

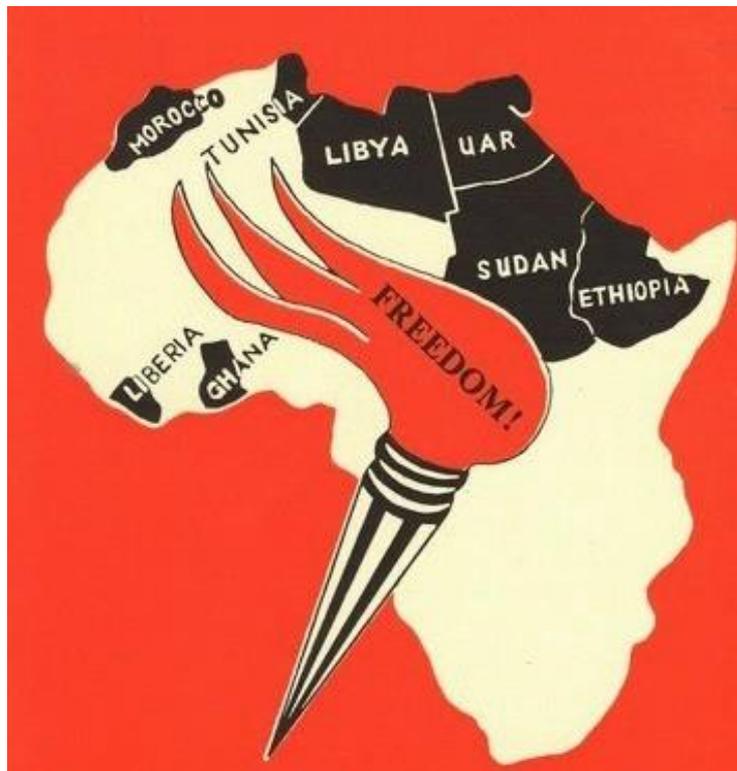
# BOOKS OF ABSTRACTS

## ALL AFRICAN PEOPLES' CONFERENCE 2018

*Revisiting the 1958 All-African Peoples Conference: The Unfinished Business of Liberation and Transformation*

5<sup>th</sup> December 2018

Bank of Ghana Conference Facility  
University of Ghana, Legon



UNIVERSITY OF GHANA



SOCIALIST FORUM OF GHANA (SFG)



## **DAY 1. WEDNESDAY 5 DECEMBER 2018.**

### **Session 1: Youth Advocacy Groups and Liberation (Roundtable)**

#### **1. Title: 'MAATUBUNTUKALEVIWO' in WYSCORISC 'UBUNTUNKONSOSUA' for Planet Repairs**

**Presenter: Kafui Yao Dade (INOSAAR-REPAFRIKA and The EDIKANFO Pan-Afrikan Youth and Student Internationalist Link (EDIKANFO-PAYSIL).**

**Abstract:** This presentation explains why the rich diversity of community-based works being carried out by those most actively contributing to building the INOSAAR-RepAfrika are currently located within the Planet Repairs context of Pan-Afrikan Reparations for Global Justice. Seeing the young aspiring Scholar-Activist cadres spearheading the building of INOSAAR-RepAfrika as the 'Maatubuntukaleviwo', that is the brave children constituting the New Breed Youthguard of the future polity of the MAATUBUNTUMAN Pan-Afrikan Union of Communities, the presentation encourages all youths and students of good will to emulate their example by likewise striving to glocally engage in 'Ubuntunkonsosua': defined as 'Grassroots People-to-Peoples' Internationalist Solidarity and Ground-up Diplomacy Action Learning.

The World Youth, Student and Communities of Resistance Internationalist Solidarity Connexions (WYSCORISC) initiative of the Planet Repairs Youth Positive Action Campaign (PRYPAC), which is now being developed with the support of the INOSAAR-RepAfrika, in addition to support from other contingents of the International Social Movement for Afrikan Reparations (ISMAR) and the Peoples' Reparations International Movement (PRIM), is highlighted as a good model example of such 'Ubuntunkonsosua' endeavours. The presentation emphasizes that it is through active participation in such endeavours that members of the INOSAAR-RepAfrika can successfully galvanize the effective exercising of youth and student agency in glocal Positive Action campaigning for Planet Repairs toward winning Pan-Afrikan Reparations for Global Justice.

#### **2. Title: The OAU, AU and conflicting conceptions of African unity: Comments on "One Unified Socialist Africa"**

**Presenter: All-African People's Revolutionary Party, (Kenya Chapter)**

**Abstract:** The purpose of this paper is to examine the OAU and AU as institutions that evolved out of a compromise between conflicting concepts of African Unity. This paper will look at the three conceptions of African Unity mentioned in Nkrumah's Handbook of Revolutionary Warfare: 1) The mutual protection theory; 2) The functional conception; and 3) The Political Union Conception. (Page 40-41)

We will examine the continental unity concept as it emerged and evolved through the Garvey Movement, the 5th Pan-African Congress and All African People's Conference, the All African Trade Union Conference and Pan-African Women's conference. This will also require the discussion of the key sectors of this evolution including the revolutionary intelligentsia, students/youth, women and workers. The paper will look at the development of mass parties and liberation forces throughout Africa and the African Diaspora.

The paper will also discuss imperialism's attempts to sideline continental unity by using neo-colonialism and sham independence. The role of the Casablanca Group and the Monrovia Group will be discussed.

Finally, the paper will examine the revolutionary Pan-African positive action approach employed by Nkrumah. It will discuss the African Liberation Day, Pan-African Women's Day and May Day commemorations. What is the AU's relationship to these institutions and others like them? What are the real inheritors of the All African People's Conferences today? We will conclude with the role of Revolutionary Pan-Africanist Parties and mass organizations of women, workers, and youth.

### **3. Title: Heed the call: The necessity for an All-African Committee for Political Co-ordination (A-ACPC)**

**Presenters: The All African Peoples' Revolutionary Party -AAPRP (Ghana);  
And The Pan African Revolutionary Socialist Party - PARSP (USA)**

**Abstract:** In his classic work, Handbook of Revolutionary Warfare (1968), Kwame Nkrumah wrote of the necessity for an All-African Committee for Political Co-ordination (AACPC) to link "all liberated territories and struggling parties under a common ideology" in order to "smooth the way for eventual continental unity". Some of the goals of the AACPC listed in the Handbook may no longer be feasible in the current neo-colonial climate and may have to be revised, for we understand that "qualitatively different contradictions can only be resolved by qualitatively different methods". However, some are still viable: to "promote the widespread and collective ideological training for cadres of parties teaching the theory of anti-colonialist and anti-neo-colonialist struggle, the case for African unity and for the building of socialism"; to "provide an organic link with the peoples of Africa, Asia and Latin America who are struggling against imperialism"; to "maintain and create links with all workers' movements in the capitalist-imperialist states". Revolutionary Pan-African parties must link!

The time is ripe, not only because of the external conditions, the maneuverings of global capitalism inside and outside of Africa, but also because of the internal conflicts resulting from neo-colonial puppets and cultural hustlers confusing our people. Misinformation about the nature of Pan-Africanism is rife. This confusion is due to the lack of political consciousness among our people and our enemy's efforts to halt the African Revolution. Therefore, Revolutionary Pan-African organizations must coordinate their efforts in order to play their historic role in clarifying our objective: a Union of African Socialist States, and in educating the next generation of revolutionary cadre.

Forging Revolutionary Pan-African coalitions is not only a timely tactic; it is an essential one. As Nkrumah writes: "The imperialists and neo-colonialists must know we are not asleep. We know they are our enemies and we must prepare to face them anyhow, in whatever way we choose. The important thing is that we must make them know that we know them. Know the enemy, and prepare to confront him."

The presentation will highlight the genocidal current reality for African people worldwide; the consequential necessity for Revolutionary Pan-African coalitions; the strategies that such coalitions could and should adopt; and the tactics that must be employed.

#### **4. Title: Pan-Africanism: Addressing the Challenges of the Contemporary Africa**

**Presenter: Nimpereza Kasya Chairman, Pan African Club (Uganda)**

**Abstract:** This presentation focuses on: the definition of Pan-Africanism and its goals and objectives, core principles, expressions and achievements. This part will briefly elucidate the ideal Pan-Africanism and its relevancy to the Africa's cause. Then, key Africa's challenges will be discussed with a keen look at the crisis in Pan-Africanism today to explain why Pan-Africanism in its current state is not a mobilization concept capable enough of solving Africa's challenges of now and the future. Finally, going forward, an analysis is made on what should change in order to unlock the potential of Pan-Africanism as an ideological tool to address the challenges of the contemporary Africa.

Pan-Africanism is a continental unification ideology; an ideology of unity of the people of African descent; and a mobilisation concept for African integration and liberation. Its goals and objectives include; Emancipation of people of African descent from oppression of man by man; Immunizing Africans from cultural imitation; Defending African dignity and independence; Projecting the African voice in world affairs; and Fostering feelings of loyalty to Africa and a spirit of African solidarity. The Principles of Pan-Africanism are Social justice and egalitarianism; Equality and non-discrimination; Respect for human dignity; Self-determination; and Self-reliance. In its achievements, Pan Africanism created a sense of awareness of injustices among some Africans; Promoted feelings of Africanism and African solidarity; Undermined slavery, racism, colonialism and apartheid; and Encouraged the formation of Pan African Movements, Organisations and Institutions.

Key Challenges of Africa today include lack of true leadership, mental colonialism, lagging behind in science and technology, corruption & misuse of our resources, new imperialism etc. The crisis of Pan-Africanism in the 21st Century include state capture, many African leaders are part or allies of exploiters and oppressors, Citizen participation in Pan African activities is declining, some states in Africa are part of the problem rather than solution to the African problems of exploitation, injustice, domination and discrimination. The African political class is in bed with multinational capital and it is an ally in the project to exploit African labour and resources including land grabbing. Additionally, the African political class does not have ideological coherence and clarity to provide leadership to the masses, save for a few. There is a huge ideological deficit in Africa generally. This has culminated into individualism of neo-liberalism following the abuse of socialism by various post-independence African leaders.

The way forward; Pan-Africanism must adjust to the challenges of contemporary Africa or become irrelevant. Whereas it should not relegate the principles on which it was founded because they are still relevant, a critical look must be made at their application to be seen to address the challenges of the day.

There is no alternative yet to Pan Africanism as a rallying ideology to liberate and transform Africa. This is why everything in our power must be done to make it a working ideology.

#### **Session 2: Pan Africanism Today**

##### **1. Title: The Pan-Africanist Protagonists**

**Presenter: Dr. Ghelawdewos Araia. Adjunct Associate Professor Africana Studies, (Lehman College City University of New York)**

**Abstract:** The paper will essentially address the origins and beginnings of the pan-African movement and the ideology for the liberation of Africa and the Black Diaspora. A significant number of protagonists in the pan-African movement and their contributions will be discussed along with the inspiration that came from the Haitian Revolution of 1804 and the Ethiopian Victory of 1896. Prominent leaders such as Henry Sylvester Williams, George Padmore, CLR James, WEB Dubois, Marcus Garvey, Aime Cesaire, Frantz Fanon, and Kwame Nkrumah will be discussed in some detail; and of course the culmination of the pan-African movement, the Accra AAPC of 1958, as harbinger, to the founding of the OAU on May 1963 in Addis Ababa, Ethiopia, will also be discussed.

## **2. Title: An Assessment of the Kampala Convention as Panacea for the Management of Africa's regional crisis**

**Presenters:** Adeola Adams (IFRA Research Fellow, Institute of African Studies, University of Ibadan). And Bababunmi Olanrewaju Williams (University of Ibadan)

**Abstract:** An outpouring of Internal Displacement Persons (IDPs) is a major scourge that is bedeviling the global system since the post-cold war era and most especially, Africa as a continent. The continent is host to about 50 percent of the world's internally displacement persons; this portends a great humanitarian disaster to the region. As part of the efforts to tackle the root causes of human displacement in the region, African leaders came together to formulate policies and adopt a legal and institutional frameworks in order to reduce the impending humanitarian crisis.

This article critically examines the Kampala Convention as a strategy for regional intervention in the humongous humanitarian problems that beset Africa. First, the paper interrogates the current realities that led to the adoption of the Convention. Second, it attempts a scientific review of the major highlights of the document and further analyses their implications for effective humanitarian intervention in the continent. It then discusses the socioeconomic, political, legal and institutional challenges to the implementation of the Kampala Convention to the chronic internally displaced persons across the continent. The paper concludes by proffering practical solutions based on the African Union Convention for The Protection and Assistance of Internally Displaced Person in Africa otherwise known as (the Kampala Convention) as adopted by 40 countries on the 23 October 2009

## **3. Title: Decolonisation in Africa: a failure or an ongoing process in the twentieth century**

**Presenter:** Adebayo Adewusi (Nigeria).

**Abstract:** The emergence of independent states in Africa from the 1950s onward raised some hope about the latitude of Africans to nurture the nascent countries to compete favorably on the international scene. On the side of Africans the independence was construed as window of opportunities to navigate a promising future with their destiny in their own hands. But looking at the present situation on the continent one is tempted to view the decolonisation process that midwived independence in Africa as either a failed project, or is still an ongoing process that may terminate in an unforeseeable future. Importantly, and very crucial in the discussion was the manner in which the continent was divided among the European powers in the 19th and the circumstances that led to their departure in the second half of 20th century which leave no one in doubt about the continued interest and desire of the erstwhile colonial powers, and by

extension their cohorts, to sustain their domination of Africa. It is my contention that the decolonisation of Africa was flawed because it was compelled by circumstances of the 1940s, hence the seeming inability of African states to wriggle out of the contraption set-up by the West. This paper examines the decolonisation process in Africa, the circumstances, impact, and looks at possibilities available to the erstwhile colonies in their efforts at throwing off the colonial yoke.

#### **4. Title: Ukombozi Library in Kenya: A Public Library to Liberate Minds**

**Presenters: Kimani Waweru (Ukombozi Library Coordinator, Kenya)**

**Njoki Wamai (USIU-A and Ukombozi Library Committee Member, Kenya)**

**Abstract:** The Ukombozi (liberation) library was set up by Kenyan second liberation activists to provide a space for information sharing by making books that can liberate the mind which were previously banned or unavailable in Kenya during the Jomo Kenyatta and Daniel Moi dictatorships available to the Kenyan public. The Ukombozi library believes that to some extent imperialist control of information, ideas and knowledge in Africa has led to the present challenges on the continent. By providing books and information to the public, the library plays a role in resistance to imperialist knowledge while providing the tools for resistance and self actualisation of Kenyans through creating consciousness needed by citizens to hold their government to account. The library hopes to partner with other resistance libraries in the African continent to create an online Africa Resistance Research and Documentation Centre to document African resistance heroes during colonialism and contemporary times.

#### **Session 3. Youth Service in Africa**

##### **1. Title: Liberalising National identity: Issues and Prospects in Nigeria's National Youth Service Corps.**

**Presenter: Kabiru Amusa (University of Ibadan, Nigeria)**

**Abstract:** The composition of states in Africa and Nigeria in particular is one of countless instances of issues on state structures in the international system. This leads us to challenges of national integration in many African states, particularly Nigeria. Since its triumphant drift from British rule, the country's leaders have envisaged a divided peace along ethno-geographical patterns. The interests of the leaders were ignited by violence to generate conflict from the pretentious peace that prevailed before 1966. Post-1960 crises exposed the intransigence of the ruling elite and the consequent response of the masses. The conflicts engendered often generate intense power play between the rulers and the ruled. Hence, one of the major activities towards national integration has been the National Youth Service Corps program elicited to pragmatize and harmonise Nigeria's contextual peace among young individuals. This paper emphasizes nation-building as a process of exerting efforts in building a strong and viable state through fostering relationships among individuals as can be found in the Nigeria's National Youth Service Corps. It discusses the necessity of the scheme in a multi-ethnic society like Nigeria; where ethnicity has remained a continuous feature of the state, used widely to sustain the plethora of identities in the country. Finally, the work elicits the benefits of the National Youth Service Corps if properly supervised, while denouncing the 'Trojan

Horse' perspective of many young-educated Nigerians who considered the system irrelevant and a mere waste of time; thus, clamouring for its proscription.

## **2. Title: Reimagining the future of National Youth Service in Africa**

**Presenters: Abdul-Gafar Tobi Oshodi (KU Leuven, Belgium)**

**Abstract:** Though in many instances youth service as a community activity predates the new states in post-colonial Africa, they have nonetheless emerged as a common nation-building programme on the continent. From Kwame Nkrumah's Workers Brigade and the Young Pioneers in the 1950-1960s in Ghana, Paul Kagame's reintroduction of *Urugerero* in Rwanda in 2013, to Ernest Bai Koroma's introduction of the National Youth Service (NYS) in Sierra Leone in 2016, many African countries have introduced different versions of these programmes to mobilise their youth population to support the 'national project.' Our paper, based on the extensive study of two of Africa's largest national service programmes (i.e. Ghana's National Service Scheme and Nigeria's National Youth Service Scheme), sets out to achieve three main objectives. First, we will present an overview of national youth service programmes in Africa. Second, we will highlight the main problems and challenges that confronts – and in some instances, led to the demise of – these programmes. Third, strongly arguing for their continued relevance, we will advance possible futures for sustaining these programmes. This work was supported by the Research Foundation Flanders' (FWO) project "Making Citizens 'National': Analyzing the Impact of Ghana's National Service Scheme (NSS)" (grant # G049513N) and the KU Leuven Special Research Fund.

## **3. Title: Gbetowo in 'Ablodenuzradonatotro' Toward the Pan-Afrikan Reparations for Global Justice Victory of Maatubuntuman**

**Presenter: Mawuse Yao Agorkor (VAZABA Afrika and Friends Networking Open Forum)**

**Abstract:** This is a presentation giving a basic outline explanation of the 'Pempamsie' planning of, and the groundwork being done to effect, people's self-empowering Pan-Afrikan Reparations for Global Justice within the Ewe-Fon-Adza kindred communities of the Gbetowo nationality in West Afrika as their own self-determining contributions towards the victorious building of the MAATUBUNTUMAN Pan-Afrikan Union of Communities. There is well emphasized the crucial importance of Cognitive Justice to understanding what Reparations mean as 'Nudzradonatotro' to the Gbetowo. Proceeding from this 'Nudzradonatotro' conceptualization, the presentation highlights its cardinal exposition of the view that Reparatory Justice will be utterly meaningless to partitioned indigenous Afrikan communities like the kindred Ewe-Fon-Adza communities in present-day Ghana, Togo, Benin and Nigeria, unless the Maangamizi criminality of the European imperialist neocolonially imposed borders of Coloniality, that are a huge part of the still persisting legacies of the infamous 1884-1885 Berlin Conference, are completely dismantled in the total national and social liberation course of effecting true Pan-Afrikan Reparations for Global Justice. Hence the great attention given to explaining the contributions being made by the ABLODENUZRADOSAFO-GECOPPARJ, under the auspices of its parent formation, the ABLODEDUNOVISIHA Gbetowo Global Union for Pan-Afrikan Community Regeneration (ABLODEDUNOVISIHA-GGUPACOR), to the remarkable works of the Stop the Maangamizi: We Charge Genocide/Ecocide Campaign (SMWeCGEC), and the Global Afrikan People's Parliament

(GAPP); that is, Gbetowo contributions to putting a full stop to the Afrikan ‘Hellocaust’; in order to achieve the definitive victorious building of MAATUBUNTUMAN, out of the unification of ‘Sankofahomes’ throughout the continent, together with ‘Maatubuntujamaas’ all over the World, wherever is thriving the diaspora of Afrika.

#### **4. Title: Sustaining African Traditional Medicinal Practice: A Study of Apprenticeship Culture among Migrant Yoruba Women, South-Western Nigeria.**

**Presenter: Bolawale Abayomi Odunaike (Lagos State University, Nigeria)**

**Abstract:** The sustenance and transmission of traditional trades depend largely on the subscription to apprenticeship by members of the society. In essence, apprenticeship culture ensures the actual transfer of traditional skills through migrant women that would have been jettisoned to the effect of colonialism, globalization and civilization via engagement in formal employment. Therefore, the labour force of formal businesses would be replicated at the expense of the traditional ones. The study focused on apprenticeship culture among traditional migrant medicinal practitioners in selected markets located in rural and urban areas of Lagos state, south-western Nigeria. The study examined the structure of apprenticeship in both areas considering the rate and criteria for enrolment and graduation, as well as patronage. The study employed the Transformative Learning Theory and Globalisation Theory as its theoretical underpinning. The research design was descriptive using qualitative methods of data collection and analysis. The study area constituted two markets each purposively selected from rural and urban areas of Lagos. The sample size was sixty (60) respondents which included forty (40) Apprentices, sixteen (16) Masters and four (4) executive members. Data was analysed using NVIVO (version 11). The study revealed that apprenticeship culture among traditional medicinal practitioners was basically familial and generational. Majority of the masters in urban-based markets were trained in rural areas that later migrated to urban areas for practice. However, masters source for apprentices from rural areas within and outside of the state irrespective of location. In view of the aforementioned, enrolment was higher in urban-markets than rural-markets due to preference of apprentices migrating to cities due to higher patronage and economic gains.

