



NEW YORK AFRICAN STUDIES ASSOCIATION

**46th Annual Conference @
The University of Calabar, Calabar, Nigeria**

Pre-Conference: June 26-27, 2023

Conference: June 28-July 1, 2023

**Conference Theme:
DECOLONIZING GLOBAL HEGEMONIES IN AFRICA
AND THE AFRICAN DIASPORA**

Keynote Speakers:

Professor Nwando Achebe, Michigan State University

Professor Michael Gomez, New York University

Professor Oluwagbemi-Jacobs, University of Calabar

Professor Simon Lilley, Lincoln International Business School

Professor Seth N. Asumah, SUNY-Cortland

Professor David Rugara, University of Lincoln

Conveners:

Bekeh Ukelina, Professor of History & Africana Studies, SUNY-Cortland

Ndubueze L. Mbah, Professor of History, SUNY-Buffalo

Chief Host:

Prof. Florence Banku-Obi, Vice Chancellor, University of Calabar

DAY 1: Monday, JUNE 26

10:00AM – 2:00PM

PRE-CONFERENCE WORKSHOP

Educational and Academic Leadership: Rethinking Responsibilities and Challenges for Institutional Leadership in Changing Times

The specific role responsibilities and challenges for this workshop would include:

1. Signaling through your Service and Enthusiasm that You are Ready to Lead.
2. Developing Effective Leadership Styles and Skills
3. Building an Administrative Network
4. Curriculum Development
5. Strategies for Writing Department Self-Study and Program Evaluation
6. Balancing Caregiving and Chairing/Administering
7. Dealing with Difficult Faculty and Civility
8. Sociopolitical roles and challenges

DAY 2: Tuesday, JUNE 27

10:00AM – 2:00PM

PRE-CONFERENCE WORKSHOP

Writing Research and Social Impact Grants

The workshop will cover the following:

1. Identifying sources of funding
2. Structuring a problem statement
3. Literature Review
4. Methodology/ Research Plan
5. Budgeting
6. Evaluation

DAY 3: Wednesday, JUNE 28

9:30AM – 10:30AM

OPENING CEREMONY

9:30AM – 10:00AM

Opening Remarks by NYASA President, **Prof. Bekeh Ukelina**

10AM-10:30AM

Welcome Address by **Prof. Florence Banku-Obi**, Vice Chancellor, University of Calabar.

11:00AM – 12:30PM

SESSION I

I-A: DECOLONIZING SECURITY IN AFRICA

[I-A - 11:00AM-12:30PM - *Venue*]

'Ungoverned Spaces', Framing and Colonial Legacies in Africa: Interrogating Identity and the Representation of Nigeria's Counterterrorism Strategy.

Babajimi O. Faseke

Ajayi Crowther University, Oyo, Nigeria

Scholarship and policy documents on terrorism and insurgency in Nigeria have largely focused on their destructive tendencies and counterterrorism/counter-insurgency strategies of the Nigerian government. Scant attention has, however, been paid to the discursive framing surrounding these narratives. It is against this background that the study investigates the nexus between these narratives and Nigeria's colonial past as well as

its current status as a 'weak' state relative to Western nations. Using a qualitative and historical research methodology, the paper argues that not only have the Western powers been complicit in creating governance challenges that have aided terrorism, but they have also created an adverse geopolitical discursive framing such as the expression, 'ungoverned spaces' to imply the 'failed' effort of Nigeria's counterterrorism strategy. Unfortunately, this uniquely Eurocentric framing is in turn, implicitly or explicitly, expressed by state officials in their own accounts of terrorism and counterterrorism strategies, thus reflecting residues of colonial legacies. The study further argues that this Eurocentric construct of 'ungoverned spaces' narrative in Nigeria's counterterrorism strategy has the potential implication of inventing a false Nigerian identity, justifying excessive militarization of hotbeds of terrorism and, more importantly, perpetuating certain colonial and imperialist ideas involving the encouragement of external interventions.

The Changing Dynamics of Insecurities in Nigeria

Pita Ogaba Agbese

University of Northern Iowa, USA

Chris Wolumati Ogbondah

University of Northern Iowa, USA

Nigeria is no stranger to violence. The country has fought a civil war (1967-1970). Communal violence in various parts of the country has claimed many lives. Inter and intra-religious conflicts have affected various parts of Nigeria. Many elections in the country result in the killing and maiming of thousands of people. Even for a country that has been embroiled in bloody conflicts in the post-colonial era, the recent wave of violence is unprecedented. Since 2009, Boko Haram Islamist Sect which was described three years ago (by who?) as the most violent terrorist group in the world, has terrorized Nigeria. At the height of its violent

campaign the terrorist group forcefully took over 13 Local Government Areas, killed thousands of people, displaced hundreds of thousands of people and made the country unsafe. Kidnapping for ransom, ritual killings, violent clashes between livestock herders and cultivators of crops have ravaged many parts of the country's Middle Belt. The Southwest, Southeast and South-South of the country have also witnessed violent agitations for self-rule and resource control. This paper identifies and analyzes the changing dynamics of insecurity in contemporary Nigeria. It examines the forms of insecurities and the responses of the Nigerian government to them. It critiques the ineffective approach of the government to dealing with the wave of insecurities. It suggests strategies that would make dealing with insecurity more successful.

