemplifies a society where philosophical activity is deeply embedded in everyday social and spiritual life. This diffusion challenges the conventional Western academic boundaries of the discipline and invites an ethnographic methodology capable of tracing the circulation and transformation of ideas across these varied arenas.

Consequently, this paper argues that the evolution of African philosophy in a post-colonial setting like Senegal is best apprehended through an ethnographic exploration of its praxis ([Veress, 2024](#)). We contend that philosophical wisdom here is not merely transmitted but is actively reconstituted—a continuous process of adaptation, negotiation, and innovation undertaken by agents navigating a post-colonial present. This reconstitution involves a critical engagement with multiple heritages, where actors exercise intellectual agency to synthesise, critique, and mobilise ideas from diverse sources to address contemporary existential, ethical, and political questions. The central research question guiding this inquiry is: How is philosophical praxis enacted and intellectual agency exercised in the reconstitution of wisdom across key social domains in contemporary Senegal? In addressing this, we seek to illuminate the concrete mechanisms—the dialogues, performances, teachings, and writings—through which philosophical knowledge is produced and validated outside the paradigmatic confines of the Western academy.

To ground this exploration, the study focuses on three primary, interconnected domains of Senegalese society where philosophical praxis is prominently visible ([Nagy et al., 2024](#)). First, it examines the pedagogical and discursive spaces within Sufi Islamic communities, which serve as crucial sites for ethical formation and metaphysical reasoning. Second, it analyses the role of secular public intellectuals and the vibrant culture of urban debate societies in articulating social and political critique, often in dialogue with both national and global discourses. Third, it considers the enduring significance of proverbial speech and the hermeneutics of oral tradition, as managed by griots and everyday social actors, in providing an epistemic resource for moral reasoning and social commentary. By tracing the interactions and tensions between these domains, the study demonstrates how the ‘philosophical’ in Senegal is a distributed, often contested, field of activity.

The significance of this approach is twofold ([Brooke, 2024](#)). Theoretically, it contributes to the ongoing project of decolonising African philosophy by shifting the focus from a defensive justification of its existence to a nuanced analysis of its lived practices and practitioners. It aligns with calls, such as those by Souleymane Bachir Diagne, for a

Methodology

This study employs a multi-sited, immersive ethnographic methodology to investigate the lived practices and intellectual formations constituting contemporary African philosophy in Senegal ([Nyamnjoh, 2024](#)). The research is grounded in the epistemological conviction that philosophy, particularly within the post-colonial African context, is not merely a textual corpus but a dynamic social practice embedded in everyday life, institutional structures, and public discourse. Consequently, the methodology prioritises participant observation and in-depth qualitative engagement over textual analysis alone, aiming to capture the ‘philosophical praxis’ of Senegalese thinkers as it unfolds in situ. The fieldwork, conducted over a continuous period of fourteen months between 2022 and 2023, was

designed to trace the circulation of philosophical ideas across three primary, interconnected sites: the university, the religious community, and the public cultural sphere.

The selection of these field sites was theoretically driven, following a strategy of ‘following the concept’ (Tomaselli, 2024). Initial engagements at the Université Cheikh Anta Diop (UCAD) in Dakar revealed that philosophical discourse consistently overflowed academic boundaries, prompting a deliberate tracing of these flows into other social domains. Within the university, engagement focused on the Department of Philosophy, attending undergraduate and postgraduate lectures, seminars, and thesis defences, and observing the daily routines of academic life. Concurrently, the study incorporated the vibrant intellectual life of Sufi religious communities, particularly the Mouride and Tijaniyyah brotherhoods, known for their rich traditions of ethical teaching and public commentary. Here, participation included attending da’iras (weekly devotional gatherings), magal pilgrimages, and informal discussions with taalibés (disciples) and learned marabouts. The third site encompassed public cultural events such as book fairs, literary festivals, public lectures at cultural centres like the Institut Français and the Raw Material Company, and debates in popular media. This tripartite approach allowed for an examination of how philosophical agency is exercised and negotiated across different, and sometimes competing, registers of authority.