#### **Session 4. Healthcare for the Peoples of Africa**

##### **1. Title: Pan-Africanism and the Traditional Health Question: Efforts, Successes, and Challenges**

**Presenter: Richard Awubomi (University of Health and Allied Sciences, Ghana)**

**Abstract:** The health question in the Pan-African discourse remains largely unexplored. The need to revisit tradition – including health care in Africa – is rooted in Cultural Nationalism which began in the late nineteenth century, with the educated elite revisiting their indigenous culture (Simala, 2003). The result of this cultural nationalism is the search for alternative treatment to allopathic medicine in contemporary Africa. Drawing salient insights from the African cultural Nationalism and the theory of Negritude/African Personality (Diop, 1978), this paper argues that the search for a new African identity – and personhood – enhanced the development of traditional medicine on the continent. This indigenous knowledge is however saddled with a lot of challenges; key among them are bad policies from African Heads of State, and the various ECOWAS protocols that militate against use of traditional medicine across the

border lines in Africa. Primarily, the paper elicits data from the archives, and relies on reports by the A.U. and the World Health Organisation (WHO). The paper also elicits secondary source of data from books and articles published in journals

## **2. Title: Healthcare Provisions as Dividends of Democratic Governance in Border Communities of Southwestern Nigeria.**

**Presenter: Raji S. Olarotimi (Lagos State University, Nigeria)**

**Abstract:** This study examines the healthcare provision as dividends of democracy in border communities of southwest Nigeria. The arrival of political dispensation in Nigeria came with high expectations, especially, for those sub-national areas inhabited by gateway communities that felt marginalized and neglected in the distributions of social infrastructures and services during the colonial and military era. In the colonial period when borders in Africa fell under more or less the same assumptions that influenced thoughts in Europe of the inter-war years when border regions were traditionally viewed as ‘disadvantaged areas’, our borderlands were left out of whatever was done in the provision of social infrastructure as a form of development. The neglect of the colonial era has been continued in the present era of independence and democratic government. While several studies in other countries, such as; China, Bangladesh, and U.S.A. have focused attention on the neglected and disadvantaged populations, the reverse is the case in Nigeria.

Both Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) were adopted in data collection for this study. This involved purposive selection of six Key Informants in each of the selected border community (Seme, Ilara and Okerete communities in south west Nigeria). This comprised the Baale (community head), one opinion leader, two religious leaders and two healthcare providers. Four (4) Focus Group Discussions were also conducted in each of the border community. This include the youth and elderly men and women who have been residing in the border community in the last five or more years. Results were content analyzed.

The findings revealed total neglect and lack of dividends of democracy in border communities in Nigeria. They lack almost all the social amenities, particularly government healthcare provisions and as a result, deserve an urgent attention.

## **3. Title: Pan-Africanism and the Indigenization of Health Care in Ghana**

**Presenter: Samuel Bewiadzi Akakpo (University of Health and Allied Sciences, Ghana)**

**Abstract:** Pan-Africanism has its basic premise that political, economic, and cultural unity is essential among all Africans to bring about effective action for liberation and progress of African peoples and nations (Chrisman, 1973). Afrocentricity on the other hand is an African centered perspective of bringing about social justice and progress to Africans (Keto, 1994). Obenga (1995) further argues from an anthropological dimension that the concept of Afrocentricity deals with the society and man and that it places African ideals at the center of any analysis that involves African culture and behaviour. Consequently, Pan-Africanism and Afrocentricity seek to promote African political, economic, social, and cultural institutions towards forging unity for development. Using the qualitative model, this paper interrogates from an anthropological perspective traditional orthopedic practice from the African centered perspectives as an African cultural practice which is used to restore ill-health within the Ewe societies. In the first place, the paper operationalizes the two major concepts: Pan-Africanism

and Afrocentricity in a broad range of literature. Secondly, the paper gives a brief history of the Ewe People in Ghana. In addition, the paper discusses the historical foundations of orthopedic practice among the Ewe. Furthermore, the paper explores orthopedic practice as an Afrocentric tool in restoring ill-health among the Ewe. Finally, the paper explores the concept of cultural unity (Pan-Africanism) among various orthopedic practitioners towards building a united front for the promotion of this indigenous medical knowledge. The paper concludes that traditional orthopedic practice is Pan-Africanism in its own cultural context as it has resisted all forms of oppression and suppression from Eurocentric healthcare models and also seeks to promote African health care system devoid of any Eurocentric influence.

**Keywords:** *Pan-Africanism, Afrocentricity, Orthopedic Practice, Health Care, Ewe*

#### **4. Title: Using African Diaspora Literacy to Heal and Restore the Souls of Black Folks**

**Presenter: Gloria Bouttee (University of South Carolina, USA)**

**Abstract:** This session will focus on the revitalization of Indigenous African knowledges and collective solidarity among people in the African Diaspora. Emanating from a Black Studies paradigm and African and African American epistemological frameworks and theories (DuBois, 1903; Fanon, 1963; Hilliard, 2002, 2009; King, 1991, 1992, 2005; King & Swartz, 2014, 2016, 2018; Lee et al., 1990; Lynn, 1999; Lynn, Jennings, & Hughes, 2013; Woodson, 1933), Dr. Joyce King (1992) defined Diaspora Literacy as Black people's knowledge of their (collective) story and cultural dispossession. African Diaspora Literacy relates to people with African origins wherever they are in the world (e.g., Caribbean, Africa, U.S., Brazil, Europe). The assumption is that people in the African Diaspora have informed and indigenous perspectives which lead to self-recognition, healing, and "re-membering" (Re-membering is "a process for recovering history by putting back together the multiple and shared knowledge bases and experiences that shaped the past) (Fu-Kiau & Lukondo-Wamba, 1988; King, 1992; King & Swartz, 2014). Acknowledging that the African culture is neither monolithic nor static, there is an ontological foundation that remains constant (King, 2005; Lee et al., 1990; Woodson, 1933/1990).

Key themes for this session include: (1) identifying and naming oppressions and their constituent components; (2) learning one's history as a healing antidote against oppression; (3) imagining possibilities of a better world; (4) taking reflective actions to interrupt ongoing oppression; and (5) organizing and collaborating with others who are seeking to dismantle oppressive structures.

We emphasize that teaching children and ourselves the rich legacies of African thought and morality can be a restorative and healing process--not only for African people, but for humanity at large. This workshop addresses the conference sub-theme, Pan-Africanism Today, and advances the conversation about Black humanity and draws from African and African American epistemological and theoretical frameworks. We resist the continuous and endemic cultural assaults on Black humanity. While believing deeply in the humanity of everyone, we are haunted by decades of educational research and practices which demonstrate that the needs of Black children in the Diaspora have been pervasively and persistently ignored.

## **Session 5. The Youth and Pan Africanism**

### **1. Title: Pan-African Leadership: The role of progressive and conscious principles in building a cadre of Pan-African youth**

**Presenter: Chy Mcghee (New York University, USA)**

**Abstract:** The Pan-African movement in the United States was once booming and every growing with a keen connection to the importance of the Africa as the homeland of all African people worldwide. The movement led by key figures and organizations such as Marcus Garvey and the UNIA, W.E.B. Du Bois and the many organizations he worked with, Kwame Ture and the SNCC, Bobby Seal, Huey P. Newton and Assata Shakur and the BPP and Malcolm X and the OAAU. Unfortunately, the Pan-African Movement in the United States today is but a shell of the robust and internationally connected movement of the past. Some argue that this is as a result of the times while others suggest that there is a lack of Pan-African leadership in public, private and African centered educational institutions.

Currently, urban leadership scholars propose nontraditional forms of leadership. These frameworks reject Eurocentric individual oriented traditional forms of leadership (Allison et al., 2011; Hurley & Brown, 2010; Ospina & Schall, 2011; Raelin, 2005; Schmitz, 2011). John Henrik Clarke (1991) argued that, “The salvation of Africa must be designed by the collective mind of the African world” (p.xiii). If education functions as a potential source of “salvation” or “liberation” (Freire, 2000), to what extent can the Pan African philosophical and practical belief system, or “the collective mind of the African world” of a school principal influence the larger educational body i.e. school, district and the neoliberal state (Clarke, 1991)? The purpose of this research is to consider the influence of Pan Africanist thought on current school leadership frameworks in the United States as a means of building a robust cadre of Pan-African students to continue to contribute to the Pan-African movement both globally and locally. This review examines leadership frameworks informed by a collective orientation. While, based in the United States the suggested framework will suggest a way forward for utilizing formal education institutions as a breeding ground for building a cadre of Pan-African youth.

### **2. Title: Rebirth: The Reemergence of the Black Athlete as the leading voice of Social and Sports Activism.**

**Presenters: Nana K. Asare and J. Kenyatta Cavil (Texas Southern University, USA)**

**Abstract:** This research is intended to examine the legal, political, economic and social impact of civil disobedience from the perspective of the black athlete who uses his/her prestige, money, fame and celebrity as vehicles of social change through what has been titled as sports activism. More importantly, we review the impact of these athletes and their revolutionary protests as potentially the most impactful voice for all oppressed people within the Diaspora. We also consider the historical conditions that gave birth to sports at historically black colleges and universities (HBCUs) and the conferences that housed HBCU athletic programs. From its inception the participation of black athletes in sports at these institutions was a form of protest and activism against white supremacy, Black subjugation and Black community disempowerment. This activism continues in this modern sporting context. The purpose of this

research is to analyze the intersectionality of the HBCU sports culture and aesthetics encompassing activism within the Sporting HBCU Diaspora. Specifically, this research seeks to draw links between the intersectionality of the Sporting HBCU Diaspora and famous black athletes like Colin Kaepernick and others. Further, we include Critical race theory (CRT), social activism theory (SAT) and post-racial theory (PRT) are used as epistemological tools to analyze activism in the Sporting HBCU Diaspora. There are many colorful and useful examples of civil disobedience in American sports, many of which have greatly influenced the conscience thoughts and actions of both marginalized and influential citizens worldwide. Given the effectiveness in which social media has catapulted the serious issues such as police brutality and mass incarceration in America along with the rise of the awareness of an often-biased justice system, there has been a resurgence if not a renaissance of the consciousness within the within the black athlete as voice for social change and ultimately to redefine what it means to be a professional athlete within the Diaspora. There remain some very basic and fundamental questions concerning how much progress civil protests in the forms of free speech or HBCU student-athletes led demonstration and in general the black athlete has made from the 20th century through to the present. Further research which would perhaps include qualitative and quantitative data to validate or substantiate any claims made now or in the future.

### **3. Title: Being "African" in Post-Colonial Ghana: Kwame Nkrumah's Pan-African Politics between TransAtlantic Alliances and Continental Rivalries**

**Presenter: Sakiko Nakao (University of Paris/Ghana)**

**Abstract:** The All-African People's Conference held in Accra in 1958 was designed to give new momentum to Pan-African struggles by bringing them home to the Continent. The key concepts of Pan-Africanism such as "African Personality" and the "United States of Africa" - originally developed by the people of African diaspora -- became favorite slogans, now widespread across the Continent. However, while the Conference also claimed for an "Africa for the Africans", there was no common understanding about what Africa was and who Africans were. By analyzing this "continental turn" in the Pan-African movement, the present work aims to explore the complex relations between African people and people of African descent through their. During the Conference, the presence of Frantz Fanon, a Caribbean Pan-Africanist, as a member of the Algerian delegation had a quite symbolic significance in this regard. After having underlined "the existence of a very spontaneous, organic or even biologic solidarity" among the participants, Fanon reported that "above this kind of affective harmony, there was a true desire to affirm an identity of objectives". Instead of a feeling of sharing a common past especially that of the trans-Atlantic slave trade, the "African" identity imagined here was rather future-oriented, sharing the same goal: the liberation of "Africa". And yet, Nkrumah's ambition to transcend several barriers that might divide Africans was bound up with his national politics, which aimed to by-pass regionalist movements. Nkrumah's Ghanaian Pan-Africanism, placed between trans-Atlantic influences and Continental realities, would therefore conceptions of what is African. In fact, while the African diaspora is today recognized as the 6th region of the African Union, the gaps and tensions that exist within the "African" community are often overlooked demonstrate a confrontation between divergent visions of what being "African" meant.

#### **4. Title: The Case for Colonialism: A Critical Reflection**

**Presenter: Akinbode Fasakin (Stockholm University, Sweden)**

**Abstract:** Bruce Gilley's now withdrawn "opinion piece" in the Third World Quarterly makes a case for colonialism. I reflect on the logic of this proposition, especially its Western superiority and exceptionalism, and make a case not for colonialism. Focusing on Africa in particular, my rebuttal stems from a critique of Gilley's polemic and a refreshing reiteration of the struggles for complete decolonisation from both the imperial masters and their successors, the petit bourgeoisie that sustain colonial vestiges in Africa, who hold Africa's liberation and transformation in the jugular.

#### **Session 6: Neocolonialism and imperialism**

##### **1. Title: The Struggle for Self-Determination in the 21st Century: Perspectives from Mathare**

**Presenter: Gacheke Gachihi (Mathare Social Justice Centre)  
Thomas Jeffrey Miley (University of Cambridge, UK)**

**Abstract:** Five and a half decades have passed since Kenya gained its independence from Great Britain; however, for the residents of Mathare, freedom remains just another word for nothing left to lose. Located on the site of an old quarry whose rock was used to build characteristic colonial-era stone buildings, and home to the Mau Mau's Nairobi headquarters during the "colonial emergency," Mathare has since evolved, in the post-independence era, into one of Nairobi's most densely populated, informal settlements, now home to approximately a quarter of a million residents. Characterised by a lack of clean water, sanitation, clinics, schools, roads, or adequate housing, as well as by periodic forced evictions and systemic extra-judicial police murders, Mathare is a site and symbol of severe deprivation and state violence, a space where the wretched of the earth dwell. Both the colonial and the anti-colonial legacies live on in this subaltern space. The former, perhaps most emblematically, in the guise of the police force, which was first constituted as a tool of the colonial administration and was heavily implicated in the attempt to eradicate the Mau Mau rebellion, and which today continues to terrorise the inhabitants of Mathare. So too does the anti-colonial legacy survive. The flame lit by the freedom fighters who once inhabited this space has yet to be extinguished. This paper will bear witness to the experiences and perspectives of today's freedom fighters in Mathare, of people still engaged in the struggle for self-determination, and who find themselves up against the brutality of the post-colonial state. The paper will focus on the efforts and insights of a group of community activists associated with the Mathare Social Justice Centre. It will seek to amplify their voices, to elucidate their critique of the post-colonial state, and to sketch the contours and content of their project of self-determination for the twenty-first century.

##### **2. Title: The State, Dependency and Underdevelopment in Africa: The Search for Alternative Development Paradigm.**

**Presenter: Bamidele Folabi Seteolu (Lagos State University, Nigeria)**

**Abstract:** The postcolonial experience of the African region has been characterized by episodes of rising expectations and frustrations. The attainment of flag independence without economic autonomy ensured the sustained dependence of the region on core capitalist states and their correlating financial institutions. The nature and philosophy of development in Africa, therefore, are largely influenced by the developed capitalist states and international lending institutions. The resultant structural distortions and underdevelopment reflects on the nature of the state, the skewed and disarticulated nature of the economy, the predatory nature of the governing class, and heavy dependence on foreign capital. The development plans such as Berg Report for Sub-Saharan Africa, UN Program of Action for African Economic Recovery and Development, Washington Consensus, NEPAD; reflects the preferences of the mature capitalist states and international lenders. The consequences for the region have been failed blue prints that rarely reflected the 'historical specificities' of the state in Africa. This paper is a critique of foreign development paradigms and its preference for endogenous blueprints to realize economic autonomy and development. The UNAAF-SAP, Arusha Declaration, the capable and developmental states are posed as alternative paradigms. The paper relies on the political economy approach to examine the potentials of the alternative development plans.

**Keywords:** postcolonial, economic autonomy, structural distortions, underdevelopment, foreign capital, endogenous.

### **3. Title: 'BRICS New Development Bank: Is it an alternative development financing for Africa's future?'**

**Presenters: Obodai Torto (University of Ghana)  
Kafui Tsekpo (University of Ghana)**

**Abstract:** It is striking to note that traditional donors and multilateral institutions have dominated development financing in African countries from the immediate post-independent era. However, since the early 21<sup>st</sup> century the meteoric rise of non-traditional donors is very evident, especially with the BRICS countries. Significantly, the emergence of the non-traditional donors such as China, India and Brazil has been deemed as financing counterpoint to the traditional donors. Our core argument is that the emergence of these non-traditional donors is not significantly different from established donors as portrayed by some literature. This paper uses the Asian Infrastructure Investment Bank as the analytical and empirical case to support its core argument. Currently there is high demand for external financing to fund the pressing development aspirations of African economies to develop and promote the collective well-being of their citizens. Furthermore, the strident ambition to meet the Sustainable Development Goals has foregrounded development financing as a non-negotiable option. Correspondingly, we aver that this incredible demand for development finance from the AIIB by debt ridden African economies might exacerbate their debt sustainability conundrum and overall development. Inevitably, African countries must rethink their development finance options independent of the neocolonial and imperialist structures to guarantee the transformation of the continent.

#### **4. Title: The Fall of President Laurent Gbagbo and his deportation to the International Criminal Court (ICC). Africa is not yet free from the colonial spectre**

**Presenter: Felix TANO**

**Abstract:** The paper focuses on the fact that the relationship between former colonial states and African countries remain colonial type.

In examining the situation in Côte d'Ivoire submitted to the ICC, the article notes that, when he came to power in 2000, President Laurent Gbagbo's program of government impeded, in many aspects, the interests of France, the former colonial power. The authorities of France have therefore endeavored to prevent him from carrying out its program by supporting a rebellion against the regime of President Laurent Gbagbo, which caused its fall. France then backed his transfer to the ICC, where it continues to deploy its energy to keep Gbagbo there.

#### **Session 7: Pan Africanism and the AU**

##### **1. Title: Modern Pan-Africanism and Regionalism in Africa Today: A Chronicle**

**Presenter: Ernest Tooche Aniche (Federal University Otuoke, Nigeria)**

**Abstract:** African regionalism is rooted in pan-Africanism as strategies for decolonization, anti-colonial and neo-colonial struggles, continental unity, collective self-reliance, economic transformation, and means of solving African developmental challenges. The main objective of this paper, therefore, is to examine the historical evolution of pan-Africanism and regionalism in Africa from pre-colonial to post-colonial era in order to trace the interface between them. The paper assesses the extent to which regional integration in Africa has been able to achieve its stated objectives and targets over the years. It also investigates the various obstacles, constraints, and challenges that militate against accomplishment of its objectives, opportunities, and prospects. It then interrogates the narratives of the Western neoliberal theories of integration or approaches to African integration. The paper, therefore, suggests that there is need to deconstruct them in the quest or search for paradigm shift in African integration. It contends that there is need to evolve a new theoretical approach to African integration anchored on neo-neo-integrationism of post-neo-functionalism or post-modern integrationism of post-neo-nationalism. The study is essentially qualitative and historical relying on secondary data as sources/method of data collection, and qualitative-descriptive method of data analysis.

**Keywords:** Pan-Africanism, Regionalism, African integration, Post-neofunctionalism, Neo-neo-integrationism

##### **2. Title: Pan Africanism between Evolution and Revolution**

**Presenter: Marwa Mamdouh SALEM (Future University in Egypt, Cairo-Egypt).**

**Abstract:** In 1958, the African people were in dire need to clearly perceive the challenges which they were facing, most importantly imperialism, exploitation of their national resources and Africa's marginalization from the world politics, in order to participate in the their nations' struggle to overcome these challenges.

Today, after six decades, still the African continent has long way to go albeit the successes achieved as a result of the sacrifices of the founding fathers who struggled for the rights of the African people. The journey is still ongoing, from Pan-Africanism conference held in London

early 20th century, to 1958 AAPC in Ghana and 1963 first OAU conference in Cairo...there is still much to be done.

Over the course of 22 years of diplomatic and academic experience, I was honored to get deeply engaged in the African realm. Read, wrote and published on multiple intra-African state politics, inter-African states relations and themes related to 'Africa and the world'. Visited, Also, lived, studied and worked in different African capitals (Kigali, Khartoum, Djibouti ...etc). I am very keen to enrich my experience by participating and contributing to such significant event like this commemoration. I am confident that I can positively add value to the rich debate that will run during the academic conference. In fact, I believe that it is the responsibility of scholars, politicians, practitioners and everyone engaged in the African issue to contribute to these efforts aiming to assess the current position of Africa. What did the African countries succeeded to achieve throughout the last 60 years? What are the mistakes and the lessons learnt? Are there any concepts, stereotypes, notions and policies to be revisited? What are the efficient strategies to be adopted to confront the current challenges? In the past, Africa's key goals were liberation and regional integration. Throughout the journey, African countries suffered from the repercussions of the Cold war, governance problems, genocide and ethnic conflicts, state crisis...etc. Today, adding to the aforementioned problems, Africa is subject to new generation of challenges: climate change with its multi-faceted implications, terrorism and security issues, development and infrastructure needs, balancing between the benefits and costs of the new scramble on Africa, energy issues, corruption, bureaucracy, gender,...and zillions of other subtitles. It is necessary that we -the Africans- make a stop to look backward for assessment, evaluation and learning from history before we direct our sight towards the future. That's exactly how I see the commemoration event. For me it's a mixture of the past, the present and the future. It is a duty of every African citizen who can offer his thoughts, views and effort to show up and contribute to this process.

### **3. Title: An Assessment of African Union's responses to Libyan Crisis (2011)**

**Presenter: Akintola Oluwatosin (Kings University, Ode-Omu, Nigeria)**

**Abstract:** The objective of this paper is to examine the gradual move from African Problems to the existence of Problems in Africa (PiA). This paper conceptualize PiA as Hybrid problems that have mixed roots from foreign influences and resident in the continent. It critically examine the effectiveness of African Solutions to African Problem (ASAP) and importantly, African Solutions to PiA, by using the African Union (AU) response to the Libyan crisis (2011). This paper adopted a desk analysis of data obtained from books, academic journal articles, communiqué and other relevant online sources. Data drawn from these sources are duely read, interpreted in the words of the researcher and referenced where necessary. The paper concludes that in solving problems in Africa, Africans should "Try Africa First" as recommended by the defunct Organization of African Unity (OAU). However, the hybrid nature of most problems calls for an equal or an input of foreign solutions as practiced by the African Union. Hence, it is recommended that since solving problems in Africa breeds a game of interest among involved actors, Africans should identify their interests, negotiate with foreign actors based on those interests and defend those interests - Protect Africans.

