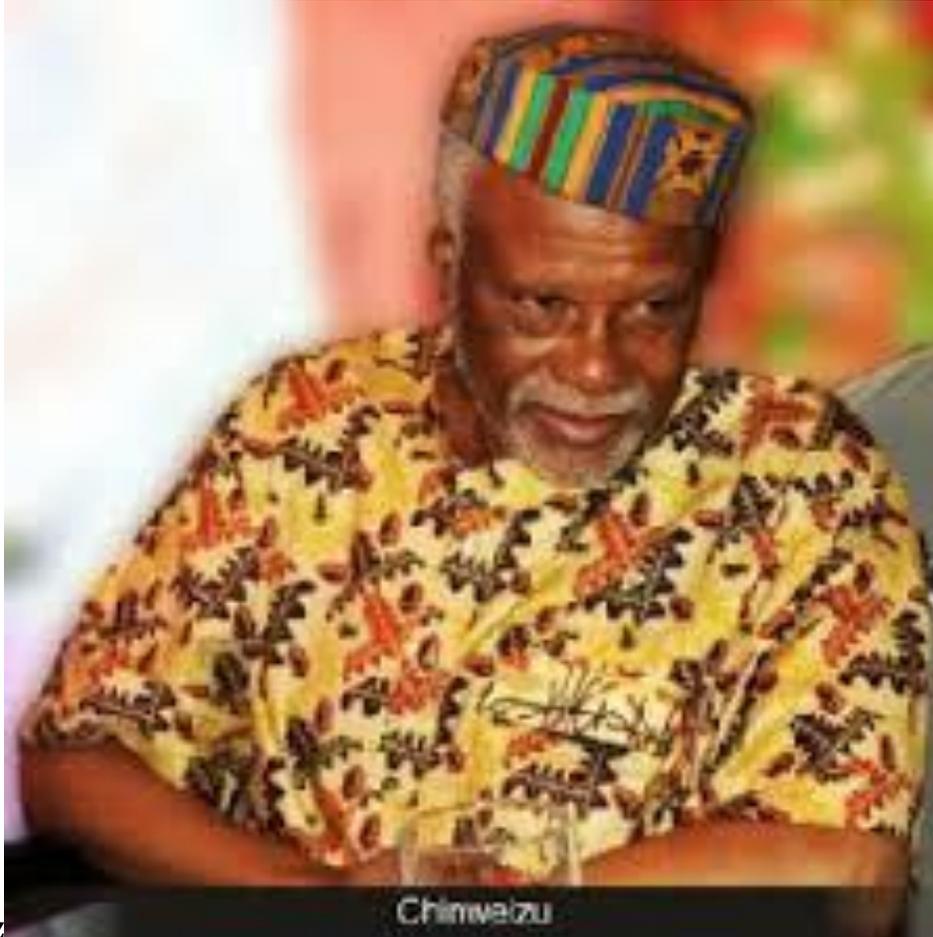


***The first Outstanding African Thinkers Conference on
Chinweizu***



Theme:

Chinweizu, Africa and the Rest of the World

Organized by

*The Centre for Critical Thinking and Resourceful Research in Africa
(CECTRRA-www.cectrrafrica.org)*

in

Collaboration with

Institute of African Studies, University of Ibadan

At

Institute of African Studies, University of Ghana, Accra.

Date: November 4–6, 2018

Celebrating Chinweizu-An African Life of Thought and Activism

Rationale for Conference

Almost in a manner reminiscent of perfect commitment to the pursuit of knowledge and truth by such ageless intellectuals like the Ethiopian ZeraYacob, the Greek Socrates and German Immanuel Kant, the Nigerian intellectual Chinweizu demonstrates before our very eyes that a life of total commitment to knowledge and scholarship and devoid of other entanglements is possible in Africa. This total devotion to knowledge and thinking has paid handsomely and, the for the past 40 years after his emergence on the intellectual scene at the world level with his famous book *The West and the Rest of Us: White Predators, Black Slavers and the African Elite (1975)*, Chinweizu has turned out many outstanding, thought-provoking works that will, no doubt, command a more detailed discussion at a conference. Apart from *The West and the Rest of Us (1975)*, Chinweizu has published a sizeable number of works that demand a scholarly forum such as can be afforded by a conference to debate and critique his works in a manner that will enrich the intellectual history of black Africa. These works include *Invocations and Admonitions (1986)*; *Towards the Decolonisation of African Literature (1983–Co-authored)*; *Decolonising the African Mind (1987)*; *Energy Crisis and other poems (1978)*; *Voices from Twentieth-century Africa (1988)*; *Anatomy of Female Power: A Masculinist Dissection of Matriarchy (1990)*. In addition to these works are scores of articles, book chapters and essays on education, pan-Africanism, endogenous knowledge, Nigerian nationalism, etc., and several others that discuss the state as well as the future of the black world scattered across reputable journals and the print media.

This multidisciplinary conference sets out to critique, problematize as well as justify some of his claims on and about Africa in a manner that will reveal the weight and worth of his writings and provide a platform for other emergent thinkers on the African intellectual scene. It will create space for scholars from a wide range of disciplines—African Studies, Philosophy, History, English Language and Literary Studies, Economics, Sociology, Political Science, Gender Studies, and Cultural Studies, etc, to address the works of Chinweizu

Approved Abstracts /Roundtable Panels

Operationalizing Chinweizu: The Four Systems of Public Policy & the Transition from the Balkanized Black Neocolonial Nation-states to sub-Saharan Afrikan Political and Economic Independence.

by

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Abstract

The historical, political and economic scholarship of Professor Chinweizu particularly that contained in *The West and the Rest of Us: White Predators, Black Slavers, and the African Elite*, “Debt Trap Peonage,” *Decolonising the African Mind*, “Reparations and the Pan-African War on Genocide,” “The Trouble with Africa's Political Development,” “Lugardism, UN Imperialism and the prospect of African power,” “Black colonialists: The Root of the Trouble with Nigeria,” “Arab Colonialism Since 640 AD,” “African Unity: The Problem and it’s Dimensions,” and “Neo-Garveyism or Continentalism—the Pan-Africanism for the 21st century,” posit from the perspective of the Policy Sciences intriguing possibilities for the design, implementation and evaluation of distributive, redistributive, regulatory and constituent public policies in Black Afrikan nations, particularly in the public policy arenas of

education policy, economic policy, monetary policy and foreign policy. In this light this paper utilizes Applied General Systems Theory and socio-historical analysis methodology within the integrative philosophical framework of the Kemet cosmological concept of Maat, to conceptualize the nature and impact of the implementation of Chinweizu influenced distributive, redistributive, regulatory and constituent public policies in the public policy arenas of education policy, economic policy, monetary policy and foreign policy within the Black nation-states of Tanzania, the Democratic Republic of the Congo, Nigeria and Haiti.

Theme: Afrikan Political Economy & Public Policy

CHINWEIZU: Perspectives on Western Systems Vs Indigenous Knowledge Systems of Politics, Education and Socio-Cultural Development Trajectories of Africa in *The West and the Rest of Us*

By

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Abstract

Western imperial distortions in Africa were primarily enabled by ideas embedded in their hackneyed opinion of perceiving Africa as White Man's burden and possessing racial superiority over Africa's indigenous knowledge systems. Consequently, African scholars over time have challenged Western imperial systems which they pursued through their system of education in Africa. To achieve their objectives of decolonization, African nationalists and intellectuals established universities and institutions which served the purpose of conscientising and mobilising African people for anti colonial struggles. Such African Nationalists and intellectuals like Kwameh Nkrumah and Chinweizu through their avalanche of publications, attacked European colonialism and Western systems. For instance, Chinweizu in his book, ...*The West and the Rest of Us*, did state that, "...the Europeans did not bring education to Africa, what they brought was book reading..." This view as expressed by Chinweizu aptly describes Western education as a vent for the perpetuation of Western influence in Africa. These systems did upset Africa and plunged the people into a confused identity crisis bedeviling the polity. This study argues that the above situation as exemplified in neo – imperialism have continued to hound African indigenous political, educational, and socio-cultural values and systems. The paper discusses the continuous influence of Western educational systems on African indigenous systems which form the nucleus of the many disturbing institutional distortions in African indigenous systems. The paper insists that Africa needs to rethink the import of Western systems in tandem with Chinweizu's avowals to regain its traditional political, educational and socio-cultural values and systems. The work adopted the thematic and analytical methods of History research. Information the study came largely through secondary sources on development studies and confidential reports. The conclusion is interspersed with suggestions.

Key Words: Western Systems, African Indigenous Knowledge, Politics, Socio-cultural Development, Imperialism

Deslaving and Revitalising Africa in Mind and Body

By

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Abstract

This article reviews the works of Chinweizu from parables to plain truths and answers the question, is Africa better off with Chinweizu? He appears in his best and very characteristic in three works (1) his lampoon on the African condition, “Triptych Parables” (1986), (2) his polemic, “Caliphate Colonialism,” both written by him alone and, (3) his well-known literary criticism *Toward the Decolonisation of African Literature* (1980) which he co-authored with two other Africanist writers. The use of the word “parables” in the work brings out the difference between Chinweizu, the African, and the Jews, the Bible writers. In Chinweizu “parables” are plain unlike its use in the Bible which one of the writers says was purposely done to hide the underlying messages or lessons from the readers.

“Caliphate Colonialism” is Chinweizu’s most vitriolic polemic on the powers that be in Nigeria. He moves from being an armchair strategist to a field commander giving out clear guidelines on how to dethrone the hegemon and rescue Nigeria from the stranglehold of the Arab invaders who arrived in the area waging jihads early in the 1800s.

The third work which Chinweizu co-authored with OnwuchekwaJemie and IhechukwuMadubuike does exactly what the title says, decolonizing African literature, or to put it plainly, mind.