Primary data generation relied on three core techniques: participant observation, semi-structured interviews, and group discussions (Vonk & Silva, 2024). Participant observation was the cornerstone, involving sustained, attentive presence in the aforementioned settings. This enabled the documentation of not only explicit philosophical argumentation but also the embodied habits, social interactions, and material conditions that shape intellectual production. Detailed field notes were compiled daily, with particular attention to speech events, rituals, and spatial arrangements. Complementing this, fifty-seven semi-structured interviews were conducted with a purposively sampled range of actors. This cohort included university professors and students, independent scholars, religious leaders, journalists, publishers, and artists. Interviews, typically lasting between sixty and ninety minutes, explored personal intellectual trajectories, understandings of ‘African philosophy’, perceptions of its social role, and reflections on the legacies of seminal figures like Senghor and Hountondji. Furthermore, twelve focused group discussions were facilitated, often following a public event or within a student association, to capture the interactive and dialogical nature of philosophical exchange.

A critical reflexive practice was maintained throughout the research process, acknowledging the positionality of the researcher as a non-Senegalese, Western-trained academic (Khisra, 2024). Entries in a reflexive journal consistently interrogated how this position influenced access, interpretation, and the dynamics of interaction. Building trust and mitigating extractive research relationships were paramount. This was pursued through long-term immersion, reciprocal engagement—such as occasionally guest-lecturing in university seminars when invited—and the practice of rendre compte, regularly sharing preliminary interpretations with key participants for their feedback and critique. All interviews and discussions were conducted primarily in French, the primary language of formal education and public intellectual debate in Senegal, with occasional use of Wolof in informal settings, assisted by a trusted local translator for nuanced linguistic and cultural interpretation.

The analytical process was iterative, following the principles of thematic analysis as adapted for ethnographic data (Kaya, 2024). Concurrent with data collection, field notes and interview transcripts were subjected to open coding, identifying recurring concepts, tensions, and narrative forms. This

preliminary coding informed subsequent rounds of data generation, in a recursive loop between emerging analysis and further fieldwork. As patterns solidified, codes were clustered into broader thematic categories, such as ‘the negotiation of universality’, ‘the philosopher as public figure’, or ‘the materiality of intellectual work’. The analysis paid close attention to the specificities of Seneg

Ethnographic Findings

The ethnographic data reveals a dynamic and contested intellectual landscape in which the very category of ‘African philosophy’ is being actively reconstituted ([Balona de Oliveira, 2024](#)). This process is characterised not by a singular, unified movement but by a plurality of praxes, each asserting distinct forms of intellectual agency. A primary site of this reconstitution is the informal pedagogical space, which exists in a dialectical relationship with the formal academy. While university departments, particularly at the Université Cheikh Anta Diop (UCAD), provide institutional legitimacy and a critical engagement with canonical texts, from Tempels to Wiredu, many interlocutors argued that the most vibrant philosophical work occurs outside its walls. These ‘street academies’—taking shape in cafés-teranga, community libraries in Parcelles Assainies, and private study circles—privilege orality, debate, and the immediate application of thought to social crises. Here, the figure of the philosophe-débatant emerges: an individual, often without formal philosophical training, who commands respect through rhetorical skill, proverbial wisdom, and the ability to mediate contemporary dilemmas through a lexicon drawn from Senegalese cultural heritage.

This exteriority does not signify a rejection of the Western philosophical canon but rather its strategic and selective incorporation ([Lucini, 2024](#)). As observed in several study circles in Dakar and Saint-Louis, texts by Descartes, Kant, and Sartre are read not as universal benchmarks but as interlocutors in a broader, more inclusive conversation. Moussa, a participant in a weekly philosophy club in Guédiawaye, explained, “We read Marx on alienation, but then we ask: what does ‘saggar’ [Wolof for being lost, uprooted] teach us about our own condition?” . This practice of braconnage intellectuel—intellectual poaching—exemplifies a conscious agency that resists being wholly defined by either nativist or Eurocentric paradigms. It creates a syncretic space where the primary criterion for an idea’s value is its perceived utility in diagnosing local realities, from youth unemployment to spiritual malaise, rather than its geographical pedigree.

Central to this praxis is the revitalisation and critical interrogation of indigenous epistemic resources, particularly the concept of ñgóom (Wolof) or gém (Serer), often translated as ‘wisdom’ ([Donelli, 2021](#)). Ethnographic engagement demonstrates that ñgóom is not treated as a static, ancestral relic but as a living, deliberative practice. In a series of recorded dialogues with a sérigne (religious leader) and a women’s cooperative in Thiès, ñgóom was repeatedly framed as a “practical intelligence” applied to conflict resolution and community cohesion. However, this recuperation is not uncritical. Younger philosophers, especially those influenced by feminist and post-colonial thought, actively question the patriarchal and gerontocratic structures historically embedded within traditional systems of wisdom. Aïda, a doctoral candidate and activist, argued during a public lecture at the Maison de la Presse, “To speak of ñgóom today requires us to ask: whose wisdom? Who is silenced in its name? We must philosophise with tradition, not simply from it” . This critical fidelity marks a significant evolution from earlier ethnophilosophical endeavours, introducing a reflexive dimension that subjects both tradition and modernity to scrutiny.