#### **4. Title: Haiti, Morocco and the AU: A 2016 Case Study on Black Pan-Afrikanism vs Continentalism**

**Presenter: Oḡádélé Kambon" (University of Ghana)**

**Abstract:** In 2016 Haiti, which was mentioned by name at the 1900 Pan-African Conference (at which the term pan-Africanism was coined), applied to join the African Union but was denied. In that same year, Morocco, in which an estimated 219,700 people are held as ʘʘ 'Abeed' (a word meaning both slave and Black person interchangeably), applied to join the African Union and was accepted as a full member. Using news articles and contemporary data procured from a variety of sources, in this paper, we will examine the Haiti vs. Morocco treatment at the hands of the AU as a manifestation of the ongoing struggle between the original authentic Black Pan-Afrikanism and the modern-day counterfeit version also known colloquially as Continentalism. We find that the hijacking of the term "Pan-Africanism" has had lasting repercussions for the masses of Afrikan=Black people, some of which are only being felt today. In conclusion, we will offer solutions and a possible way forward Afrikan=Black people who have been disenfranchised in favor of nations where, to date, they are still regarded as ʘʘ 'Abeed' by Eurasian invaders - the first imperialists and colonialists - on their own continent.

#### **Session 8: Liberation of Africa**

##### **1. Title: The Black Lives Matter Movement and the Unfinished Business of Pan African Liberation**

**Presenter: Julialynne Walker (Global Pan African Movement – North American Branch, USA).**

**Abstract:** At the All African Peoples Conference (AAPC) in 1958 the world was then in the process of fighting against Jim Crow and segregation in the USA and colonialism around the world. Anti-racist activists from the USA who had participated in the Bandung Process attended the AAPC and ensured that the global struggles against racism were firmly on the agenda in Africa. Sixty years later the world is now caught in another moment of neo-fascism, xenophobia and white nationalism. Young African Descendents are being shot in the streets of the USA and Brazil. Young Africans on the continent are fighting neo-imperialism that restricts access to resources that would substantially improve their lives. Neo-fascists are being elevated to positions of respectability and power that have and will continue to have profound implications for the lives of Africans and African Descendents in the Diaspora.

The global resistance to racism has given birth to a new face of the Pan African movement, the #Black Lives Matter Movement and its offspring such as #FeesMustFall. There are many lessons for Pan African liberation to be learnt from these forms of organization and the nature of the leadership of these new movements. In the light of the experiences of the attacks on the Black Liberation Movement and the murder of leaders such as Malcolm X and Martin Luther King Jr., the new form of grassroots organizing has revealed new lessons in bottom up organizing. Are there lessons in bottom up organizing that can be learnt from the uprisings such as in Ferguson, Missouri in 2014?

What are the lessons of the loose organization of networks of networks? Is it by accident that the leadership is in the hands of transgender people? What is the stance of the African Union? Scholar-activists such as Barbara Ransby (Making All Black Lives Matter: Reimagining Freedom in the 21st century) will be referenced to speak to these and other the lessons for organization, the program of Black Lives Matter and what lessons the Global Pan African

Movement can learn from this phase of Pan African organizing in the USA and countries such as Brazil.

The challenge will be for progressive Pan African groups in Africa to recognize the struggles of their brothers and sisters in The Americas.

## **2. Title: Omowale: Malcolm X And The Quest For African Renaissance**

**Presenters: Adedire Adegboyega Adekanbi (Osun State University, Nigeria)  
Fagunwa Temitope Christopher (Osun State University, Nigeria)**

**Abstract:** The concept of Omowale in Yoruba cosmology literally connotes the idea of the return of a child to its source. This might imply a long lost child who returned home after an elongated period of time in a foreign clime. More interestingly, this concept is understood in Yoruba indigenous knowledge system, as symbolically portending an unusual circumstance when a person returns; not just physically, but psychologically and transcendently to the ancestral norms, social consciousness and cultural values. It was, therefore, not out of place when Malcolm X visited Nigeria in 1964 during his African tours, and was given an honorary member name, Omowale, by the Nigerian Muslim Students' Society after his usual thought-provoking speech at the Trenchard Hall of the University of Ibadan. A name Malcolm X indicated in his autobiography to be his most treasured honour. Malcolm X perhaps remains one of the most misunderstood figures on planet earth even in death. While a layer of people still contends that he was a hate preacher, a racist, a black supremacist, a rabble-rouser who advocated for nothing but violence; another layers of people relates to Malcolm X's legacies as a fearless, gallant, uncompromising Afro-American activist and Pan-Africanist revolutionary, who was able to articulate not just the sufferings and agony of Afro-Americans, but the masses of African people in the 20th century. In his lifetime, Malcolm X continues to be a reference point in all revolutionary line of thoughts and reasoning. Undoubtedly, much has been written about Malcolm X, but be that as it may, little has been documented on his trips to Africa in relation to the significance and positive effects they had on the practicability of Pan-Africanism. Consequently, this paper analyses the importance of Malcolm X's speech at the University of Ibadan in 1964, to the possible pursuit of an African renaissance under the banner of Pan-Africanism; an African rooted solution to the contemporary problems of Nigeria's people or Africans. Depending on the problems you wish to discuss.

## **3. Title: Ghana in the Liberation of Lusophone Africa: Amilcar Cabral's Spatial Dialectics in Angola and Contemporary Theories**

**Presenter: Aharon de Grassi (University of California Santa Cruz, USA)**

**Abstract:** This paper situates Amílcar Cabral's early coordination between Ghana and the liberation of Lusophone Africa, contextualizing it in the broader arc of Cabral's simultaneous transnational agronomic work, underground political organizing, and theorization of dialectics. During the 1958 All-African Peoples' Conference, Cabral was returning from studying some of the largest settler coffee plantations in Angola, passing through Dakar to Portugal. On his next return from Angola in 1959, Cabral composed a briefing in Accra used for Nkrumah's October 9<sup>th</sup> speech at the Steering Committee Meeting in preparation for the second All-African Peoples' Conference in Tunis, which Cabral attended. In exile in London, Cabral also composed the political pamphlet *The Facts about Portugal's African Colonies* discussing plantations in Angola that he had visited. Ghana and Nkrumah were key advocates for the independence of Portuguese colonies, particularly in prompting United

Nations investigations of the plantations studied by Cabral. Cabral had spent many months in Angola during four trips across five years from 1955-1959, deepening his comprehension of the racism, inequality, wealth and international aspects of colonialism and capitalism. When seen in relation to Cabral's prior experiences among relatively poor rice and groundnut farmers in Guinea, his work amidst Angola's booming settler mega-plantations added new insights about transnational colonial capitalism, and a further appreciation of the diverse situations produced by what he had explicitly theorized over the past decade as the spatial dialectics of agrarian structures, colonialism, and capitalism. But perhaps most importantly, Angola brought Cabral new awareness of the size, strength, violence and racism of transnational and colonial capitalism that would not readily relinquish control, so much so that an adaptive rural guerilla strategy alone would be insufficient and needed to be complimented by both an economic alternative to neo-colonialism and mobilization efforts that were also sufficiently international to take on transnational colonial capitalism.

#### **4. Title: Arica Spells Africa: Critical Reflections on Building a Black Liberation in Chile**

**Presenter: Asheda Dwyer (Chile)**

**Abstract:** On the occasion of this sixtieth anniversary of the All African People's Conference, our project led by a small collective of millennial youth in the Americas recognizes itself as a social, historical, and political consequence of the intellectual contributions of this generational mission for the freedom and liberation of Africa. It saunters purposefully through the past topographies of Black life in Africa, the Caribbean, Asia, and the Americas, as a decisive, political act that is essential to any sort of revolutionary practice in the twenty-first century. This act of remembrance arcs towards extending the philosophical and methodological continuities of the unfinished business of liberation and transformation of the African condition, globally. This presentation uses the collective experiential learning processes of youth organizers in their quest to develop a communal, Black liberation library project in one of the whitest nation-states in south-America, as a strategic line of defense against the ongoing schemes of settler-colonialism. It draws from the dialectical significance of past generational efforts to examine how these experiences have (re) defined our contemporary cartographies of revolutionary organizing for this current stage of international Black liberation struggles and their accompanying solidarity efforts. This paper is concerned with providing a collaborative and participatory space of reasoning to engage and interrogate the challenges and successes that young people experience in advancing movements of Black consciousness, and the role archives, libraries, and museums serve this undertaking.

#### **Session 9: Women, leadership and resistance**

##### **1. Title: Women's Emancipation in Africa: Resistance and empowerment in the Presbyterian Church, a case study of Ghana**

**Presenter: Rev. Doc. Grace Sintim Adasi (University of Ghana)**

**Abstract:** Despite the many debates and arguments for and against the commissioning and ordination of women, women were eventually commissioned and ordained into the clergy ministry in the Presbyterian Church of Ghana (PCG) in 1976 and 1979 respectively. This work seeks to examine the resistance and empowerment of women's leadership in the PCG as an instance of women's struggle in many sectors in Africa. Like many women across the continent, women were not allowed to lead in the PCG until 1976. There were arguments

against women's leadership based on the Ghanaian culture of Patriarchy and Paul's Biblical statement about women in 1Corinthians 14:34. The study examines the theory of women's liberation and gender discourse on women's leadership roles as a theoretical framework based on observations, interviews, life stories/ historical analysis method to explore some of the resistance and empowerment of women in the history of Christianity in Ghana. The women have been chaplains, congregational leaders, administrators of lay centres, managers of schools, presbytery chairpersons and clerks and missionaries have trained, mentored, counselled and inspired women in other fields in the struggle for liberation of women in Africa. The questions that need interrogation are how has Christianity, especially Presbyterianism served as an emancipatory tool for African women generally and Ghanaian women specifically? How does the African feminist theology of liberation intersect with the pan Africanist ideas and ideals of liberation? The study discovered that Christianity is an emancipatory tool for Presbyterian women and recommends that avenues should be opened for women's emancipation in the church across Africa.

**Keywords: Women, Emancipation, Resistance, Leaders, Liberation**

## **2. Title: Contemporary Afrikan Women's activism and Pan-Africanism**

**Presenter: Katherine Howell (Florida, USA)**

**Abstract:** We in North and South America, even Europe have all too often overlooked the African women freedom fighters in Africa (except for South Africa, in the case of such women as Winnie Mandela and Albertina Sisulu in Johannesburg, who was a nurse and wife of fellow activist Walter Sisulu- anti-apartheid freedom fighter, affectionally know as Ma Sisulu by the people of South Africa through her life time). Pioneer like Jeanne Martin Cissé of Guinea, the founder and first Secretary-General of the Pan-African Women's Organization (PAWO) was the first woman to serve as President of the United Nations Security Council. Created a year before the formation of the Organization for African Unity, Micere Mugo and Ama Ata Aidoo who work as Pan Africanists.

In 1944, Lady Oyinkan Morenike Abayomi, formed the Women's Party in Lagos, Nigeria to advocate for women's rights. In 1951 activists Mabel Dove Danquah and Hannah Benka-Coker were pivotal in leading ten thousands women in a protest against increasing food prices in Freetown, Sierra Leona. Dove later became the first woman in West Africa to be elected to the legislature. Internationally renowned Kenyan environmental political activist, Wangari Muta Maathai was also the first African woman to receive the Noble Peace Prize for her contribution of sustainable development (gone but not forgotten).

Current supporter of the movement of Black Lives, Barbara Ransby, who is a professor of African-American Studies and Gender and Women's studies at the University of Illinois at Chicago. Also we must acknowledge Pinky Kekana is South Africa's Deputy Minister of Communications and Pan African Women's Organization Secretary General and others Queen Mothers in the struggle.

**The** aforementioned are the backbones and the roots of equality and Pan Africanism. Women of African heritage have undoubtedly given sustenance to the men of African Heritage. Today we see many women of African heritage, both in the Caribbean Island, north and south America actively involved in the Pan Africanism, Rastafarian Movement, EWF, UNIA, AU and many other organizations women are doing the work and the men are getting credit for their sweat and accomplishments.

It is time to acknowledge the immeasurable leadership of African women in the Pan Africanist struggle and to give them the respect they deserve for past and present efforts and moving forward into the future.

### **3. Title: Women's Resistance in the Land and Freedom Army in Kenya's Liberation Struggle**

**Presenter: Njoki Wamai (United States International University-Africa, Kenya and Alice Nderitu)**

**Abstract:** The Land and Freedom Army is also known as Mau Mau was a liberation movement in Kenya before Kenya's independence in 1963. The British had previously launched a campaign to discredit the Mau Mau who they presented as a criminal organisation that used irrational force. The Mau Mau was a broad-based, sophisticated social and political movement where men and women were involved in various civilian and military roles. Women's roles in the struggle were initially lost in the grand narrative of the liberation war but later attempts by scholars such as Tabitha Kanogo and Margaret Gachihi and women in the Mau Mau who documented their experiences have increased their role (Otieno, Likimani). This paper will explore women's roles further by understanding contradictions women faced in the resistance movement in their various roles by documenting the life histories of a few women who identified as Mau Mau.

### **Session 10: Title: Special Conversation between G.A. Balogun, Dr. Gnaka Lagoke and Professor Horace Campbell**

**Abstract:** G.A. Balogun is one of the remaining delegates of the 1958 All-African People's Conference. This conversation will look at the past and present through an interactive discuss with Professor Horace Campbell the 3rd Occupant of the Kwame Nkrumah Chair in African Studies and Dr. Gnaka Lagoke an assistant Professor at Lincoln University, a Historian and long-time Pan-Africanist.

## **DAY 2. THURSDAY 6 DECEMBER 2018.**

### **Session 11. Neo-colonialism and Imperialism**

#### **1. Title: Neocolonialism and imperialism: "The New and Improved Slave and Master System"**

**Presenter: Maleeka Cumberbatch (Trinidad and Tobago)**

**Abstract:** Neocolonialism and Imperialism became the greatest evolution of capitalism yet, it is great in the sense of how they were able to do a complete facelift on slavery. The appearance and method of approach towards the working class may have changed but, it's the same slave and master system we fought so hard against, just in a more subliminal way. Neocolonialism and Imperialism was designed to operate by means of creating dependency. "Backward" or "Third world" countries are forced to become dependent on the major powers of the world, for basic necessities and even luxury items, in which these countries can provide for themselves, yet they are led to believe that they're either too small or incompetent to do so. This dependency identically resembles the dependency of the slaves on

the slave master, when in actuality it was the slave master that was dependent on the slaves as without the slaves the plantation will be neither sowed nor reaped to create profit and surplus value on the goods. Yet the master will portray as though the slaves needed him more than he needed them by creating this dependency on him for food, shelter, clothing and healthcare .....Coincidence? We are in the same situation today the only difference being the creation banking which is a “necessity” hence the control of our money and the creation of post modernism we tell us that we are “free”. We are either free to suffer or be exploited by the capitalist system. Capitalism has been able to deeply infiltrate us be it socially, economically, culturally and politically. To give a clear example of how deeply infiltrated we are capitalism has been able to influence even our definition of beauty , the closure to white you are the more beautiful you seem to appear and the more privileged you become , this is the field slave versus house slave effect.

## **2. Title: Neoliberal development strategy & recycling of urban poverty in Africa.**

**Presenters: Peter Aloysius Ikhane (University of Ibadan, Nigeria)**

**Michaels Okolie (University of Ibadan, Nigeria)**

**Nnamani, Kelechi Elijah (University of Ibadan, Nigeria)**

**Abstract:** This paper reflects on the linkage between the proliferation of neoliberal development strategy and institutionalization of urban poverty in the developing societies. Unarguably, the triumph and subsequent superimposition of the capitalist values and preferences in the international political economy has necessitated the extension of western-oriented ‘one size fits all’ development values propagated by the IMF and World Bank to the conquered peripheral societies particularly the African states. This development strategy, among other things and views, predicates and approximates poverty and development baseline on the \$1 or \$2 per day thesis. As a result, the preoccupation of the international development partners in the contemporary epoch is to enhance the capacity of Africans to achieve the \$1 or \$2 per day global poverty line. Paradoxically, the monetization approach is a negation of the Afrocentric valuation of development based on property relations and principle of reciprocity. In this connection, our study examines how the displacement of the Afrocentric time-honoured notion of development and the consequent imposition of Eurocentric monetized value, have dislocated autochthonous urban development with concomitant effects in the rural areas. The paper adopts Economic Structuralism and Economic Nationalism analytic approaches. It argues that the displacement of the indigenous notion of development and subsequent institutionalization of monetized value system is a deliberate ploy by the protector of capitalist ideology to sabotage genuine development in Africa and as well, enhance the dominance of the West in the International Political Economy. Again, the thesis argues that the neoliberal notion of development has disoriented the psyche of Africans vis-à-vis development based on indigenous values and placed overemphasis on monetization of social and productive relations which continues to reproduce repudiation of state of existence in the continent is discussed.

**Keywords:** Neoliberal Strategy, Development, Peripheral Societies, Urban Poverty, Monetization, Value.

## **3. Title: Globalization, Diversity Visa Lottery & African Human Capital: Impact Assessment**

**Presenter: Oluranti Samuel (Lagos State University, Nigeria)**

**Abstract:** The globalization phenomenon brought several reforms into the socio-political and economic development of many nations, which eventually cumulates into series of competitions among the developed nations. This was characterized by the search for cheap labor and markets for finished products. The American policies on immigration capitalized on these reforms by opening her boarder for skilled and professional immigrants, especially from the developing nations through the yearly Diversity Visa (DV) lottery. This had integrated Africans of various skills and professions into America economy. Adopting archival and snowballing internet-survey methods, the paper examines the implications of the DV program to the African human capital development. It identifies and discusses socio—political and economy policies that account for the push and pull factors responsible for such migration and their implications on Africa development. The paper discovered that between year 2000 and 2010, 466,245 Africans of various skills and professions, besides their family members, benefited from the DV visa lottery and have been developing American economy to the detriment of Africa. The paper advocates policies that will encourage and retain skilled and African professionals in their countries to develop their own economy and elevate Africa from perpetual subservience, exploitations and dependency.

**Keywords:** Labour Migration, Visa Lottery, Human Capital, Globalization,

#### **4. Title: Lest We Forget: Division-A Lurking Danger**

**Presenter: Kofi Anyidoho (University of Ghana, Ghana)**

**Abstract:** In an address to leaders of the anti-colonial liberation movements in Accra, Dr. Kwame Nkrumah raised an important note of caution against the dangers of division in their ranks and in their various territories, especially division arising from negative promotion of ethnic identities. He must have been speaking from his personal knowledge and experience of the realities he had been fighting to deal with in his own Gold Coast and all across Africa. More importantly, he must have been speaking from his firm conviction that the future prosperity of African states and their peoples could only be guaranteed by a foundation constructed on the principle of unity, not division, not on any self-righteous promotion of one's identity and interests at the expense of other peoples' identities and interests.

The colonial boundaries arising from the Berlin Conference and its aftermath must be seen as wounds arbitrarily inflicted on the physical, mental and political geography of the African continent and her peoples. These divisions deviously named boundaries have left each one of us weaker and poorer in the midst of abundant natural and human resources. They have turned neighbours into enemies, each seeking to lay an exclusive claim to resources of the land and the waters that once were considered a common, if not a communal pool.

In the light of the above observations, I would like to raise a voice of caution about the decision and preparation currently being made by the government of Ghana to further divide the prevailing regional composition of the territory of Ghana. In particular, new regions being carved out apparently along ethnic boundaries. Such boundaries are like fault lines, too ready to facilitate tension and conflict. The claims being made that the project is aimed at promoting development need to be taken with caution. Indeed, the claims stand on slippery, indeed dangerous ground, and may not be supported by our own colonial and post-colonial histories. If my prosperity is supposed to be best guaranteed by my being (arbitrarily) separated from my neighbour, in some cases kinsfolk, what good reason would I have to extend a hand of friendship and love across the dividing line?

## **Session 12. Pan Africanism Today: Migration Questions**

### **1. Title: Contemporary Battles, Outdated Weapons: The Migrant Crisis And Responses From The Continent And Beyond**

**Presenter: Adewale, Ajayi (The Federal Polytechnic, Ilaro, Nigeria)**

**Abstract:** The world today is horrified at the migrant crisis advertising the haplessness and desperation of her human citizens. The African migrant crisis is perhaps the poster case of the world despite parallel migrations the world over. Using theories of utopianism, postcoloniality, and the exceptional state, I examine the human tragedy of Africans migrating to Europe and the solutions so far proffered that beg the question. The world is shunting from tokenism to the ridiculous in the handling of this human crisis of understated proportions. From African heads of state to non-African heads of government, there are attempts being made to counter, discourage, criminalise and attend to this crisis. However, like a nightmare, the crisis has refused to go away. Some of the proposals on the table are mere knee jerk reactions that diminish the truth in the millennial and techno-electronic presentation of the world as a global village; with borders rudely resurfacing in a propagated borderless world. I propose pragmatic solutions and policy options in this situation adopting an eclectic approach to arrive at a win-win solution for critical stakeholders in this migrant crisis, the migrants, the receiving states and the exporting states.

**Keywords:** migrants, economic problems, refugees, African(s), the world,

### **2. Title: Transnational Political Economy of Migration from an African Vantage Point: Global Capitalism and Borders of Responsibility for Justice**

**Presenter: Zuzana Uhde (Czech Academy of Sciences, Czech Republic /Makerere University, Uganda)**

**Abstract:** The paper analyses transnational political economy of migration by studying structural causes of transnational migration driven by global capitalism which builds on but also transforms effects of the cumulative injustices of the colonial history. The author argues that such analysis sheds light on key shortcomings of today's global geopolitical regime which severely restricts the possibilities for African future. It is also a necessary first step to generate solutions beyond a mere assistance to those already on the move. In particular, the author focuses on the perspective of Sub-Saharan Africa and specifically on the region of Eastern Africa in order to understand what role activities of wealthy countries and transnational corporations play and to what extent they are factors shaping migration between African countries and trans-continently. She analyses how this geopolitical economy determines political responses to transnational migration with an accent to the EU-Africa relations and UN migration agenda. While the reasoning behind this agenda is to control and significantly reduce migration, the geopolitical economy remains the same. In a number of cases, Western states contribute to and enable with their actions the negative workings of transnational corporations, while making use of the colonial history and the ensuing geopolitical hierarchy to maintain their influential position. The perspective of transnational political economy of migration also challenges the problematic construction of categories of political migrants/refugees and those of economic migrants who are symbolically represented by a figure of African migrant. Analysis of transnational political economy of migration thus

challenges the current workings of capitalist globalization and opens a broader issue of global justice and its normative requirements. The author focuses on the possibilities of extraterritorial obligations for justice, which are partly embedded in the current international law, in relation to transnational migration and African macro-region.

