

AFRICAN STUDIES: THE CHRONOTOPE OF THE CROSSROADS

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Abstract. The author of the article focuses her research on the works of the renowned intellectuals who made a special contribution to the decolonization of education and of humanitarian knowledge. Most of these authors were born shortly before the independence or during the first decade thereafter. The formation of sovereignty took place before their eyes, which, in many ways, determined the vector of their professional interest. The article places a special emphasis on the innovative approaches of the Africans to the study of Africa's past and present. What makes their works unique is their use of their own experience, both academic and personal, obtained during the colonial and postcolonial eras—at the crossroads of the epochs.

As a theoretical and methodological basis, the article uses the ideas of Mikhail Bakhtin, the founder of the chronotopic method of research in the humanities, particularly those concerning the “chronotope of the path/road.” The value of Bakhtin's tools increases even more when applied to the research of historical and cultural (“civilizational”) crossroads.

The author of this article analyzes the current, transitional situation in the development of African studies from the standpoint of chronotope. The article emphasizes that most scholars have adopted a universal academic model for the pursuit of scientific knowledge. However, a change has become obvious, both in the very matrix of African studies and in their subjects and style. And if Africa was once studied exclusively in the context of European history, mainly from the outside, at present, much more attention is proposed to be paid to the problems of its study from the inside. As a result, the central place in the works of African authors is occupied by the problems of race, ethnicity, identity, the formation of states and nations; and issues of periodization of the history of the continent, its stocktaking, reconstruction, and representation are becoming a matter of discussion.

Keywords: Africa, African studies, history, narrative, chronotope, colonialism, decolonization, postcolonialism

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INTRODUCTION

The revitalization and new relevance of African studies in the 21st century have become obvious. The increase in the number of publications can be considered a

consequence of the fact that Africans themselves—scholars, writers, etc.—have joined the process of reconstructing and conceptualizing the history of the continent. The centuries-old dehistoricization and discrimination of Africa have been replaced by a partial destruction of stereotypes, which has entailed a revision of the clichés about its “savagery,” “barbarism,” “periphery,” and the inability of Africans to independently decide their own destiny.

The object of the author’s research in this article is the works in which African scholars turn to the study of the colonial legacy and, above all, its historical and cultural context. The new vector in research is associated with the formation of a new vision of Africa as a continent with enormous potential—human, and, therefore, intellectual. The process of self-knowledge plays a special role in this. The study of the past, present, and, in a certain sense, the future of Africa is conducted by the African scholars who take into account their own academic and personal experience obtained in the colonial and postcolonial eras—at the crossroads of epochs.

Most of the authors whose work became the subject of the study were born shortly before or immediately after the independence, the conventional boundary of which is the year of Africa—1960. The formation of sovereignty took place before their eyes and eventually determined the directions of their professional search. The departure from Eurocentric attitudes was a foregone conclusion. Despite the fact that many Africans had studied in Europe and America, they focused on the authenticity and pluriversality of the history and culture of Africa and its regions and thus followed in the footsteps of the pioneers of postcolonial discourse.

The methodological basis and tools of this article are the ideas of M.M. Bakhtin (1895–1975), the founder of the chronotopic method of research in the humanities, concerning the “chronotope of the path/road.” Their value is further enhanced when studying historical and cultural (“civilizational”) crossroads, including the current situation in the development of African studies.

“POST-COLONIAL LIBRARY”: NARRATIVE OR COUNTER-NARRATIVE?

At the end of the 20th century, philosopher Vumbi Yoka (Valentin-Yves) Mudimbe (b. 1941, Belgian Congo), the elder of the Africanist “guild,” criticized the “colonial library,” during the formation of which the Eurocentric “idea of Africa” has been “invented” and formulated. In his books “The Invention of Africa” [Mudimbe 1988] and “The Idea of Africa” [Mudimbe 1994], he made an inventory of approaches to its study, emphasizing the need to revise many assessments regarding the past, present, and future and essentially anticipated the creation of the “postcolonial library,” marking a turning point in the development of African studies.

