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General History of Africa UNESCO International Committee for the New Volumes of the General History of Africa, 2025-10-18

Securitising Decolonisation Julius Heise, 2024-05-23 With the right to petition the United Nations the Ewe and Togoland unification movement enjoyed a privilege unmatched by other dependent peoples Using language conveying insecurity the movement seized the international spotlight ensuring that the topic of unification dominated the UN Trusteeship System for over a decade Yet its vociferous securitisations fell silent due to colonial distortion leaving unification unfulfilled thus allowing the seeds of secessionist conflict to grow At the intersection of postcolonial theory and security studies Julius Heise presents a theory driven history of Togoland s path to independence offering a crucial lesson for international statebuilding efforts

L'écriture de l'histoire en Afrique Moustapha Gomgnimbou, Nicoué Lodjou Gayibor, Dominique Juhé-Beaulaton, 2013 Cinquante ans apr s la parution de l ouvrage de Jan Vansina 1961 De la tradition orale Essai de m thode historique des historiens des anthropologues et des arch ologues se sont r unis en mai 2011 Agbodrafo au Togo pour dresser un bilan de l apport des sources orales l criture de l histoire de l Afrique et examiner les perspectives de recherche Ce livre offre aux lecteurs une r flexion sur les principes m thodologiques revisit s pour le bon usage des sources orales mettant en avant les pi ges qui guettent encore et toujours l historien de terrain Le recours n cessaire d autres disciplines que l histoire a t clairement d montr L anthropologie et l arch ologie s av rent indispensables pour analyser les contextes d nonciation ou pour clarier des pans rest s jusque l inconnus de l histoire des populations Dans cet ouvrage les auteurs proposent de nouvelles strat gies d approche en tenant compte de l volution des terrains d tude li e la disparition de certaines cat gories d informateurs De nouveaux domaines de recherche peuvent encore tre explor s comme le fait religieux par une tude des lieux de cultes principalement les bois sacr s et de leur environnement culturel Les r cites de vie permettent aussi de combler des vides importants sur l histoire contemporaine L id e centrale est l extension consid rable de la gamme des sources non crites utilis es et leur grande diversit toponymes anthroponymes chants et autres contes ont t revisit s Les g n alogies ont nouveau t questionn es en croisant les sources et en s interrogeant sur l alt ration de ces listes

leur instrumentalisation et les enjeux de pouvoirs qui mènent leur manipulation Enfin le lien entre documents écrits et traditions orales est nouveau exploré pour montrer les interférences existant entre les deux catégories Ce livre présente ainsi un panorama large et diversifié de l'utilisation de l'oralité comme source d'histoire avec un avenir qui est loin d'être sombre Cependant l'urgence demeure de poursuivre les enquêtes de terrain et d'œuvrer à la conservation des données orales recueillies Il s'agit d'un véritable patrimoine immatériel que les chercheurs se doivent de recueillir et de préserver

Traditions orales et protection de la biodiversité en Afrique, 2024-05-23 Depuis quelques décennies les sociétés contemporaines sont confrontées à une multitude de crises dont les conséquences affectent aussi bien les populations que l'environnement dans lequel elles vivent Au nombre de ces crises qui touchent l'humanité figurent celle du réchauffement climatique et l'industrialisation qui posent avec acuité la problématique de la préservation de la biodiversité Le présent ouvrage rassemble les Actes du colloque organisé les 12 et 13 mai 2023 à l'université Peleforo Gon Coulibaly de Korhogo République de Côte d'Ivoire qui portent sur les Traditions orales et la protection de la biodiversité en Afrique Quels rapports les traditions orales ont-elles avec la biodiversité Quelle est la perception de l'Africain traditionnel de la biodiversité Comment cette perception a-t-elle motivé son engagement environnemental Les textes de cet ouvrage se sont penchés sur ces interrogations et ont mis en lumière les richesses de la tradition orale en Afrique et son impact sur l'environnement

Histoire des Togolais. Des origines aux années 1960 Nicoué GAYIBOR, 2011-06-01 Le Togo terre de refuge comme cela a été beaucoup dit En vérité l'Histoire du Togo de Robert Cornevin 1962 semble faire l'apologie des migrations travers une formule restée célèbre dans les écoles primaires du pays Les éléments venus de l'est les éléments venus de l'ouest les éléments venus du nord donnant l'impression que le Togo serait une terre de refuge pour les populations faibles repoussées par des agresseurs militairement plus forts C'est là une vision bien trop schématisique du passé Quel territoire au monde n'a pas été une terre de refuge un moment ou un autre de son histoire À l'origine de toute nation il y a souvent un amalgame de groupes d'origines diverses et seule une communauté de vie sur le même territoire travers plusieurs siècles ainsi que l'adhésion des valeurs communes confieront ces groupes jadis hétérogènes la qualité de citoyens d'une même nation une et indivisible Manquant de cette profondeur historique les ex-territoires coloniaux souffrent par conséquent de ce déficit d'histoire commune ce qui donne l'impression que ces pays ne sont qu'un agglomérat de peuples l'expression est de Louis XIV plus de mille ans après Clovis d'origines et d'intérêts divers Le territoire aujourd'hui togolais comme tous les autres travers le monde a connu une évolution historique complexe Des facteurs exogènes ont progressivement poussé des populations qui vivaient en symbiose stable avec leur milieu naturel en équilibre social sans conflits majeurs entrer dans une histoire où s'affrontent des regroupements territoriaux avec des structures sociales de plus en plus diversifiées et hiérarchisées Mais le progrès des États est-il vraiment celui du bonheur des peuples