Zuzana Uhde, PhD specializes in social and feminist theory and research of global interactions. Particularly she focuses on the research of transnational migration in relation to global justice and Eastern Africa, transnational care practices and geopolitical economy. She works as a researcher at the Institute of Sociology of the Czech Academy of Sciences, Gender and sociology department. She is an editor-in-chief of the academic journal *Gender a výzkum / Gender and Research* ([www.genderonline.cz](http://www.genderonline.cz)) and a research fellow in the research program Global Conflicts and Local Interactions (Strategy AV21). Uhde received her PhD in sociology from the Charles University in Prague. She has held Fulbright fellowship at the University of California, Berkeley, USA and other fellowships in Brasil, Hungary, Slovakia, Lithuania and France. In 2018/2019 she is a visiting research fellow at the Makerere University in Kampala, Uganda.

### **3. Title: Igbo Ezue: Emergence and transformations of Nigerian diaspora in China**

**Presenter: Kudus Oluwatoyin Adebayo (University of Ibadan, Nigeria)**

**Abstract:** This article presents a socio-historical analysis of the emergence and transformations of the Nigerian diaspora in China. Based on ethnographic fieldwork and interviews with long-term Nigerian residents, the study traces and describes the economic, social, and political contexts that shaped the emergence and increased congregation of Nigerians in China's Guangzhou city, as well as the intra- and inter-diasporic processes that informed the transformations that had taken place. The Nigerian diaspora had undergone four phases: the emergence, stabilisation, reformation and disintegration phases. Migrants from South-eastern Nigeria arrived in Guangzhou in the early 1990s to teach and explore business opportunities. The partnership they formed to export second-hand motorcycles from a crushing site in Sanyuanli led to the influx of young Nigerian men from Shenzhen, some of whom were deportees from other Asian countries and Hong Kong due to certain changes. Given the presence of a sizeable population on the eve of the 21st century, Nigerians pursued community stabilisation with the formation of an association. However, increased in-flow of Nigerians and the deviance and criminality that resulted, coupled with lack of strong community leadership from 2004, fractured visitors-host relations. The challenge ushered in the reformation phase when community leaders embarked on far-reaching reforms and internal clean-up. However, internal crisis is threatening to disintegrate the community. Consequently, the community is unable to provide an appropriate and adequate response to the challenges faced by Nigerians in the city. The generalisation in 'Africans in China' studies makes it difficult to understand unique processes shaping the emergence and transformations in different African diasporas in China. This contribution improves our understanding of Nigeria's new diaspora in Asia and serves as a basis for further comparative explorations of contemporary global diasporisation of Nigerians across the world.

## **Session 13. Global Africa: The African Worker**

### **1. Title: Still in Search of the Uhuru: The Decent Work Agenda (DWA), The African Workers, and the Postcolonial African State**

**Presenter: Jubril Jawando (Lagos State University, Nigeria)**

**Abstract:** The African worker plays a significant role in envisioned development of the African continent but their plight has been both a product of the historically conditioned challenges of development on the one hand and the contradictions of the post-colonial state. Though many have discussed the disempowerment of the African worker within an earlier epoch, one way to situate their plight in contemporary times is to interrogate it against the backdrop of the conceptualisation of the International Labour Organisation's Decent Work Agenda (hereafter, DWA) introduced in 1999. This paper highlights and interrogates the domestic context within which African countries have – or, have not – implemented the DWA. It will argue that while African governments as represented in the African Union (AU) have taken significant steps in endorsing elements of the DWA on the floors of the AU and in its treaties, the story has been significantly different in many member-states' countries. Using the example of Nigeria, this paper will argue that the post-colonial African state have been able to exit its responsibility to the African worker through its selective implementation of the DWA. Workers are daily being retrenched, downsized and made to suffer untold hardship in the hands of capitalist employers who look for cheap labour in order to maximize profits. While recapping the failures of the state, the conclusion also does not shy away from highlighting the serious critique of the African labour movement for some of its actions.

Keywords: Africa, Labour movements, Decent Work Agenda (DWA), the post-colonial state

### **2. Title: Working like Elephant, Eating like Ants: Interrogating the Economic Dichotomy of Nigerian Workers and the Political Class**

**Presenters: Ayiti, Samuel Babatola (Ekiti State University, Nigeria)  
Olamide T Ojogbede (Ekiti State University, Nigeria)**

**Abstract:** A gulf of difference exists between Nigerian working class and the political class in terms of remuneration for work done. While the mass of the workers at both formal and informal sectors toil for several hours daily but earn pittance as salaries. The political class work far less and earns jumbo pay. While the working class depends entirely on their meager pay for living, the political class has perfected several strategies to earn more, such as security votes that run into millions of naira, 10% from contracts, different allowances and others. Thus, while poor live from hand to mouth, the political class revels in opulence, getting richer by the day. They continue to dominate the political space and institute succession plan by which their children and few anointed cronies perpetuate themselves in office to the detriment of majority of the working class. There seems a deliberate impoverishment of the working class in contemporary Nigeria as exemplified in several months of unpaid salaries in many states of the country whereas the political class is never owed anything. This raises some pertinent questions: what explains the wide gulf in the reward system in Nigeria? What are the consequences of seeming deliberate impoverishment of the workers on the society, particularly in the face of anti-corruption war going on in the country? What can be done? The study will involve historical, descriptive, and

empirical research methods. The study interrogates the foregoing questions within the prism of class theory to contribute to discourse on the struggle of working people. Data for the study will be collected from both primary and secondary sources and the data shall be subjected to both quantitative and qualitative analysis. The paper argues that the gap between the two classes be bridged to tackle underdevelopment, corruption and insecurity in Nigeria.

**Keywords:** Nigeria workforce, Corruption, Political class, Poverty, Poor Wages.

### **3. Title: Indigenous Publishing as a pre-requisite for rebuilding Africa through Education**

**Presenter: Lily Nyariki (Moi University, and ADEA, Kenya)**

**Abstract:** This Paper will explore the all important issue of education from the point of view of books and reading. It is known that education cannot fully happen without content. Teachers and students need quality content that will ensure academic excellence for knowledgeable and articulate nation builders.

We shall endeavour to show that there is unfinished business in our education sector from the point of view of publishing of educational resources across Africa due to lack of indigenous publishing houses that suffer from under-developed publishing businesses by Africans for Africans.

It has been said that destroying a nation does not require the use of atomic bombs or use of long range missiles; it can be done by lowering academic standards. Africa has suffered lowered academic standards as compared to the rest of the world because African leaders have ignored the most strategic industry which is *indigenous publishing* and the attendant most needed *National Book Policies* necessary to guide, develop and nurture publishing industries to not only support education at all levels, but to ensure cultural pride and national development through own writings and knowledge. Africa has for the most part depended on reading and teaching materials from outside the continent.

This sad situation cannot facilitate the strategic vision of the Africa Union Agenda 2063 and that of the conference organisers which is to work together on the unfinished business of liberating Africa. Africa needs to have its own home-grown knowledge and be able to contribute to the world's knowledge base and stop being consumers of other people's knowledge.

Observations, recommendations and conclusions will be given.

### **Session 14. Emancipation of Women**

#### **1. Title: Woman's Emancipation for socioeconomic transformation in Africa & Beyond**

**Presenter: Ekima Tina Salako, (National Teachers Institute, Nigeria)**

**Abstract:** The persistence of unequal outcomes with the underutilisation of female abilities and restriction of individual opportunities has it concerns partly on socioeconomic transformation and national development. Even after several decades of massive economic and social change, inequality in socioeconomic outcomes still remains a significant issue. This development has raised several questions which remained largely unanswered and has equally attracted many gender-related studies and intellectual discourse on female liberation. This study therefore, attempts to address the very important issue associated with women's emancipation for socio-economic transformation in and beyond Nigeria.

Participants were 200 respondents purposively selected from Abeokuta, Ogun State, Nigeria. The questionnaire was used to collect information. Two null hypotheses were formulated and tested at 0.05 level of significance. Data collected were analysed using descriptive statistics and chi square statistical tool. The result revealed that there is a significant difference in the participation of men and women in socio-economic activities. Hence, the support for women's emancipation is very germane in the 21<sup>st</sup> century for national development and transformation in and beyond Nigeria.

**Keywords:** Women, Emancipation, Socio-economic, Transformation, Gender

## **2. Title: Emancipation of Women; Declining Masculinity?**

**Presenter: Grace Njoki Maina (Kenyatta University, Kenya)**

**Abstract:** Over the years, debates have evolved on the place of women in the society. It has been pointed out that the traditional African patriarchal societies have for a long time failed to respect the rights of women such as right to education. In most African traditional societies for example, women were minimally granted an opportunity of getting education among other opportunities. It was such marginalization that prompted feminist scholars to fight for the rights of women with an aim of emancipating women. It is crucial to note that women emancipation is not making women equal to men but is all about giving men and women freedom to make their own genuine choices about their lives. As such, when a society empowers a woman it does away with traditions that disempower women. Therefore, emancipation of women should give both men and women equal chances in life through equal opportunities where both genders feel satisfied. Over the years, the efforts of feminists have paid off with women in the 21<sup>st</sup> century being empowered in various aspects such as in politics, education, and business among others. Women empowerment campaigns in turn have raised contradictions with debates emerging on whether women emancipation has become a humiliation for men in losing their masculinity. The study thus aims at establishing whether women empowerment in various fields such as politics and education has become a threat to masculinity in Africa.

## **3. Title: Urbanization, sacrality and traditional water spaces in Lagos Megacity**

**Presenter: Adebayo E. Akinyemi (University of Ibadan, Nigeria)**

**Abstract:** Water constitutes a recurrent theme in contemporary development discourse as its altering distribution poses disruption to cultural and social life. Despite the cultural construction of water's encoded values and meanings, global efforts about water diminution is still couched in ecological language and dominated by global warming and climate change sciences. This study examines how diminishing water bodies shatter cultural institutions and sacred traditions in Ikorodu communities of Lagos, where indigenous religious practices and social relations are defined by engagement with revered water spaces. The study was based on six months of ethnographic fieldwork in communities surrounding some two purposively selected sacred water bodies, namely *Odo Etunrenren* (a spring) and *Odo Ota* (a stream). Primary data were collected through in-depth and life history interviews conducted with seventeen informants, including the *Oba* (Ikorodu monarch), ten members of traditional council of chiefs, the chief priest of *Etunrenren*, chief priestess of *Ota*, and four community

members. The study raised questions about the historicity and sacrality of, and transformation in the practices associated with the selected waters. Findings about the historicity of the waters show that most crucially, they are represented in people's consciousness and in socio-cultural practices as invaluable ritual material for traditional political institution. In historical context, practices associated with the waters uphold pro-environmentalist principles that engender conservation. It is revealed also that urban expansion of the communities eventuate encroachment into the water spaces and deepened uneasiness among custodians. While revealing how changes in sacred water body spaces and practices are impacted by local forces like urbanization and encroachment rather than by global warming, the study underscores the existential tensions and human spiritual crises in culture-environment connexion, particularly within the interface of sacred and urban in contemporary African social and physical landscapes.

#### **4. Title: Socio-Economic Stratification, Class Consciousness and the Burden of Elites' Conspiracy: Rethinking the Superstructure Narratives in African Literative**

**Presenters: Dele MaxwellUgwanyi (University of Ibadan, Nigeria)**

**Chikaodiri Augustus (Alex Ekwueme Federal University, Ndufu-Alike, Nigeria)**

**Abstract:** George Orwell captures the socio-economic configuration of the contemporary African society with his aphorism that "all animals are equal but some are more equal than others". This socio-economic configuration reveals endemic class consciousness and stratification between the elite population and the population of the masses. Humanists and social scientists have engaged the socio-economic stratification and class consciousness between the elites and the masses in critical discourses in various publications and academic gatherings. There seems to be no improvement in the situation, perhaps, because of the menace of corruption. The elites and the masses offer different subjective narratives about the nature and trends of the stratification in Africa. Since literature reflects and refracts life, this paper considers how writers have been engaging socio-economic configuration, class consciousness and socio-economic stratification in their literary creativity. Chinua Achebe's *A Man of the People* and *Anthills of the Savannah* and Ngugi wa Thiong'o's *Wizard of the Crow* and *Matigari* are selected to critique the intervention of literature in the discourse of socio-economic stratification and class consciousness in Africa. In the four selected novels, the caste system of the colonial period is revealed with some postcolonial modification in the contemporary African socio-political and economic realities. Edward Said's model of colonialism in *Culture and Imperialism* and Homi Bhabha's ideas of 'partial presence' and mimicry in *Of Mimicry and Man: The Ambivalence of Colonial Discourse* are used for the analysis of the selected texts. These models of post-colonialism evaluate the trajectory of colonialism, hegemony, class consciousness and social stratification which characterize the relationship between the elite class and the masses. These models of post-colonialism reveal that the four selected texts have the same postcolonial reflections of urban dislocation and post-colonial transformation which have been the genesis of class consciousness and conflicts between the elites and the masses.

**Key Words:** Class consciousness in African novels; Sociology of literature; Chinua Achebe's novels; Ngugi wa Thiong'o's novels and Social Stratification

## **Session 15. Economic integration and financing transformation.**

### **1. Title: Shifting the AU from a Political to Economic Institution**

**Presenter: Anton M. Pillay (Vaal University of Technology, South Africa)**

**Abstract:** Institutions are the formal and informal rules that govern. In providing rules, institutions facilitate economic and political outcomes through their influence. States cannot operate in anarchy and need broadly accepted rules to function in a predictable manner. Thus, authorized bodies adopt institutions to run their affairs. Institutions reflect cultural values and norms that a given society treasures. While no society is immune to outside influences, any borrowed values and norms that are reflected in institutions become meaningful and legitimate only once they have been domesticated and acted upon by key groups.

When the OAU transformed into the AU in 2002, many of the major goals and targets were given 20-year time frames for implementation. Two decades have passed and naturally the criticisms have amplified. The 2017 Kagame report sought to address these concerns. The report title which contains the phrase “institutional reform” sought to break away from the business as usual mantra and address the chronic and structural weaknesses as well as the dysfunctions of the AU. The report speaks of the lack of institutional quality which is notorious with Africa’s supranational institutes.

This chapter explores the state of the AU with an emphasis on the idea that institutional reform is needed to shift the AU from a political to an economic institution. In that way, the institution can become an effective development actor which is able to meet the targets which indeed are mostly economic. Theoretically, the chapter uses the “systems of innovation” approach of Scerri. This theory allows for alternate theories in exploring the general political economy. It allows for institutions to be viewed as evolving organisms with an emphasis on history. Using this approach, key issues which would make the political-economic transformation successful are explored. The key issues are improving financial discipline, economic cooperation, industrialization, financial institutions infrastructure, the Central Bank and the merging of unions.

If these issues can be addressed, then the common currency is a step in the right direction.

### **2. Title: Continental African Unity in the Era of Partisan National Politics: Agency, Governance and Popular Cohesion from Within and Below**

**Presenter: Timothy Adivilah Balag’kutu (University of Massachusetts Boston, USA)**

**Abstract:** The call for continental African unity at independence was not only appropriate but also necessary. It remains relevant today, over half a century later. The African Union is the most visible representation of the relevance and continued advance toward continental unity. Yet, nearly all African states grapple with various forms of social and political division. Class, gender, religion and ethno-political differences undermine stability and threaten unity in most states. Electoral democracy and partisan politics have tended to fan these devastating flames of intra-state division openly and subtly. With very strong ethnic roots of most political organization, electioneering and even governance have often become contests for ethnic dominance. The idea of continental unity is struggling to stand on and the reality is threatened by the pervading intra-state division along various lines, including especially ethnic/regional orientation. While national leaders echo the mantra of and participate in efforts on continental unity, most not only supervise, but also, engage in and allow themselves to thrive on such

divisive tendencies within their states and communities. Unfortunately, in some cases, traditional authority figures, who wield considerable influence and are symbols of communal unity, become agents of intra-state disunity by condoning ethno-politics. This paper argues that intra-state unity is a key but missing source of continental unity: realizing this ideal requires stronger popular cohesion and more emphasis on people-centered efforts than the exclusive focus on statist (institutional) integration. Continental unity matters foremost for the people and more so than (if at all) the various abstract states. Based on theories of ethno-politics, the paper examines the relationship between modern internal socio-politics and continental unity. Arguing for a rethink of approach and focus, it further recommends measures to improve internal politics and governance based on a more instrumental role of traditional agency.

**Keywords:** African unity, democratization, ethno-politics, agency, governance, traditional authority.

### **DAY 3. FRIDAY 7 DECEMBER 2018.**

#### **Session 16. Neocolonialism and Imperialism**

##### **1. Title: From allies to Neocolonialists? Emerging powers and neocolonialism in contemporary Africa**

**Presenter: Lord Mawuko-Yevugah (GIMPA, Ghana)**

**Abstract:** This paper proposes a re-reading of Nkrumah's 'Neo-colonialism' to critically examine the role and influence of emerging powers such as China, India, Brazil and Russia in Africa's contemporary Political Economy.

At the time of publication of this work in 1965, the focus of Nkrumah and his contemporaries in relation to agents of neo-colonial in post-colonial Africa was on the activities of former colonial powers, western powers and agencies such as international financial institutions and multinational corporations. Countries such as China and India who were themselves undergoing their own internal socio-economic and political transformations were seen largely as allies in Africa's struggle for political liberation and economic emancipation. The changing global power dynamics including the rise of countries such as China as key global powers and their increasing engagements within the African continent calls for a critical re-reading of texts such as 'Neo-colonialism' as well as a serious engagement with broader critical theoretical approaches such as 'Dependency' theory in order to offer fresh understanding of the changing global political economy and Africa's role and place within it. How can we understand the increasing role of countries such as China in contemporary African political economy? What insights can we glean from Nkrumah 'Neocolonialism' in order to understand the changing global power dynamics? What are the policy options for African countries in the context of the new global political economy?

##### **2. Title: Russian Economic Imperialism in Africa**

**Presenter: Tamás Gerócs (Indiana University, USA)**

**Abstract:** The purpose of this paper is to critically examine Russia's growing political and economic reorientation in some Africa countries. Despite the rich historical legacy of the decolonization period, the Russian Federation's economic presence today is hardly comparable

to its Soviet past. Since the late 1990s economic ties between many Africa countries and Russia have been reorganized and strengthened, although Russian trade and investment lags behind not only to Western countries, but also behind the rapidly expanding China. Nonetheless there are a growing number of Russian business activities in many African countries. Russia needs to broaden its export markets not only for its traditional products, but also for its capital. Most of the Russian investments concentrate on mineral extraction, but in the last few years other types of investment appeared as well, amongst which financial and industrial, e.g. in the telecommunication, nuclear or defense industries, are the most visible ones. The paper argues that in the changing international environment Russian-African economic ties might deepen in the future as the economic, trade and investment affairs seem to develop asymmetric complementarities. It is still an open question whether African countries and Russia benefit from the deepening economic ties, or Russia's growing presence leads to neo-colonial relations that are comparable to European imperialism. The aim of the research is to provide a theoretical framework for the trajectory of the deepening economic, political and in some cases military ties between Russia and some African countries. These developments on the one hand might be part of new imperialism in which rising great powers in a multi-polar world-system race to conquer African resources. On the other hand global multi-polarity might support African comprador elites to loosen old post-colonial ties in exchange for new ones, as it is the most visible in the case of Russia's engagement with the Central African Republic.

### **3. Title: China: Africa's New Imperialists – A Double Edged Sword**

**Presenter: Banwo Adetoro (University of Lagos, Nigeria)**

**Abstract:** Western powers have left the shores of Africa with their exploitation tenets which was characterized by setbacks and harsh policies. They crafted a systematic exist that left Africa dependent on them for development assistance that would assist in building the continents infrastructure, institutional and social sectors. Western aids and assistance was tied with endless conditions that further syphoned the meagre coffers of Africa but plundered its resources to the Western powers.

China's aim to offset the West in Africa comes with unconditional loans and no string attached funding which it engineers to assist the continent in its development and improve its economic growth. These policies have indeed provided economic gains for Africa but at what cost? China's overwhelming economic engagement with Africa through investments in energy and natural resources have provoked western accusations that China is treading the paths they left behind. From trade deals to loans, scholars have observed a lopsidedness in these economic engagement, one that tend to favor China at the risk of a viable and sustainable African continent. The dilemma lies in what Thabo Mbeki reiterated, China digs raw materials from Africa and sells back manufactured goods to the continent. A pure attribute of colonialist powers of the past stirring up in a new face.

China is indeed aiding Africa to become debt ridden and over reliant on its nation state through unconditional loans that are neither transparent or within the framework of accountability. Nevertheless, China has support infrastructural development of Africa on a giant scale. The 2000 kilometer Tanzania-Zambia Railway that was financed at the cost of \$400 million from 1970-1976 gives an insight into Chinas infrastructural support in Africa. China's construction in Africa hardly uses the locals or offers any transfer of technology or knowledge since this Asian giant imports all its raw materials and labor from its country. The resounding effect is that most African countries become increasingly over reliant on China for the support and

maintenance of these facilities. More so, since African labor are not engaged, most of the locals remain impoverished while the government uses tax payers' money or resources to pay off China.

This research work examines China's increasing scramble for Africans resources and its economic assistance with infrastructural aid to the continent. It builds an argument that Africa is faced with a dilemma of either allowing China to build its economy or continue to siphon away its natural resources.

**Keywords:** Development, Dependency, Economy, Aid and Resources

#### **4. Title: Nonalignment Aesthetic: Lines, Temporal Forms and Anti-Imperial Politics**

**Presenter: Shine Choi (Massey University, New Zealand)**

**Abstract:** Nonalignment as an anti-imperial independent international politics, and the third world as a social force have been largely examined as historical events – forms of politics that peaked in the 1970s and withered by the 1990s with the end of the Cold War and the beginnings of IMF-led globalisation. From this perspective, nonalignment politics happened at a particular point in time, and while there might be contemporary reverberations, much of western scholarship posits it as an antiquated position for small postcolonial states to take, a position that is no longer tenable, ethical or political. But time has different forms (linear time being just one) and different temporal forms order anti-imperial politics and narratives about them differently.