Currently, many intellectuals share the thesis that the image of the continent as it is represented in research, fiction, memoir literature, and especially in the mass media is far from reality and contains a number of erroneous attitudes that have spread as a result of the dominance of outdated approaches to its study. One can find not only among laymen but also among the highbrow intellectuals or within government institutions a point of view similar to that expressed by Nicolas Sarkozy, the 23rd President of the French Republic (2007–2012). In 2007, in a speech delivered at the University of Dakar (Senegal), he stated that “the tragedy of Africa is that Africans have never been fully integrated into history [...]; they never really saw themselves in the future” [Ribeiro da Silva et al. 2023]. The reaction to his words was immediate [Koukou 2010]. True, the main blow of criticism, as usual, fell on G.W.F. Hegel (1770–1831) who ignored Africa

as a “no historical part of the world,” where there is “no movement or development” [Hegel 2001: 117].

In recent decades, criticism has also been leveled, not always deservedly, at those who continued to use the methodologies inherent to European science, obtained during their studies in the former metropolises and the United States. As a consequence, there has been an interest in decolonizing knowledge and a doubt whether it was appropriate to get engaged in African studies at all, as reflected in an article by Nigerian-British author Amina Mama (b. 1958, Nigeria) in which she attempted to answer the question if it was ethical to study African history from the perspective of the “Global North” [Mama 2007].

Paternalistic, colonial comprehension of the African continent is still alive in Europe and North America. The African intellectual elite—philosophers and historians—spoke out and continue to do so most harshly against them. One of those who took a radical position on updating the methodology of African studies was the Senegalese scholar Cheikh Anta Diop (1923–1986), a proponent of the multifactorial method in the study of history, who expressed the idea of the need to use Afrocentrism as a fundamental strategy in reconstructing the past. He also introduced the seditious idea that only Africans should study and publicize the history of Africa at the level of scientific knowledge, which found a temporary response among the scholars of the American school of Afrocentrism in the person of the American professor Molefi Kete Asante (b. 1942) [Khokholkova 2019].

Currently, among the adherents of the two most popular methodological approaches in the intellectual and academic environment—Euro- and Afrocentric—there is no direct division into Africans and non-Africans. Brazilians, Indians, Caribbean residents, immigrants from European countries and the United States—it is largely thanks to them that the invaluable corpus of the “postcolonial library” was formed [Gavristova 2020; Gavristova, Khokholkova 2021]. It can be viewed as a set of counter-discourses (or counter-narratives), as a kind of response to the “challenges” of the “colonial library.” However, following the suit of American literary critic Edward Said (1935–2003) [Said 1978; Said 1993], the West Indian social philosopher Frantz Fanon (1925–1961) [Fanon 2008], V.I. Mudimbe, dubbed the “African ‘Said’”, and the brilliant thinker who praised the “ethics of identity,” Kwame Anthony Appiah (b. 1954) [Appiah 2024]—those who can be considered the pioneers of postcolonial discourse—most of the authors adopted the universal academic tradition, defining main vectors of development of African studies, their format, and content. Their partiality was also influenced by the use of the English language, which served as a kind of “pass” to the international intellectual community.

The implementation of an attitude to criticize existing clichés regarding Africa made it possible to identify and significantly expand the range of topics studied, both key and controversial. And these are not only the topics of the slave trade, slavery, colonialism, previously studied mainly in the context of European history (from the South to the North), but also issues of race, gender, ethnicity, identity, and the formation of nations and states. The study of migrations, internal and external, as well as language, in the context of the reconstruction of Africa’s history, was put at the forefront.

Real battles often unfolded on the pages of journals and magazines. There are many questions for discussion. Is it legitimate, for example, to consider the history of Africa in connection with the history of the African and especially African-American Diasporas? Are there opportunities to discover and use sources of African origin for the study of pre-colonial and colonial history? And finally, isn’t it time to turn to the study of regional (local) processes and problems because, as you know, Africa is not a country?

AFRICA: HISTORICAL AND CULTURAL CHRONOTOPE

The chronotope has become a tool for studying Africa relatively recently. The concept of chronotope (the inextricable connection between time and space) is often used by African philosophers, historians, and writers in the process of constructing an image of the continent with its inherent statics and dynamics. Inside such a structure, there is room for civilizational and cultural transit. Its manifestations are currently being actively studied. As a consequence, an interest became apparent in at least two of the most relevant areas of reconstructing the history of the continent: in the system of temporal and spatial relations. Each of the directions can be diversified into many separate subjects concerning global and regional aspects of the continent's development—in dynamics and statics, from the point of view of *chronos* and *topos* (time and place).

