

1. Record Nr.	UNINA9910523781003321
Titolo	Africa and the Fourth Industrial Revolution : Curse or Cure? // edited by Everisto Benyera
Pubbl/distr/stampa	Cham : , : Springer International Publishing : , : Imprint : Springer, , 2022
ISBN	3-030-87524-5
Edizione	[1st ed. 2022.]
Descrizione fisica	1 online resource (163 pages)
Collana	Advances in African Economic, Social and Political Development, , 2198-7270
Disciplina	658.4038028563
Soggetti	Africa - Politics and government Africa - Economic conditions Economic development Science - Social aspects African Politics African Economics Economic Development, Innovation and Growth Science and Technology Studies
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references.
Nota di contenuto	On the elusiveness of epistemic freedom in Africa and the need to unmask the colonial contract -- Race and Robotics: Black Theology in the Digital Age -- University 4.0: A Conceptual Model For South African Universities And The Fourth Industrial Revolution -- Against the grain: The tragedy of Zimbabwe in the context of 4IR -- Africa and the Fourth Industrial Revolution: Turning a Curse into a Resource through the Prism of Human Capital -- Rising to the Occasion: Africa, the 4th Industrial Revolution and Lessons from China -- Survival of African Governments in the Fourth Industrial Revolution -- The Fourth Industrial Revolution and Africa: A cure which kills the patient.
Sommario/riassunto	This book examines the epistemological, political, and socio-economic consequences of the Fourth Industrial Revolution (4IR) for Africa. Presenting various case studies on epistemic freedom, theology, race and robotics, tertiary education, political and economic transformation,

human capital, and governance, it debates whether the 4IR will be part of the solution to the African problem, namely that of coloniality in its various forms. Solving the African problem using the 4IR requires ethical, just and epistemologically independent leadership. However, the lack of ICT infrastructure militates against Africa's endeavours to make the 4IR a problem-solving moment. To its credit, Africa possesses some of the major capital needed (human, mineral, and social), and it constitutes a huge market comprising a young population eager to participate in the 4IR as problem-solvers and not as a problem to be solved—as equal citizens and not as the marginalized other.

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