

American Journal of Humanities and Social Sciences Research (AJHSSR)

e-ISSN :2378-703X

Volume-5, Issue-8, pp-57-63

www.ajhssr.com

Research Paper

Open Access

Redefining the Geography of Reason. China and Africa for a Community of Shared Science from a Cultural and Aesthetical Point of View

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“China believes with conviction that in the multipolar world of tomorrow, Africa is fully qualified to become an important pole and that in the historic process where Africa passes from an independent continent to a powerful continent, China wants to become its firm and strongest strategic partner” (Wang Yi, State Councilor, Minister of Foreign Affairs of PRC)

ABSTRACT: This article is a prolegomena for the new paths of knowledge imposed by the rebalancing of globalization in favor of the South, with China and Africa as main actors. By highlighting the art and culture of African communities in China, the article shows that any criticism of Eurocentrism involves the invention of theories, concepts and methods better suited to the spirit of the present time, particularly that of the a Sino-African civilization under construction. Here, aesthetics serves as an analyzer and metaphor for the new world of knowledge.

Keywords: Art, culture, globalization, science, universalism.

I. INTRODUCTION

For centuries, the “scientific” discourse on Africa and Africans was elaborated from sites referring all to the European racism and imperialism. The scientific modern thought is closely related to five centuries of western capitalist modernization. Nowadays in Africa, the necessity is felt to get out of this “colonial library” (Mudimbe, [1982]; Diouf, [1999]). Unlike the type of predation developed by the western world, China is promoting a new universalism based on cooperation, mutual benefit, peaceful and shared prosperity. This new globalization led by China is based on “the development of a community with a shared future for mankind” (Xi, [2017: 7])¹. Indeed, China “offers a new option for other countries and nations who want to speed up their development while preserving their independence” (Xi, [2018: 7]). At the same time, Chinese and African leaderships constantly underline the *strategic* character of the China-Africa partnership². The goal is clearly to reshape globalization. One essential aspect of this new chapter is the strengthening relationships and exchanges in science, culture, and education between China and Africa. Beyond the economic contacts, people-and-people exchanges have grown up. The effects of these cultural interactions need to be studied seriously. Guided by the imperial racism, the classical social sciences may lack appropriate tools to analyze such new reality. In the African continent, current “postcolonial theories” (Bidima, [1993]; Mbembe, [2000]; Gilroy, [2003]; Appiah, [2008]) obsessed by the hybrid fragmentation of identities also fail to rethink Africa into globalization as a united and self-centered power. So the question is the following: what type of social sciences should emerge from the new configuration of the world marked by the tremendous development of China and the constitution of a pole of global alliance between China and Africa? The raising of China as a global socialist power will certainly redefine the frontiers, and even the nature, of scientific knowledge in terms of concepts, methods and paradigms. Another question is: what could be the epistemological and methodological effects of such renewal of the social sciences for Africa, China and the world? This paper has no claim of systematization. It is a

¹ Cf. Xi Jinping, *Secure a Decisive Victory in Building a Moderately Prosperous Society in All Respects and Strive for the Great Success of Socialism with Chinese Characteristics for a New Era*, Delivered at the 19th National Congress of the Communist Party of China: October 18, 2017, Released by Xinhua News Agency, Beijing.

² The *Agenda 2063* of African Union clearly states Africa-China partnership in terms of “strategic partnership”. The Forum for China-Africa Cooperation (FOCAC) is the framework for this cooperation. In addition to that, Africa, from its eastern coasts, takes a central part in the Belt and Road Initiative, more specifically the Maritime Silk Road. Cf. Xi Jinping’s speech at the opening ceremony of the Johannesburg Summit of the FOCAC (December 4, 2015): “A New Era of China-Africa Cooperation and Common Development”, (Xi Jinping, 2017: 496-501).

phenomenology of the epistemological mutations that will affect the field of social sciences in the New Era of China-Africa's development.

II. BACKGROUND

"The 5th Sino-African Night 2018" held at Zhejiang Normal University (ZJNU) will serve as model for the phenomenology of the new social sciences that we are looking for. In January 04, 2018, at the occasion of the 10th anniversary of its foundation, the Institute of African Studies of ZJNU held a ceremony dedicated to the celebration of friendship between China and Africa.