First: “Africa is not a country” (#Africaisnotacountry)—an ironic hashtag in social media—gave rise to another, paradoxical one: “Africa is a country” (#Africaisacountry), which, eventually, served as a trigger for the emergence of the book on the same title by Dipo Faloyin [Faloyin 2023]. In it, the author (who was born in Chicago, spent a significant part of his life in Nigeria, and finally settled in London) drives the attention of the reader to the fact that Africa is a continent where 54 states are located, and in the USA, the UK, and other countries there are numerous African “enclaves.”

The fact that, in the bosom of academic science, an entire continent cannot be used as the basic unit of analysis of its history and culture determined one of the theses of the essay by Nigerian-born philosopher and historian Olufemi Taiwo (b. 1956, Nigeria), entitled “It Never Existed.” The subtitle outlined the main theme for the author: “the idea of ‘pre-colonial’ Africa is theoretically vacuous, racist and plain wrong about the continent's actual history.” It can be seen as a manifestation of racism and ignorance towards the real history of Africa [Taiwo 2023].

In support, the author cites a lot of evidence of the presence of historical and cultural traditions and the dynamics of political and economic development among many peoples and regions of the continent and the recording of ongoing events during the Middle Ages and modern times using the example of the empires of Mali (13th–15th centuries) and Oyo (15th–19th centuries), small kingdoms such as Ile-Ife (12th–19th centuries), as well as Egypt and Ethiopia (in certain periods they showed themselves not only as objects but also as subjects of colonial politics). Africans turned to the study of these subjects more than once in the 20th century.

In the 21st century, the growing interest in regional history manifested itself in the work of the famous Nigerian historian Toyin Falola (b. 1953). He significantly expanded the empirical base of research, used updated methodological tools for its analysis, and integrated elements of oral history that were subject to recording into the historical and cultural context. As a Yoruba, he absorbed with his mother's milk the atmosphere of intellectual tension that reigned at the Ibadan University, the first in Tropical Africa, where a whole constellation of talented scholars and writers has formed and where he himself, a graduate of the University of Ife, in 2021, in commemoration of his merit, received the highest degree for humanities—*D. Litt. (Doctor of Letters)*. In the Anglo-Saxon academic system, it is considered superior to other university degrees, including the *PhD*.

T. Falola's book “Ibadan: Foundation, Growth and Change. 1830–1960” [Falola 2012] (more than a thousand pages of text) and his memoirs “A Mouth Sweeter than Salt” [Falola 2004]—a fusion of personal history, the history of the city and the Yoruba people (with their songs, proverbs, traditions, and sacraments), and political history of

Nigeria—became a continuation of earlier literary works: of the memoirs of the first Nigerian Nobel Prize winner, Wole Soyinka (b.1934, Nigeria) [Soyinka 2000]. Taken together, both books by T. Falola can be considered the best examples of “documentary prose” and, at the same time, personal history. They included personal experience and memory of generations, analysis of Yoruba history and culture, description of African religions, philosophy, medicine, literature, and art.

T. Falola lived and worked in the USA for a significant part of his life, but among Nigerians he received the nickname Orisha. In Yoruba mythology, this was the name of the spirits sent to the people by the supreme god Olodumare (literally translated from Yoruba, his name means “creator”) to teach them to succeed. The autobiography of a scholar is full of drama in the spirit of Orisha adventures: a gifted boy from a poor family was forced to trade to feed himself, almost dropped out of school but became a scholar, left his homeland due to contradictions with the authorities, and succeeded abroad.

T. Falola has done a lot to decolonize education and destroy stereotypes regarding African knowledge. This can be seen in his works, including the monograph “Decolonizing African Studies” [Falola 2022], where the author also shares lessons on self-realization.

Second: African intellectuals began to actively speak out against the unjustified division of the history of the continent into three eras of different duration: pre-colonial, colonial, and post-colonial. The colonial era determined the line of demarcation. However, today, following the founder of the Ibadan school of history, the famous Nigerian historian Ade F. Ajayi (1929–2014), it is increasingly viewed as an “episode.”

