**Please feel free to circulate this call for contributions to your scholarly networks; you will be doing us a great service**

**CALL FOR CONTRIBUTIONS**

***A transcontinental career: Essays in Honour of Wim van Binsbergen***

Dear colleagues,

In a years’ time, precisely on the 25th of February 2017, Professor Wim van Binsbergen will be 70. In consultation with some of my colleagues of the Intercontinental network of PhD candidates around the chair of Intercultural philosophy Erasmus University Rotterdam; in conjunction with the African Studies Centre, Leiden (RETICULUM)*;* and some of his former colleagues at the Erasmus University Rotterdam; the African Studies Centre Leiden (ASCL); and at *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie*, we propose to do a collective publication in honour of his birthday, and in recognition of his contributions to African/intercultural philosophy over the decades. We also encourage contributions from other areas in which Wim van Binsbergen has significantly contributed such as Afrocentricity, ethnography, comparative anthropology, ethnicity, comparative mythology, Egyptology / the *Black Athena* debate, linguistics, ethnicity-identity politics and the state in Africa, Ancient Models of thought in Africa, the Sunda Hypothesis, the Bronze Age Mediterranean and the Pelasgian Hypothesis~~.~~

If we need a brief characterization of the person and work of Wim van Binsbergen, perhaps the blurb of his most recent book *Vicarious Reflections* (2015) may inspire us:

*‘An indispensable, exciting and lavishly illustrated sequel to the author’s Intercultural Encounters: African and anthropological lessons towards a philosophy of interculturality* *(2003),this book Vicarious Reflections leans on dozens of short empirical essays from comparative ethnography, comparative mythology, and long-range linguistics; on many field-work photos and distribution maps; and a bibliography of over 2000 titles. It brings together discussions of virtuality, globalisation, religious anthropology, spirituality, hegemony (illustrated from the study of evil, divination, the Truth and Reconciliation Commission of South Africa, and Islamic terrorism), Afrocentricity, African Christian intellectuals, African knowledge systems, and wisdom. It restores empirical methods (especially anthropological field-work) and social-science theory to the heart of intercultural knowledge production. It offers incisive analyses of the work of Mudimbe, Sandra Harding, Derrida, Guattari, Hebga, Kearney, Devisch, Geschiere, Schoffeleers, Van der Geest – and Aristotle. Van Binsbergen’s vicarious, counter-hegemonic approach challenges the usual North-Atlantic thinking down upon Africa. His is a passionate plea to restore an empirical, empathic and dialogical orientation to the heart of intercontinental studies. In transcultural encounter, nothing has proved so pernicious as the shift, away from time-honoured anthropology (sophisticated theory, method, prolonged field-work, humble linguistic and cultural learning, seeking criticism from both locals and peers), and towards facile and complacent reliance on introspection, North Atlantic common-sense categories, linguae francae, furtive data collection, and the Internet. Ironically, such a shift has often been justified in the name of post-modernism, yet the qualified celebration of major postmodern philosophers is the backbone of this book'.*

What kind of a *Festschrift* do we have in mind? For a minority of the invited contributors their relationship with Wim van Binsbergen will have been primarily personal and anecdotal, and perhaps such voices should be heard too. It is no secret that with his contentious personality and his unique commitments Wim van Binsbergen has made him enemies as well as friends, and more friends in the South than in the North. However, we aim in the first place at a properly scholarly volume, which critically assesses both the considerable achievements and the great limitations of our author in the several disciplinary fields in which he has been active, and that constructively sets out argued trajectories for future reflection and research. Our author's most impressive and, perhaps, lasting texts have been unusually critical reflections on the works of others, showing that in his opinion incisive, well-grounded criticism is the highest praise between scholars. Therefore, a volume applying this bitter-sweet recipe to his own work would no doubt be the most fitting and the most welcome anniversary present imaginable.

Proposed contributions may be in English or French. Prospective contributors are hereby invited to submit the title and abstract of their proposed contribution by April 30th 2016. These proposals will be responded to before May 15th 2016, and semi-final versions of papers are to be submitted by October 30th 2016, after which a further round of editorial commentary and copy editing is to follow. Definitive versions will have to be submitted by 1st December 2016, for the book to be in print by the end of February 2017. Given the short temporal trajectory we have at our disposal, the book will be published in the *Quest*-associated series *Papers in Intercultural Philosophy / Transcontinental Comparative Studies*. This ensures that each contributor will receive one author's copy of the book, and that the book will be freely accessible on the Internet. We will also adopt the style sheet of *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie,* for the initial formatting of the draft contributions; this style sheet may be found at:

<http://www.quest-journal.net/directions_for_contributors.htm>.

This call for papers will be sent out to a considerable number of potential contributors: those with whom Wim van Binsbergen has been in close contact, and has more or less closely collaborated, over the past two decades.

Please feel free to further circulate this call for contributions among your scholarly network; you will be doing us a great service. All statements of intent or queries to be sent to:

piusmosima@yahoo.com