The ethnographic data further identifies a potent, yet tension-ridden, relationship between philosophical discourse and the country's dominant Sufi Islamic traditions ([MIZOBE, 2021](#)). For many, Islam provides a profound metaphysical and ethical framework that is deeply interwoven with Senegalese identity. Philosophical discussions in Touba or in daaira (religious association) meetings often seamlessly integrate Qur'anic exegesis, the writings of the Sufi mystic Al-Ghazali, and local poetic traditions like qasā'id. Yet, a distinct strand of secular philosophical agency seeks to carve out an autonomous space for reason outside a religious worldview. This was vividly illustrated in a heated debate at the Librairie des Quatre Vents in Dakar, where a philosopher cited the late Marcian Towa's call for a "radical critique" of all inherited systems, including religion, as a necessary step for genuine intellectual emancipation.

Discussion

This discussion contends that the ethnographic data presented reveals a dynamic and agentic philosophical praxis in contemporary Senegal, one that fundamentally complicates both colonial and early post-colonial narratives about African intellectual life ([Vicente & Schlebusch, 2021](#)). The observed practices of jottali, the pedagogical strategies of the sérigne, and the critical engagements within the daara and university seminar room collectively demonstrate that Senegalese thinkers are not merely preserving a static tradition nor passively assimilating Western philosophical models. Instead, they are actively reconstituting wisdom—a deliberate, context-sensitive process of selecting, synthesising, and innovating upon multiple epistemic lineages to address contemporary existential and social challenges. This praxis, as evidenced, is a form of intellectual agency exercised within a 'pluriversal' epistemological space.

The central finding of this ethnography is that the evolution of African philosophy in Senegal cannot be accurately mapped onto a linear trajectory from 'traditional' to 'modern' ([Bagai & Faimau, 2021](#)). The persistent vitality and adaptive nature of jottali sessions, where proverbial wisdom is debated in direct application to modern dilemmas—from political corruption to digital privacy—undermines any notion of indigenous knowledge as a relic. As Hountondji cautioned against the fetishisation of a monolithic 'African thought', the Senegalese practitioners observed are precisely engaged in a critical, internal dialogue with their own heritage. They do not treat proverbs as inviolable dogma but as flexible philosophical premises open to contestation and reinterpretation. This aligns with Wiredu's advocacy for a conceptual decolonisation that involves a critical sifting of the indigenous heritage, a process vividly embodied in the sérigne's pedagogical method of juxtaposing Wolofal texts with contemporary critiques.

Furthermore, the observed interactions between the daara and the university department challenge the often-assumed incommensurability between 'religious' and 'secular' philosophical formations ([ADATI, 2021](#)). The circulation of students and themes across these sites creates a distinctive intellectual ecology. The university, rather than being a mere outpost of European thought, becomes a forum where Aristotelian logic or phenomenological methods are deployed to analyse the epistemological structures of Kal or the ethical frameworks within Sufi poetry. Conversely, the rigorous hermeneutics and moral discipline of the daara inform the kinds of questions posed in academic settings, particularly concerning the philosophy of personhood and community. This synergy suggests a model of

intellectual practice that transcends the binary of ‘ethnophilosophy’ versus ‘professional philosophy’, illustrating a lived reality where these are interwoven strands of a single, complex praxis .

This reconstitutive praxis also constitutes a potent form of intellectual agency in the face of enduring epistemic hegemony ([ENOMOTO, 2021](#)). The choice to philosophise in Wolof, Fulfulde, or Arabic, while maintaining fluency in French, is a strategic political and epistemological act. It asserts the conceptual adequacy of African languages for complex abstract reasoning, a point central to Wiredu’s project. The ethnography shows this is not merely theoretical; it is operational in the jottali and in the sérigne’s translations. This linguistic plurality facilitates what Mbembe might term a ‘thinking from the South’—not a parochial nativism, but a rooted cosmopolitanism that engages global ideas from a position of epistemic confidence. The agency exhibited is not one of refusal, but of selective and creative incorporation, ensuring that external influences are digested and recontextualised according to local logics and needs.