The pre-colonial era, the longest in time, is currently the most controversial. The proceedings of the round table on the topic “Doing the Precolonial History of Africa in Postcolonial Times,” published in the Portuguese journal *Ler Historia*, demonstrated not only a keen interest in the topic but also an intention to understand whether the precolonial past can be interpreted in a new way, differently from its predecessors. Three experts took part in the discussion: Roquinaldo Ferreira (b. 1967), a Brazilian specialist on lusophone Africa and the history of the transatlantic slave trade, British researcher Toby Green (b. 1974), professor at King’s College (London), author of a number of works on pre-colonial Africa, and Vanicleia Silva-Santos (b. 1977, Brazil), whose area of interest is directly related to the study of the material culture of the continent and the history of the African Diaspora. Their different experiences, different approaches to research, and the fact that they live and work outside of Africa (in Brazil, the UK, and the USA, respectively) did not prevent them from answering questions from Hugo Ribeiro da Silva (b. 1966), a professor at the University of Porto (Portugal).

The perspectives of the discussion did not quite coincide with what actually occupied researchers from Africa, and the participants in the debate regretted the absence of Africans. The main topics discussed were historiography, the history of colonial empires, transatlantic trade, the search for new historical sources, ongoing attempts to ignore Africans as agents of history, and the fact that the situation is changing [Ribeiro da Silva, Ferreira, Green, Silva-Santos 2023].

O. Taiwo, for example, would insist that the time has come “to say bye-bye to the idea of a ‘precolonial’ past in our intellectual discourses respecting Africa.” Based on the premise that colonialism is as much an African as a European phenomenon, in the essay he called on his colleagues to “enrich” their methodological and “conceptual repertoire” and to experience the “benefits” of expanding the epistemological base of research by attracting African resources, showing a willingness to reconstruct the past and present of Africa in the temporal and spatial dimensions—within the boundaries of the chronotope,

through the concepts of *topos* and *locus* (closed and open space), through the transit of meanings associated with the time-changing picture of the world.

In the essay “It Never Existed,” O. Taiwo recalled the forgotten developments of Ladipo Solanke (1886–1958), a Nigerian lawyer of Yoruba ethnic origin, known for his anti-colonial views, long-time leader of the Union of West African Students in London [Gavristova, Krylova 2023]. Being a supporter of the creation of a self-governing federation of West Africa within the British Empire, L. Solanke, in the brochure “*United West Africa (or Africa) at the Bar of the Family of Nations*” [Solanke 1969], expressed, in the opinion of O. Taiwo, many relevant ideas on the issue of nation-building and periodization of African history. Some theses concerning the development of African regions are reflected in modern research, in particular in the works of T. Falola.

“COLONIALISM AS AN UNFINISHED PROJECT”

O. Taiwo is a philosopher, professor at the Ivy League¹ Cornell University (USA), studied in Canada and spent a significant part of his life in Nigeria. He has authored a number of very bold books, according to his critics, on African issues, written, as is customary in the traditions of the Yoruba people, based on his own personal history and personal archives: “*How Colonialism Preempted Modernity in Africa*” [Taiwo 2010]; “*Africa Must Be Modern*” [Taiwo 2014]; “*Against Decolonization*” [Taiwo 2022]. All of them are in one way or another connected with an attempt to identify ways of integrating African countries into the modern world community. The books consist of essays that are thematically related to each other and, in essence, answer the question of why Africa has failed to respond to the challenges of our time. Each essay can also be considered as an independent study.

Africans, according to the scholar, themselves aspired to liberal democracy and the rule of law, but the colonial authorities disrupted the natural course of history by establishing their rule. Analyzing the role of missionaries and the colonial administration, in particular that of Frederick D.D. Lugard (1858–1945), the first Governor-General of Nigeria, in different regions of Africa, as well as the legal (in fact, not legal) basis of the regime, O. Taiwo refuted the popular belief that colonialism brought civilization and, accordingly, “modernity” to Africa. For him, “colonialism is an unfinished project,” initially untenable and unfulfilled, and Africa is an undeniable part of modernity.

In the book “*Africa Must Be Modern*” (the genre of the work is defined in the subtitle as a manifesto), Taiwo spoke in a very harsh form about the obstacles to the integration of the continent into the global world and international economy, coming from Africans themselves, with their rejection and even “hostility” to innovation. In the manifesto, the author essentially announced a call to boldly enter the 21st century. He emphasized the need for democratic transformation and the development of untapped intellectual resources, reflecting on the future of Africa, how the traditions of individualism and collectivism may play in its development, what advantages knowledge brings, why trust in a political leader, priest, or chief may not bring about the expected changes, as well as on the need to create motivation and a “culture of hope” [Taiwo 2014].