Race, the Nation State, and Hegemony: Rethinking Decolonization Through the Prism of Critical Whiteness Studies (CWS).

Seth N. Asumah

State University of New York, Cortland, New York

The discourse among interlocutors of coloniality over postcoloniality, decolonization, and modernization has augmented political traction in recent times—from Black Lives Matter protests in the African Diaspora, to Rhodes Must Fall in South Africa, and Rhodes Must Fall Oxford (RMFO) at Oxford University, England. These protests by Blackacademics and students to remove the statue of Cecil Rhodes and to end the racist activities of Empire around the world and the eradication of colonial legacies have become part of the process of decolonizing the academy and global hegemonies. The catholicity of decoloniality scholars, protesters, and activists against hegemonic powers of the university, nation states of the global north and China in recent years is

indicative of the reawaking of the decolonization debate after a period of dormancy in the post-independence era. Concomitant with the works and actions of the proponents of decolonization are recent opponents of decolonization, who claim that the decolonization trope have lost their meaning, relevancy, and objectives, in especially, Africa and the Diaspora, and are misreading the works of Frantz Fanon, Kwesi Wiredu, Ngũgĩ wa Thiong'o, Kwame Nkrumah, Julius Nyerere, and the like. According to these opponents of decolonization, including Olumefi Taiwo, decolonizers are creating “confusion and obscurantism” in the academy, knowledge production, and are distorting the ascribed role of the nation state in modernization projects. So, are we wasting our time in these projects and conferences for decolonizing global hegemonies? In this paper presentation, I have elected not to perform a premature autopsy on the body of knowledge on decolonization. Nevertheless, I argue for the necessity of utilizing critical whiteness studies, a missing link in decolonization literature, in strengthening the discourse on decolonization and Africana cosmology. In that perspective, I will examine how “colorblindness” or color neutrality, the epistemology of ignorance, ontological aggrandizement, whiteness (Europeanism) as property, the assumed racial comfort in knowledge production, and nation state maintenance, have continued to make the endeavors of decolonization a sincere fiction or naïve reality. This presentation would be beneficial to Africanists, Africologists, decolonizers, historians, political scientists, sociologists, faculty, administrators, students, and activists.

Implications of the Privatisation of Security for Third-World States

Dayo Kawonishe

Ajayi Crowther University, Oyo, Nigeria

Security and military-related services have largely remained the preserve of the state but with the collapse of the Cold War, a large number of trained soldiers were made redundant. Suffice it to say that the exodus of over 6 million military personnel from Western militaries in the 1990s expanded the recruiting pool for private military companies (PMCs). This phenomenon has led to the proliferation, growth, and spread of legally established PMCs, playing largely undefined roles in wars, international security, and post-conflict reconstruction. The corollary of this is an unprecedented upsurge in the privatisation of conflicts/conduct of war carried out by the PMCs in the Third World. It is against this background that this paper examines the implications of the privatisation of security in and on Third World states. The study, drawing from real examples, argues that the proliferation of the PMCs and consequent privatisation of security has become one of the main challenges that Third World countries have to contend with, especially after the Cold War. The paper concludes that the proliferation of the PMCs and the consequent privatisation of security has been more of a problem than a solution to the problem of conflicts/security in Third World states. This is because the PMCs are in service for their main priority which is profit rather than seeking peaceful/diplomatic settlement of conflicts. Besides, their involvement has often led to the intensification and elongation of Third World conflicts with excessive exploitation and drain of available natural resources. The paper, therefore, recommends, inter alia, that the Third World, especially African countries, look inward for the solution to their conflicts instead of relying on external aid with dire consequences.

I-B: NEOCOLONIALISM IN POSTCOLONIAL AFRICA

[I-B - 11:00AM-12:30PM - *Venue*]

Postcolonial challenges and dangers of neo-imperialism in Africa: The Nigeria Example

Maureen Nwando Onyejebu
University of Nigeria, Nsukka

Decolonization process in Africa was propelled by the desire for total disengagement of the continent from imperialist hold. This paper explores the recent interest of foreign nations in Africa in recent years despite its freedom from colonial rule starting from 1957 when Ghana got independence. Practically, Africa has not fully reclaimed and maximized its land and resources. This paper examines the recent interactions and interests of foreign states in the welfare of the continent and discusses the dangers that surround this act. The paper is qualitative and analytical in nature. Results show that the postcolonial era has had series of challenges both internal and external and that due to political and economy challenges basically, many African nations is partially giving their freedom away to foreign nations. The paper suggests total liberation of African nations from foreign entanglements.