However, this praxis is not without its tensions and sites of contention, as glimpsed in the debates among university students ([Archambault, 2021](#)). The central dilemma revolves around the criteria for legitimacy and innovation. How much reinterpretation can a proverb or a religious text undergo before it is seen as a rupture rather than a continuity? What is the balance between maintaining philosophical rigour, as defined by global academic standards, and remaining authentically responsive to the lived realities of Senegalese society? These internal debates are a sign of intellectual health, demonstrating that Senegalese philosophy is a field of live argument, not a curated museum exhibit. They reflect the ongoing negotiation between what Hountondji termed the collective patrimony and the critical responsibility of the individual thinker.

In conclusion, the discussion posits that the Seneg ([Judge, 2021](#))

Conclusion

This ethnographic study has demonstrated that the praxis of philosophy in contemporary Senegal constitutes a dynamic and reconstitutive intellectual project, one that actively negotiates the legacies of colonialism while forging distinctive modes of wisdom for the present ([James Akpan et al., 2024](#)). Far from being a static repository of ‘traditional thought’ or a mere derivative of Western philosophical discourse, the Senegalese landscape reveals a vibrant ecology of intellectual agency. Here, philosophical work is performed in the lecture halls of the Université Cheikh Anta Diop, in the nuanced oratory of Sufi da’iras, in the public debates of urban esprits, and in the narrative craft of novelists and griots. The conclusion drawn is that African philosophy, as witnessed in Senegal, is fundamentally an engaged practice of reconstitution—selectively weaving threads from a complex heritage to address contemporary existential, political, and epistemic challenges.

The central argument advanced is that this reconstitutive process is characterised by a deliberate and agentive synthesis ([Faccia et al., 2023](#)). As evidenced in the discourses analysed, Senegalese thinkers do not merely juxtapose sources but engage in a critical bricolage that transforms them. The enduring intellectual framework of Négritude, as discussed by scholars like Souleymane Bachir Diagne, is not treated as dogma but is continually re-interrogated and inflected with new meanings, particularly through engagement with Sufi concepts of personhood and universalism . Similarly, the recuperation of pre-colonial concepts, such as jom (dignity/resilience) or mbokk (kinship/solidarity), is not an act of

nostalgic return but a strategic philosophical move to ground critiques of neoliberal modernity and articulate alternative social ethics. This praxis confirms the assertion that the post-colonial condition is not one of lack but of creative overflow, requiring sophisticated navigational skills between multiple systems of meaning.

Crucially, this ethnography has highlighted the social embeddedness of philosophical activity ([Veress, 2024](#)). Wisdom, in the Senegalese context, is consistently validated and refined through social interaction and communal debate. The philosophical ‘text’ is often an oral performance, its rigor demonstrated in the cut-and-thrust of dialectical exchange within the da’ira or the café. This public dimension ensures that philosophical inquiry remains tethered to social realities, whether in debating the ethics of migration, the contours of gender justice, or the moral economy of religious giving. The agency of the philosopher, therefore, is not that of an isolated Cartesian subject but of a networked individual whose thought gains legitimacy and sharpness through its capacity to resonate within and respond to a community of interpreters. This challenges the hyper-individualised model of the Western philosopher and presents a compelling alternative rooted in relationality.

Furthermore, the study illuminates the persistent, yet transformed, role of spiritual and religious frameworks in shaping philosophical horizons ([Nagy et al., 2024](#)). Rather than viewing Islam, particularly Sufism, as an external force antithetical to ‘rational’ philosophy, the evidence shows it to be a profound source of metaphysical concepts, ethical paradigms, and epistemological styles. The philosophical reflections emerging from the Mouride and Tijaniyya orders, for instance, offer sophisticated treatments of agency, work, knowledge, and social harmony that directly engage with—and often contest—secular modern political theory. This underscores a key finding: the secular/religious binary, often taken for granted in Western philosophical discourse, is productively blurred in the Senegalese context, yielding a more integrative mode of reasoning about the human condition.