¹ The Ivy League is an association of eight prestigious private American universities located in seven states in the northeastern United States. The league name comes from the ivy shoots that twine around the old buildings at these universities. The universities that are members of the league are distinguished by the high quality of their education.

The theses of the manifesto echo the provisions of the collection of essays “On Postcolony” [Mbembe 2001] by Cameroonian philosopher and historian Achille Mbembe (b. 1957), professor at the University of the Witwatersrand of South Africa, although the manifesto is more optimistic. And where Taiwo declares, Mbembe analyzes the paradoxes of decolonization in the conditions of post- and neo-colonialism—against the backdrop of the unfinished undertakings that were relevant as early as in the era of colonialism. Both researchers, being supporters of creolization (mixing cultures and traditions), focus on the danger of direct imitation of European models. Mbembe very ironically described the situation in “postcolonies” [Mbembe 2001: 102–141], but two decades later, on the pages of the book “Out of the Dark Night: Essays on Decolonization,” he spoke in favor of the need to create new creative practices, “born as a result of the union of African struggle with colonial and postcolonial experience” [Mbembe 2021: 12].

Decolonization is a process that can be considered in different contexts: from the perspective of the metropolises faced with manifestations of the liberation movement in the second half of the last century and the fighters for independence, including Kwame Nkrumah (1909–1972), Leopold Senghor (1906–2001), Frantz Fanon, Amilcar Cabral (1924–1973), and other theorists of anti-colonialism; from the point of view of theorists of post-colonialism in connection with the ideas of postmodernism and deconstruction of Jacques Derrida (1930–2004), and at least in two dimensions: European and African.

The chronotope, within the boundaries of which the orientation toward decolonization is realized, is realized at the intersection of colonialism, anticolonialism, neocolonialism, and post-colonialism. Taiwo, in his book “Against Decolonization,” presented at least two interpretations of the term, which caused a lot of discussion². He defined decolonization as an idea the need for implementation of which arises at the end of colonialism and which has now already been implemented, since most colonies have gained independence [Taiwo 2022: 3]. In addition, in his opinion, decolonization is understood as “forcing an ex-colony to forswear, on pain of being forever under the yoke of colonialism, any and every cultural, political, intellectual, social and linguistic artefact, idea, process, institution and practice that retains even the slightest whiff of the colonial past” [Taiwo 2022: 3].

Recognition of the first interpretation of decolonization essentially rejects the second, and recognition of the second is associated with the inability of researchers to accept the diversity of African realities and the versatility of the historical and cultural heritage [Taiwo 2022: 184], which is tantamount to the intention to ignore the African past, present, and future. And since modernity is associated with Westernization and “whiteness” and all three together with colonialism, decolonization (of the second type—*T.G.*) becomes a comprehensive idea that allows us to solve any problems that have at least some, albeit insignificant, connection with the “West” [Taiwo 2022: xvi].

The ambivalence of the situation of decoloniality determined the research algorithms of Taiwo. His criticism of decolonization comes from a detailed analysis of theoretical constructs put forward by earlier predecessors: the Kenyan writer Ngugi wa Thiong’o (b. 1938) (the idea of “decolonization of the mind”) [Ngũgĩ wa Thiong’o 1986] and the famous philosopher of the Ghana origin Kwazi Wiredu (1931–2022) (“conceptual

² Meagher Th. For Modernity: A Review of Olúfẹ́mi Táíwò’s Against Decolonisation. *Blog of the APA*. 11.04.2023. <https://blog.apaonline.org/2023/04/11/for-modernity-a-review-of-olufemi-taiwos-against-decolonisation/> (accessed: 27.04. 2024)

decolonization”) [Wiredu 2002], the study of which is carried out through recurring motifs (*topos*).

It is obvious that the result of decolonization is the emergence of sovereign states instead of colonies. The reconstruction of the image of the postcolony undertaken by Mbembe a quarter of a century ago continues to remain relevant. Using the example of his native Cameroon and other countries, he writes about the problems of violence (economic, social, cultural), about “a frantic desire for crime, reaching the point of shamelessness,” about rituals and ceremonies, blasphemy and sacrilege, corruption and nepotism, drunkenness and sadism, pedophilia and coercion, about how the postcolony reproduces itself by distorting and transforming the existing identities and consciousness of men, women, and children.