‘Nigeria to me is an Enemy State’: A Critique of Chinweizu’s Extrapolations on the Challenges of the State in Africa

By

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Abstract

That Chinweizu is brutally frank in his extrapolations on the varying academic interests of his fertile mind can hardly be contested. What some critics have protested about his cornucopia of knowledge production is the extremity of the positions and conclusions he so often reaches. But for Chinweizu, the burdens of underdevelopment and mass misery of the African peoples would give little or no room for middle-of-the-road scholarship. Besides the historical and systemic problems of Euro-American imperialism, manifested in today’s totalistic globalisation as well as the supervenient problems of bad leadership and the state of affairs in most African states makes Chinweizu joyless. Chinweizu minces no words when, in the light of the two factors, avers that to him the Nigeria is an enemy state. Myriads of factors have been given by our quarry on why the deplorable state of affairs in Africa persists. This study, using the Nigerian State as a case in point, attempts to critique Chinweizu’s extrapolations on the challenges of the State in Africa. It adopts the hermeneutics approach and depends largely on secondary material, especially interviews granted by Chinweizu and some of his works in which the subject-matter was discussed. From Chinweizu’s position and the critique submitted herein, what is to be done in the resolution of the challenges of the state in Africa will be adduced.

Keywords: Chinweizu, Knowledge Production, African States, Globalisation.

CHINWEIZU'S ASSUMPTIONS OF WOMEN'S POWER IN *ANATOMY OF FEMALE POWER*: A CRITIQUE

BY

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ABSTRACT

Culturally speaking, the African woman is saddled with onerous responsibilities that perpetually put her at a disadvantage over her male counterpart. Ranging from the kitchen to child bearing, care giving and child rearing, to the farm and market and many more, the African woman spends her life playing the motherly role with its numerous sacrifices attached. Conversely, she is acquired by her man through the customary "bride prize" to become a wife, and more so, she is disregarded by society if she does not have children. When she is not educated, she depends on her husband for financial support and also goes the extra mile to assume responsibility of breadwinning when the husband is faced with financial challenges. As the vulnerable and weaker sex, when she gets impregnated and drops out of school, she assumes the status of a house wife and child-breeder, while her male counterpart continues his education. Thus, her educational training becomes a potent weapon for her liberation. Against this background, this study will critically assess Chinweizu's assumptions in *Anatomy of Female Power* in the context of prevalent cultural practices to ascertain the true position of today's African woman and the status of matriarchy vis-a-vis existing patriarchal hegemony in the Nigerian society. To this end, Cultural feminism, Marxist feminism, Liberal Feminism, as well as Womanism will foreground the discourse.

KEYWORDS: female power, matriarchy, feminism, patriarchy, culture.

Beyond the Borderlands of Language and the Apocalypse: A Study of Chinweizuan Tropes

by

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“Beyond the borderlands of language and the apocalypse” argues that the use of peculiar images, terse and acerbic linguistics constructs are among the distinguishing hallmarks that characterize the style of Chinweizu’s writings - both in his poems and essays. While this distinct use of language is easily discernible in most of Chinweizu’s literary works, they appear almost ‘silent’ in many of his essays and scholarly works, yet these works reveal certain linguistics flair that mark them out as the works of Chinweizu. This study aims at identifying the make-up of this linguistic flair, which will include the study of the use of special terminologies, images, coinages and usages which Chinweizu deploys in weaving webs of coherence, logic and cohesiveness into his scholarly assaults. To achieve this, a study of five selected essays which were written and presented by Chinweizu between 1999 – 2007 will be undertaken. This study shows that in many of the essays, Chinweizu uses various tropes and wide range of images towards creating awareness on the need for the blacks to pursue Black Power. This is achieved through sustained narratives of impending disaster, destruction and extermination of the blacks which are encoded in tropes and terms such as “Arabism,” “Re-Africanization,” “Niggerism,” “Afrophobia,” “Blancophile,” “Negrophobia,” just to mention but a few.

Keywords: Negro, Nigger, Negrophobia, Chinweizu, Africa

Chinweizu: The Anthropological Dimensions

by

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. Paper delivered at the First Outstanding African Thinkers Conference on Chinweizu,
4 – 6 November, 2018, at the Institute of African Studies, University of Ghana, Legon

ABSTRACT: To describe Chinweizu as a polymath is to say the obvious. I have followed his emblematic writings in such rubrics as literary criticism, economics, history, Sinology, Egyptology, philosophy, journalism, creative literature, political science, and (what have I left out?) but I do not remember that anyone has ever seen how most of those works of his embody the best intentions of anthropology appraised as the evidence-driven study of humans. For example, du Bois, Cheik Anta Diop, and lately the Comaroffs may be just as original in their anthropological thoughts on Africa and Africans but these are writers whose works are ,mjkkj conventional definition anthropological. The nearest we have come in the past to the Chinewizu’s phenomenon was in the works of his compatriot, MbonuOjike. Like Chinweizu, Ojike frequently ran newspaper commentaries educating Africans on the need to wear their Africanity with well-merited pride. Both have pace-making books linking Africa’s present challenges to hostile intercontinental racial relations dating back to centuries. However, while both share palpable Afrocentric approach to their scholarship, Chinweizu is of course the more versatile. In a one-off conference paper, it is impossible to explore the full range of the genres where Chinweizu has made his indelible marks. My paper will draw chiefly from his journalism and poems. I intend to demonstrate that even when such may not be his primary intention, there are usually such anthropological insights that may only emerge from a thought as deep as his.

Keywords: Africa, anthropology, journalism, poems, racial relations

Epistemicide and the Challenge of Self-Understanding: A Response through a Review of Chinweizu's *Ubuntu* (2004)

By

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In this paper I attempt need to interrogate the forms of knowledge available in contemporary African intellectual industry with the view to locate the possible outcome of this knowledge design. I argue that the current knowledge design in Africa at the moment amounts to epistemicide which has potentials for more collective social pain than gain and examine the effort of Chinweizu to address this challenge in his book *Ubuntu* (2004). To achieve this aim, I will (i) outline the claims of epistemicide; (ii) attempt to justify these claims. I then (iii) look at the solutions proffered for epistemicide through a critical evaluation of Chinweizu's *Ubuntu* (2004). Finally, I will (iv) discuss what the work fails to address and suggest other strategies through which we can address challenges of African epistemicide.

**Courtship as an Instrument of Control in Oge Marriage System : A Tribute to Chinweizu's
Concept of Marriage.**

by

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Abstract

Women are very significant in human existence, especially in the area of continuity. Courtship in Oge community in Ondo state, Nigeria, marriage system represents a form of instrument that reveals women's domination over men. Despite Africa's and indeed, Oge community's belief in the practice of patriarchy, Chinweizu's argument on courtship as the root of men's defeat and misfortunes cannot be over-emphasized. Flowing from the conspicuous place of women in the society and Chinweizu's concept of marriage (courtship), this paper investigates how women subtly uses courtship to rule over their prospective husbands.

Keywords: courtship, instrument, women, domination, marriage.

Sub-theme: Chinweizu"s and the Gender Questions in Africa and Beyond.

The Wry, the Witty and the Laconic: Expression and Mythology in the Poetry of Chinweizu

By

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Abstract for sub-theme “Chinweizu, Race, Reason and Human Nature”

The self-acclaimed occidentalist and scholar, Chinweizu, has made fame in the literary, political, historical, critical and academic world through his notable and seminal treatises. Works such as *The West and the Rest of Us*, *Toward the Decolonisation of African Literature* and *The Anatomy of Female Power* amongst others, have raised intellectual engagements and re-interrogations of monolithic constructs. His fearless and avant-garde methods of discourse have earned him enormous respect and a permanent position of reckoning for scholars and students of Africanism, history, literature, politics, political science, criticism and gender studies. However, his collections of poetry, *Energy Crisis and Other Poems*, and *Invocations and Admonitions* have not received as much attention as his other works. His deft applications of wit, wry humour, eclecticism and mythology in addressing humanity and allied themes in his poetry are as engaging as they are worth studying. This paper therefore critically approaches his verses through contextual and textual perspectives in a fresh and stylistic (re)assessment of his poetic style and genius as he tackles the question of humanity and relations.

CHINWEIZU, DECOLONIZATION AND DE-WESTERNIZATION AGENDA: A RELIGIOUS INTERPRETATION FROM NIGERIAN PERSPECTIVE

By

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Abstract

Decolonization agenda, as one can say, could be dated back to the era of nationalist movements in Africa in the 19th century when elites across the continent engaged in serious active battles with the Colonial Masters to gain freedom from the Western hegemony. To an activist and critic such as Chinweizu, although the various states and regions in Africa gained political freedom in principle, in practice the West still enjoys domination and oppression of the African peoples in virtually all areas including politics, economics, science and technology, and even education. This work, as implies the title, is set to empirically examine Chinweizu's perspective of decolonization and de-Westernization, and of course, of Africa and Nigeria in particular from religious stand point. The activities of the two main 'foreign' religions namely Christianity and Islam will be duly appraised vis-à-vis Chinweizu's position and that of the objective views of the very adherents of the religions on the subject matter. The requisite approach to the work shall be a critical analysis of his work, and also a set of questionnaire shall be administered to Nigerians and especially elites and clergies of the two religions, while the result shall be related and applied to the endeavours of the two mainstream 'foreign' religions in the country often referred to as revealed religions.

Kew Words: Chinweizu, Decolonization, De-Westernization, Nigeria, Religion

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Title of Paper: Reflections on Chinweizu's *Anatomy of Female Power: On the Analytical Limitations of a Gendered Reification of Power.*

Abstract

In his *Anatomy of Female Power: A Masculinist Dissection of Matriarchy*, Chinweizu ascribes a concrete quality to power. He also makes a distinction between male and female power and argues that the latter rules over the former albeit in a concealed manner. "Power", used this way implies a reification of the concept and by extension its analytical trivialization. Even though he accurately captured its relational logic, he seems to have discounted the essential physics of power in terms of the fact that it flows and floats; it is both static and dynamic and therefore has a nonpossessive attribute. What usually comes across as possession of power [by women, in this case] is usually a momentary condition of [dis]equilibrium resulting from processes of negotiation which can shift over time to either increase or decrease the agency of men or women embedded in any matrix of interaction. From this perspective, power in any given situation is 'authentic', 'specific', 'particular', 'meaningful' and relatively fleeting. As set out, this angle extends the analytical reach of the concept of power beyond phases during which it seems to be in the possession of females and projected over males.

