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Katharina Schramm and Sabelo J. Ndlovu-Gatsheni (editors), *Knowing–Unknowing: African Studies at the Crossroads.* Leiden & Boston: Brill, 2024. pp. 310. ISBN: 978-90-04-70143-4 (Hardback); 978-90-04-70144-1 (e-Book).

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As the Global South continues to grapple with the bankruptcy intrinsic to the coloniality of knowledge, two critical questions are raised: How should we address the lack of symmetry in the global production of knowledge? And what does the turn to decoloniality entail for African studies? In response, *Knowing–Unknowing: African Studies at the Crossroads* assembles leading voices in decolonial thought who undertake the responsibility of interrogating epistemological models, solutions, and scholarly interventions born of the Global North. From the outset, the authors are engaged in a redemptive mission aimed at liberating the Global South from the deficiencies intrinsic to Western knowledge. Rooted in African indigenous thought, the book advances alternative knowledge frameworks that reclaim and empower historically marginalized voices. Drawn exclusively from the African context, its reflections strongly remind African scholars to theorize from local experiences, thereby granting dignity and respect to local realities (p. 46). Across thirteen chapters, the authors examine the historical institutionalization, entrenchment, and perpetuation of epistemological violence and injustice in Africa. Seeking a viable path forward, they emphasize the task of writing "ourselves back into history" while confronting the decolonization of knowledge in light of enduring power struggles and epistemic injustices (p. 1).

Part I (*Undoing the Canon*), comprising the first three chapters, offers reflection and critique of the conceptual and methodological foundations of African studies. Critical questions are raised about the kind of knowledge we value and its limits (p. 37), fidelity to disciplinary boundaries and their weaknesses (p. 55), and the use of Western languages with their intrinsic racist deficiencies (pp. 69–70, 76). The authors argue that a radical purge of these drawbacks is necessary if African studies is to overcome the legacy of colonialism and the tyranny of coloniality (pp. 38, 46). Part II (*Institutional Challenges and Transformations*) provides two

perspectives. On one hand, it shows that institutions can effectively decolonize knowledge by centering local experiences as viable sites of production (Chs. 4–5). A paradigm shift that dismantles Eurocentric frameworks and curricula can enrich scholarship with a plurality of experiences (pp. 102, 132). On the other hand, this section highlights institutions as entrenched sites of racism, power contestation, and exclusion based on class, race, and gender. Vivid narratives throughout this part demonstrate the persistence of racial segregation and gender discrimination in Eurocentric institutions (pp. 141, 159, 183, 189). Part III (*Thinking as Moving: Future Pathways*) critiques the university as a silo incapable of encompassing lived experiences (Ch. 13). It also explores the limits of Eurocentric theories in understanding Africa, using examples from gender, age, and statistics. The authors expose the gap between Eurocentric theoretical lenses and African practical realities.

The book makes significant contributions to decoloniality. It embraces methodological plurality, openness, and creativity, giving marginalized voices a platform to speak from the vantage point of the Global South. It exposes coloniality as a myopic venture that hinders diversity and creativity. Another strength is its defiance of disciplinary limits: adopting an "undisciplinary, wayward, and creative" approach (p. 13), it privileges critical thinking through unconventional lenses, enabling richer analysis. The authors also reflect on internal contradictions within decolonial frameworks (p. 2, Ch. 9), acknowledging the tensions and complexities inherent in the project. This demonstrates that decoloniality requires sacrifice, self-examination, and deep reflection while resisting the romanticization of Global South experiences. Finally, the book's emphasis on indigenous languages (p. 35) is a commendable methodological step, allowing African realities to be articulated on their own terms and deconstructing Eurocentric epistemologies that served colonialism.

By studying the world from the vantage point of the Global South, the book grapples with epistemological complexities and proposes new frameworks and transformative approaches for African scholarship to endure coloniality. It is a vital resource for anyone engaged with the challenges and struggles of African studies and Global South contexts.

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