This friendship is essential to the balance of the future world. As we all know, five centuries of modernization directed by European capitalist forces have created a violent and uneven world. (Marx, [1996]; Lenine, [2011]; Wallerstein, [2002]). This global structure is specifically marked by the international division of labor and the uneven development between and within nations (Amin, [1978])³.

One aspect of the capitalist segmentation of the world was the stratification of human beings according. The stratification was also a compartmentation of human beings according to their races and cultures in barbarous people and primitive societies on one side, and civilized people and advanced societies on the other side. Gobineau and Voltaire's writings symbolized that racism. Some aspects of that imperial racism could also be found in Hegel's philosophy of history (Hegel, [1965]). At the end of the 19th century, the Western imperialism found into Nietzsche the most violent ideologist of the hegemony of the white people and superior races (Nietzsche, [1888]). In the 1930s, the French ethnologist, Levi-Brühl, developed the theory of the "primitive mentality" proper to the non-European people (Levi-Brühl, [1931]). Almost at the same period, the Belgian priest, P. Tempels, applied that theory on societies of central Africa and discovered a so-called "bantú philosophy": mystical, magical, intuitive and collective (Tempels, [1949]).

Despite the raising of diverse multiculturalist philosophies inspired by structuralism, functionalism, constructivism, neo-pragmatism and postmodernism in the late 20th century, the dominant mindset in the West remains guided by a racist vision. The theory of the "clash of civilizations" (Huntington, [2000]) offers the perfect model for such global Apartheid according to which people, classes, cultures, societies, humans should not touch each other. Oppression, exploitation, confrontation and domination are the base of the human life (Nkolo Foe, [2008]). Let us remind that this confrontation was inevitable from the time that western bourgeoisie had decided to conduct a process of unification of the world based on the principle of one side profit. Consequently, wars, invasions, destructions and rapes were considered compatible to progress. This was the central part of the "civilization mission" which marked the essence of the old western globalization.

China has decided to inverse that principle of the uneven and violent development of the nations. The rise of the new China as a global power corresponds to a new international agenda in a comprehensive, multilevel, multifaceted way. The Belt and Road Initiative, the Asian Infrastructure Investment Bank, the Silk Road Fund are part of this new challenge for a world with further harmony. The hosting by China of the First Belt and Road Forum for International Cooperation, the 22nd APEC Economic Leaders' Meeting, the G20 2016 Summit, the BRICS 2017 Summit, and the Fourth Summit of the Conference on Interaction and Confidence Building Measures in Asia show that "China champions the development of a community with a shared future for mankind" (Xi, [2017: 7^{bl}]). With determination, China leadership is defending a different conception of economic and cultural globalization founded on mutual benefit, shared prosperity, common and peaceful development (Xi, [2017: 519-532^a])⁴.

III. CULTURAL ENCOUNTERS

Art and cultural exchanges form a key dimension of the bright future that both China and Africa are working for. During the 2018 Sino-African Night, a lot of performers expressed their talent in music, dance and poetry. It is always fascinating the way that dancing, for example, uses the whole human body into an object of art. Certainly many other arts utilize the human body to express the ideas born into the artist's mind. Dancing is different, because with dancing the body submits itself into transformations and metamorphosis ruled by rhythm, whether interior or exterior. Here, the body is not the instrument, the means, the medium, but it is the finality per se of the creation. That divine power of the artistic creativity drew the attention of philosophers like Plato, Aristotle, Schelling, Hegel and Nietzsche. All of them considered that art is the manifestation of the Absolute (Hegel, [1964]).

³ However, it should be reminded that on behalf of the primitive accumulation of capital, European capitalism practiced massive slavery under other European populations like Irish and Scottish. As showed by Marx ([1978]), in the earlier modern times in European continent, work forced and slavery didn't spare women and children. No one can forget that Europeans overwhelmingly captured other Europeans in order to sell them to the Arabs.

⁴ Cf. Xi Jinping's speech at the World Economic Forum in Davos (January 17, 2017): "Jointly Shoulder Responsibility of Our Times. Promote Global Growth", *The Governance of China, II*, Beijing, Foreign Languages Press Co. Ltd, pp. 519-532.