Chinweizu and Woman's Place: A response to *Anatomy of Female Power*

by

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Sub-theme: Chinweizu and the Gender Question in Africa and Beyond

Abstract

The paper examines the reality or illusion of the different ‘paradises’ of female ‘power’, the purported façade of patriarchy and the coming to life of the hitherto non-existent word *matriarchy* in the book *Anatomy of Female Power*. The paper argues that the positioning of female power in the domains of the womb, cradle and kitchen, congealed as motherpower, bridepower and wifepower, is strategically meddling in the highly restricting private places (‘nests’ and ‘cockpits’) allotted to women by the patriarchal social order – marriage and family- where they find agency to talk back at patriarchy, and such counter reactions can hardly pass for matriarchy. Chinweizu presented the picture of women in sexual terms as sex and beauty objects for man’s gratification, birthpots to perpetuate the man’s genes and name, (after which the woman’s name goes into extinction and anonymity), thereby sustaining the hitherto existing stereotypes of women which runs counter to the postmodern concepts of gender fluidity or the womanist ideals of African feminism. The paper questions how this mundane and semantic derogation of woman’s place speak to women in the public sphere: politics, workplaces and business or are all these women where they are through “bottom power”? The paper concludes that these different paradises of the masculinist creation further justifies feminism and that Chinweizu may be writing from the perspective of a literary writer exercising his imagination, or is biased by unpleasant personal experiences with women.

**On Chinweizu's 'A dose of East Asia: Cultural antidote for Black Africa's Eurocentrism -
A theme in Niggerology'**

by

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Abstract

Chinweizu's paper under review ends by making a clarion call to his readers to test his verdict and validity of the superiority of the Confucian morality over Christian. The verdict and invitation are coterminous with intellectual commitment because no one has the final say in research and continuous debate of the nature he has started. While Chinweizu has made some valid points in an attempt to prescribe healing elixir for the deep wounds inflicted on Black Africans by the Western forces and the activities of local compradors that are making the wounds unhealed, he argues that if Africa turns from West to East Asian cultural and religious values, it will be more developed than gluing to the apron strings of the West. The questions this paper raises are: why should Africa again turn to East Asia if it is turning away from the West? Why should we be judging which is better between Confucian and Christian morality and not African? Does it suggest that Africa and Africans do not have solutions to the myriad of problems they face and are facing them? Are there not African values that can be instantiated for Africa's development? Can't Africa abandon Eurocentrism and Asiacentrism and reinstitute Afrocentrism? If Asia and Asians have the opportunity the West had and still has, would they not be worse in dealing with Africa? It would therefore be argued that Chinweizu's prophylaxis might not be the elixir needed to develop Africa.

**PATRIARCHAL LIMITATION OF THE AFRICAN WOMAN: A DECONSTRUCTIVE
READING OF CHINWEIZU'S *ANATOMY OF FEMALE POWER***

by

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Abstract

This paper examines patriarchy as a system that thrives on the domination of women, a system that promotes male superiority and female inferiority. The system places so many limitations and restrictions on the female gender to the extent that the subversion of these limitations are considered as the violation of social norms and values. This paper discovers that patriarchal limitations have confined the unassertive woman to be at the whims and caprices of male domination. Using the deconstructive critical theory which undermines norms and values, this paper deconstructs Chinweizu's *Anatomy of Female Power* which claims that women wield power over the men through motherpower, bridepower and wifepower. This paper concludes that the consignment of female power to the domestic domain is one of the patriarchal strategies to confine and limit the African woman to the private space, while the public space is reserved for the man, thereby perpetuating in the inferiorisation of the woman.

Key Words: Patriarchy, Limitation, Woman, Deconstruction

Femininity and female power in Chinweizu's *Anatomy of Female Power: A Masculinist Dissection of Matriarchy*.

By

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Abstract

Chinweizu's seminal book *Anatomy of Female Power: A Masculinist Dissection of Matriarchy*, has been applauded for its exposition of female power. Chinweizu argues that, the much-talked-about men supremacy and women weakness is mere feminists' propaganda, he insists that in reality, women are powerful and use their power to manipulate and dominate men. He identifies women's instruments of control and exploitation, which he refers to as five pillars of female power. However, this paper attempts a deconstruction of Chinweizu's concept of femaleness and female power using Chinua Achebe's *Things Fall Apart* and Akachi Adimora Ezeigbo's *Last of the Strong Ones*. The paper will employ Deniz Kandiyoti's concept of Patriarchal Bargain and R.W Connell's Emphasised femininity as its analytical tools. Emphasised Femininity as a theory will be used to examine Chinweizu's theory of female power and its consequences on femaleness. While Patriarchal Bargain on the other hand, will analyse strategies of women within the insecurities and oppression of patriarchal and culture constructed female power. Consequently, the paper will challenge Chinweizu's theory of female power; it will argue that Chinweizu's pillars of female power are patriarchal/socio-cultural construct, that they are patriarchal and cultural instrument of commodification and objectification of women.

Key words: Female power, femininity, motherpower, bridepower and wife power.

For Sub-theme V: Chinweizu and the Gender Question in Africa and Beyond

“O womb, Your Power is Great!”: An Assessment of Chinweizu’s Power Construct of the Womb from the Esan Perspective.

by

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Abstract

Chinweizu identifies five pillars of the female power and reasoned that the womb is the most powerful. The discourse agrees with Chinweizu to the extent that the womb is a force-power of attraction but question his premise on why the womb represents such powerful bait for men. Using the cultural practices of child acculturation, courtship, marriage, child naming, burial and widowhood among the Esan of Edo state, Nigeria as the basis of argument, the discourse finds out that the ultimate purpose of amorous gender relations is for procreation. This purpose is culturally and ethically structured by the patriarchal system of the society and to a great extent disadvantaged to the harbinger of the womb. The discourse concludes that if Esan men had traditional alternatives to procreation, perhaps the womb would have been less attractive and not necessary an instrument of female power.

Keywords: Esan, Womb, Culture, Power, Woman

Sub Theme:Chinweizu and the Gender Question in Africa and Beyond

Power Lies at the Barrel of a Gun: Diplomacy Without Strategic Military Capability is Futile

By

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The United States of America invests heavily on their military capability and it is estimated that it spends, alone, approximately forty per cent of what the whole world spends on military. Four of the other super powers that make up the five permanent members of the United Nations Security Council also spend a significant percentage of their national budgets on military. Chinweizu has for a long time argued that Africa needs a well resourced African Standby Force that will protect the interests of the continent so as to prevent the history of Africans enslavement and colonialism repeating itself. This paper seeks to analyse Africa's investment on its military defense capability and research, by critiquing two case studies of two of the continent's economic giants – South Africa and Nigeria.

In line with Chinweizu's observation, the paper argues that without serious political will and dedication to building Africa's nuclear weapons capability, diplomatic engagements with the rest of the world as equal partners will remain a pipe dream and the looting of Africa's mineral wealth will continue unabated. Slavery, Colonialism, imperialism and neo-colonialism all culminated in the African Holocaust, which is the deadliest the world has ever seen, yet Africa seems to be oblivious to this historical tragedy. Therefore, if African countries fail to collectively defend themselves, Africa will continue to be a political football for the rest of the world.

THE DYNAMICS OF POWER IMPULSE AND THE GENDER QUESTION: BEYOND CHINWEIZU'S ANATOMY OF FEMALE POWER.

by

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Discussions on gender are usually centered on the opposite poles of patriarchy and matriarchy. While most of these discussions are defined by their critique of patriarchal institutions and their oppressive assumptions, Chinweizu's *Anatomy of Female Power* carves a niche for itself by reviewing gender from masculinist perspective. This paper argues that practically all the issues attendant on gender arise from the human impulse of power and its misuse. It affirms that both feminist and masculinist interpretations of gender miss the point which is foundational to the very origin of the questions. Hermeneutical interpretation of the human power impulse concludes that unless power is properly tamed among humans, there will be no end to the type of oppression and domination which result in gender contentions.

**Power Structure in Ughievwen clan's Marriage Practice, Western Delta , Nigeria: A
Response to Chinweizu's Concept of Marriage**

By

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Abstract

All over the world, the institution of marriage is timeless albeit the fact that its functions serve various purpose depending on the cultural milieu of the environment. In Africa, marriage is culturally perceived as an important transitory process to adulthood and maturity. Chinweizu has argued that marriage institution is one of the pillars of female power to entrap and enslave men into feminine love nest. This concept, when assessed from the prism of Ughievwen clan's marriage practices demonstrate that the nature of power relations in matrimony tilts in favour of men. The discourse relied on primary and secondary sources for its analysis and adopted the historical method of research. The discourse concludes that Ughievwen marriage practice is patriarchal in all ramifications and therefore contradicts Chinwenzu's position on this score.

Keywords: Culture, Elders, Marriage, Power,Ughievwen.