To amplify this underexplored perspective, I think through nonalignment as an aesthetic, i.e. a mode of understanding politics as matters of sense perception, subjectivity and form. I explore the aesthetic of the dark hued complexity of contemporary anti-imperial, anti-colonial politics in the current state and interstate system. Pan-Africanism is explored in this context, and examined for synergies and divergences from inter-continental anti-imperial projects and visions.

Given that non-*alignment* is the *form* of politics of anti-imperialism, I ask, what are lessons on modes of politics and being in the world that lines, shapes and patterns have to offer us as we face anti-imperialism in all its violence, complexity and terribleness? What are lessons to draw out from Pan-Africanism that seek to blur intra-lines for anti-imperial politics and vice versa?

#### **5. Title: Imperialism is grounded in capitalism built on settler colonialism**

**Presenter: John Trimble (Tshwane University of Technology, South Africa)**

**Abstract:** Capitalism was built on the theft of land and resources in the process of colonization. The most extensive exploitation of land and resources resulted in the near extermination of indigenous peoples and the creation of powerful settler regimes that serve to support the dominance of USA-European capitalism. Racism played a key role in justifying the barbaric conquest process that led to the creation of not only the USA, but also massive settler states like Canada and Australia as well as the newest settler state of Israel. In particular the conquest mentality is examined as a historical feature of expanding capitalism. This mentality is discussed in reference to its ideological implications as well as the material impact it has on environmental destruction, the displacement of people and the extended uneven distribution of wealth and power. All class-based societies have used propaganda to justify exploitation. Settler colonialism capitalism's propaganda is grounded in racism. Much of the current generation is in denial of the significance of the brutality of settler capitalism and its conquest mentality, just as they are in denial of white privilege. This study looks at the settler

colonial efforts in Africa from Algeria in the north, Kenya in the East and Zimbabwe, Namibia and South Africa in southern Africa. Settler colonialism has failed politically in Africa. However, neo-colonialism is a reality across Africa. It continues to disrupt Africa's development and exploit Africa's human and natural resources. The linkage between settler colonies, former settler colonies and other neo-colonial states is studied to gain insight on imperialism's strategy. The Pan-African organization posed by President Kwame Nkrumah is the best approach to reversing the effects of settler colonialism in Africa and can serve as a guide to indigenous struggles globally.

## **Session 17. African Knowledge Systems**

### **1. Title: Indigenization of the African Academy.**

**Presenter: Tholofelo Angela Thomas (University of Pretoria, South Africa)**

**Abstract:** Academic institutions serve as vehicles of Western epistemologies and, therefore, the culture within which those epistemologies are grounded. I argue for a need for the indigenisation of the African academy, what it represents, and its role in society. This indigenisation should specifically be applied to scientific practice undertaken by academics, the language used in teaching and research, and perceptions of the role of communities in academia. Research, one of the core functions of the academy, entails the application of Western grounded social research methodology that assumes a detached, exploitative stance towards research participants. The researcher's role is limited to mining data from participants, without the moral responsibility to intervene in their living circumstances, under the auspices of research ethics. Moreover, the researcher almost exclusively steers the research process, resulting in a subject-expert relationship. Therefore, the research process is governed by unequal power relations between the researcher and participants, which are compounded by issues of class. Further, non-use of African languages in scientific pursuits and institutions of higher learning coincides with the neglect of African values in scientific research and general devaluation of African languages. Moreover, the elitist use of Western languages in academia reinforces the perception of academic researchers as subject experts and authority figures, and distances the knowledge produced in institutions from communities, thereby effectively stripping them of claims to knowledge that they co-created. This is especially taking into account the fact that access to the produced knowledge is determined by factors such as class and access to education. The African academy must re-define its relationship with communities, and therefore, research practice therein, pre-empting the perception of institutions as sole producers of knowledge, communities as obscure vehicles to that knowledge production, and relatively privileged members of those communities as uncritical depositories of that knowledge.

### **2. Title: Ubuntu: Revisiting an endangered African philosophy in quest of a Pan-African revolutionary ideology**

**Presenter: Temitope Fagunwa (Osun University, Nigeria)**

**Abstract:** In the final analysis, the foremost African nationalist, Kwame Nkrumah advanced the conclusion that pan-Africanism must be about the unity of the African masses under a socialist government. However, the concept of pan-Africanism in recent times have been misconstrued, distorted and misconceived in the most treacherous manner by different characters. In light of efforts aimed at weakening the importance of pan-Africanism, a section

of supposed pan-Africanists have limited the agenda to a *danski-buba* wearing competition. It is true that there is need for a cultural renaissance, but a cultural struggle cannot and must not blur the real agenda of pan-Africanism. Since the days of the African petit-bourgeois nationalists till this very moment the ultimate mission of pan-Africanism is yet to be fulfilled. Outside from Nkrumah, an inquiry into Garveyism has stressed the imperativeness of pan-Africanism translating into what scholars and activists of the 60s have christened “Black Power”. The basic rationale behind Black Power is the creation of a global black community whereby the masses of black people will be the sole determinant of their political, economic and socio-cultural fates. But ultimately, what has been the clog in the achievement of the purpose of Black Power cannot be discussed outside the context of the inherited neoliberal, fascist, capitalist oriented economic model that had dominated the economies of Africa. It is against this backdrop that this paper contends that pan-Africanism must immediately rise up to its original mandate. A mandate that is destined to engender the complete destruction of all forces of the capitalist mode of production for the restoration of a humane system – socialism. Socialism as often wrongly interrogated by its distractors is not an alien concept in Africa. This study in solving this riddle examine the epistemology of the age-long African communal system – Ubuntu in relations to the concept of socialism. Ubuntu as a Sotho dictum says “I am, because we are; and since we are, therefore I am”, this paper thus argues that it is high time this concept is fused with socialism as not just a value system but as a pan-African political economic ideology.

**Keywords:** Ubuntu, capitalism, pan-Africanism, socialism and African philosophy

### **3. Title: Teaching Social Theory for the South: From Akan Philosophy to BlackLivesMatter**

**Presenters: Kajsa Hallberg Adu (Ashesi University, Ghana)  
Kobina Graham (Ashesi University, Ghana)**

**Abstract:** This paper departs from the idea of incomplete decolonization and aims to discuss what type of higher education can address the issue. We describe how we take up the challenge posited by Connell (2007) to teach social studies from and for the Global South and chronicle the transformation of a course “Social Theory” taught at Pan-African private liberal arts college Ashesi University. To create a relevant, local social theory or intro to politics course, we decided to replace the theories of “dead white men” with oral teaching methods, local thinkers, and historical underpinnings to link daily lives of African students with the BlackLivesMatter discourse, capitalism critique, as well as readings on feminism to unpack the MeToo-movement. The challenges we experienced included finding relevant textbooks, making history come alive to African students who have only elementary previous knowledge, and adapting our pedagogy to an audience unfamiliar with social science academic writing and majoring in Business Administration, Engineering and Computer Science. The paper is a process analysis and includes feedback from students.

#### **4. Title: From Teaching and Learning Psychology in Africa To Teaching And Learning African Psychology, What Is The Way Forward?**

**Presenter: Bonke Adejebu Omoteso (Obafeme Owolowo University, Nigeria)**

**Abstract:** Any effort to describe the recent situation in the teaching and learning of psychology in Africa should be based on meanings of western psychology and traditional African psychology. For many years, the former has enjoyed full scientific and administrative recognition in many African countries, the latter is still struggling to assert itself as body of knowledge and practice which can be subjected to scientific testing and experimental verification and proof. However, in reality, all the cultures of the world have unique patterns of behaviour and mental processes which can identify each group as a race. It is thus apparent that Nigerians, Ghanaians, Kenyans, Tanzanians, Ethiopians and Egyptians to mention a few have certain patterns of behaviour and mental processes which identify them as Africans and which can be studied. Furthermore, the voice of African Psychological Community on the ideological assumptions underlying their discipline must be heard. The African world view should be based on traditional African principles in contrast to Euro-American world views. The extent to which psychological theories and techniques standardized on and developed for Europeans and Americans can be appropriated for use with African is limited. This paper attempts to define psychology (western) and African psychology. It also traces the history and development of African Psychology. Furthermore, it looks at different perspectives on African psychology. Some evidences of teaching and learning of African psychology are also presented. Finally, the way forward is provided arising from the issues raised in the paper.

**Keywords:** Teaching, Learning, African psychology, Way Forward

#### **5. Title: Eurocentrism in the Social Sciences**

**Presenters: George Gheverghese Joseph (University of Manchester),  
Vasu Reddy (Portsmouth Polytechnic)  
Mary Searle-Chatterjee (Manchester Polytechnic)**

**Abstract:** Ethnocentrism, of which Eurocentrism is a special case, refers to 'the tendency to view one's own ethnic group and its social standards as the basis for evaluative judgements concerning the practices of others - with the implication that one views one's own standards as superior'.<sup>1</sup> On the face of it, no reasonable person would see such an academic approach as justifiable. Yet European ideas and concepts\* have had such an extraordinary effect in the last hundred years that Eurocentrism has, in varying degrees, permeated all social science disciplines. This should not be seen as a phenomenon in isolation. It grew out of the historical process of western colonial and economic dominance and has, in turn, provided an ideological justification for that dominance. The categories and approaches used in European academia help to maintain the political and intellectual superiority of Europe. The continuing presence of such academic constructs is a by-product of a widespread Eurocentric bias in the production, dissemination and evaluation of knowledge. The persistence of Eurocentrism has had the following effects: (i) It has damaged non-European societies through the 'colonisation' of their intellectuals. (ii) It has impoverished the academic disciplines themselves which remain unaware of alternative sources of knowledge outside mainstream development. (iii) It functions, regardless of intention, to legitimate international systems of inequality. In earlier

works, we investigated the operation of such bias in history, mathematics, psychology and social anthropology. Here we examine its presence in three social science disciplines: psychology, economics and social anthropology. These illustrate some important differences in the way Eurocentric biases enter each discipline.

## **Session 18. African Relations and Culture**

### **1. Title: Traditional African Relations; Lessons for the Global African Family.**

**Presenter: Esther Muthoni Njogu (Kenyatta University, Kenya)**

**Abstract:** In Africa, relations among communities were more pronounced at the local level in the pre-colonial period. The relations were mainly through local trade, social gatherings, and inter-community wars among others. Through the relations, different communities were able to exchange cultures that made each community better. For example through Africa inter-communal relations, communities would borrow systems of governance, economic benefits such as new crops and social aspects such as dances. With such relations, communities in most cases lived in harmony with other and thus political upheavals were minimal unlike in the 21<sup>st</sup> century. It is thus imperative to interrogate some of the relations that existed among traditional African communities and the impacts they had on the respective societies. However, it should also be noted that in the 21<sup>st</sup> century, the world is becoming a global community prompting scholars to establish the emerging trends of relations not only among communities but also among different countries. Scholars have pointed out that in the pre-colonial African society, Africans had deep rooted relations. Questions thus emerge whether in the 21<sup>st</sup> century, local relations are still evident and are helping countries in development. It is therefore essential to establish the efforts of Africans in becoming a global African family that can be able to depend on each other through borrowing from the traditional African relations among communities. The study thus seeks to establish inter-communal relations among some African communities and the lessons 21<sup>st</sup> global African family can borrow from the traditional relations.

### **2. Title: "Think globally, act locally": African national languages as resources of sustainable development in the era of "glocalisation"**

**Presenter: Gratien G. Atindogbe (University of Buea, Cameroon)**

**Endurance Midinette Koumassol DISSAKE (University of Buea, Cameroon)**

**Abstract:** “Any African studies discourse that overlooks the role and place of language would be incomplete because language occupies an important position in any meaningful dialogue on African development and on Africa’s engagement with herself and with the wider international community” (Ndhlovu, 2008: 1).

Taking this statement and the importance accorded to the role of mother-tongue education in national development (cf. UNESCO, 1953) as pretexts, this talk sets out to look at the importance of African languages in the fight for sustainable development in the era of “glocalization”. This term refers to a situation where a product or service from the global market is more likely to succeed when it is customized for the locality or culture in which it is sold (Jain, 2015). Having in mind the truism that Africa experiences both urban and rural multilingualism, it provides venues for thought on how its languages can serve as a bridge between highly advanced societies of the global level and local communities at a small scale

in the exchange of goods. Indeed, more than emphasizing that the African languages can play a crucial role in the development of their nations, this paper shows that they fit perfectly in the context of glocalisation, where they will serve as a vehicle of information transmission to the millions of Africans who are still attached to and know only their mother tongues. Contrary to the general belief that globalization may harm less prestigious languages, in a context of glocalization, African languages are the means of communication to use, instead of the exoglossic languages which exclude many of the local populations.

### **3. Title: Domination and Religious Resistance: an Ethno-Historical Account of Ghana's Indigenous Religions**

**Presenter: Genevieve Nrenzah (University of Ghana)**

**Abstract:** All African states are currently independent. Consequently, one will imagine that, sovereignty of a state also meant autonomy of all its institutions but it would seem that 60 years on Ghana's indigenous religions is still under siege. Besieged not by a physical existence of the imperialist but by their ideological legacies and vestiges of their former activities. This paper offers an ethno-historical account of the encounter of Ghana's indigenous religions with forms of foreign religions, especially Christianity and Islam- from the pre-colonial times through the colonial era to the present, highlighting the resilient nature of the indigenous religions and their struggle for viability and visibility through these phases. It demonstrate what seems like a consistency in the ways indigenous religious traditions behave when they encounter new religious and socio-political situations either locally or globally. The paper sheds light on how the agents of Christianity (missionaries and sometimes colonial agents) -- and also agents of Islam-- perceived and engaged indigenous religions and their agents and how it responded during the different phases of the advancement of these religions. We argue that the current state of indigenous religions is shrouded in interventionism.

### **4. Title: A Critical Review of Nkrumah and Sankara on African Chiefs and Kings**

**Presenter: Andile Mngxitama, (land activist and leader of the Black First Land First movement)**

**Tshazi Ayanda (University of KwaZulu Natal, South Africa)**

**Abstract:** After 50 years of "independence" the fortunes of revolution and reaction have been implicated in the African feudal class. The coups against Nkrumah and Sankara were made possible in part by the chiefs. The African decolonial process was hugely informed by Eurocentric views of the African feudal rulers. There has been a limited study of how these feudal lords could also play a positive role in decolonisation including building an anti-colonial state infrastructure.

This paper will review these questions considering developments in the contemporary South African process referred to as "radical economic transformation".

### **5. Title: Africa in the Poetry of the Afro-Asian Writer's Movement**

**Presenter: Tariq Mehmood (University of Beirut, Lebanon)**

**Abstract:** In 1958, for the first time Afro-Asian Writer's met in Tashken and formed the Afro Asian Writer's Association (A-AWA). A-AWA writers represented the broadest swath of the

global South and included some of the most celebrated cultural, literary and political giants, such as Mahmoud Darwish and Ghassan Kanafani; Youssef El Sebai, Faiz Ahmed Faiz; Ousemane Sembene; Mazisi Kunene; Hiroshi Noma; Sononym Udval; Ahmed Sékou Touré, Léopold Sédar Senghor and António Agostinho Neto, who served as (often first) presidents of their independent countries. South-South anti-imperialist Unity was one of the core unifying principles of the A-AWA. Whilst these writers supported the call for the widest possible unity across the continents of Africa and Asia, it was Africa, which stood as symbol of one united continent. My paper will look at the poetic placement of Africa as a unified whole in the poetry of the Afro-Asian Writers movement. In my presentation I will be assisted by Professor Virinder Kalra, from Warwick University.

## **Session 19. Emancipation of Women**

### **1. Title: African Women writers and the quest for the emancipation of women**

**Presenter: Ebenezer Adedeji Omoteso (Obafemi Owolowo University, Nigeria)**

**Abstract:** This paper discusses the vigorous efforts of African women and intellectuals from different linguistic and cultural regions fighting for the emancipation of the African women. Writing as participants and sometimes as observers, the writers make use of their creative skills and imagination to champion the struggle of the women folk against patriarchal oppression, woman's inequality, silencing and voicelessness in various African communities. The paper emphasizes the fact that the African struggle for liberation, especially women's emancipation, is still very much an issue in the 21st century. The paper is anchored on the concept of feminism which seeks to describe women's oppression by men as well as prescribes strategies for women's liberation in literary works. The paper finally contends that women's emancipation will indeed profit the entire African continent.

Key words: women, emancipation, feminism, writers, Africa

### **2. Title: Unequal power relations in regard to gender and knowledge production – examining an international NGO project conducted in the Eastern Region of Ghana.**

**Presenter: Fanny Froehlich (University College London, UK).**

**Abstract:** My paper focuses on the Emancipation of Women (Sub-theme Number Four) examining unequal power relations in regard to gender and knowledge production within the context of international development work targeting 'gender issues' such as decreasing domestic violence, equal access to education and increased participation of females in decision-making processes. My work will also create linkages to the Agenda 2063, particularly the role of critical African intellectuals (Sub-theme Number Three).

The groundwork for my paper is laid through my publication on Kwame Nkrumah's African liberation struggle aimed, ultimately, at 'full' unity amongst African states (Froehlich, 2015). Tracing Nkrumah's role in the transitional period between colonialization and independence of Ghana, this paper will highlight Nkrumah's inspirational imagining of an African society in regard to selected dimensions of political and social construction, particularly in their gendered dimension.

Secondly, my paper will examine 'the struggle of women to end all forms of oppression' by investigating the possibilities and existential limitations of conceptual translations within an

international NGO project. This part of the paper draws on my on-going doctoral research which not only challenges ‘basic assumptions about contemporary forms of social life’ within Ghana in its multiple urban and rural forms, but also, crucially, raises questions about how certain forms of social life are evaluated, assessed, celebrated or dismissed – and by whom in the context of aid work.

Thirdly, my paper will pose questions and discuss the role of knowledge production. Whose knowledge counts and where does it leave us when those, who design development projects, often located in the Global North only reflect in a limited way on critical feminist literature produced by African scholars located in the Global South, particularly when it comes to ‘gender programming’ aimed at, ultimately, reshuffling gender roles and gender relation?

### **3. Title: Their Voice Hasn’t Broken. It Only Got Firmer: Voices of Women Emancipation in the Spoken Word Community**

**Presenter: Kofi A. Asihene (University of Ghana)**

**Abstract:** For decades, literature has served as a platform for African women to project their voices to Africa and to the rest of the world. The voices of writers, such as Efua Sutherland, Aminata Sow Fall, Ama Ata Aidoo and Mariama Ba, have resonated across the continent and beyond, challenging local and international assumptions of the African woman, pulling down walls constructed by patriarchal societies, and cementing their opinions on – and their relevance to – the social, political, and economic state of Africa.

The collective voice of these early writers has caused a ripple effect. Many contemporary African writers – both female and male – have added their voices to the call for women emancipation. Their words have gone knocking at the doors of the conscience of society, addressing and redressing contemporary issues faced by black women.

This paper examines a group of such contemporary voices whose platform is a relatively new literary art form, spoken word. It conducts an explorative survey of the African spoken word community, pointing out the artists who call for the emancipation of the African women. It also analyses how the discourses of sexual oppression, patriarchal dominance, racial exploitation, and the notion of the liberation of the black woman are represented and projected in the works of these spoken word artists.

This research hopes to contribute to the discourse of the emancipation of African women, and the liberation of Africa. It also seeks to spark interest in the field of spoken word and, especially, its relevance to the future of the total freedom of Africa.

### **4. Title: Mass-Mediated Feminist Scholarship failure in Africa: Normalized Body-Objectification as Artificial Intelligence (AI)**

**Presenter: Michael Ndonge, (Kabarak University, Kenya)**

**Abstract:** Mass media culture and its role in defining, inculcating and shaping sexual orientation of a society cannot be gainsaid. In this paper, the mass mediated western feminist scholarship failure in Africa is interrogated in the wake of Sex Robots such as ‘Samantha.’ The argument is that these sex robots functions to normalize woman body objectification. The study aims to anchor on Pan African project perspective and the ontological formulation of African woman as human-being deserving her voice with regard to her experiences with patriarchal social structures. The mass media, in its romanticisation of western feminist scholarship denies

African woman this voice. There are four fundamental questions central to this paper: 1) what are the epistemological foundations of western feminist scholarship in patriarchal Africa? 2) What is the political economy of western feminist scholarship in sex robotics in Africa? 3) Can sex robots fill the western-feminist-scholarship-born inorganic sexist relation in Africa? And 4) what alternative framework is fit for African woman transformation and emancipation project? The study analyzes the feminist scholarship from the past, present and future with an aim of giving possible solutions to challenges and failures of the strategy toward woman emancipation and transformative agenda in Africa and the developing world.

**Key Terms:** Mass-Mediated, Feminist Scholarship, Normalized, Body-Objectification, Artificial Intelligence

## **5. Title: The Nana Ohemaas (“Queen Mothers”) and Pan-African Unification of Africa**

**Presenter: Cynthia Hewitt (Lincoln University, USA)**

**Abstract:** *Nana ohemaas* (“queen mothers”) in Ghana are on the frontline in the struggle to provide social security and opportunity to millions of rural and ghetto indigenous language speaking people who are the social *base* of African society. For eight years we have interviewed queen mothers to bring out the importance of this African dual-gender rootstock of respected women’s leadership and authority, supported by both women and men, to a strategy of unification for Pan-Africanism. Many globally call for adding women to the neocolonial and western created institutions. This study considers the institution of *nana ohemaa* in its value to the strategies articulated by Kwame Nkrumah that animated the All-African Peoples Conference of 1958.

Nkrumah argued that Africa’s ability to return to well-being is dependent on the practical step of unification. If the key to African social development is unification, what can bring about greater social cohesion, or social unity? In answer to this question, the Nkrumahist paradigm calls for a reconciliation of the ethical heritage of the Traditional, Muslim, and Christian social orders to provide a new unitary set of principles as a foundation for revitalization of what he terms “the African Personality.” Renowned social scientist, Cheikh Anta Diop, identified the matriarchy, or “matrism” (“woman friendly” social systems), as *the key distinctive common historic cultural trait of African societies and the fundamental shared cultural base for the unity of black Africa* (Diop, 1989). There is overwhelming evidence of an historic matrist past in Africa, and still today, the institution is maintained, struggling, even where submerged and debased.