During the 5th edition Sino-African Night, that Absolute took the form of Chinese traditional dancers. Those women drawn forms in each gesture, from the hand to the foot passing by the head. Certainly, they were telling a story, may be the story of their life, family, or country. They also created artificial worlds. But, these stories and these invented worlds, as the expression of the truth and the essence of things, were told harmoniously. And that is art, meaning the *harmony into the representation of things, forms, colors, ideas, and emotions*. Art is the production of the beauty by human means. As Hegel claimed, art belongs to the kingdom of *Geist*. It produces a spiritual and rational representation of life. Art is the utopia of a beautiful and harmonious world. By performing so harmoniously in presence of the African dancers, we can draw the conclusion that Chinese dancers invited their African colleagues, and beyond them, the whole African people to a harmonious and beautiful common life. African dancers responded to that offer of peaceful and harmonious cooperation by their own creativity and energy. Through a formidable explosion of colors and sounds, music, poetry and fashion gave a sense to that communion of the two people, like a prefiguration of the community of shared destiny for mankind promoted by the President of PRC, Xi Jinping.

However, something was clearly observed during the festivities. Chinese performances were linear, while African performances were generally intersected by breaks and made of mix of several songs, with a global feeling of discontinuity. So comes the question: in a context of Sino-African cultural encounter what could be the metaphysical and social signification of the discontinuity of the African artistic representations?

One attempt in responding the question is that the nostalgia for discontinuity could be the symptom of the “postcolonial turn” of the African artistic creativity. That postcolonial turn started in literature in the 1970s with romancers like Y. Ouologuem ([1968]), AhmadouKourouma ([1970]) and S. LabouTansi ([1979]). Then, it spreads out in other aesthetic domains like humor, caricature, sculpture, and more recently music and dance. The main characteristic of the African “postcolonial” art is the celebration of vulgarity, kitsch, hedonism and free-floating identities. Interestingly is that the African postcolonial artists and theorists (Bidima, 1997; Mbembe, 2010) claimed their appurtenance to postmodernism that is a neo-pragmatist, post-structuralist and constructivist philosophy with the clear objective of ending modernity and Enlightenment (Foucault, [1966]; Derrida, [1967]; Deleuze et Guattari, [1975]). The “postmodern condition” was defined as the era of the universal commodification of science, knowledge, education and culture (Lyotard, [1979]).

If we agree with the American Marxist F. Jameson that postmodernism is the “cultural logic of late capitalism”, the neoliberal, financial and flexible stage of the international multinational capitalism (Jameson, [1991]), then we can conclude that the chaotic forms of the African cultural representations during the 5th edition of the Sino-African Night were the symptom of the social anxiety and existential fragmentation of the Africans’ life under the regime of western neoliberal. Intensive exploitation of African natural and human resources goes along with that regime. The configuration is then the following: a people ready for the global competition (China) and another people apparently not ready for the global competition yet (Africa). Both people should address adequately the issue of this asymmetry.

IV. NEW SCIENTIFIC ARCHIVE

The 5th Sino-African Night was a metaphor of the encounter between the two old civilizations almost unknown to each other. In fact, apart Zheng He’s voyages in Eastern coast of Africa in the 14th century, the contacts between China and Africa in modern times were almost inexistent. In the second half of the 19th century, a wave of Chinese migrants settled in some African islands of Indian Ocean, like Mauritius, La Réunion and Madagascar, giving to those countries their actual multicultural identities. Of course, after World War II, the government of the People’s Republic of China provided massive military, political, ideological and financial assistance to the African revolutionaries during the anti-colonialist and Anti-Apartheid struggles. These facts are important without any doubt in regard of history. However, they don’t diminish the weakness of people-to-people exchange between China and Africa over the time.

The two characteristics of the New Era of China-Africa cooperation is that for the first time in the history: 1) Important African populations are settling in China. 2) As the country that welcomes these African populations, China is a socialist country that henceforth stands tall as a global power. These two factors form the essence of our contemporary history. They are the new situation that the future Sino-African social sciences will deal with. The newer questions and challenges for social research will lay in the capacity of western and modern categories, methods and paradigms of social sciences to investigate the current historical situation marked by the gradual and irreversible interpenetration of African and Chinese cultures. Modern social sciences showed a great utility in shaping the subordinate relationships between western world and Africa. But now, we can ask ourselves whether the old imperial model of science is able to conceptualize the new relation of equality between nations championed by China. As far as the China-Africa’s couple is taking the leadership of the globalization and in a New Era of China’s prosperity, what does the *internationalization of social sciences* mean? The reconfiguration of globalization by China involves the redefinition of the fields and frontiers of contemporary social sciences. The research in global social sciences should adapt the New Era of China’s

development. The question is what these new units of analysis, ensembles and paradigms are?. In the era of socialist China as a global power, social sciences will change the face by re-exploring and deepen the link between theory and practice, thought and action, consciousness and realm. The question is about the new directions given to that deepening. As model for other nations in their process of modernization (Xi, 2017: 10), the step reached by China requires the elaboration of a new *thought of the world*.