Unmasking the Personology of the Western Masquerade in Chiweizu's "Why I Just Love Michael Jackson"

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In Africa, the masquerade is a being of dread with a respected complex. He carries a mystifying stance by deliberately shielding his personology through unseemly ceremonial objects and attire with the intent of commanding attention and deserving to be respected. But the personology in the masquerade is not the god or goddess controlling the affairs of mortals as projected but an ordinary neighbour(s) whom have put on the veil of complexity to be respected and feared among equals. Attempt to unmask him will not be accepted by him since his survival and respect lies in the tact of masquerading. The unmasking of his personology by wit through psychoanalytic dynamics with the aid of Chiweizu's "Why I Just Love Micheal Jackson" is what this paper examined

Keywords: Masquerade, Western, Personology and Unmask

**Manifestations of Female Power Versus Challenges of Patriarchy and Gender
Mainstreaming: Chinweizu's *Anatomy of Female Power***

By

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ABSTRACT

The politics of patriarchy versus feminism/gender discourse is well grounded in culture dynamics, developmental trends in literature and theorizing. Nature also plays vital roles in power manifestations in both males and females. The dynamic nature of a society contributes to the shift in human mentality and perception of life especially in feminist and gender agitations in Africa and beyond. The assumed voiceless in Africa for instance, the female, has potentials which the society tries to suppress in the name of societal values. Theorists explore the conflicts between humans, females in particular and societal values versus acceptable lifestyle. The discovery is that change is imminent due to human desires and individual differences and globalization. Chinweizu in his work *Anatomy of Female Power* contributes positively by proffering solution to gender question. His analytical skill of gender power reveals that gender does not merely refer to equal opportunity but connotes sharing responsibilities equally between males and females without minding their biological construct. The work is an eye opener to several conflicting issues in feminist and gender discourses. Chinweizu's categorizes women into matriarchs, tomboys and the termagants and men as the macho, the musho, the masculinist. Chinweizu's exposition of men and women of types reveals gender agitation as a blessing in disguise to men. The analytical method is used in this paper. Both Mary Kolawole's Womanism and Akachi Adimora-Ezeigbo's Snail Sense Feminism are the theoretical frameworks. The contribution of this paper to existing knowledge is the essence of gender mainstreaming.

**CHINWEIZUAL POSITION OF AFRICAN MENTAL DECOLONIZATION:
IMPLICATIONS FOR COUNSELLING PSYCHOLOGY**

BY

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Abstract

The practice of counselling and guidance in Africa may not be very comparable with the way these are practised in the Western world. Reasons for this range from the nature and experiences of the clients, availability of facilities, differences in the facilitating environment and cultural influences to enabling regulations and government policies. The purpose of this study therefore was to Chinweizual position of African mentality decolonization: implications for counselling psychology. Colonialism was not only a political imposition, but also a cultural imposition that gravely affected, or even perhaps infected our mentality and systems of education. The system of education introduced by colonialism that is of a particular relevance consists in the fact that education was delivered in the medium of one foreign language or another. African mentality consists of both a traditional and a modern component. It is, in any case, perhaps not so trite to insist that the imperative of decolonization applies to both phases of African mentality. As far as contemporary African psychologists is concerned, it is important to understand that the imperative of decolonization does not enjoin anything like parochialism. In view of these findings, the study stressed that decolonization is a journey of self-discovery culminating in a reawakening and a reorientation. It involves a conscious decision to first uncover, uproot and remove all vestiges of slavery imposed European or Arab values and beliefs ingested over centuries of mis-education that are detrimental to present-day African family stability and African community empowerment.

Keyword: Chinweizu, African mentality, Decolonization and Counselling psychology

AFRICAN NOVELISTS AND THE USE OF AFRICAN LANGUAGES AS MEANS OF COMMUNICATION: NGUGI WA THIONG'O AS A CASE STUDY

by

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Should language take the centre stage towards the decolonization of African literature? West African literature in English came to global attention with the publication of Chinua Achebe's acclaimed novel *Things fall Apart* (1958). Since then, several African writers in English have emerged, and their work continues to be defined and placed within the context of other literatures in English. African scholars have been debating the use of languages of the former colonial masters by African novelists rather than their mother tongues since the famous conference of African Writers of English Expression at Makerere University College, Kampala, Uganda, in 1962. Chinweizu et al in *Towards the Decolonization of African Literature* (1980) note that "Ideally, African literature should be written in African languages. But the same historical circumstances that presently compel African nations to use Western languages as their official languages also compel African writers to write in them." However, in 1977, NgugiWaThiong'o took a revolutionary stance when he abandoned writing in English in favour of Gikuyu language, his mother tongue. In *Decolonizing the Mind* (1996), he states: "Language, any language, has a dual character; it is both a means of communication and a carrier of culture." This means language is a cultural marker. It is in the context of the above two sides of the debate that this paper examines the significance of NgugiWaThiong'o's choice of his mother tongue as primary language for his creative writing.

Cultivated Man': Sex and Gender in the Poetry of Chinweizu

by

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Abstract

Sex and gender are central to poetry; as a genre, poetry has often been resistant to this centrality. Sex and gender do not, as it were, determine meaning of poems, but they play an important role in the ways poet writes and readers derive meaning. The denial (or neglect) of this role ensures the persistence of a critical tradition that narrowly naturalises men's writing and sensibilities. This paper explores gender constructions and relations between the sexes in the poetry of Chinweizu, especially the poems collected in *Energy Crisis and Other Poems* (1978). By concentrating on a male poet (Chinweizu) and closely reading a few poems (a clutch of love/romantic/erotic poems), the aim of the paper is to deconstruct the idea that sex and gender are only critical to women's poetry.

Sub-theme: (v) Chinweizu and the Gender Question in Africa and Beyond

Victims and Villains of Gender War; Men as the Other: A Post-colonial Reading of Chinweizu's *Anatomy of Female Power*

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ABSTRACT

Gender issues have ignited great debates and contestations in Africa and the West over the years. Most popular and mainstream feminist ideologues present the society as a patriarchal system where the men-folk institute and maintain structures that ensure their domination of the women-folk. The nature of such arguments sound as if men at a point in human history connived among themselves and carried out a coup through which they dethroned women and took control of the society's socio-economic and political structures. Such feminist analogies project women as victims of men's paternal structural orchestrations. However, this paper while capitalizing on the views enunciated in Chinweizu's *Anatomy of Female Power* appraises his vocal masculinist dissenting view which sees the society as being sublimely matriarchal with men as victims of matriarchal chicaneries; thus positioning women as villains in the gender war. Applying the post-colonial theory where men see themselves as the "Oppressed" and the "Other" while women are the "Oppressor", the paper posits that women seem not to be aware of their enormous latent powers. Reviewing Chinweizu's onerous role in balancing the gender discourse, it highlights some clandestine matriarchal machinations identified by Chinweizu while noting that women should utilize them the more rather than going about complaining and seeking powers where there seems to be none.

Key words: Gender issue, Feminists, Masculinist, Gender war, Post-colonial, Other, Patriarchal and Matriarchal.

SHORT BIODATA

Onyebuchi Nwosu (Ph.D) is a lecturer in the Department of English Language/Linguistics and Literary Studies, Federal University Ndufu-Alike Ikwo Ebonyi State Nigeria. A playwright, short story writer and prolific essayist, his research interest is in African Oral Literature, especially in the areas of ascertaining the functionality of oral literary arts in societies where they are practised. He is a member of the Association of Nigerian Authors (ANA) as well as Nigeria Oral Literature Association (NOLA). His critical essays have been published in national and international journals with some appearing as book chapters.

Investigating African Matriarchal Hegemony Using Chinweizu's *Anatomy of Female Power: A Masculinist Dissection of Matriarchy*

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Abstract

Societal presentation and representation of the female does not bereave the female of her imbedded as well as implied wand of authority over the said society. Matriarchs are either the roots or those who tend the roots of society; the family is the root of society and a damage done to the root affects the whole trunk and branches. For centuries on end, the female figure has been masked behind terrible treatments and negative portrayal in virtually every exigent area of society, namely: government, religion, education, business, relationships and so on. These treatments and portrayals are devoid of the strength imbued in the female. 'Behind every successful man ...' is now an adage, whereas 'the bad child is a product of the mother's training' becomes a compliment. Irrespective of these, the female power still transcends from the womb, to the kitchen and then to the cradle. It is this aspect of matriarchal hegemony that this study investigates under the auspices of the African context, using Chinweizu's *Anatomy of Female Power: A Masculinist Dissection of Matriarchy*. The study purposes to identify, categorize and analyse elements of matriarchal hegemony prevalent in society as witnessed in Chinweizu's account of female power. To achieve this, the paper, in addition to scrutinizing the text under study, employs the Critical Discourse Analysis as its theoretical backing. The findings, however, is political as the masculinist may not be able to truly exhibit control over the female without in turn being controlled.

Keywords: Chinweizu, Matriarchal hegemony, Africa, Female power, Masculinity.

Word Count: 244

“Their flute, Our flutist, Our songs”- Chinwature, Orature and the Rest of Us: A Paradigmatic Shift towards African Poetic Renaissance

By

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Sub Theme for Abstract Consideration: Chinweizu, Decolonization and De-Westernization

Abstract

Chinweizu needs no introduction in the field of African academic discourse and by extension the world. Like a colossus he towers, and truly stands as an epitome of a lifetime of devoted academic scholarship devoid of many encumbrances. His monumental scholarly achievements place him at the centre of various disciplines of Arts, Humanities and beyond. In literature, just like Aristotle and the likes of him, Chinweizu left several imprints that have transformed into his ‘poetics’ and now beam the light on the right direction and future of African poetry and literature in general. Chinweizu et al once made a clarion call for the decolonization of African poetry under several western influences. Their postulations summed up part of what critics have come to refer to as ‘*Chinwature*’. Written poetry, though of western origin, herein referred to as ‘their flute’ is in the possession of our African poets, ‘our flutists’ for the purpose of singing ‘our songs’, and this poetry ought to become ours and speak our African voice. This paper reechoed that call of the troika, and examined how far our African poets have fared in hearkening to this call and creating poetry uniquely African, which informed the notion of ‘our flutists’, ‘our songs’. The paper concluded on the journey so far and the foreseeable future of African poetry towards the task of keeping alive the veracities and intricacies that make our poetry ours, well distinguished from the rest of them – the West.

Keywords: Flute, Flutist, Chinwature, Orature, Poetry, Paradigmatic, Renaissance

Different Strokes for Different Genders: Literary Representation of Chinweizu’s Three Power Theory in Selected African Fictions.