We seek to highlight the principles that animate the institution of queen mother and historic dual-gender governance, as premier in the quest to fulfill Nkrumah’s admonition to synthesize African experience as a base for the African Personality and uniting Africans today.

## **Session 20. Reparations**

### **1. Title: Power, Justice and Self-Determination: A Revolutionary Pan-Africanist Approach to Reparation**

**Presenter: Sobukwe Shukura (All African Peoples’ Revolutionary Party, South Africa)**

**Abstract:** The reparations movement is a struggle for restorative justice for the exploitation of oppressed peoples labor and resources over the last several centuries. The perpetrators of

slavery, capitalism and imperialism in all their forms are benefactors of this crime against humanity. So, they are the guilty parties. They are the ones, who as, the aggrieved, seek restitution from. Yet, justice for the oppressed have never been given voluntarily by the oppressor. The idea that justice will be achieved through appealing to the consciousness of oppressors leads to three fallacies: 1) that we can quantify a historical wrong that's still ongoing; 2) that an analysis can be absent current economic/class relationships (i.e patriarchy, neo-slavery, capitalism, imperialism, neocolonialism, and settler-colonialism) and 3) that the oppressed need voluntary permission from the oppressor to exact their reparations or to restore justice to themselves.

This paper will explore: 1) what is owed and what is still being stolen and how it is being accumulated. 2) who's doing the stealing, and who are the victims. 3) strategies and tactics for revolutionary reparations that restores our material and immaterial losses from oppression.

The paper will explore the struggle for a self-determined restorative justice historically. Beginning with resistance against slavery and colonization. The history of armed resistances. The development of Pan-Africanism and Women/Feminist movements. The paper will look at national liberation struggles; the questions of land reclamation and cancellation of debt movements.

The paper in conclusion will examine the relationship of mediating institutions that arise from the oppressors, United Nations; International Criminal Court; IMF and World Bank and institutions growing out of revolutionary movements, the Non-aligned Movement; OSPAAAL; Bank of the South. The paper will use a nation/class/gender analysis in framing our outcomes and solutions using a dialectical approach to socioeconomics, law and philosophy; power and influence, and public versus private space.

## **2. Title: Rastafari agitations and challenges for reparative justice in Jamaica: A lesson for Global Pan African Reparation Movements.**

**Presenter: Oral Taylor (University of West Indies, Jamaica)**

**Abstract:** This paper is of the view that in order to achieve reparation for the African Holocaust, the Global Pan African agitators/activists must be able to deconstruct and counteract the "Power Strategies" being employed by the current imperialists. As a result, this paper positions 'counter power' as an enabling requisite to achieve Global Pan African Reparative Justice. A fundamental problem observed is the ability of offender States to use "Power Strategies" to eliminate Global Pan-African agitations for reparation. In fact, the guilty 'Great Powers' have refused to fulfil the acceptable pre-requisites for reparative justice, such as a formal apology to the victims, acceptance of responsibilities and willingness to compensate but instead use their comparative advantage in the global political economy to undermine the agitations of reparative justice.

This paper also argues that there should be continuous demand for reparation and therefore the Global Pan-African Reparation Movements need to articulate various strategic 'end-game frameworks' that will illustrate how to achieve reparations and how to use it to repair the damages done by centuries of white/European imperialist activities, for example, the infamous Trans-Atlantic Slave Trade and Plantation Slavery.

This paper is also prepared to present the claims for ‘Internal Reparations’ forwarded by national Pan-Africanist Movements such as the Jamaican Rastafarians who by virtue of their Pan-Africanism were systematically brutalized and victimized by Jamaica’s colonial and post colonial States. The presenter intends to use a theoretical framework of Power as an analytical lens through which to highlight how on a local level, a post colonial Black independent country such as Jamaica has managed to undermine decades of Rastafari agitation for reparations. The intention here is to gain a deeper understanding of how Power dynamics can undermine the reparation movements. Thus, as it relates to the agitation for internal reparation/restorative justice, comparative analysis will be made between the Jamaican Rastafari case for reparation and other cases located within Continental African countries such as Rwanda, South Sudan and South Africa. This comparative analysis is meant to bring home the point that our challenges are the same and therefore the need for greater unity and collaboration between Continental and Diaspora Africans towards the achievement of reparative justice whether on international or local levels are paramount.

Key terms: Power Strategies; Counter Power; Great Powers; End-game Frameworks; Reparative Justice; Restorative Justice.

### **3. Title: The Black Man's Cry: An empirical pro into the struggle into the repatriation of African artefact**

**Presenter: Adeleye Olajide (Ekiti State University, Nigeria)**

**Temitope Fagunwa (Osun State University, Nigeria).**

**Abstract:** The central focus of this paper is not merely for the sake of an academic endeavour, but for a critical reawakening of the consciousness of all African peoples. Since the intense contacts Africa had with the wider world, a combination of Arab and European imperialism, there have been consistent proliferations of amnesia on African consciousness. It is therefore not surprising that a huge landscape of the Black minds suffer from the loss of cultural identity. Undoubtedly, the institutionalization of cultural amnesia in Africa was orchestrated by the European colonizers. The colonial establishments of various designations in their quest to subjugate Africa embarked upon the immoral looting of the Continent’s priceless artefacts – artefacts which in actual fact are of inestimable aesthetic value and spiritual symbolism. In justification of their loots, the colonial establishments subsidized the activities of the Christian missionaries with the intention of indoctrinating a self-hate culture in the minds of the Africans. The cultural definition of Africans as allegedly being “primitive” by the Europeans was hence hinged on some designated features of the looted African artefacts and spiritual practices. Consequently, this enhanced extreme misconstrued and misconceived interpretations of African spirituality to the extent that till date a large mass of African people – echo the racist, bigoted, and subjective notions of the imperialists, which perceives African artefacts as demonic, fetish and occultist (looting them notwithstanding). This has given the imperial world, unconsciously, the biased alibi of still illegally retaining the numerous, countless looted African artefacts that adorns their national museums. What this study is therefore interested in is the interrogation of the enduring and unyielding agitations for the repatriation of the stolen African artefacts with the desire of exposing the nexus between arts, spirituality, economics and cultural identity.

**Keywords:** African Artefacts, Consciousness, Cultural Identity, Colonialism, Spirituality.

#### **4. Title: Rastafari, Reparations and Restorative Justice. Repatriation as a Genuine contribution to the Global Pan-African Movement**

**Presenter: Michael Barnett (University of West Indies, Jamaica)**

**Abstract:** This Paper/ Panel intends to look at the role that the Rastafari movement has been playing in the bid for Reparations in the past and what it can do in the future. Generally speaking Rastafari seek reparations both internally and externally. External Reparations however is what this paper is primarily concerned with. . In general terms external Reparations are concerned with compensation for atrocities committed against black people in general through the trans-Atlantic Slave Trade and the European colonization of the continent, both physically and psychologically. To date the points of redress have been successfully identified, but greater global unity is needed to garner tangible results.

The Rastafari movement of the Caribbean have long championed the call of Reparations and restorative justice for diaspora Africans, emphasizing in many cases Repatriation (for those who want to return) to the continent of Africa as one of the paths to restorative justice.

In the recent CARICOM Reparation initiative of 2013, and its development of a ten-point platform, it should be pointed out that it is was Rastafari voices that were instrumental in the incorporation of point-2 of the Ten-Point plan which reads:

*Repatriation – Over 10 million Africans were stolen from their homes and forcibly transported to the Caribbean as the enslaved chattel and property of Europeans. The Trans-Atlantic slave trade is the largest forced migration in human history and has no parallel in terms of man's humanity to man. This trade in enchained bodies was a highly successful commercial business for the Nations of Europe. The lives of millions of men, women and children were destroyed in the search for profit. The descendants of these stolen people have a legal right to return to their homeland. A Repatriation program must be established and all available channels of international law and diplomacy used to resettle those persons who wish to return. A resettlement program should address such matters as citizenship and employ available best practices in respect of community reintegration.*

Not only can the return to the motherland aid in the psychic and spiritual healing of a people forcibly removed generations ago, but it can bring much needed mental and physical resources to aid in the development of Africa and its achievement of Vision 2063. Notably, these resources would be donated not with the intention of crass exploitation of the continent and its people, but for the genuine upliftment of the continent and its people.

#### **5. Title: People to People contact between the continent and the Diaspora: An effective Pan African strategy for strengthening the Reparation Movement.**

**Presenter: Chikiah Thomas (Global African Congress, Toronto, Canada)**

**Abstract: Introduction:** The African diaspora has had a considerable impact on global issues but its link with the continent remains weak. Building strong links between the continent and the diaspora will facilitate a process of transnational activities and networks that are critical for the success of the reparation campaign. This presentation argues that an effective way to build and strengthen these links is to start by promoting people-to-people contact between the continent and the diaspora.

Due to the breadth of diversity among people of African descent fostering strong links amongst them requires a recognition of the differences. Increasingly, religious, ethnic and cultural differences which, in many ways has been a source of strength to the Pan African movement

also poses a challenge to the pursuance of common Pan African causes such as the reparation campaign. For the campaign to succeed, these differences must be discussed, acknowledged, respected and properly channelled towards reconciling any conflicts that may arise in the Reparation Movement. This presentation aims at provoking this discourse.

***Organization of Presentation:***

The presentation is divided into three sections. The first section presents an overview of the Reparation Movement focussing on the reparation Action Plan and current trends and developments. Section two discusses rationale, ways, approaches and strategies of using people to people contact to advance an inclusive reparation campaign. Issues to be discussed in this section will include the following:

1. Building bridges between Africans and the diaspora
2. Adding new ideas to the reparation narrative
3. Involving the masses of our people in the reparation campaign
4. Anchoring the reparation campaign in the grassroots
5. Promoting a common understanding of reparation
6. Raising awareness on the reparation campaign

The final section presents recommendations and the way forward

**Session 21. Neocolonialism and Imperialism**

**1. Title: From Colonialism to Neo-Colonialism and Globalisation: The Contradiction of Development in Africa**

**Presenter: Michael Sonayon Avosetinyen (Adeniran Ogunsanya College of Education, Nigeria)**

**Abstract:** Colonialism in Africa was met with strong opposition in which the Africans contend that its presence was not meant to develop the continent in contrary with colonialists' argument that their presence was to develop Africa. With much agitation for the independence of most African states colonialism was replaced with neo-colonialism which signified their presence in the continent through different African rulers in their respective country. Neo-colonialism is the West agenda against the south which has continue to impede development in most African states. The controversy that surrounds neo-colonialism as means devised by the West for continuous domination of the South economy and political control through their agents (petit bourgeois) gave birth to another synergy called globalization. Globalization is a concept develop and conceived with the aim of putting Africa and the develop countries on the same pedestals in terms of development. Despite these efforts did African continent develop?

Therefore, the aim of this paper is to take a cursory look at some of the implications of colonialism, neo-colonialism and globalization as means of development of Africa as claimed by the West. It further suggests ways of liberating the continent from the shackles of contradictory strategies device by the West to stultify development within the Africa continent.

## **2. Title: Inflammatory Influence of Globalization for Re-Emergence of Imperialism and Neo-Colonialism in Africa**

**Presenters: Amos Adekunle Adediran (Federal College of Education, Nigeria)  
Bright Infedayo Ogunfunmilakin (Adekunle Ajasin University, Nigeria);  
Oyeyemi S.O, (Adeniran Ogunsaya College of Education, Nigeria)**

**Abstract:** Globalization is being seen as the intensification of worldwide social relations which link distance localities in such a way that the local happenings are shaped by event occurring many miles away and vice versa. “This is the activities and influences of international institution like the united nation (UN) on the people of different nations. In this age - long international society called global village, it must be noted that Africa participation first emerged during slave trade, in a colonized and exploited manner. It is clear, however that the logic of colonialism was essentially economic, despite its cultural and political subjugation. It is clear that the present trend of globalization differs from earlier globalization process. Participation in the earlier one was shallow and often based on unfavorable terms especially in Asia and Africa. We are witnessing a sudden jump in this process fueled by the development in information technology. Arising from the above, globalization with unrelated and unequal components can not be said to be a global effort to unite or foster even development rather, it is a calculated attempt to subdue and dominate African countries by western countries. Globalization therefore is an imperialist project. The universalisation of the values of liberal capitalism in the name of globalization is to mean the consolidation of western imperialism. The present effort to integrate the world into one society is the continuation of the age-long desire of the west to dominate Africans. This is in form of Imperialism and neo-colonialism as an attempt of primarily designed to establish or retain former sovereignty over subordinate political societies, control or influence by one political community over another. This paper will therefore discuss the integrities of globalization and how it has been seen as inflammatory influence serve as Imperialism and neo-colonialism in Africa.

**Key words:** Imperialism, neo-colonialism, Inflammatory, Re-emergence, globalization

## **3. Title: Political and Cultural Marginalization of Africa through Hollywood and Western Films**

**Presenter: Joseph Aketema (University of Ghana, Ghana)**

**Abstract:** The camera and film are argued as cultural tools. They have aided in the production of film stories; real or imagined. Over the years, various countries have used film as a tool for cultural and political imperialism through a propagation of their ideologies and cultures. Melissa Thackway (2003) hints, “when the colonizing nations first began to produce documentary films and newsreels in Africa, they continued to justify the imperial project by lauding the actions of the colonizer and establishing Western lifestyles as the norm. At the same time, they portrayed African beliefs and customs as ‘primitive or backward” (p. 31). Having observed the functional role of film in governance and culture, Ogunleye Foluke (2014), mentioned, film, was one of the tools used to civilize Africa (p. 4). These stories centered mostly on war, diseases, Western education and some perceived outmoded cultural practices. Currently, it is contended, Hollywood and other Western films continue to misrepresent and marginalize Africa politically and culturally. This presentation looks at the

forms of political and cultural marginalization of Africa through the lens of America and European films. The presentation engages literature, the use of textual analysis and interviews to investigate forms of marginalization in some purposively selected films such as *Gods of Egypt* (2016), *The Mummy* (2017), *Black and White in Colour* (1978), and *Africa Speaks* (?). A look at story content, casting and characterization which suggest some forms of marginalization is equally engaged to enable an assessment of the forms of cultural and political marginalization as well as examine the aims of such marginalization and its effects on the image of Africa and her culture.

#### **4. Title: Global War on Terrorism': a neo-imperialistic invasion of the African continent**

**Presenter: Albert Ochieng' Okinda (Nigeria)**

**Abstract:** The All-African People's Conference (AAPC) of 1958 has remained monumental event in the pan-African movement because it marked the end of Pan-Africanism as a Diaspora-led movement. Pan-Africanism has always called for African Unity, African liberation from western imperialism, African development, peace and progress. Though the African countries have attained political liberation, the post-colonial state is still ensnared in former colonial masters' tutelages. These are manifested in different forms under the disguise of global cooperation on variant issues such as 'global war on terrorism.' 'The global war on terrorism' has laid bare the growing neo-imperialistic ventures in the African continent of which undercuts one of the Pan-Africanist objectives of liberation Africa from imperialistic tentacles of the western countries. Although attention to terrorism has increased sharply in the recent years, it is by no means a new phenomenon. Terrorism is an intangible idea, one cannot attack and subdue an idea but it has been termed as 'war' with Africa being in the frontline. Terrorism and the 'global war on terrorism' is conceptualised by the western powers but fought in Africa of which threatens to tear the continent apart. Embellished in this is the western countries predatory foreign policies under the rubric of 'global war against terrorism' to justify their military occupation of the African countries from west to east, and north to south of Africa. This paper will therefore examine how the 'global war on terrorism' has become a tool for neo-imperialism in Africa in the 21<sup>st</sup> century.

**Key words;** Terrorism, Pan-Africanism, neo-imperialism, Africa and war

#### **Session 22. Pan African curricula and Nationalism**

##### **1. Title: Unfalsifying' African Consciousness –the Amos Wilson way**

**Presenter: Gbontwi Anyetei (AAPRP, Ghana)**

**Abstract:** I'm a writer, media practitioner and activist and I want to deliver the above presentation reassessing Amos Wilson's (AW) book 'The Falsification of Afrikan Consciousness' (TFoAC).

The call for papers demands the "dispassionate" and few are as clinical as AW. He worked for too long in business and psychology and TFoAC's hard findings as a result there's no idealism when it comes to the size of the task at hand in engaging Africans' willingness to address our mental hang-ups. AW hasn't his deserved place. His called-for solutions are gruelling.

A must of revisiting 1958 AAPC conference will be looking at what we Africans have learnt since –amongst them neo-colonialism's sophisticated alliance between Eurocentric history and

the “mental health establishment” as touted by AW to “rob them of...wherewithal for overcoming oppression”.

In TFOAC AW presses home the kind of insight that wasn't present in 1958 and how it's added or changed what needs to be done in liberating African beyond the kind of 'independence' Ghana had achieved by then.

The struggle is as much internal as external. AW presents many of the opportunities in 'unfalsifying' the falsification of our consciousness. The ability to create new or resuscitate mentalities that can make us impervious lies fundamental to all we think we know and furthermore equip us to engineer changes that are inevitable anyway and make the most of economic rewards wellbeing that entails.

AW is surely part of the solution as much as Franz Fanon. In my paper I will after substantiating European lies ('hysteria' condition' to explain female sexual desire and drapetomania for the 'inexplicable' desire of enslaved Africans to escape bondage) I will creatively theorise on what today's 'accepted truths' will look like when debunked through African controlled media, academia and arts.

## **2. Title: "Kneeling to Stand: The Resurgence of Ultra-nationalism and the New Form(s) of Black Resistance in the US in the Trump Era.**

**Presenters: Nana Yaw R. Mireku Yeboah (University of Ghana)  
Obadele Kambon (University of Ghana)  
Juliana Appiah (University of Ghana)**

**Abstract:** The global African struggle is one that exists within a continuum regardless of the spatial differences of Black people. In recent times, one of the demonstrable spaces where the struggles of Black people have become topical is the United States where America's Blacks live in constant fear of institutionalized racism. While such structural anti-Black racism has manifested in myriad forms, there seems to be an ideological impetus that overtly motivates a white supremacy= “white terror domination” environment which, in turn, intensifies Black struggles both on the periphery and core of the American society. A number of non-isolated incidents concerning the Trump Presidency has ignited the topical issue of whether the US government under the Trump administration and under his “make America great again” rhetoric has bolstered extreme nationalist sentiments which hitherto, although existed, hesitated to openly rear its ugly head. This paper investigates the relationship between the Trump Presidency and the resurgence of the alt-right in the US. The paper makes the argument that every phase of the Black struggle in the US has engendered its own kind of response from America's Blacks. The authors of this paper, therefore, examine the new form(s) of Black resistance in the US and the reverberating effects of such resistance.

**Keywords:** Global African struggles, Ultra-nationalism, Black resistance, White terror domination.

## **3. Title: Unity from diversity 'Curriculum modeling of ethnicity for social cohesion in Kenya'**

**Presenter: Sulley Ibrahim (Centre for Research on Peace and Development, KU Leuven, Belgium)**

**Abstract:** African states have continued to use education to forge nationality and foster social solidarity. This entails deconstructing and reconstructing ethnic identities and cultures that give citizens their first sense of community and identity. Historically-oriented studies of these efforts have shown that publicly-shared policies including education generated and fostered common notions of nationality and solidarity until African states liberalized their political and economy systems. The cross-national studies have oppositely stressed that ethnicity has been entrenched subsequently. Although these perspectives are methodologically apart, both are macro-level studies and therefore omit instances in which ethnic solidarity continues to prevail amongst individuals of different ethnic backgrounds. Both have secondly analyzed social cohesion policies themselves, hence missing out on how these policies are implemented in schools. The present study addressed these key knowledge gaps by analyzing how ethnicity is modelled for social cohesion in Kenya secondary school curriculum and approached by teachers across schools in the Nairobi County. It innovatively builds on the concept of multicultural education, using data obtained from a mixed methods study. This involved 19 in-classroom observations, 17 post-observations and 6 policy makers' interviews and qualitative content analysis of 24 teaching materials. The meta-finding shows that concerns over national unity defines the extent to which ethnicity has been modelled in the secondary curriculum. The curriculum has been designed and implemented to forge *unity from diversity*, thereby presenting unity as an outcome of ethnic integration. The study concludes by discussing the implications for transforming polarizing effects of ethnicity to enhance broader national cohesion in contemporary Kenya and Africa more broadly.

**Keywords:** ethnicity, national unity, social cohesion, multicultural education, qualitative content analysis, Kenya

### **Session 23. Global Africa and transformation**

#### **1. Title: "A real Deal or an Unworkable Template"? Agenda 2063 and the Challenges of Development in 21st Century Africa.**

**Presenter: Adedeji Ademola Aina (Obafemi Awolowo University, Nigeria)**

**Abstract:** Africa entered into the 21st century with huge unresolved developmental issues such as poverty, food insecurity, inter and intra state conflicts, political and social fragmentation, massive unemployment, debt trap, to mention but a few. Thus, to resolve Africa's problems and achieve the unification of Africa by 2063 on the pedestal of shared values and a common destiny, the Agenda 2063 template was designed. But a major concern is if the template will not go in the way of past continental initiatives. What is the difference between Agenda 2063 and past continental efforts? The paper intends to interrogate why it is easier for African governments to implement "foreign" agendas rather than focusing on continental initiatives. Drawing on archival sources and secondary data, this paper assesses the challenges militating against continental aspirations since the birth of Pan-Africanism till date and examines how Agenda 2063 can address the challenges plaguing African countries in the 21st century.