This kind of *métissage* is certainly a new thing in China in spite of the great ethnic diversity of the country. The fact is that globalization of China and the increasing of her soft power is correlated to the “Africanization” of certain sectors of her culture. The attentive analyst of contemporary cultural issues cannot ignore the transactions that are going on at all levels between both cultures. How China culturally encapsulates Africa and how Africa culturally absorbs China? Which sectors of art and social life are concerned by this cultural fusion? Due to their new coexistence and contiguity, how do Chinese culture and African culture influence each other? What cultural elements are assimilated, and by which side? What cultural elements are transformed, deformed, displaced giving birth to new stronger cultural ideograms? We see, China-Africa cooperation is facing important scientific challenges.

After watching young Chinese students dancing African traditional dance, several types of questions can rise. Some of them may be related to the *perception* of African culture and Africans in China. What notions do Chinese have about Blacks? What knowledge do Chinese have on Black African literature, music, sculpture, architecture, science and philosophy? How is Africa *imagined* not only by Chinese artists, but also by the common Chinese citizens? What are the *representations* of the Black in Chinese painting, photography, cinema, music, literature? We know that since the modern times in the western world and in Arabic countries, the representation of the Blackman gone worst with the progressive domination of African continent by slavery and colonial powers. In the modernity, the Black man became the symbol of evil, inferiority and primitivism. But, with China’s non imperialist policy, the perception of the Black people may be different in China. At the same time, there is a vicious constant flow of miserable images distilled by all types of global networks about Africa always facing wars, starvations, illnesses and poverty. These images are susceptible to produce in the popular imaginary of China a pejorative vision of Africans based on negative stereotypes. In which way China as a communist country will deal with this possible new contradiction within the society, the contradiction brought by the settlement of colored people in the Chinese territory? Indeed, the meticulous researcher can ask whether the actual management of national minorities by the Chinese State can work in the case of populations from African origin. Is there in China a “black question” similar to what happened in Europe and America during and after colonial times? In fact, these issues will represent a serious test for the “socialist culture with Chinese characteristics” (Xi, [2017: 37]) guided by a “core of socialist values [and] cultural-ethical standards” (Xi, [2017: 38]).

However, the new thought of the social sciences is not only esthetical or cultural. Of course, a point should be made on the cultural life of African communities in China, their representation of China, their representations of themselves as exiled people, and their representations of their motherland. These communities – artists, students, scholars, academics, businessmen, workers, illegal immigrants, but also delinquents and criminals⁵ – are a part of the new Chinese prosperous society. For this reason, they deserve the attention of social sciences from the point of view of their contribution to the *internationalization of China*. In the other side, these communities are the emblem of another form of the *internationalization of Africa* seen here as a process, not of westernization but of a rapid “sinicization”. Afro-Chinese contemporary social sciences cannot ignore this late development in the course of the globalization.

The consequence is that the thought of the social sciences in the Era of socialism with Chinese characteristics and Africa-China cooperation embraces fields that go beyond art and culture. Concerned by the new era of knowledge are history, politics, economy, sciences and technologies, religions, languages, sexuality and desire, etc. Again, multiple questions raise. For example, will China as a global power turn into an imperialist nation, like pernicious hostile agents pretend? What means, from the economical point of view, China’s motto of “win-win cooperation? For the advancement of research and the development of science as institution, what are the concrete implications of the existence of a Sino-African community of science and research that institutions like CASS and CODESRIA try to establish⁶? What could be the benefits for both sides in terms of scientific collaboration through common journals, common research teams and programs, jointed research centers and universities, students and scholars’ exchanges, courses and credits harmonization? Some other challenges can be the status of religions in China due to the fact that many Africans have inherited colonial beliefs, Christianity and Islam, and may feel some difficulties to integrate the modern and advanced notion of secularism. From the point of view of “people-and-people” exchanges, interrogations will rise, for example

⁵ We can interrogate the presence – or not – on the China’s public space of Africans artists, academics, politicians, entrepreneurs from the point of view of their number, status, material and socio-economic conditions and influence.