By

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Abstract

In his highly controversial book, *Anatomy of Female Power* (1990), Chinweizu challenges the foundation of feminists’ claims. Chinweizu asserts that women operate a hidden system of matriarchy and so they are the gender in charge; contrary to what they would have the general public believe. Chinweizu , however, does admit the fact that women are not well represented in public and institutional structures. To this he points other areas they do dominant: “scarce resources, commodities and opportunities”. His goal, in the book, is to expose the amount and types of power women wield. To this end, Chinweizu introduces and develops the three power theory: motherpower, bridepower and wifepower.

This paper explores African fictions as a worthy tool to interrogate Chinweizu’s views. The paper seeks to investigate selected works of fiction to discover how these three power theory manifest. It concludes that although the two sex are built differently and therefore are expected to function differently, Chinweizu is right that indeed the women do enjoy some advantages over the men. Two of these advantages are protection and provision.

The Place of Chinweizu in Post-Colonial Fiction on the Environment

(Sub theme) -Chinweizu, the West and the Rest of Us

By

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African literature sprang up as a response to colonization. African writers wrote for independence. They struggled to change the perception of the West towards Africans and most importantly agitated for freedom from ecological imperialism from the colonial masters. With independence, a new trend of writing termed Post-Colonial African Literature emerged. They wrote of their sufferings and marginalization in the hands of their colonial masters and celebrated their freedom. After some time, disenchantment set in. African writers saw themselves not only as artists but also as political activists; their focus centered on disillusionment. Central to this study is the fact that independence did not liberate us from ecological imperialism rather it only deeply enmeshed us in it. The study uses Chinweizu's "The Politics of World Resources: the West vs the Third World" to show that Post-Colonial fiction has and still addresses the problem of ecological Imperialism.

Keywords: Post-Colonial, Ecological Imperialism, disillusionment, West, Third World.

Toward the Decolonization of African Literature: Some Retrospective Reflections

Theme: III. Chinweizu and the Question/Challenge of African Arts

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Debates on the decolonization of African Literature have engrossed African Literary scholars for some decades now. In some instances, the debates remain unsettled while further discussions unfold. These debates and propositions, undoubtedly however, have been received by Africans and the world in general with diverse reactions. A retrospection of past debates and propositions and a careful reflection of these past debates and propositions reveal that some issues remain certain. At what point a proposition holds true and at what point it loses its substance need to be established. Whereas what is African Literature? and the language question in African Literature need elaboration, there is also the dire need to revamp the interest of Africans to take pride in the Literary achievements of Africans, to entrench the teaching and learning of African Literature in both formal and informal levels of education, to establish infrastructure, scholarship schemes and speeches and prizes and to establish reputable publishing houses as far as African Literature is concerned. This paper therefore sets out to justify, critique and expound on some of the ideas and positions identified by Chinweizu and his contemporaries and point to some directions that could be harnessed toward the decolonization of African Literature.

Colonial Mentality: Understanding the Generational Shift in Contemporary Nigeria

by

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Abstract

While colonialism has officially ended, neo-colonialism is very present with us. Colonial mentality is cerebral enslavement; and also is conceptualized as the perception of cultural and ethnic inferiority and a form of internalized racial oppression. As an independent country, the idea of decolonisation should be a good instrument of mental liberation. Decolonization of the mind can be intellectualized as a process of understanding one's history. This work, benefiting greatly from Chinweizu's "Decolonising the African Mind", examines the need for Africans to detach themselves and expunge colonial mentality from their mind. Chinweizu has argued on the necessity of "dismantling of white supremacist beliefs and the structure which uphold them in every area of African life". FelaAnikulapo's vehement stance against colonial mentality is also a strong case in point in this analysis. This paper identifies tools of Western enslavement such as deculturalization, neo-colonialism, inferiority complex on the part of Africans, which seemed to have been stamped on the psychic of the African people, both young and old, and the necessity for its total rejection. African centered liberating practices should set in motion. Capacity should be developed to produce things of African origin which should be valued and appreciated by Africans. Primary and secondary sources will be consulted including the use of newspapers, visit to research institutes, libraries, National Archives, Ibadan, and so on, with historical analysis as the approach. Tools of globalization enhancing Western domination should be checkmated if we are going to witness a true African development.

Keyword: Colonial mentality, generational shift, understanding, contemporary.

Sub-Theme: Chinweizu, Decolonisation and De-Westernization

Chinweizu and the African Preacher's Prophetic Responsibility

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ABSTRACT

This paper examines “Chinweizu and the African Preacher’s Prophetic Responsibility,” under the subtheme, “Chinweizu, the intellectual and the African Public square.” It examines the interface between the Pan Africanist disposition of Chinweizu and the duty of religious preachers to confront the developmental challenges of the Black race. While some are faithful to their duty, several of the present generation of African preachers carry the imagery of mere entertainers and greedy sycophants and have rendered the church impotent in mediating the needed transformation for the African society. The ideal for men and women who portend to be the mouthpiece of God ought to be prophetic speakers who address the socio-political milieu of the people and seek for an inner transformation that affects the outer. Information and knowledge of their society is critical to meeting this need, aside their knowledge of the Scripture. This work studies a number Chinwezu’s articles and concluded that it provides a rich array of resource for the preacher. A wider study of his work, adaptation of his verified fact into their illustration, and utilisation of his worldview as resource for the contextualisation of the preachers’ messages is encouraged. Some of the key areas of incongruence between Chinweizu’s facts and that of the Scripture are however sorted out. The descriptive method, coming from a theological bias is employed. The paper posits that a new dream of greatness can come into fruition when African preachers partner in knowledge with great thinker like Chinweizu and replicates such brains.

A PHENOMENO-LOGICO- ONTOLOGICAL STUDY OF AFRICA AND THE WEST IN THE LINEAR TRAJECTORY OF TIME.

By

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Abstract

Several literatures of African and non-African origin addressing issues of African development have always traced the man-made root causes of Africa's backwardness to mental and material poverty instigated by colonialism and imperialism. Chinweizu shares this view in *'The West and the rest of us: White predators, Black slavers and the African elite (1975)'* when he launched a massive attack on African elites who love to imitate the west. This research is set to address the problem of the linear trajectory of time which is an outcome of the imitation of western lifestyles at the detriment of African values. The thesis of this work is that the linear conception of time is traditionally un-African and that Africa's development lies purely on her traditionalist conception of time which is complementary, universal and all-inclusive. The aim and objective is to further advocate for a traditionalist cultural revival which will launch Africa to her next level of development. It will be significant in improving time management, encouraging productivity and reducing poverty. The theoretical framework is drawn from Heidegger's theory of temporality which advocates a relational unity with the three ecstasies of temporality and actual events. The study is within the field of phenomenological ontology with an African content. Therefore, our research methodology is hermeneutic phenomenology of the Heideggerian fashion which calls for openness and bias-free analysis of experience.

KEYWORDS: PHENOMENO-LOGICO-ONTOLOGICAL, AFRICA, LINEAR-TRAJECTORY, TIME, TEMPORALITY, COLONIALISM.

THE EMERGENCE OF CHINA IN AFRICA'S POST COLONIAL HUMAN RESOURCE MANAGEMENT: DISCOURSE ON CASUALIZATION IN CHINESE OPERATIONS IN THE CONTINENT.

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Abstract

China relationship with Africa in the last few decades have burgeoned both in scale and visibility extending to investments, trade, high profile diplomacy and execution of contracts and deals leading to employment of Africans in Chinese enclaves in the continent. Chinese investments and overall operations in Africa being one of the praxis of global capital flow are underscored by the globalization logic of flexible labour regimes. This article examines the Chinese practice of employment casualization in certain countries in Africa with a view to the demonstration of the dehumanizing effects of this phenomenon and the African worker's struggle to abate it. Additionally, the study interrogates the factors orchestrating this practice by the Chinese operators and its attendant dynamics. The article concludes by adumbrating internationally dignifying human resource management practice in Chinese businesses in Africa that can curb this precipitous informal employment syndrome in Chinese labour relations with their African workers.

Writing back at AkachiAdimora-Ezeigbo’s ‘Snail-Sense Feminism’: A Practicability Perspective

Sub-Theme: _Chinweizu and Gender Question in Africa and Beyond

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Abstract

Snail-sense feminism is one of the Afro-centric feminism models targeting the extinction of oppression of women in Nigeria in particular and Africa in general. Like other indigenous models, it espouses that women should adopt snail-like patience and efficiency in negotiating their way around and over “ boulders, rocks, thorns, crags and rough terrains” (Adimora-Ezeigbo 27) littered along their way in their dealings with men in the very hash patriarchal environment in which they live. This study intends to examine the practicability of achieving a fare and humanistic living by women if this model to freedom from men’s carefully structured system of oppression and subjugation is actually adopted. It also intends to critically examine the socio-political experiences of the time of our fore-mothers who Adimora-Ezigbo claimed successfully applied this strategy in their interactions with their communities and that of the contemporary woman. The bid to find practicable solution(s) to the nagging gender-based problems of Nigerian women, some questions will guide this study. This study concentrates only on the Igbo cultural zone of Nigeria. The theory of Hegelian Dialectics will frame this work. In the examination of the thesis of Snail-sense feminism, the antitheses will be examined while effort will be made to synthesize through critical discourse. Attention will be paid to possible emergence of a new theory on the subject matter. Observation and interview will form the basis for data gathering while Critical Discourse Analysis (CDA) will be adopted for analysis.