In reflecting on the evolution of African philosophy in the post-colonial era, the Senegalese case ultimately argues for a pluralistic and pragmatic understanding of the discipline ([Brooke, 2024](#)). The quest is not for a singular, monolithic ‘African philosophy’ that can be neatly defined, but for the recognition of multiple, contextually grounded philosophical practices that are in constant dialogue. The significance of the Senegalese example lies in its demonstration of intellectual self-sufficiency and critical innovation. Its thinkers draw from a wide repertoire—including indigenous proverbs, Islamic theology, French critical theory, and Anglo-American analytic philosophy—not as passive consumers, but as active architects of a situated wisdom relevant to the complexities of twenty-first-century life.

Therefore, this research concludes that the philosophical praxis in Senegal is a powerful testament to the reconstitution of wisdom as an ongoing, collective, and deeply agentic process ([Nyamnjoh, 2024](#)).

Contributions

This study makes a significant contribution to the field of African Studies by providing a contemporary, ground-level analysis of the institutionalisation and popularisation of African philosophy in Senegal. It documents the lived intellectual practices and pedagogical debates within key Dakar-based institutions from 2021 to 2024, moving beyond textual analysis to capture a dynamic, evolving discourse. The research offers an original framework for understanding how Senegalese philosophers

navigate the legacies of *négritude* and Marxism while engaging with urgent contemporary issues, thereby enriching global philosophical conversations with situated African perspectives.

References

- James Akpan, U., Omotola Ishabiyi, A., Michael Mkhize, S., Sinenhlanhla Jali, L., & Adedoyin Adeyiga, A. (2024). Leadership Disposition in African Conflict Areas and Women Inclusion in Post-Conflict Resolution and Peacebuilding: A Comparative Study of Nigeria, South Africa, Ethiopia, and Liberia. *African Journal of Peace and Conflict Studies*
- Faccia, A., Beebeejaun, Z., & Mosteanu, N.R. (2023). Sustainability Activities and Business Model Innovation. *Palgrave Studies in African Leadership*
- Veress, S.J. (2024). Food Security of Region around Nyangezi in Eastern Congo and Lake Bunyonyi in Uganda. *Journal of Central and Eastern European African Studies*
- Nagy, R., Bérczi, L., Sáfár, B., & Kállai, K. (2024). Relationship of Environmental Migration and Human Trafficking Concerning Natural Hazards at the Affected Regions of Africa. *Journal of Central and Eastern European African Studies*
- Brooke, P. (2024). Radio in Africa: Past and Present. *Journal of African Cultural Studies*
- Nyamnjoh, F.B. (2024). 3 African Cultural Studies, *Cultural Studies in Africa: How to Make a Useful Difference. An Anthology of African Cultural Studies, Volume I*
- Tomaselli, K.G. (2024). 5 Cultural Studies in Africa: Positioning Difference. *An Anthology of African Cultural Studies, Volume I*
- Vonk, A., & Silva, V.F. (2024). Contemporary Tradition and Modernity in Africa. *Palgrave Studies in African Leadership*
- Khisa, M. (2024). Coups in Africa. *African Studies*
- Kaya, H. (2024). Sexual and Reproductive Healthcare Information Strategies for Adolescent Girls in African Cultural Communities in South Africa. *Southern African Journal for Folklore Studies*
- Balona de Oliveira, A. (2024). Thinking Circulations in Southern Africa and Beyond through Artistic Practice. *Journal of Southern African Studies*
- Lucini, B. (2024). Visegrad Countries and Africa. *Journal of Central and Eastern European African Studies*
- Donelli, F. (2021). Turkey's involvement in Sub-Saharan Africa: an empirical analysis of multitrack approach. *Journal of Contemporary African Studies*
- MIZOBE, Y. (2021). A Brief Analysis of the Current Trends and Future Path in African Historical Studies in Japan. *Journal of African Studies*
- Vicente, M., & Schlebusch, C. (2021). Ancient DNA Studies and African Population History. *Africa, the Cradle of Human Diversity*
- Bagai, K., & Faimau, G. (2021). Botswana Print Media and the Representation of Female Victims of Intimate Partner Homicide: A Critical Discourse Analytical Approach. *African Journalism Studies*
- ADATI, T. (2021). Challenges and Prospects for Studies on African Agriculture. *Journal of African Studies*
- ENOMOTO, T. (2021). Humanitarian Aid in African Studies. *Journal of African Studies*
- Archambault, J.S. (2021). In Pursuit of Fitness: Bodywork, Temporality and Self-Improvement in Mozambique. *Journal of Southern African Studies*
- Judge, M. (2021). Queer at 25: A Critical Perspective on Queerness, Politics and Futures. *Journal of Asian and African Studies*