⁶CASS : Chinese Academic of Social Sciences (Beijing) ; CODESRIA : Council for the Development of Social Research in Africa (Dakar). Since 2017, there is a “Memorandum of Understanding” between the two institutions.

about the legal and civil status of mix unions between Africans and Chinese in China, but also about the civil status of Afro-Chinese children in China, their place at school and in education.

At the end, and beyond all specific aspects, a general question will be posed to the pillar of China's globalization: what is the *philosophical* signification of the Belt and Road Initiative as the carrier of the new Chinese universalism? China is henceforth supporting a great "Idea" that deals with man, society, state, law, nature, education, culture, religion, morality and civility, science and technologies. What are the theoretical foundations and the practical value of such universal Idea? From multiple perspectives, the China-Africa encounter should be rigorously questioned. From this titanic task, depends on the formation of what we call a new *scientific archive*.

V. IDEOLOGICAL CHALLENGES

The new model of science promoted by both China and Africa will face two important challenges. The first is the challenge of the objective rationality, the second is the challenge of the ideology. The President of PRC, Xi Jinping claims:

Ideology determines the direction a culture should take and the path it should follow as it develops. We must develop socialist ideology that has the ability to unite and the power to inspire the people to embrace shared ideals, convictions, values, and morals standards. We will better arm ourselves with theory and increase the public appeal of the Thought on socialism with Chinese characteristics for a New Era. We will work harder to study and develop Marxist theory, work faster to develop philosophy and social sciences with Chinese characteristics, and develop new types of think tanks with distinctive Chinese features" (Xi, [2017: 38]).

This statement means that the new social sciences must seek high socialist standards for people's well-being, justice, equity and freedom while preserving the rationality and the critical mind proper to each science. The reference to Marxism is justified by the attentiveness to facts, the prior attentiveness given to the movements and contradictions of the realm, nature and history. This priority given to facts is the condition for the development of the scientific knowledge. Only the contradiction advances the history. Historical and dialectical materialism is the method for a better comprehension of the reality. Does it mean that the new science will be running completely by ideology? Or, that non Marxists scientists will be put aside the development of social sciences in the New Era of Socialism and China-Africa relationship? Absolutely no. It means that, guided by Marxism and using the method of historical and dialectical materialism, the African and Chinese scientists and researchers will hold the first rank in the global competition for knowledge and innovation. Marxism is the highest level of the critical thought.

Another critical point is that pushed by the neo-liberalization of the economy, some sectors of the western thought have claimed the arrival of an era of "post-science", "post-philosophy", "post-ideology" and "post-rationality" (Bell, [1997]). The fascination for the virtual in the so-called "post-industrial" or "informational" societies has created a climate of rejection towards science, reason and critical thought (Long, [2013]). The irruption of new fields of research like "cultural studies", "subaltern studies", "gender studies", "race studies", "ethnic studies", "area studies", and "regional studies", is a part of that fragmentation of the reason imposed by social constructivism and postmodernism (Mattelart, Neveu, [2008]). The new Sino-African theoretical archive should find appropriate ways to deal with these skeptical theories that are in their majority anti-Marxist and anti-dialectical⁷. As President Xi again said: "We will distinguish between matters of political principle, issues of understanding and thinking, and academics viewpoints, but we must oppose and resist various erroneous views with a clear stand" (Xi, [2017: 38]). The global postmodern trend favorable to the rehabilitation of the magical thought is another issue that the new social sciences will address (Maffesoli, [2010]). The promotion of ignorance and irrationalism by the recycling of the mythical mind in the contemporary societies through notions like "endogenous knowledge", is a fundamental concern (De Souza Santos, [2013]).

A decisive factor is that Africa can provide some resources to further the project of the rejuvenation of the world science. It can provide concepts drawn from its history millennium. In the Antiquity, for example, the thought of the Ancient negro-Egyptians was that the cosmos (nature, individual, society and history) is regulated by "Mâat", the principle of Justice and Truth (Towa, [1979: 24-32]; Obenga, [1990: 68-70]). At that time, the Egyptian mathematician, Ahmès, taught the art of rational reasoning. First amongst nations, Black people of Africa posed the foundations of logic, mathematics, law, state, literature, esthetic, religion and morality, expanding the rational spirit of African philosophy throughout the Mediterranean space, including Roma, Greece, Anatolia, and Palestine (Diop, [1955]).