MARRIAGE, GENDER INEQUALITY AND THE LIMIT OF SELF-DETERMINATION: A CASE OF NIGERIAN WOMEN

By

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Abstract

The question of 'gender-equality' pops up at almost every phase of human endeavours. It has become a popular subject of public debate within and outside ivory tower; a regular topic for local and international conferences, congresses, seminars and even sermons on the pulpit. Unfortunately most arguments on gender are driven by emotion and sentiments void of reason. To this end, this paper by method of critical analysis appeals to common sense logic to understanding nature's design and purpose for gender and the question of self-determination. Beginning with the analysis of certain fundamental assumptions upon which marriage and subsequently human society was built; the paper argues that, self-determination which is quintessential condition for marital union must be decided by a man and woman. When the union is abused, human society is endangered. A fall-out from this is the agitation for gender-equality, sexual orientation and children-juvenile. Hence, this piece pursues the thesis that, man and woman are by nature created differently; two indispensable but different personalities, defined not by physiological structure alone but by roles placed on them by nature within human society. Finally, this piece considers the debate of gender-equality as pseudo; an intellectual pretext or sociological ignorance of how nature plays out in marriage.

Keywords: Marriage, Gender-Equality, Man, Woman, Self-Determination

THE PHILOSOPHY AND PARADOX OF HUMAN – ANIMAL BOND AND THE CONCERNS FOR AFRICAN SOCIETY

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Abstract

Human interaction with animals for various reasons dates back to human history. A dynamic relationship has always existed between people and animals. Each influences the psychological and physiological states of the other. The developed world is currently experiencing a paradigm shift in attitudes towards animals due to the enormous benefits of the relationship. Africans are yet to come to full terms of this relationship. There have been two prominent philosophical perspectives in which the bond between humans and animals are described and they appear quite paradoxical. On one hand, there is the concept of utilitarianism which refers to the views on the use of animals. This perspective is what is generally regarded as animal welfare which allows for the use of animals but holds that animals should nonetheless not be treated poorly. Within the utilitarian view, animals may be seen in the context of their usefulness to humans. On the other hand is the rights view which rejects the utilitarian position and holds that it is morally wrong to use animals for human benefit. These two contradictory postures on the human-animal bond has generated quite a lot of discourse and the way forward seem to be rested on the definitions of cruelty and compassion. Cruelty is widely defined as any socially unacceptable behavior that intentionally causes unnecessary pain, suffering or distress to, and or death of an animal. The etymology of compassion is a Latin word meaning co-suffering. Compassion is seen as the virtue of empathy for the suffering of others. It is regarded as a fundamental part of human love and a cornerstone of greater social connection and humanism – foundational to the highest principles in philosophy, society and personhood. The objective of this study is to demonstrate that human – animal bond should be regarded as mutualistic or symbiotic conferring adaptive benefits on both participants and that Africans should brace-up to join in the paradigm shift. Issues on public health, zoonoses, animal welfare and environmental impact are also highlighted.

THE AFRICAN LANGUAGES AND THE EGYPTIAN HIEROGLYPHS AN UNPRECEDENTED AND REVOLUTIONARY METHOD

by

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Abstract

The study of the Egyptian civilization has drastically renewed itself in recent years thanks to the contribution of historians, linguists and African Egyptologists whose work focuses on the indisputably African origin of this civilization. The famous Cairo Symposium of 1974 (UNESCO) is seen as the starting point of the recovery of this African heritage. However, it is clear that the African academic institutions are quite slow to include Egyptology as a field of study in university and elementary school curricula. If such action is undertaken, it will have the advantage of educating international opinion in general and African opinion in particular on the scientific achievements made in this discipline. Not only Africa is the indisputable “Cradle of Humankind”, as evidenced by facts, but this Continent also reflects the emergence of the most brilliant civilization the world has ever known: the Egyptian civilization. Who are the “Egyptians”? When it comes to this question, a number of studies sometimes lead to conflicting conclusions. By means of the hieroglyphics, first attested writing system in the history of humanity, we aim at addressing this issue from a linguistic point of view. To date, most Egyptologists see this writing as an alphabetic system. Our approach is revolutionary in that our method of study is based on the ideographic aspect of this writing and on the relation that exists between hieroglyphs and African languages. If, as stated by Diodorus of Sicily in his *Historical Library*, Egyptians are of Ethiopian origin, then it seems clear that their writing system is also based on Ethiopian languages. Note that when speaking of Ethiopia, the Greek literature is obviously referring to the Great Lakes region, where the Nile River has its source. Knowledge of the hieroglyphic writing does not result from a phonetic or syllabic reading. Above all, it is based on the metaphorical aspect attached to the drawn objects whose names are revealed by the African languages. This is the conclusion the same Diodorus came to when he shared his thoughts on the reading principle of this writing. We will be demonstrating this reading technique in our lecture.

Contemporary Africa: A Poor Synthesis of Westernization and Asianization

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Abstract

Over a millennium, Black Africa's civilization has suffered disruption and distortion by two different worlds who in similar pattern, invaded the Negroes' privacy and named the Africa's primogeniture "savage". What started as a mutual trade-relations between Negroes and the Asians (first the Arabians and now the Chinese) and later with the Europeans, turns into a slave-master relations which has been perpetuated for centuries and there seem to be no end to the latter cause. This paper attempts to remind the contemporary African how these external influences have negatively impacted the Black Africa's socio-political and belief system and have led the continent on a path of confusion. This paper examines the impact of the Arabian, Western, and Asian ideals in terms of religion, political ideology, trade and commerce, and social life on contemporary Africa. Recent happenings in Africa indicate that their exploitation has taken a new form of neo-imperialism and use our elites as compradors in their religious, political and commercial schemes. This paper calls for conscientization of the contemporary Africa to make a solemn move of finding a true path for Africa by Africans.

Key words: Westernization, Asianization, primogeniture, neo-colonization, neo-imperialism, contemporary Africa, political ideology, religion, cultural difference.

African Intellectual Traditions: the Need for a Relevant Voice in Nigeria.

By

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Abstract

Africa is a continent that is endowed with different gifts from God, one of which is human resource. The continent is usually referred to as the "black continent". This is mostly associated with riddick where other parts of the world think that African continent has nothing unique to offer for the development of the world. Africans seem to depend solely on the western traditions to practice Arts and literature instead of formulating and adopting some forms of intellectual traditions that are relevant, unique and practiceable by the Africans in Africa and the world over, especially in the field of Arts and literature. Having professional scholars in different fields of endeavors around the globe, the irony is that, they still seem to neglect traditions that are African in nature. Even though there have been agitations to develop African intellectual traditions by few individuals scholars like Chinweizu, such calls appear to be unheard. The voice that is relevant to this is not the western voice but one that is "black". The African scholars have not been able to devise theories of Arts and literature that are recognized conventionally such that can be practiced in the whole world, the few efforts made have not been heard. This paper therefore, seeks to identify some traditions that are intellectually relevant to Africa in an effort to join the voices of the few intellectuals clamoring for intellectual traditions. Some theories of Arts and literature would be suggested as possible models in Nigeria, using descriptive method.

Keywords: Africa, Intellectual, Traditions, black voice, Nigeria.

***“When Drama becomes too much”*: Postdrama as Merit and Praxis
in Nigerian Stand-up Comedy.**

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Abstract

Stand-up comedy has evolved to become a staple escapism in Nigeria today, avidly patronized by millions of people. But while the jokes spurting from the form are primarily vivaciously enacted to induce laughter, they have proven to retain a substantial clout of socio-cultural commentary on their societies. While this may have been possible because stand-up comedy depends on live performance of satiric mimicry, its socially conscious undertone couched in the subversive pursuit of mirth happens to find a far-reaching performance convenience warranted by a tactic that facilitates the circumvention of conventional drama’s logistic and epistemological requirements. As archetypal stand-up comedy evinces its decisive character – staged showing, single performer, unscripted act, a telling tactical reduction to superfluity of the habitual encumbrances of costume, set, props and the likes, recent employment of multimedia technology, a mandatory ilk of audience participation – it implicates a re-negotiation of what constitutes ‘proper’ drama: a script and cast, the ‘fourth wall’, scenic detail, full character delineation and ‘plot of a certain magnitude’. The present study seeks to interrogate the socio-cultural reality, performative rationale, and theoretical implications of such a form that thrives on reprocessing dramatic convention, by employing and catechising the term ‘postdrama’, to critique how stand-up’s demotic strategies reconfigure material from the canon, and propose the technical criticism that can be woven to account for the postdramatic condition of Nigerian stand-up comedy under these especial discourses: the political economy of dramatic staging in Nigeria, the reality of multimedia interface, and the conceptual implication of the ‘post’ in postdrama.

**“NEITHER MEN NOR WOMEN SHOULD BE SUBJUGATED”; A WOMANIST
APPROACH TO THE DISCOURSE OF WOMEN EMANCIPATION IN AFRICA**

by

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Feminism is the label attached to a wide range of theories, struggles and clamors for the liberation of the womenfolk from the ascendancy of their male counterpart. As a basis, it calls for the equality of the male and female gender. There exist some historical divergences and cultural variations in the feminist theories and movements. But, in all, feminist movement is a campaign for women’s right including right to vote, to hold public offices, to fair wages and opportunities.

Chinweizu, in his *Anatomy of the Female Power*, x-rayed the misandrist and opportunistic tendencies of the feminist movement. In reaction to this, he opined a masculinist conception to man-woman relationship. For him, a patriarchal society is a narrative created by feminists to buttress their points and that, in reality, what has been in existence from time immemorial is matriarchy disguised as patriarchy.

This paper leverages on the womanist reaction to feminism to examine the claims of western feminism and Chinweizu’s masculinism. It creates an eclectic approach to the man-woman relationship. It views this relationship from a complementarist perspective as against the mainstream antagonistic relationship. It concludes that both genders are mutually complementary and not mutually exclusive nor antagonistic.

