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Knowledge Production in and on Africa. Wien: LIT
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this book could also have addressed, particularly in a world where some are defined as the “axis of evil,” as “terrorists,” as “animals” to be sanctioned and hunted down, and so on.

Artwell Nhemachena

Horáková, Hana and Werkman, Kateřina (eds.) 2017.
***Knowledge Production in and on Africa.* Wien: LIT Verlag,**
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It was an excellent decision of the committee organising the Viva Africa conference, the biennial conference of African Studies in the Czech Republic, held at the Metropolitan University Prague in 2015, to choose “Knowledge Production in and on Africa” as the conference’s title. In the call for papers, the convenors stated that “Africa is misrepresented twice: by the ways knowledge about it is selected by gatekeepers of knowledge and by the deliberate suppression of knowledge on Africa.” They thus underlined the fact that the production of knowledge as well as the way knowledge is disseminated are affected by existing power relations.

The book edited by anthropologist Hana Horáková (Metropolitan University Prague) and political scientist Kateřina Werkman (Charles University of Prague) is the outcome of this conference, presenting most, albeit not all, of the contributions to the 2015 Viva Africa conference. In her introductory notes, Hana Horáková takes up the central ideas of the call and summarises the following chapters, thus giving the reader a helpful overview of the book’s content.

The book at hand is an interesting work because it clearly shows where and how knowledge about Africa is produced. Most contributions are detailed case studies arguing convincingly how stigmatising visions on Africa have been and are being created, maintained and modified. However, the title of the book is slightly misleading; the question of how knowledge is produced within Africa and by Africans is addressed to some degree, but the main focus of the book is on “Knowledge Production on Africa.” By describing how external actors and (post-) colonial dynamics evoke negatively-coloured mythical images about Africa, almost all articles implicitly hint at the debates initiated by

Edward Said's work on "Orientalism" and V. Y. Mudimbe's "The Invention of Africa." In my reading of the individual articles I noted for all but two articles "Orientalism 2.0" and "Africa's invention," thereby referring to Said and Mudimbe.

This leads me to a second critical remark. As a reader of a book which is entitled "knowledge production" I would have expected the various articles to deal with the notion of knowledge and the generation of knowledge, including the ways in which all this is discussed in the social sciences. With the notable exception of Hana Horáková's article "Knowledge production in and on Africa: Knowledge gatekeepers, decolonisation, alternative representations," no other article defines its understanding of knowledge. For several decades, however, there is an ongoing debate in the social sciences about knowledge and knowledge production. With the discussions in my own discipline (anthropology) in mind, I only need to mention Fredrik Barth's seminal article "An Anthropology of Knowledge" (2002). Barth created a framework in which (culture-specific) knowledge corpora can be studied advocating a comparative perspective on modes of knowledge generation. As parameters present in every knowledge corpus he proposed (1) the investigation of a kernel of unsubstantiated claims, (2) a set of means of representing knowledge, and (3) those of the social organisation through which the respective knowledge corpus is organised. With this comparative and cultural relativistic perspective, Barth questioned both the universal claim of knowledge generation through (Western) science and in the West. In somewhat different words than Barth and a few years earlier (1996), Edvard Hviding criticised the "empirical" appropriation of certain concepts assumed to be universal. Western knowledge production, it is argued, is based on an "ethno-epistemology," as are other knowledge productions. The task of anthropology must be the comparative analysis of ethno-epistemologies. The debate on knowledge and knowledge production has led to a reorientation of areas of anthropological research on the topic. This concerns, for example, the study of learning and knowledge acquisition or of knowledge transfer. Learning, or, for that matter, knowledge production and knowledge acquisition, it is stated, take place within "communities of practice" in dialogic interactions with the respective learning environment. It is obvious that the anthropological debate on the topic is also inspired by Latour's "actor-network-theory" as well as by science and technology studies.

I already mentioned that Horáková's and Werkman's book deals less with knowledge production in Africa than with knowledge production about Africa. While, for example, Viera Pawliková-Vilhanová rightly deplores that "the history of Africa" has only been viewed from a Eurocentric perspective, because there are still no "true African" theories, she does not deal with African perceptions of knowledge production.

Hana Horáková's and Kateřina Werkman's book is a thorough exploration of the topic "Knowledge about Africa," sensitising its readers to the many (mis-)representations about Africa and Africans. These are (still) important and relevant statements, albeit no longer particularly innovative. Thus, the book describes convincingly and thoroughly how patterns first elaborated in Said's "Orientalism" also play a central role in the knowledge production on Africa.

Georg Klute

Klíma, Jan. 2017. *Dějiny Kapverdských ostrovů, Svatého Tomáše a Princova ostrova* (History of the Cape Verde islands, and the islands of São Tomé and Príncipe). 2nd edition. Prague: Nakladatelství Lidové noviny, 384 pp.

The second edition of the publication under review is testimony to the fact that interest in understanding the history of Africa among Czech readers is constantly growing. In its series on the history of nations, the publisher Nakladatelství Lidové noviny has already covered 13 African countries, while the author of the reviewed publication has previously contributed to works devoted to Angola, Mozambique, Guinea-Bissau and Namibia. In addition, Jan Klíma, the leading Czech authority on the Lusophone world, is also the author of histories on Portugal and Brazil. The author has already displayed his deep knowledge of Lusophone Africa in a number of previous books and articles devoted to topics such as the Portuguese Colonial War.

As the title indicates, the book is divided into two main sections, one for each individual nation. Logically, it would be more prudent to combine the history of Cape Verde with that of Guinea-Bissau.