⁷ It is not too much to recall that these methodologies and approaches were thrived by the US government, the Secretary of Defense and the CIA (Central Intelligence Agency) during the Cold War in order to prepare the ideological and military confrontation with communism represented by USSR and China.

During the Middle-Age, the first Chart of Human Rights was edited by Malinke people in the Empire of Mali (Chanthalangsy, Crowley, [2014: 39-40]). Till today, the legend in the Arab world presents Kankan Musa as the richer King in the history. Gao, Kano and Timbuktu were great metropolis of knowledge, science, religion, industry and trade. People of Mali and Congo were reputed great navigators because of the flourishing trade that existed between the two empires from the Western Coast of Africa to the Gulf of Guinea⁸. At the same period, the Moors, meaning the Blacks extended their domination on Morocco, Spain and Portugal.

In the earlier modern times, the Ethiopian thinker ZeraYacob developed an aspect of rationalism very similar to the philosophical method of French thinker, Rene Descartes. Two centuries later, the Black German philosopher, A. W. Amo, a former Ghanaian slave, taught philosophy in Berlin where he will be replaced later by Hegel himself. A flourishing tradition of philosophy manifested at that times of Negroes struggles against slavery. Figures like J. E. Capitein, E. Olaudah, E. W. Blyden or A. Firmin are particularly important. The 20th century is certainly the golden age of African and Negro-African thought and creativity in all domains. The main actors of that Negro emancipation from colonialism were M. Garvey, W.E.B. DuBois, A.A. Schomburg, A. Césaire, F. Fanon, C. A. Diop, K. Nkrumah, A. Cabral, J. Ki-Zerbo, M. Towa, etc. The studying of the thinking, science, technique and culture of the Afro-descendants of America, Indian Ocean, Arab World and Turkey should not be avoided. In spite of the savagery of colonialism, African traditional societies never stopped their productivity. Complex systems of representations and social organization emerged everywhere in the continent. It was the case with the famous materialist narration of the birth of the world by the Fang-Beti, a Bantu people of Central Africa who represented a God-Ironman building the world with its tools and using mathematic principles (Chanthalangsy, Crowley, [2014: 26])⁹.

The new Sino-African journey must rediscover the great material, cultural and intellectual heritage of Africa in order to confront it to the brilliant Chinese culture. Ideologies, theories, practices should be investigated, (re)explored according to the specific historical conditions of the New Era where both China and Africa stand tall. This is the absolute condition for the rejuvenation of the social sciences in the New Era of Socialism with Chinese characteristics and China-Africa cooperation. The challenge lays in the constitution of a new library of knowledge.

VI. CONCLUSION

Kwame Nkrumah, the great African Marxist, said: “Theory without practice is empty and practice without theory is blind” (Nkrumah, [1976]). Centered on the growing up of China as a strong socialist nation driving globalization, the conditions of the new world require another type of thinking. This new *scientific archive* consists into turning the page of the negative repercussions of imperialism in the field of social knowledge. Like China achieving its “national independence and liberation [passing] from passivity to taking the initiative” (Xi, [2017: 12]), Africa is working hard to realizing its objective of independence. Theory should adapt the new reality. As Cabral ([1975]) explained, “the arm of theory” consists in following path to path the evolution of the socio-historic reality. Sino-African social sciences must imperatively reflect the present stage of the history by producing new concepts, methods, and systems conform to both people ideals of freedom, independence, prosperity and equality. Between Africa and China there is a *historical convergence of interests*. The “Chinese Dream” will be achieved only if the “African Dream” is achieved: freedom and power (Towa, [1970]).

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⁸ To explain the presence of Black populations in America before Columbus arrival, innovative historians like Abraham Van Sertima suggest that thank to their agility in construction of boats, Malians reached that continent before the Europeans.

⁹ Africa should also find a way to de-center its vision. This process of de-westernization of mind should follow a logic of (re)discovering China’s historic heritage. African researchers should massively reinvest Chinese traditional philosophical thought (Confucius, Lao Zi, Mencius and Mo Zi). Could be the object for new elaborations notions like Peace, Order, Stability, Harmony, Mutual respect, Respect to the parents and the elders, Respect to the Nature, Virtue, Wisdom. The re-evaluation of the impact of the Four Great Inventions during the Song-Yuan period (compass, papermaking, gunpowder and printing) could be useful for the thinking of the future industrial civilization Africa. Sino-African social sciences in the New Era should think in detail the conditions and features of industrial society in Africa.

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