Foregrounded Forms or Poor Language: Exploring the Linguistic Lapses in Jerry Agada's *The Successors*

By

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Language, or the linguistic factor, has always been a crucial feature in the study or discussion of African/Nigerian literature. This is quite understandable considering the fact that literature as an art form finds expression or existence through language. Ideology, critical methodology and relevant idiom that should constitute a part of what could be termed an authentic African literature were the main issues with which Chinweizu et al were concerned in their maiden publication entitled *Towards the Decolonization of African literature*. In most part, language could be said to constitute their crucial concern. This discourse is an extension of the inquest into the linguistic dimensions of emerging and contemporary African literature. This Paper examined the language use in Jerry Agada's *The Successors*. *The Successors*, as a literary text, happens to have been popularized by its recommendation as one of the compulsory reading texts for the Nigerian University Tertiary Matriculation Examination (UTME) in 2014. It is the main concern of this Paper to review the language use in *The Successors* and assess how near or far it is to Nigerian English (NE) or Standard British English (SBE) on one hand, and how it reflects a poor crafting of narrative on the other hand. It is evident from our observation that there is high degree of narrative and linguistic inconsistencies that could have been eliminated had the text been subjected to a proper editorial review sequel to its publication.

Key words: Jerry Agada, *The Successors*, linguistic inconsistencies

Revisiting the Impact/Effect of Colonialism on Contemporary Africa.

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Colonialism has impacted the political and economic conditions of the contemporary Africa. Post-independent African States are western model. African States adopted the more centralized and authoritarian system of administration of their colonizers .Post-independent African political system is characterized ethnic based exclusion and marginalization. Besides, corrupt behavior of the contemporary leaders of Africa also contributed by colonial experience. These presentation shows a result of thorough assessment of the highly divers phenomenon, including length of domination, violence, partition, proselytization, instrumentation of ethno linguistic and religious cleavages, trade, direct investment, settlements , plantations and migration- organized through a dimensional analysis which include political, social and economic impact. It is shown that while in some areas , colonial domination has triggered profound changes in economic and social structure, others have remained almost untouched.

NEOLIBERAL POLICIES, DEMOCRACY AND DEVELOPMENT IN NIGERIA

By

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ABSTRACT

In recent times, Neoliberalism has had a remarkable influence in both theory and practice world over. The concept has permeated economic development and have caused overall economic growth of countries overtime. The term, fully practiced, has engendered a meaningful adherence to democratic ideal and by extension has caused development of countries both in industrialized capitalist states of the west and in the developing countries of Africa, Asia and Latin America. The interest of this paper arising from the foregoing is built on explicating with practical examples, the influence of neoliberal policies on the democratization processes in Nigeria. The paper is an attempt to investigate the reasons why facades of underdevelopments still blotch the country in the face while neo-liberal policies in form of structural adjustments, deregulation and privatization programmes are formulated and implemented. The study is a library research based on a content analysis of extant literature and reports on neoliberal policies in Nigeria Fourth Republic. The research stands on the tenets of neo-liberalism and hence sues for a marketdriven economy that will help steer the desired development the country yearns for.

MEN AS PUNS IN THE FEMINIST AFRICAN NOVEL

Subtheme: Chinweizu and the Gender Question in Africa and Beyond

by

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The dominant hierarchy upon which the order of existence is predetermined has placed man at the centre of creation; which is also substantiated by cultural norms that prioritized generic divides. The principles of feminism have been created to alter patriarchal hegemony in order to reconstruct the distorted female self of an egalitarian society. However, in an attempt to reconstruct these misconception upheld by patriarchy, most feminist texts and criticism have denied the woman the agency of freewill and independent choices, except the continuous emphasis on feminist objectification that patriarchy propagates. It is against this backdrop, that this paper interrogates the subjugation of the woman by her fellow woman and to outline a model of feminist liberation. This is consequent on the fact that even at the disruption of patriarchy, some feminist scholars have failed to account for women's roles in using men as puns in the subjugation of their fellow women in the African novel. Consequently, this paper replicates Chinweizu's *Masculinist Dissection of Matriarchy* to interrogate Ama Ata Aidoo's *Changes*, Nawal El Saadawi's *A Woman at point Zero* and Gloria Ernest Samuel's *Dear Kelechi*. To this effect, it submits that women are stakeholders in the structure of matriarchy and the substructure of patriarchy and men are mere puns in the structure of matriarchal subjugation of their fellow woman

Keywords: Chinweizu, Men, Pun, Feminist, African Novel.

CONCEPTUAL DECOLONISATION AS A PREREQUISITE FOR AN AUTHENTIC DEVELOPMENT IN 21ST CENTURY AFRICA.

BY

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ABSTRACT

Africa in the twenty-first century is bedevilled by myriads underdevelopment challenges and conceptual contaminations such that it is no longer clear to define what it means to be African in the contemporary, highly globalised and lopsided world order. These debacles are easily traceable to the imperial invasion of the continent by the Europeans and Arabs. The 1854 Berlin conference in which Africa was partitioned for colonial truce and harmony without any African representation confirms the denigration of Africa which culminated in the psychological destruction of African humanity through the actual colonisation. Of course, the debilitating impacts of all these cannot be underestimated particularly as regards mental redirection imposed on the colonised. Since colonialism is both political and mental, the underdevelopment of the victims would naturally ensue. Therefore, the pertinent question remains; what is the way forward for Africa from the quagmire of persistent colonial hangovers? The aim of this paper is to explore conceptual decolonisation as a panacea to African development. It takes a critical look at various facets of colonialism in Africa and sees them as seeds of Africa's menace of the present day as Africans are yet to realise or fully rediscover its originality and potentials. It is of the view that conceptual decolonisation is a route for African reorientation and renewal.

DECOLONIZING ENGLISH LANGUAGE: THE CHALLENGES AND THE PROSPECTS

Paper for “The first Outstanding African Thinkers Conference on Chinweizu” Scheduled for Ghana, November 2018

By

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Abstract:

English language is a widely spoken international language. In Africa alone 24 countries use English language as their official language, while 6.5 Million people speak it as native language in the continent of Africa. However, the need to decolonize and de-westernize English language has been raised and echoed. For instance the legendary writer Chinua Achebe once suggested that the African writer should only apply English in such a way that it can carry the weight of African experience. Beginning from this pioneering position of Chinua Achebe there other ways English language has been spoken and used that suggest an effort to decolonise English language such as when we have different variant of English language such as Nigerian English, Zimbabwean English ,etc.. This paper examines the possibility of decolonizing English language. It poses the following questions: Should we decolonise English language? How do we decolonize English language? Do we make it African or speak and write it English way by creating in English way by creating African imageries into English language, because there are concepts in Africa that are not in European countries. Do we allow different cultures and nations to evolve different types of English language? For example, the Yoruba concept of “Omoluwabi” does not seem to have equivalent in English language, yet it is an integral concept and element of Yoruba Nigerian culture.How do we address the English application of such concept or do we allow different cultures and countries to use English in the way it suites them e.g. Nigerian English, Zimbabwe English, and South African English. This paper aims to answer these questions.

What Has Chinweizu Got to Do With Black Consciousness?

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Subtheme: Chinweizu, Decolonization and De-Westernization

Abstract

Black Consciousness as popularised by Steve Bantu Biko is seen as the necessary *pre-action* to the action of the emancipatory program. As a process of re-Afrikanization, Black Consciousness is the mental attitude that allows for the collective identification of a Black person with the Black world and using that as a basis to purge ourselves of the death brought to us by Arabisation and Europeanisation. Thus, Black Consciousness becomes the platform on which liberation – a *complete* upheaval of the current system of white terror domination- will be attained.

In what ways does Chinweizu articulate Black Consciousness and what are the implications of his ideas towards the emancipatory program? It is the intention of this paper to analyse the ideas of Chinweizu as espoused in his book *Decolonising the African Mind* against the backdrop of Black Consciousness.

Keywords: Chinweizu, Black Consciousness, Steve Biko, re-Afrikanization, liberation

Tafakhur (Critical Thinking): An Approach to Countering Violent Extremism instigated by Islamic Ideology

ABSTRACT

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Tafakhur is an Arabic word that literally means to ponder or critical thinking. It is a term associated with Islam (Qur'an and Hadith). In this era of growing threats of violent extremism instigated by ignorance and wrong interpretation and understanding of the Islamic religion, it has become apparently imperative to design a counter-narrative for de-radicalization and counter-violent extremism programme. In this regard, experts in preventing/countering violent need to be armed with instruments that they can use to help vulnerable groups and victims to pose self-generated questions and query them philosophically, in the spirit of Socratic, and Islamic method of inquiry. This paper specifically explains the concept of Tafakhur, highlighting both historical and contemporary contents that makes it a suitable model for countering violent extremism in Nigeria. The paper also tries to draw similarities between Tafakhur and the Socratic Method of thinking with a view to making suggestions for Nigeria.

THE FATE OF WOMEN IN ISUA-AKOKO AS DIAMETRICALLY OPPOSED TO OTHER WOMEN IN THE WORLD

By

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ABSTRACT

Isua-Akoko, is a town in the Northeastern part of Yorubaland, which is in the Southwestern, Nigeria. The people of Isua-Akoko in an attempt to make the town invulnerable to external attack resulting from inter-tribal wars during the pre-colonial era instituted a taboo which prevents any woman married to Isua man from committing adultery. The potency of the taboo which defies any form of reversal even in this 21st century has left the town with orphans and widowers due to its severe repercussion. The paper investigates its origin, operations, victims and prevention through primary and secondary sources. The paper reveals that the inability to reverse the taboo was that the herbalist that did the medicine for them was used as a sacrifice to make it potent hence, it is the wife that dies or occasionally the man who tries to cover-up for his wife instead of the man that commits adultery with the wife. The paper concludes that this traditional taboo made gender equality impossible in the town and it created social and economic challenges to the town and the world at large. The taboo is also effective in curbing corruption and other social ills if applied, which are the bane of development in African continent.

KEYWORDS: Fate, Isua-Akoko, Taboo, Adultery, Victim.

Appraisal of Factors that Promote Corruption in Nigeria.