Mbembe sees in the postcolony a new “mythology of power,” and not at all opposed to the colonial one but partly “reproducing” it [Mbembe 2001]. In his view, the postcolony symbolizes the chronotopic “meeting” of the past, present, and future, within the boundaries of which, according to Taiwo, the search for the path leading to “modernity” should be carried out [Taiwo 2014].

AFRICAN STUDIES: BREAKTHROUGH TIME (INSTEAD OF A CONCLUSION)

Colonialism, decolonization, postcolonialism are a triad the study of which seems quite appropriate at the crossroads of research, in conditions when African intellectuals are literally gushing with ideas and meanings in the hope of moving away from stereotypes, updating methodology, expanding the range of sources, and simply surprising the academic community with paradoxical views and installations.

At the moment of the chronotopic “meeting” in the course of “decolonization of thinking” [Ngũgĩ wa Thiong’o 1986], many new research strategies and approaches were formulated, including Afrocentrism and Afropolitanism, which respectively became an alternative to and, at the same time, a continuation of Eurocentrism and cosmopolitanism. Not only new sources, but also new terms were introduced into circulation, including the aforementioned neologism “postcolony,” which has become quite familiar, and many others.

A semantic analysis of the language of African studies demonstrates their inextricable connection with the chronotope of the “meeting” but even more so with the chronotope of the “road.” According to Bakhtin, both are distinguished by a special “emotional-value intensity” when time merges with space and seems to flow through it [Bakhtin 1975]. Bakhtin considered the “road” a place of very unexpected events and “many diverse people—representatives of all classes, estates, religions, nationalities, ages, <...> who are separated by social hierarchy and spatial distance,” a place where “any contrasts may arise,” where “combine in a peculiar way the spatial and temporal series of human destinies and lives, complicated and concretized by social distances that are overcome here” [Bakhtin 1975].

These, in fact, are the parameters of the formation of a “postcolonial library,” which is constantly being replenished with new names of scholars. They, in turn, absorb and test new ideas and new research tools, master, and often invent, new terminology and methodology. They are working at many universities. Their works are published not only in English and French but also in Arabic, Chinese, Russian and other languages [Appiah 2024; Mbembe 2020; Fanon 2008]. The engagement of African studies is growing, which sooner or later will certainly ensure their integration into global content.

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АФРИКАНСКИЕ ИССЛЕДОВАНИЯ: ХРОНОТОП «ПЕРЕКРЕСТКА»

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Аннотация. Объектом исследовательского интереса автора статьи являются труды известных интеллектуалов, которые внесли особый вклад в деколонизацию системы образования и научных знаний. Большинство из них родились накануне и в первое десятилетие независимости. Становление суверенитета происходило на их глазах, что во многом определило вектор профессионального интереса. Особый акцент в статье сделан на использование африканцами оригинальных подходов к изучению прошлого и настоящего Африки. Специфика их работ состоит в учете собственного академического и личного опыта, полученного в колониальный и постколониальный периоды, – на перекрестке эпох.

В качестве теоретико-методологической основы в статье используются идеи М.М. Бахтина, основоположника хронотопического метода исследования в гуманитарных науках, касающиеся «хронотопа пути/дороги». Ценность инструментария М.М. Бахтина еще более возрастает при изучении историко-культурных («цивилизационных») перекрестков.

Автор данной статьи анализирует современную – переходную – ситуацию в развитии африканских исследований с позиций хронотопа. В статье подчеркивается, что большинство ученых приняло универсальную академическую модель развития научных знаний. Однако очевидным стало изменение самой матрицы африканских исследований, а вместе с ней их тематики и стиля. И если когда-то Африка изучалась исключительно в контексте европейской истории – преимущественно «снаружи», в настоящее время гораздо больше внимания предлагается уделять проблемам ее исследования «изнутри». Как следствие, центральное место в трудах африканских авторов занимают проблемы расы, этноса, идентичности, формирования государств и наций, а дискуссионными становятся вопросы периодизации истории континента, ее инвентаризации, реконструкции и репрезентации.

Ключевые слова: Африка, африканские исследования, история, нарратив, хронотоп, колониализм, деколонизация, постколониализм

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