**Keywords:** Agenda 2063, development, continental aspirations, pan-Africanism

## **2. Title: Pan-Africanism and the Global African Family: Cross Cultural Aesthetics in the Black Diaspora**

**Presenter: Sam Bryant (University of Ghana, Ghana)**

**Abstract:** West Africans have borrowed and integrated performance styles from a variety of cultures over time – Jazz and hip-hop from black American culture, salsa from South America, and even calypso and reggae from the Caribbean. These styles are pillars in twentieth century musical inventions and have gained considerable success within the both past and present African performing arts reality. In the twenty-first century, a hesitation in paradigm shift has caused most global styles to be viewed with some skepticism. The current paradigm in which musics of west Africa is performed is moving away from globalism in. Global trends in the performing arts have come to somewhat of a standstill in the African-cultural context; with most African nations focusing on folk and traditional music as inspiration for future movements. This paper aims to examine current trends in performing arts and compare, contrast, and critique them in the context of afro-global aesthetics. One fieldwork experience, Ghana Prisons service regimental band funeral performance (2016) two video examples Prairie View A&M University Tribute to Aretha Franklin (Texas, USA August 2018) and China

Police Band Welcomes Nana Akufo Addo (China, August 2018). The following questions are raised: What are the current trends in performing arts, particularly band performance practice, in the black diaspora? In the context of cross-cultural aesthetics, what comparisons and contrasts can we find with West Afro-centric band performance practices? How will these differences and similarities impact the perception of these performances by native W. Africans? Final thoughts include the pedagogical techniques of these three different performance practices in relation to one another. The context in which the performances take place, as well as the method in which performance is learned and managed can give further insight into the nature of either resistance or consideration of integrated styles and performance practices within modern non-western afro-cultural context.

## **3. Title: Salvaging Contemporary African Elite from the Complexities of Neo-Colonial Mentality: A Panacea for Peace, Security and Sustainable Development**

**Presenters: James Okoli-Osemene (Wellspring University, Nigeria)  
Chibuzor Chile Nwobueze (Wellspring University, Nigeria)**

**Abstract:** Neo-colonialism has remained one of the negative experiences of Africa as a continent since the end of colonialism. Neo-colonial mentality of contemporary African elite is one of the problems facing the continent to the extent that this continues to undermine self-reliance of many Africa states. Consequently, these states have not been able to outgrow the colonial era when most of their political and economic needs were determined and implemented by then colonial masters. With primary and secondary data, this qualitative paper examines the problem of neo-colonial mentality in Africa and how African elite can overcome this for the actualisation of peace, security and sustainable development of their countries. Salvaging elite from neo-colonial mentality is critical for the enhancement of the expert and political power of African states in the comity of nations. This paper argues that overcoming neo-colonialism would prevent foreign debt crisis and boost peacefulness of the continent as most countries will look inwards to address their economic and technological needs. Rather than receiving aids and protecting the interest of the erstwhile colonial administrators, eradication of neo-colonial mindset would reduce intellectual neo-colonialism and revitalise

African traditional values. Achieving this will mean a changing trend in investment patterns from what European shareholders want to the dictates of African policymakers with increased African capability to invest in developed states based on a favourable percentage of investment capital. This would have appreciable impact on peace, security and youth-focused human development.

**Keyword:** Neo-colonialism, African elite, peace, sustainable development.

#### **4. Title: Pan Africanism Today: Contemporary Cultural, Environmental and Political Challenges and Possibilities**

**Presenter: Frederick Mawuli Ogbemi**

**Abstract:** The factors that contribute to Pan Africanism today are simple yet complex; encompassing cultural, political and economic elements. From music to multi- or dual-identification, or from debates on the origin of food (i.e. Jollof Wars), to the celebration of diverse culture, in the eyes of the modern African, Pan Africanism is displayed through a plethora of creative ways. Music, being the most obvious of all of these, can be seen as a major tool of the Pan Africanist movement. Furthermore, combining a multitude of African languages, within the context of the music, effectively communicates messages of unity among, towards a cause of liberation, self-reliance, and independence (Jaji, 2014). This presentation discusses some of these factors, while simultaneously considering events such as global warming that have affected the migration of Africans and expats within, and to and from the continent, and the residual effects (Momodu, 2017; Karanja & Abdul-Razak, 2017). Moreover, this presentation will highlight how contemporary Pan Africanism is displayed in African ways of life which promote environmentally conscious existence, the reconnection to the Earth and to one another, the consumption of organically grown food, trade between African countries, discussions on how to unite in fighting the menace of global warming, and inventing Africanized technological ways of minimizing waste and pollution (Coleman, 2013). Also in light of a Pan Africanism which seeks to create an economically sound and technologically advanced state, international whistle blowers and investigative journalism (i.e Anas Amereyaw of Ghana) are on the rise, exposing the faults in the African political scene and socio-economic state, for the creation of more transparent nations (Omowale, 2018). Combining an analysis of cultural studies and the political economy of Pan Africanism, this presentation centralizes decolonization as an integral component in creating Pan Africanism on all fronts, which seems to be on the rise due to an increased consciousness of what it means to be African (Veracini, 2007; Abdi, 2011).

#### **Session 24. Emancipation of Women**

##### **1. Title: Emancipating Ghanaian Woman through access to formal Education**

**Presenter: Afua Boateaa Yakohene (University of Ghana, Ghana)  
Vera Teiko Narh ((University of Ghana, Ghana)**

**Abstract:** The word emancipate connotes being set free from legal, social, economic and political restrictions. Offering formal quality and universal access to education for girls and women is regarded as a crucial tool of empowerment for private benefits and societal progress that strips off the weighty layers of deprivation. Thus, opening the space for female formal

education in Ghana (1800s) through the Basel Mission brought in a form of academic emancipation as acquired knowledge and skills empowered them. Moving on from the Education Ordinance of Commander Hill of the Gold Coast, the Free Compulsory and Universal Basic Education Programme (1990s), to targeting the Goals 2 and 4 of the Millennium and Sustainable Development Goals (2000-2015 and post 2015-2030) respectively, the girl-child education has been canvassed for in Ghana extensively. What is not clear is whether ensuring female access to formal education alone is a sufficient condition to achieve the intended emancipation of the Ghanaian woman. This paper interrogates the extent to which access to formal education has emancipated females and given them the required leverage in both private and public space and its usefulness to society. It also intends to ascertain the barriers if any, that continue to undermine the pursuit of female emancipation and its ramifications for the Ghanaian society. Using a qualitative research approach, this paper will utilise secondary data and primary data using a semi-structured interview guide to engage among others, academics, officials of government and non-governmental organisations and some Ghanaian citizens in the Greater Accra Region.

**Keywords:** emancipation, Ghanaian women, formal education

## **2. Title: Education: A pragmatic approach to sustainable emancipation of women in Sub-Saharan Africa**

**Presenter: Ofodun Chioma Mirian (Hezekiel University Umudi, Imo State Nigeria)**

**Abstract:** The diminuendos of sustainable emancipation of women in sub-Saharan Africa have continued to elicit immense research attention. This paper is critically about the educational variables being a pragmatic approach to the re-occurring problem. The paper advocates that when you educate a girl, you educate a nation which in turn unleashes a ripple effect that guarantees a sustainable emancipation of women in sub-Saharan Africa. The paper poised that, the focal reason while countries in sub-Saharan Africa are still under the shackles of gender inequality is because women's education are yet to be given a proper place. This, it explored by way of a comparative analysis of Europe and sub-Saharan Africa. Thus proposes policy options that encourages gender parity in education for an effective and sustainable emancipation of Women. In addition, state policies are recommended to be promoted in the area of entrepreneurship education, and abolishing some of the patriarchal tendencies of African States that inhibits women's education which is considered ultimately critical, for sustainable emancipation of Women in the region. To achieve all these, the paper is anchored on descriptive cross-sectional research design with Feminist theory as its framework of analysis.

**Keywords:** Sustainable Emancipation, Women, Education, Gender Inequality

## **3. Title: Skin Bleaching and the Decolonization of Self**

**Presenter: Christopher A.D. Charles (University of West Indies, Mona, Jamaica)**

**Abstract:** Skin bleaching which is popular among non-white peoples in post-colonial societies is a legacy of European colonialism. This study uses Ghana and Jamaica as exemplar sites of research to discuss the problem of skin bleaching in these societies with a view to

understanding the reasons for the practice and how the neo-colonial self can be decolonized to reduce the popularity of the practice. Two small surveys one in Accra and the other in Kingston measuring self-esteem among skin bleachers and non-bleachers and their reasons for bleaching were conducted. The results are discussed along the miseducation-self-hate continuum in the context of the reasons given for skin bleaching. These reasons are then used to explicate the strategies that can be used at the individual and societal levels to decolonize the self and reduce the practice of skin bleaching in Ghana and Jamaica.

#### **4. Title: The Rise of Skin Cancer Prevalence in Africa and the Diaspora**

**Presenter: Dellasie Aning (World Health Organisation/ Panalove, LLC, USA)**

**Abstract:** My objective is to bring awareness to the dangerous skin cancer trends of people within the diaspora. My theory is that in order to reduce the mortality rates rising amongst indigenous people, broader effect towards public awareness and education on this issue is key. Skin bleaching is a wildly popular (billion-dollar) global industry. Although it's a global phenomenon, it has hit Africa and the Diaspora particularly hard. The World Health Organization states that 1 in 3 South African women bleach. The numbers are estimated to be anywhere from 25-67% of African nations are actively bleaching. The numbers are staggering. Skin bleaching is extremely dangerous. Bleaching strips the skin of its natural properties (melanin) leaving the skin vulnerable to infection and disease. It has been proven to lead to skin cancer. Compounding the issue is that there is a lack of dermatologists in sub-Saharan Africa (illustrated in a chart to be presented). This means diagnoses are often late. There is also stigma attached to skin bleaching that has made it difficult to ascertain the numbers of people at risk. This issue of melanoma in the diaspora motivates me because when I was a young girl, my aunt passed away due to skin cancer that was attributed to her skin bleaching. My uncle (the late Kofi Annan) was always very encouraging of my philanthropy goals, and his recent passing gives me even more drive and motivation to make a difference with this issue. There also needs to be a regulation of toxic bleaching products being imported into the indigenous nations. They are illegal, but the laws are not properly enforced. Consumers need to be better educated on cancer risks in bleaching products containing chemicals like glutathione and hydroquinone. Marketing companies should be taken to task for subliminal messaging that encourages consumers to bleach their skin for overall life improvement. Governments in sub-Saharan Africa need to subsidize dermatology training programs for the youth. Awareness leads to change...And that change begins with us!

#### **Session 25. Global Warming**

##### **1. Title: Environmental Sustainability as Environmental Responsibility: Critical Perspectives from African Personalism.**

**Presenter: Edema Philip Akporduado (Augustine University Lagos, Nigeria)  
Ikhane Peter Aloysius (University of Ibadan, Nigeria)**

**Abstract:** Human activities, such as massive urban concentrations, industrial waste, gas flaring, fossil burning, unrestricted deforestation and use of certain herbicides, show that we are practically destroying the environment. These have raised moral questions as well as debates regarding the need to protect the environment. Taking to the view that we have moral obligations to protect the environment, not just because it sustains our life and those of future

generation, but because of some intrinsic value, this study argues that when human actions and operations harm the environment, we are directly or indirectly harming ourselves, and so, our actions negate the principle of African personalism which focuses on the need to respect the person in its most ontological form, since we are integrally part of the environment. The study therefore posits that an understanding of African personalism as a moral theory, would contribute to the promotion of the idea of environmental responsibility aimed at the sustenance of the ecosystem. The study employs the humanistic methods of textual analysis and reconstructive analysis. Textual analysis is used to highlight the fundamental tenets of African personalism as a moral theory, while reconstructive analysis is employed to show how an understanding of African personalism as a moral theory, would promote of the idea of environmental responsibility and the sustenance of the ecosystem

**Keywords:** Environment Responsibility, Ecosystem, Persons, African Personalism, Moral Obligation

## **2. Title: Africa and the stratospheric depletion of the Ozone layer: Time for affirmative actions**

**Presenter: Abiodun Fatia (Lagos State University, Nigeria)**

**Abstract:** Studies and institutional reports have increasingly demonstrated that Africa is suffering acutely from the consequence of global warming. The stratospheric depletion of the ozone layers and climate change leading to ocean acidification, biogeochemical flows, land system change and violent conflicts among African communities has been the basis of this travail. Despite several efforts to ensure that the industrial West take responsibility, their intransigence has been at the context of Africa's lack of consensus and affirmative action. This lack of political will have made African countries become pawn in the hands of the industrial north tug. Using a qualitative approach based on official documents and state-of-the-art research, the paper examines Africa's response to the stratospheric depletion of the ozone layer, illustrating the urgency of African affirmative actions and consensus in the struggle to respond to global warming in Africa. It argues that the lack of affirmative actions among African states remains the central cause of suffering caused by global warming. While concluding that the absence of affirmative actions and consensus weakens Africa status in the international system, the consequence of global warming will further accentuate the crisis of development on the continent with its attendant implications for state stability and unification. It recommends concerted actions and agenda in the engagement of the unfolding impacts of global warming.

Key words: Global warming, stratospheric, affirmative actions, African status.

## **3. Title: Climate, waters, trees and African lives: interconnectedness towards African unity.**

**Presenter: Peter Bembir (University of Ghana)**

**Abstract:** The last few years have seen massive changes in climatic conditions around the world with devastating consequences much of which has been felt in Africa especially in the Sahel region. As predictions emerge about possible expansion and convergence of the Sahara and the Kalahari deserts due largely to anticipated changes in rainfall pattern across the African continent, a number of transboundary waters of the continent such as Lake Chad and River

Niger continue to record increasing shrinkage with deleterious impacts on the lives of the African peoples whose lives and cultures depend on the existence of these rivers and the lakes. Plans to mitigate the advance of the deserts have been conceived through the planting of trees and unification of African waters especially those with clearer links to accelerating the integration of several countries within their basins. In these projects, African understanding of fractal interconnectivities between humanity and nature is evident in the need for urgency to save the waters of the continent, plant and sustain trees, enhance the livelihood strategies of Africans and save African lives. Using field data from Chad, Niger, and Nigeria and the literature on water resources in Africa, this paper examines the impact of climate change on the continent in relation to its waters and the lives of African peoples. The paper draws lessons from the waters, the trees and African lives in the select countries and the messages these phenomena in their joint operations offer for continental unity.

Keywords: climate, transboundary waters, fractals, Lake Chad, African unity

#### **4. Title: The All-African People's Conference: Sixty Years on in the Age of Anthropocene. Revitalizing the Struggle with a Higher Order Purpose**

**Presenter: Nene-Lomotey Kuditchar (University of Ghana)**

**Abstract:** The convening of the All-African People's Conference in 1958 was to address the strategic question [dominant at the time] of how Afrikans can undertake comprehensive mobilization to regain control over an autonomous place in history. This quest was not meant to be a one-off event; it was intended to be a continuous emancipation process of praxis. Even though the struggle is ongoing, its contradictions and drawbacks notwithstanding, a new form of oppression has set the basis for the need for the struggle to be reset and revitalized. The new form of oppression in question has to do with the pressures exerted on the continent by the Age of Anthropocene which a direct consequence of greed capitalism whose sole principle is shareholder value maximization. From the threat posed by genetically modified organisms corporations which threaten the sovereignty of indigenous food systems and herbs to the drying up of Lake Chad, Afrikans are confronted with new destabilizing exigencies which can only be neutralized with emancipatory paradigms that can undermine the disruptive essence of the Anthropocene. In line with this, Afrikans must rededicate themselves to restore harmony with nature. In other words, Pan-Africanism must be imbued with an ardent determination by Afrikans to defend Mother Nature. This approach will require, among others, an Afrikan reconceptualization of "development" not as competition, hierarchy and exclusion but as the quest for cooperation, equality and cooperation/complementarity based on principles of harmony with the Earth. This is a higher order purpose which the Afrikan nation has to connect with so as to revitalize the struggle for emancipation.

#### **Session 26. Reinterpreting Pan-Africanism**

##### **1. Title: Re-interpretation and Re-presentation of the Concept of Pan Africanism within the Context of Globalization**

**Presenter: Nwankwo Tony Nwaezeigwe (University of Nigeria, Nsukka, Nigeria)**

**Abstract:** Pan Africanism is no doubt a concept borne out of the Black African experience in Diaspora within the context of the Trans-Atlantic Slave Trade. It began as a concept of Black resistance and assertiveness in the face of enslavement in the Americas and thus thereafter became the major pedestal for Black identity, pride, personality and resistance against all

racially inspired oppression by the Whiteman. As a concept of Black assertiveness, it tends to enliven the diluted African spirit through the instrumentalities of Black Power, Black Consciousness, and Black Personality, which became the fulcrums of Black resistance against European enslavement which was later appropriated by Continental Black Africans for resistance against colonialism. From the First Pan African Congress of 1900 to the 1945 Manchester Pan African Congress, the latter being the bridging point between the African Diaspora and Continental African leaders, the above bases of objective unity of purpose remained the power-house of common Black destiny.

Unfortunately, the Manchester Pan African Congress, in leading to the continentalization of the movement and its subsequent conversion as the instrument of ant-European independent struggle eventually led to the alienation of the Diaspora— the founders and original vanguards of the movement on whose essence of existence rested the essence of the movement. The subsequent importation of Arabism into the continental realm of Pan Africanism through this act of continentalization further alienated the Diaspora—the main engine-house and heat-beat of Pan Africanism. This eventually led to the killing of the original spirit of Pan Africanism; for while the Arab in claiming their continental belongingness to Pan Africanism still remain unquestionably Arabist in spirit, consciousness, colour, and above all nationalism, the Black African Group in order to please the Arab Group through what might be described as doctrine of accommodation and cooperation began to shed off their own very essence of Pan Africanism.

It is the opinion of this paper that for Pan Africanism to regain its original force defined by Black consciousness, Black Power, Black Spirituality and Black Personality, there must be a re-definition and re-representation of the concept of Pan Africanism seen through the looking-glass of Globalization. By globalization of Pan Africanism, we mean a situation where Pan Africanism no longer belongs to the exclusive driving force of Continental Africa, but becomes defined exclusively in terms of Blackness, which will be inclusive of all Black-dominated governmental and non-governmental organizations of Africa, Americas, Caribbean, Europe and the much isolated black nations of Asia—Papua New Guinea among other territories.

## **2. Title: Pan-Africanism in a Changing Global Order**

**Presenter: Helen Titilola Olojede (University of Ibadan, Nigeria)**

**Abstract:** Pan-Africanist organisation such as the African Union (AU) has since its inception been engaged in many activities to foster unity and solidarity among Africans and African countries. Some of its activities include; the Ezulwini Consensus in which agreements were reached on how to advance collective security through preventive measure and the use of force; its recommendations to the United Nations regarding its impending reform. AU's activities can further be seen in different schemes such as; African Peace and Security Architecture, New Partnership for Africa's Development, Continental Free Trade Agreement among others. These initiatives are germane to promoting African unity; however, this paper argues from a constructivist perspective that social reality is not given, rather, it is built by mutual interaction; to arguing that Pan-Africanism should transcend unification initiatives to working to become a force to reckon with at the global order. The current global socio-political system is structured to favour Western countries to the detriment of non-Western nations, particularly Africa.

AU and relevant Pan-Africanist organisations should therefore, form a coalition with affected non-Western states to break down Western hegemony and transform the global order. African leaders should have a clear vision and project well into the future while making major decisions. They should work to safeguard the continent from another bout of imperialism by being alive to the on-going game of politics and dominance such as the strategic geo-economics of China in many African countries. There is a need for all African leaders to change their

mentality about foreign 'aid' as a panacea to Africa development. A path to sustainable development should be home-grown and this includes; collaboration of countries both sub-regionally and continentally in trade to link the economic interests of leading and lagging countries; agricultural investment for job creation, private sector investment.

**Key Words:** Pan-Africanism, African Union, International Politics, Constructivism, Development

### **3. Title: Africa's Colonial Boundaries, Balkanisation and a United States of Africa: An Anachronism in the 21st Century**

**Presenter: Edem Adotey (University of Ghana, Ghana)**

**Abstract:** The All-African People's Conference held in Accra in 1958 denounced the artificial frontiers drawn by imperialist Powers to divide the peoples of Africa in its resolution on 'Frontiers, Boundaries and Federations'. Calls were therefore made for the abolition or adjustment of such frontiers at an early date. 60 years on, one asks is the call for a United States of Africa based on the dissolution of the inherited colonial boundaries an anachronism in the 21<sup>st</sup> century? This paper examines the evolution of the idea of continental unity and its relevance in the twenty-first century. It argues that this concept while ideal is utopian; the abolition of colonial boundaries is not sine qua non of continental unity

#### **Session 27. Unfinished Project**

##### **1. Title: Pan-Africanism's Neglected Task: Ending Direct Colonialism in the Caribbean.**

**Presenter: Joseph S.D. Tennyson (University of West Indies, Cave Hill, Barbados)**

**Abstract:** It is now common knowledge that among the many motives for the organizing of the earliest Pan-African congresses in the early 20<sup>th</sup> century, particularly the 5<sup>th</sup> Conference, one of the most important was the need to bring to an end the possession of territory in Africa and the Caribbean as formal colonies of Europe. However, one of the historical ironical ironies of the success of the global anti-colonial movement in bringing to an end formal colonialism in most Caribbean territories between 1962 and 1983, is the corresponding neglect of the predominantly black populations who continue to live under European domination in the form of direct colonial control and who have fallen below the radar of the global pan-African movement. Thus, despite the heroic work of previous generations of pan-Africanists, it remains a fact that there remain no less than 15 colonies in the Caribbean shared between Holland, France, England and the United States, and whose populations continue to have their destinies determined from outside. This paper uses the All African Peoples Conference in Ghana December 2018, to make a call for the global pan-African movement to re-prioritize the problem of the continued possession of Caribbean colonies by powerful countries of the globe. The paper identifies the ideological and political reasons why the pan-African cause might have been desensitized from the issue of persistent direct colonialism in several small territories in the Caribbean. It provides clear instances of how the persistence of colonialism is impacting negatively on the lives of the populations in these countries. It provides an update on the current state of the anti-colonial movement in the remaining colonies and the Caribbean as a whole, and suggests a program of action by which the pan-African movement may contribute to the ending of colonialism in the remaining colonies in the Caribbean.