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An appraisal of factors that promote corruption in Nigeria is an inquiry to those factors and processes that nurture and promote corruption in all strata of our (Nigeria) national life. It is an inquiry into the cultural, social, religious and political factors that have brought about systemic corruption in all aspects of our national life. Furthermore, the paper highlights the practices and conditions that promote corruption via: cronyism, ethnicism, statism, federal character, poverty, poor leadership, lack of merit, inability to rise above religious affiliation among others. This paper posits that our respective failures at the nuclear level (family) have cumulatively resulted in the endemic corruption that Nigeria is presently grappling with. In the light of the above, the paper canvases a moral re-birth that is anchored on transparency and accountability in all aspects of the nation's undertakings.

African University Entrepreneurship Education: Values and de-values on University of Abuja, Education Student's Entrepreneurial interests.

by

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(Theme (ii) Chinweizu, Decolonisation and De-Westernization)

ABSTRACT

Faced with numerous developmental problems that includes among others, graduate unemployment, crime and corruption at diverse levels, and redundant economic growth, Nigeria as a nation is on a meltdown. Particularly, with graduate employment at the highest level in recent times, the policy makers have initiated and ensured the teaching of entrepreneurship education in Nigerian universities since 1989. Globally, the concept of entrepreneurship education is trending. Some reasons adduced for the widespread introduction of entrepreneurship education includes poverty reduction and venture creation which are intended to lead to increased jobs and employment opportunities, heightened innovations, as well as accelerated competitiveness at the international level. Has the entrepreneurial education in Nigeria produced same result as what is obtainable in the rest of the world?

This paper is interested in highlighting the values, de-values or challenges that educational students at the university of Abuja face and how these challenges has affected their entrepreneurial interests. There is the narrative that entrepreneurship education involves imparting the skills of communication to students to ensure the needed competencies, values and incentive to dictate business opportunities, organize, plan and take the initiative to start new business venture (Brown, 2000). The theoretical lens of "planned behaviours" (Ajzen, 1991) and the 'concept of entrepreneurial embeddedness' (Kloosterman, 2003; Jack & Anderson, 2002) are used to understand this study. Evidence in this study will point to the values and challenges that accrue in the environment as well as among the students of entrepreneurial scholarship in a faculty of a Nigerian university.

Roundtable Panel 1

Neo-Garveyism, Education and Industrialization in Africa: Towards a Project for 21st Century Pan-Africanism

Ernest Jerome (Jerry) Johnson (Independent Author, Ghana)

ZandiRadebe (University of South Africa)

ObadeleKambon, PhD (University of Ghana, Legon)

DiranSoumonni, PhD (Wits University, South Africa)*

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Abstract:

Among the preeminent Pan-Africanists of the 20th century, Marcus Garvey stands out for his diagnosis, and subsequent argument that unless an individual, race or nation has sufficient power, such a person or entity would be bound by the will of those who had such a quality over them. This power, he admonished, was all-encompassing and included military and political power, economic and financial power, and industrial and scientific power, among others. In particular, he emphasized the fact that without an adequate level of self-reliance in economics, commerce and industry, a people would perish economically, which he saw as one of the key weaknesses of Africans, globally.

The objective of this panel is to describe the idea of “Neo-Garveyism”, which has been developed and is being promoted by the distinguished Nigerian scholar, Chinweizu, as an appropriate agenda for 21st century Pan-Africanism. One of its attractive features is its renewed emphasis on power and industrialization as the basis for autonomous development in the modern world, rather than subservience to the plethora of developmental schemes of questionable merit that are currently being peddled to African countries. However, the type of education that is needed from an early age to “create the people we need to build the nations we want” also needs to be fleshed out in much greater detail. Inspired by Chinweizu’s works, as well of those of associated thinkers in the same tradition, this panel will offer conceptual and experiential sketches of what such a future Neo-Garveyite nation-state might look like, in the following ways: 1.) Tools and techniques for youth socialisation toward Neo-Garveyism (Jerry Johnson); 2.) Approaches to children’s education in Azania (ZandiRadebe); 3.) The importance of education in African languages (ObadeleKambon); 4.) Education for endogenous science, technology, innovation and industrialization (DiranSoumonni).

Roundtable Panel 2

Kemetology Panel: Pharaonic Chronology and Maat

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Panel Organization

The proposed panelists are:

1. Théophile Obenga
2. Ayi Kwei Armah
3. Obádélé Kambon
4. Chinweizu

Abstract

Since the pioneering research of Maam Cheikh Anta Diop, African=Black scholars are increasingly researching into Kemetology. However, there has been an overall dearth of scholarly internal criticism in the field. The objective of this panel on Kemetology is to critically engage original research and publications specifically related to Pharaonic chronology and Maat. To this end, Prof. Obenga is invited to give his critique of Chinweizu's (2004) monograph entitled *Pharaonic Chronology Revisited 5*. Ayi Kwei Armah is invited to present and defend his thesis on the theme of "Maat and cooperative egalitarian social organization," similar iterations of which appear in the introduction of *Smi n skhtypn: Multilingual translation of a 4,000-year-old-African story* and his most recent work, *Watnt Shemsw: The Way of Companions* (Armah, 2018; Bak, 2016). Dr. Kambon will present his critical book review on Armah's *Watnt Shemsw: The Way of Companions* drawing from a variety of primary sources to compare and contrast Armah's novel interpretations with the words of the Ancestors. Finally, Chinweizu will present his paper on Armah's "Maat and cooperative egalitarian social organization" based on the aforementioned introduction of *Smi n skhtypn*. The target audience comprises conference attendees interested in original research in the field of Kemetology. The goal of the panel is to clarify and further refine positions, theses, and interpretations issues vital to the growth and development of the discipline.

Format

The proposed format for the discussion is as follows:

- Moderator will give a brief introduction of panelists and provide guidelines for the discussion – 5 minutes
- Panelist position presentations (15-20 minutes each)
- Questions & answers (30 minutes)

Sample questions in addition to those from audience include:

- What are currently accepted chronologies in the field of Kemetology and how can they be further refined?
- What is the meaning of Maat according to primary sources vs. that of contemporary authors?
- What is the value of interdisciplinary and multidisciplinary research in terms of elucidating issues of Kemetology?
- What is the relationship between ancient and newly created myths in pursuit of Maat as truth?

Description

This conference panel sets out to critique, problematize as well as justify claims on and about Kemet in a manner that will move us closer toward Maat as truth in alignment with the scientific ethos as articulated by Nana Cheikh Anta Diop:

- (1) Scientific cadres of the black world must cultivate competence
- (2) A new body of African human sciences [must] not depart from a strictly scientific terrain. This is most important: never to depart from the path of science.
- (3) We must be very severe with ourselves. We must be armed to the teeth with science to go to reconquer our cultural inheritance.
- (4) You must not abandon discussion out of tact . . . There should be no concession where there is a question of establishing a scientific truth. [...] Remember we are focused on a quest for truth and not on a sacrosanct idol whom we must avoid debasing.
- (5) We must form a scientific spirit capable of seeing even the weaknesses of our own proofs, of seeing the unfinished side of our work and of committing ourselves to completing it. You understand? Therefore we should then have a work which can honestly stand criticism, because what we've done would have been placed on a scientific plane. (Van Sertima & Williams, 1986, pp. 239, 238, 237, 13, 92)

In this vein, Kemetology must not depart from the path of science into the murky terrain of arbitrary personal preferences that are at variance with the historical record as attested in primary sources. In the pursuit of scientific truth, the words of Amilcar Cabral are also instructive in that:

After every operation against the enemy, we must assess the results of that action and the behaviour of every combatant. Derive all the lessons from this action in order to make new and better actions. In education, in production, in commercial activity, in care—in all branches of our life and our struggle—we must be capable of criticizing and of accepting criticism. But criticism (proof of the willingness of others to help us or of our willingness to help others) must be complemented by self-criticism (proof of our own willingness to help ourselves to improve our thought and our action). (Cabral & Davidson, 1979, pp. 246-247)

To this end, the panel discussion will end with relevant responses to critiques made as well as future visions of the development of Kemetology as a discipline along scientific lines rooted in truth and based on evidence that can honestly stand criticism as envisioned by MaamCheikh Anta Diop.

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Roundtable Panel 3

Chinweizu, Asia's Rise and Disentangling Africa's Strategic Incoherence for Africa's Rise

Convener :Dr.LlyodAmoah, Director,Centre for asainStudies,University of Ghana-Legon.

Concept Note

Chinweizu's wide-ranging and copious intellectual output persistently brings into sharp focus penetrating analysis of Asia's contemporary rise(read in Chinweizuan terms as autonomous modernization and industrialization) in juxtaposition to Africa's de-industrialization and with it her firm rootedness at the periphery of global power. Africa's Staticity-Asia's Rise is a question that bothers Chinweizu to no end and in his characteristic fashion he sets about finding some answers.

Some of these answers are set out in a paper presented at the CODESRIA Conference on 50 years of African independence held at the University of Ghana, Legon in September 2010. In this CODESRIA paper²Chinweizu points to the examples of Meiji Japan, Maoist China and Park Korea as ideational models for Africa's autonomous modernization. In the paper Chinweizu points to deliberately constructing a new African mindset for "reading" the world and responding effectively to Africa's challenges. Bringing this CODESRIA paper into conversation with his Abuja Paper 5³ (which insists on building a Black Superpower as the central task for Africa in this century) throws up a range of strategic questions:

- i. how should Africa relate to a rising Asia in contemporary times?
- ii. What will it take in real terms for Chinweizu's Black Superpower to emerge if the Asian example is a compelling one?
- iii. Is industrialization an existential necessity for Africa?
- iv. What kind of political, economic and social structures are required for a Black Superpower to emerge to command the respect of the world like Japan, Korea or China?
- v. does the Chinweizuan idea of a Black Superpower make irrelevant the Nkrumahist Continental Union Government position?

The Roundtable will examine Chinweizu's responses to some of these questions as a fulcrum for fresh reflections of the problematic at hand.

² The paper is titled *Education for Liberation in Black Africa*.

³*Pan-Africanism and a Black Superpower —The 21st century agenda*