Histoire des Togolais. Des origines aux années 60 (Tome 2 : du XVI^e siècle à l'occupation coloniale) GAYIBOR Nicoué, 2011-06-28

L'épopée d'El Hadj Omar Samba Diop, 2023-05-12 L'histoire d'Omar Tall galement connu sous le

nom d'El Hady Omar est bien connue. Il en est de même de la popé qui porte son nom. La Sénégambie où l'action se passe regorge de traditions orales. Parti de son village natal de Halwaar dans le Fouta Sénégalais, Omar voyagea travers l'Afrique de l'Ouest allant jusqu'à La Mecque en passant par le Nigeria et l'Égypte. Plusieurs langues sont utilisées dans ces textes : le mandingue, le wolof, le pular et l'arabe. Dans la région sahélienne, il convertissait les populations à l'islam si nécessaire par le bout de l'épée. Toutefois, dans cette grande popé, l'action se passe principalement en Gambie. D'ailleurs, l'épisode gambien de la popé d'Omar est très peu connu. D'ailleurs, le supplément de ce livre. En dernière analyse, la popé d'El Hady Omar est une tradition bien vivante, toujours chantée en psalmodie ou récitée. Elle est traversée de part en part par l'oralité, la mythologie, l'hagiographie et l'histoire. En outre, elle reflète la réalité contemporaine de l'Ouest africain. *L'ancrage de l'oralité dans le cinéma burkinabè* Ignace Sangaré, 2023-07-26. Cet ouvrage est une recherche consacrée à l'étude de la relation entre le cinéma et les traditions orales burkinabè qui s'inscrivent dans un vaste champ de la littérature orale burkinabè. Il s'agit d'une démarche alliant l'ethnolinguistique poétique et esthétique avec des méthodes d'analyse de la communication. Dans cette étude, le film est perçu comme un outil d'adaptation ou de réutilisation de l'élément de l'oralité. Dans l'ensemble, le cinéma burkinabè se présente comme un espace de promotion et de valorisation des textes oraux. L'oralité constitue une source d'inspiration et un recours pour le cinéma burkinabè. Ce qui permet de dire que le cinéma est au service de l'oralité. De ce fait, la rencontre entre le cinéma et l'oralité est une aubaine pour la promotion et sauvegarde des traditions orales burkinabè. **The Epic Of El Hady Umar** Samba Diop, 2024-10-10. The story of Omar Tall, a hero also known under the appellation of El Hady Omar or Umar, is well known. The same goes for the epic story that bears the same name. The action takes place in the Senegambia region which abounds with oral traditions. Omar left his native village of Halwaar in the northern region of Fouta. He then travelled across the length and width of West Africa making it all the way to Mecca during his trip he visited Nigeria and Egypt. Several languages are used in these epic texts: Mandinka, Wolof, Pulaar and Arabic. In the Sahel region, Omar converted the local populations to Islam and if needs be by using the sword. However, in this great epic story, the action takes place mainly in Gambia. Moreover, the Gambia episode is not well known, hence the additional interest of this book. In the final analysis, The epic of El Hady Umar is a living tradition still sung, chanted, recited and in psalmody mode, the story is crossed from start to finish by orality, mythology, hagiography and history. Furthermore, the epic story reflects the current cultural reality of West Africa. Schriftlose Vergangenheiten Lisa Regazzoni, 2018-11-19. Schriftlose Vergangenheiten sind vergangene Kulturen. Völker Ereignisse und Zustände, die keine oder nur unzulängliche schriftliche Quellen hinterlassen haben. Die Beiträge führen vor, wie historisch arbeitende Gelehrte und WissenschaftlerInnen von der Neuzeit bis in die Gegenwart sich mit diesem Vakuum auseinandersetzen, welche Alternativen berreste sie zu aussagekräftigen Quellen konstruieren und welche Geschichten dabei entstehen. *Historia de Togo* José Manuel Maroto Blanco, Kwami Agbeve, 2024-04-15. Jos Manuel Maroto y Kwami Agbeve realizan un apasionante recorrido por la historia de Togo a través de su geografía, los orígenes de sus distintos pueblos y la

historia de sus reinos precoloniales más destacados Continúan con un segundo periodo el de los infames abusos de la trata
negrera del periodo colonial además de la I Guerra Mundial allí tendrá lugar precisamente la primera batalla de este conflicto
en África y del mandato francés Por último una tercera etapa marcada por la independencia y el atribulado periodo poscolonial
así como por sus resistencias y luchas sociales con especial énfasis en la participación de las mujeres La historia de Togo es tan
desconocida como fascinante y nos permite conocer su rica diversidad humana y cultural así como sus múltiples desafíos
futuros Cahiers d'études africaines ,2003 Les historiens africains et la mondialisation -Actes du 3e congrès
international (Bamako 2001) ,2005-05-01 Les contributions présentées au congrès de Bamako ouvert aux historiens de toutes
origines s'articulent au-delà de leur grande diversité autour de quelques grandes préoccupations Elles tentent d'abord d'établir
un bilan critique de l'historiographie africaine de ces dernières années suscitant ainsi le débat sur l'exercice du métier d'
historien et son utilité éventuelle **Présence africaine** ,2006 Histoire africaine du XXe siècle : sociétés, villes, cultures
Catherine Coquery-Vidrovitch,1993-01-01 *Histoire générale de l'Afrique* International Scientific Committee for the
drafting of a General History of Africa,UNESCO,1986-12-31 **Historiens et géographes** ,1999 *La tradition orale*
africaine Jean-Noël Loucou,1994

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