## **2. Title: The Borders of Pan-Africanism: The Unfinished Project of Decolonization**

**Presenter: Julie MacArthur (University of Toronto, Canada)**

**Abstract:** In 1958, a year after the independence of Ghana, delegates at the first All African Peoples' Conference (AAPC) resolved to denounce "artificial frontiers drawn by imperialist Powers to divide the peoples of Africa" and called for "the abolition or adjustment of such frontiers." Pan-African thinkers universally lamented the balkanization of the African continent and the arbitrary division of African communities. The secession of Katanga from the Congo in 1960, however, and a myriad of other alternative nationalists projects across the continent at the height of the decolonization era forced African nationalists to reconsider their position on the decolonization of colonial boundaries. By July 1964 the Organization of African Unity (OAU) abruptly reversed course and declared that "the borders of African States, on the day of their independence, constituted a tangible reality." This dramatic declaration solidified colonial boundaries as geographical and political realities and entrenched the legacy of colonial map-making in the blueprint of future African nation-states.

In eastern Africa, the OAU's declaration served specifically to delegitimize and discipline dissident claims to alternative sovereignties by transforming African boundaries from arbitrary colonial lines into the inviolable limits of national sovereignty. What emerged in this period were complex postcolonial political futurities that overlapped as much as they competed: from secessionist movements among Somalis and into the Rwenzori Mountains to regional federation to pan-African dreams of a borderless Africa. This paper explores the multiple ways African partisans across eastern Africa mobilized and conflicted with the pan-Africanism articulated at the founding meeting of the AAPC to further alternative visions of a postcolonial future within or beyond colonial boundaries. Buried under the triumphant national histories of the postcolonial era was a moment during decolonization when the undoing of colonial boundaries and the imagining of alternative nations appeared not only possible but prevalent. This burial, however, proved to be shallow, as alternative mappings and pan-Africanist aspirations continue to re-emerge in recent conflicts, debates, social practices of mobility and belonging, and popular expressions.

## **3. Title: Reimagining Pan-Africanism: A case for 'integration by segregation' in contemporary Africa**

**Presenter: Abdul-Wasi Babatunde Moshood (Lagos State University, Nigeria)**

**Abstract:** Pan-Africanism started with the initial objective to unite and create a friendly relationship among all people of African descent across the world. This original conceptualisation soon expanded to accommodate the liberation of African countries from colonialism. With the independence of most of these countries, the focus of Pan-Africanism began to stress the political unity and economic integration of the new states, views strongly championed by Kwame Nkrumah. However, fifty five years after the establishment of the Organisation of Africa Unity (OAU) and its transformation into Africa Union (AU), African countries and their economies have still not being integrated, in the real sense. While many reasons have been advanced in the existing literature to explain the current situation, many analysts have argued that Africa's population size and its cultural plurality are major factors. Noting the various dimensions of these arguments, this paper takes a different position. Using

a comparative approach, the paper will strongly argue – with the support of unions elsewhere – that size and diversity are not sufficient reasons for the weak integration of all countries on the continent. Instead, this paper takes two positions. First, it adopts the epochalists’ argument which maintains that the colonial legacies (of borders and structures) persists in many African countries. Second, and a consequence of the first, is that the post-colonial suspicion engenders by a complex web of leadership, socio-economic contradictions, and the nature of contemporary international system. This paper argues that the two factors, more than any, impacts the pace of integration on the continent. The paper concludes by advancing a new modus of integration which prioritises integration by segregation (IS).

**Key words:** Pan Africanism, Integration, Pivotal states, and IS.

## **Session 28. Pan Africanism and Popular Participation**

### **1. Title: Popular Sovereignty and Popular Pan Africanism: Necessary Considerations for Actualizing the African Union Reform Agenda**

**Presenter: Ikaweba Bunting (Mwalimu Nyerere Foundation, Tanzania)**

**Abstract:** This work discusses the Reform Agenda of the African Union in relation to the neo-colonial structural impediments to African Unity, Social Solidarity and Economic Liberation. We begin with the premise that there is an alienating disconnect, between the peoples of the Pan African world (including nationals of the AU member states) and the African Union. This disconnect is part of a historical contradiction between the ideas enshrined in the Constitutive Act of the African Union predicated upon maintaining a Neo-Westphalian model of nation-state sovereignty, territorial integrity and independence of member states on the one hand and Popular Sovereignty of African peoples and Popular Pan African self-determination on the other hand.

Popular Sovereignty is an essential foundational democratic principle whereby the people are sovereign, with rights as a collective polity of citizens. This collective of citizens is therefore the source of social, economic and political power within any state. Because the people constitute the sovereign power, a government or institution of governance can only derive legitimacy from the active participation and consent of the people.

Within this framework, it is posited that the legitimacy of the governments of AU member states, and by extension the legitimacy of the African Union, is a function of the degree to which the peoples and citizens of Africa (constituents of the Pan African World) are self-determining active participants in the formulation and implementation of social, economic and cultural policies. In conjunction with this, the legitimacy of African governments and the AU is dependent upon the degree to which African Peoples are enabled to participate and give informed popular consent to the governments and the AU to carry out the peoples’ agenda. This idea of Popular Sovereignty replaces the anachronistic and historically inappropriate Westphalian idea of nation state sovereignty.

Further, the work postulates that Economic Liberation and Social Solidarity are functions of African Unity. Therefore, to realize Peace, Prosperity and Unity, the neo-Westphalian nation state model must be dissolved. The process of Uniting African peoples and states must necessarily be an empowering exercise in popular participation and popular agenda setting. It cannot be simply a bureaucratic exercise of making decrees and enforcing policies. There is an indispensable requirement for an inclusive process that alters the disposition of the institutional power in a manner that facilitates the deconstruction of fortress AU and the neo-Westphalian

nationalism and thus facilitate popular engagement and ownership of the African Union while engendering a popular Pan African political culture and social solidarity.

## **2. Title: Pan-Africanism today: Political parties and the spirit of UMOJA**

**Presenter: Amzat Boukari-Yadara (Pan African League UMOJA, Republic of Benin)**

**Abstract:** This paper is about the role of political parties in the implementation of the pan-African movements. The paper will provide a brief historical survey of the role of political parties in the liberation of Africa from colonialism, and then an analysis of how their disappearance due to the one party political system negatively impacted on the Pan-African movement. At last, a large section will be devoted to a presentation of the role of political parties in the rebirth of the pan-African movement. The case of the Pan-African League – UMOJA, a federal political party in process, will be used to explain the transition from theory to practice.

## **3. Title: The Pan-Africanism today and the irony of democracy in the DR Congo**

**Presenter: Blaise Muhire (University of Bayreuth/DRC)**

### **Abstract:**

The wind of anticolonial liberation on the African continent in the late fifties had not left the Democratic Republic of Congo (at that time the Congo-Belge) on the sidelines. In 1960, the Congo became independent thanks, among others, to P.E Lumumba. Very inspired by the pan-Africanist and nationalist ideas and values propelled by Kwame Nkrumah and others, the pioneers of the Congolese independence have unfortunately not seen their ideas transform the Congo. Only five years after independence, the Congo fell under the influence of two ideological rival forces: the capitalism and the communism under the presidency of Mobutu. Under Mobutu regime (1965-1997), Congo becomes Zaire: A dictatorship was ever since settled for more than three decades. The so-called war of liberation (1996-1997) resumed the wind of nationalism, again evoking the name of Nkrumah and Lumumba. President Laurent Désiré Kabila renamed Zaire in the “*Democratic*” *Republic of Congo* and changed the national flag. But, really a “democratic” republic? Murdered just one year after his presidency, his son Joseph Kabila took power until today. Aged of 58 years, the “Democratic” Republic of Congo has organized only 2 presidential elections. Isn’t ironic? In the current political crisis across Africa, does Pan-Africanism have the same political vocation according to its precursors or is it a simple ideology for mobilizing democratic passions? This discussion will analyze the current political deadlock in DR Congo, confronting the paradoxes of pan-Africanist and nationalist values brought by the Congolese and other African political leaders, with current political discourses that simultaneously deny the same values.

## **4. Title: Do We Still Need Black Nationalism?**

**Presenter: Athi Mongezeleli Joja (Nigeria)**

**Abstract:** Recently Angela Davis, in a public talk, reiterated that she thought they (I suppose US left) had decimated and buried Black Nationalism in the 1970s already. This statement came as an indirect or backhanded rejection of *Afropessimism*, a new theoretical analytic based but not limited in the US, as a reinstatement of black nationalism. Taking the case of “state capture” in South Africa where a relative iteration of black nationalist rhetoric and praxis was

espoused, this talk relooks into the intermittent returns of black nationalism not of a default reactionary impulse as it's popularly dismissed. Rather, as a politics of radical potentiality and collectivity that refuses to die. Sitting clumsily between or outside the frameworks of organized politics, black nationalism articulates a kind of unifying discourse predicated the shared, untraveling and yet universal experiences of black people. Relying on Steve Biko and Frantz Fanon who, today, are mobilized, uncritically, as uncompromising critics of black nationalism. Against the injunctions of such stances, I want to turn to their ideas, which have been largely sanitized, caricatured or overlooked in their repeated call for a liberatory black nationalist praxis and the attendant critique of its limits. I consider how the vestiges of colonial and apartheid history in South Africa in the current dispensation, have, instead of being attributes of the perpetual reorganization of white supremacy, they are easily characterized as problems of black nationalism. My argument attempt to reconcile the current black nationalist sentiments which are scattered in the state capture discourse with the broader movement and specifically Fanon and Biko. I want to insist that such an impulse bears more immediate relevance for black liberation than any other system of political imagination and is arguably the first step towards a defeat of white monopoly capitalism.

## **Session 29. Women, democracy and security**

### **1. Title: You Belong to the Other Room: Women and Gendering Democratization in Africa**

**Presenter: Olayide Isaac Oladeji (Ekiti State University, Nigeria)**

**Samuel Babatola Ayiti (Ekiti State University, Nigeria)**

**Abstract:** The health of any democracy is determined not by the form of its institutions, but by the extent to which different social groups are allowed to participate in these institutions. Indeed, democracy is not only conceivable in terms of democratic institutions, but also by citizenship rights, participation and inclusion. Thus, democratic processes must be able to engender equal distribution of power and influence between plurality of social groups, especially between men and women. Consequently, the empowerment of women and the establishment of gender equality are crucial to democracy. However, studies and practices abound to show that democratization processes in Africa, especially the third wave of democratization that has taken place over the last three decades or so, are gendered and inhibit mass participation of women in politics and governance. Drawing on the democratization experience in Nigeria since 1999, this study examined the issues of gendering democratization in Africa. The study specifically examined the implications of an expression 'you belong to my other room' credited to President Muhammad Buhari in teasing out socio-cultural practices that continue to pose problems to inclusive and equal power relations between men and women in African democratic politics. The study was wholly qualitative and data were gathered mainly from secondary sources, while it utilised the technique of content analysis to analyse data gathered. The study discovered that women are still generally conditioned to traditional roles of taking care of the 'home' in most Nigerian nay African cultures and are barred from active participation in politics, which is seen as the exclusive preserve for men. To reverse gendering democratization in Africa, the paper calls for de-genderised political space and equal political opportunities for men and women. The paper concludes that the political rights of women as citizens must be recognised to stop gender-biased 'male democracy' in Africa.

**Key Words:** Gendering Democratization, Citizenship, Civil Society, Political Participation.

## **2. Title: Not yet Uhuru? Actualising the Two Thirds Gender Practice in Kenya's National Parliament**

**Presenter: Ruth N. Murumba (Moi University Eldoret, Kenya)**

**Abstract:** There have been continued agitation and gains made in increasing the political participation of women in Kenya. However, even with constitutional gains of the new dispensation, women remain under represented in the spaces of political legislation and decision making. This glaring gap led women legislators in the national parliament to don white headscarves to draw attention to the situation. This protest served as notice of the unfinished business of increasing the political participation of women. The actualisation of this principle as enshrined in the constitution is faced with social and cultural constraints of the Kenyan society. Research shows that these constructs hamper the opening up of social, economic, political and cultural spaces for women. In keeping with the constitutional gains, there are ways in which the constitution tried to fight exclusion such as the nomination of women legislators by political parties to ensure the principle is met. These has proved to be costly and unsuccessful measures. This paper will use the Kenyan national legislature, which consists of the Senate and the National Assembly as a case study to highlight the need for more work to be done in Africa on the issue of womens' participation in legislation and decision making. This is an especially important issue in a continent where women make up more than fifty percent of most national populations and the face of poverty is increasingly feminised. The role of women in legislation and decision making can ensure that constitutional gains are guarded; protecting the most vulnerable. It is imperative in achieving the aspirations of the first All-African conference and the ideals of the founding fathers as the continent navigates the coming decades.

**Keywords: Africa; Women; Emancipation; Legislation; Political Participation**

## **3. Title: Women's Involvement in Political Participation and Persistent Barriers and Challenges to Women's Political Leadership Advancement in Nigeria.**

**Presenter: Olabisi Sherifat Yusuff (Lagos State University, Nigeria)**

**Abstract:** In recent years, Africa has witnessed rapid escalation in female political participation. The percentage of women in political participation is gradually increasing in West Africa, especially in Nigeria. However, attaining political leadership positions where their participation in decisions making and policies formulations would make a difference towards gender equality and equity has been fraught with persistent challenges and Barriers. The attainment of gender equality and the full participation of women in decision making are key indicators of democracy. The aim of this paper therefore is to investigate factors that serve as persistent challenges and barriers to women's' political leadership attainment in Nigeria. The significance of this paper is that Leadership, particularly political leadership, is crucial for the development of any nation. The paper is situated within the theoretical model proposed by Chapman, 1993: objectives of men and the nature of their political relations and Takaya 1997 three basic assumption about political leadership in Africa. The methods of data collection were triangulated. 500 questionnaires were distributed to women political actors across South West Nigeria and twenty in-depth interviews were conducted. Quantitative data was analysed through simple percentages and frequency distributions, while qualitative data were analysed through ethnographic summaries. Findings revealed new emerging factors that hinder women

from leadership positions such as what Alfredo Pareto called ‘ ‘ Circulation of Elites, Political God-fatherism, labelling, Sexual harassment, party internal arrangement and other socio-cultural factors .The paper recommends some strategies that will include women in political leadership in Nigeria

**Keywords:** Women, Political Leadership, Advancement, Barriers, Challenges, Nigeria.

#### **4. Title: The Gendered Anatomy of Non-Violent Action: The Potency of Sex Ban and Nude Protests as Weapons of Socio-Political Change in Africa**

**Presenter: Mike Omilusi (Ekiti State University, Nigeria)**

**Abstract:** Nonviolent direct action has been used throughout the twentieth century as a means of projecting immense political power. Though utilizing nakedness as a rebellion against detested and repressive social norms or government policies is not new in other climes, as it has, in the twenty-first century, enjoyed a widespread resurgence. This goes to show that despite the collective neurosis around issues of nudity, globally, the stratagem continues to be both feasible and relevant. Similarly, sex strikes have at the very least publicized the grievances of many people, especially women, in some countries. Curiously however, women in Africa, against known norms or sacredness of the female anatomy, have of recent, been employing the strategies of sex strike and nude protests to demand socio-political change in their countries. Interestingly, these strategies have also been explained within the confine of the traditional taboo and cultural orientations to enforce such demands. Relying extensively on secondary sources with the aid of descriptive and narrative tools, this study seeks to interrogate how effective such ‘new’ strategies are in one, in entrenching democratic principles and two, in drastically effecting socio-political change in Africa.

**Key Words:** Sex Strike, Nude Protest, Security, Non-Violence, Change

#### **Session 30. Global Warming**

##### **1. Title: Global Warming: The new threshold of conflicts in Africa in the 21st Century.**

**Presenter: Agba, Terna Paise (Federal University Kashere, Gombe Nigeria)**

**Abstract:** The African continent for decades has faced the challenges of conflicts spanning back to the era of pre-modern State structures in the continent: - the eras of territorial expansion of pre-colonial ethno-cultural polities, the slave trade and colonial occupation. The independence period similarly has been accentuated with conflicts resulting from the forceful union of socio-cultural groups to form modern states by the colonial powers and power rivalry by the political elites in independent Africa, all of which negatively affects Africa’s development drive. The 21<sup>st</sup> Century is yet another miles journey for the continent and her peoples as it has been confronted with the monster of global warming in which Africa is at the lower rungs of the ladder in its cause, but at the upper end in receiving its consequences. This paper critically examines the consequences of global warming on the African continent with specific emphasis on Nigeria and concludes that global warming has brought about new threshold of conflicts in Nigeria which manifests in different dimensions including farmer-herder conflicts and terrorism. It argues that Africa should through regional associations evolve the most appropriate political and techno economic means of mitigating climate change and

other forms of environmental abuses that leads to crises. The paper is both theoretical and empirical and so adopts the multi-methodological approaches in data collection and analysis  
**Key Words:** Africa, Global Warming, Threshold, Conflict and Underdevelopment

## **2. Title: Assessing Soil erosion risk in the Tillabéry landscape, Niger**

**Presenter: Mansour Mahamane (University of Diffa, Niger)**

**Ali Mahamane (University of Diffa, Niger)**

**Issaharou Matchi Issiaka (University of Diffa, Niger)**

**Abstract:** The Sahel Zone represents ground zero of climate change and global warming in Africa. The Sahara desert in this zone following the growing effect of global warming has showed its determined advance further south. African efforts to limit the progression of the Sahara desert is therefore an urgent component of the current Pan African struggles. To combat desertification, however, it is indispensable to understand soil erosion processes in the Sahel zone. A research project was therefore undertaken to understand the soil erosion processes in the Sahel in service to the fight against desertification in the region. The objective of this study was to develop a simple model that uses soil texture data from the field and Digital Elevation Model parameters to predict soil texture. This study also assesses soil erosion research in the Sahel region, illustrated by a case study from Tillabéry landscape (Niger). The most sensitive areas and trends of land degradation processes were identified using the Revised Universal Soil Loss Equation and Unit Stream Power-based Erosion Deposition models. The models used depict a rational evolution of soil loss distribution during the study period from 1973 to 2007. The results show that soil erosion output scenarios predict greater soil erosion in the study area from 2007 onwards. They suggest that human disturbance and topographic factors are the main impact factors in the affected areas and should be addressed in attempts to sustain and extend current lower treeline.

Key references: Soil, degradation, Sheet and Rill erosion modelling, data mining, Sahel.

## **3. Title: The Congo-Lake Chad Inter-Basin Water Transfer and the Transformation of Africa**

**Presenter: Mohammed Dan'asabe BILA (Lake Chad Basin Commission, Chad)**

**Abstract:** The Lake Chad which has lost 90% of its waters have provided a refuge from drought and has been a source of livelihood for generations of fishermen, livestock herders and farmers at the edge of the Sahara. Beginning from 1973, the Sahel and the Lake Chad basin have been facing a climatic and environmental challenge that has kept the people of these regions poor, deprived and dependent on the whims of the former colonial masters. The response of neo-colonialist and their institutions at the onset of each cycle of drought has been humanitarian assistance and grants for sustainable development projects which are soon exhausted by the recipients either due to its insufficiency or wipe-out by the next cycle of natural disaster (drought, flood, famine or epidemic). Reversing the environmental challenge in the Lake Chad basin requires the solidarity of the countries of the Congo Basin in sharing the benefit of surplus water through the transfer of about 5 - 8% of the river Congo that flows

unexploited into the Atlantic Ocean to recharge the Lake Chad in the Sahel. The Congo-Lake Chad Inter-Basin Water Transfer infrastructure project could launch the continent of Africa on the road to sustain economic growth, human security, industrialization, peace, development and the attainment of the dream of Dr Kwame Nkrumah for true African independence. In March 2018, eight African Heads of State and Governments attending the International Conference on the Lake Chad in Abuja took the bold step of approving the IBWT as the most viable option to recharge the disappearing Lake Chad. The project is expected to directly bring economic development to seven African countries and indirect benefits to five more countries associated with the Congo and the Lake Chad basins.

#### **4. Title: Changement Climatique en Afrique : comment le panafricanisme peut contribuer à lutter contre le phénomène et construire la résilience des communautés ?**

**English translation:** Climate Change in Africa: How can Pan-Africanism help fight the phenomenon and build community resilience?

**Présentateur/Presenter: Ange David Emmanuel BAIMEY (CIKOD Ghana/GRAIN International, Ivory Coast)**

**Abstrait/Abstract:** Quel pourrait être le regard du panafricanisme sur la crise climatique que l'Afrique vit aujourd'hui ? Les changements climatiques sont une réalité indiscutable de notre temps, n'en déplaise aux climatosceptiques. Si cette réalité avait existé comme elle se présente aujourd'hui pendant la Conférence de 1958, qu'elle allait être la réponse donnée aux peuples africains par la Conférence ?

Le panafricanisme dans son essence est promotion de valeurs culturelles comme, Solidarité, partage, Equité, responsabilité, souveraineté. Des mots forts qui se retrouvent dans la Convention Cadre des Nations Unies sur les Changements Climatiques (CCNUCC). Pourtant leur application dans les détresses vécues par les Communautés déjà impactées par les diverses conséquences des changements climatiques n'est point effective. Pendant que des pays se retirent des accords signés lors de la Conférence de Paris, les négociations qui se déroulent manquent de 'leadership' pour conduire à bien les processus et trouver les solutions convenables pour l'atténuation des émissions de Gaz à Effet de Serre (GES) et permettre l'adaptation des Communautés déjà fortement impactées comme celle d'Afrique et d'Asie. Les différents secteurs que sont l'Agriculture, l'Energie, la Santé sont victimes et doivent retenir l'attention.

Comment réduire ces GES qui sont à l'origine du problème et qui contribuent au réchauffement climatique en nous basant sur les valeurs panafricanistes ?

Comment réduire l'impact du système alimentaire et de l'agriculture qui à travers l'utilisation des fertilisants et autres produits chimiques contribuent à aggraver la crise climatique ?

Cet article veut engager la réflexion sur l'apport du panafricanisme à la nécessaire transformation de l'Afrique et à la lutte contre les changements climatiques qui sont dorénavant un enjeu environnemental, sociale, politique, économique et même sécuritaire. Ouvrir un axe de discussion sur la contribution qui devrait être apportée par les panafricains dans une lutte pour l'avenir des générations futures s'avère urgent.