The Dynamics of the US- Eritrea relations: Issues and implications

Biyan Ghebreyesus
Università degli Studi di Cagliari

This paper examines the dynamics of the US-Eritrean relationship from 1991 to the present. The aim is to understand and redress the main problems between the two countries within the context of political instability in the Horn of Africa, especially in light of the War in Tigray. Analysing the body of documents from different

archives, media sources and interviews in Eritrea, this article argues that the US geostrategic imperatives, motivated by its interest in war against terrorism, have played a significant role on the issue. By prioritizing its regional geostrategic interests, Washington provided political, diplomatic and military assistance to Tigrean People's Liberation Front (TPLF), which dominated coalition government in Ethiopia, Eritrea's traditional foe, from 2001 to 2018. The United States has also attempted to isolate Eritrea from the international community with different forms of restrictions and sanctions based on human right violations, lack of good governance and alleged role in Somalia almost for the last two decades. Eritrea responded to these efforts of isolation by forming alliances with different local, regional and international forces on short-term common interests, and the subsequent relations driving the whole region into structural socio-economic problems. The paper concludes that the misunderstanding between United States and Eritrea can be settled down if the United States starts a process with dividends to Eritrea.

A gift of freedom? A decolonial dismantling of child-trafficking 'rescue missions'

Samuel Okyere

University of Bristol, UK

The 'colonial matrix of power' is deemed to be thriving in international rights, development, and humanitarianism, even as efforts are being made to dismantle the afterlives of imperialism, colonialism, and the transatlantic slave trade. International combative efforts on child labour are one such arenas of concern. Scholars argue that assumed benevolent objective of this mission hides its emphasis on normative Western values, norms, and histories that undermine or delegitimise non-Western childhoods and child upbringing methods. My presentation, which is based on child labour and child trafficking abolitionist efforts on indigenous island and riverine communities in Ghana, tackles this concern. First, I demonstrate the features of coloniality such as ethnocentrism and epistemic violence that inform the mainly Western derived and funded NGOs involved in the child trafficking interventions. These NGOs, which partner with the police to raid and remove children from the

islands under the pretext of rescuing them from hazardous labour or trafficking are influenced by not only the normative Eurocentric ideas about childhood, but also those about family and social organisation. Second, the presentation outlines how the communities, with their comparatively constrained power and resources, are combating these neo-imperial interventions 'civilising missions' seductively presented as 'rescue'. The presentation argues that just as Black abolitionists such as Frederick Douglass held different ideas on freedom from many White abolitionists in the 19th century abolitionist movement, so too do the islanders' ideas on child rights and freedom differ from those promoted by the NGOs and proponents of 'rescue missions'. The islanders seek collaboration and dialogue that will lead to responses to the structural issues of marginalisation, lack of alternative livelihood opportunities, and other socio-economic factors that push them and their children into precarious labour instead of the capture of their children. I conclude with a call for greater scrutiny of the activities of NGOs and law enforcement in rural African communities, given the remarkable ways in which their supposed rights and humanitarian interventions can wilfully or inadvertently violate the rights of groups that already face severe marginalisation.

I-C: EDUCATION AS A TOOL OF DECOLONIZATION I

[I-C - 11:00AM-12:30PM - *Venue*]

Early childhood education and the use of indigenous knowledge:

Blueprint for Change in decolonization

Lilian Okoro

University of Calabar, Nigeria

Olabisi Bella

University of Calabar, Nigeria

It has been observed that the quest for decolonization may not be realistic if the education system is not reviewed, ECE (early childhood education) being the foundation of education requires a proper review for a more realistic impact and progress. In Nigeria, the Education policy document stipulates the use of indigenous languages (Language of the immediate environment) for teaching. However, the implementation of this policy is almost non-existent. Almost all instructional materials are foreign: Alphabet sheets, audio-visuals, etc. The media consumables in the class especially TV/cartoon programs are all foreign. This paper proposes that Nigerian education is one of the proficient avenues for decolonization and as such conscious pedagogical review is necessary. The assessment and evaluation of the student's performance also require adjustment so that familiarity with the reality of the immediate environment. Frantz Fanon theory of decolonization gives impetus to this paper. For a proper review of pedagogical approaches to teaching these young minds, it is recommended that the use of alphabet sheets designed with objects that are found in the immediate environment be utilized. This paper concludes that the review of instructional material in ECE will go a long way in the decolonizing process.

Decolonising Gender Education for Gender Equality in Nigeria

Raphael Terhembra Tayol

Benue State University, Makurdi

Gender Education, and hence Gender Equality interventions, have been informed by copious paradigms of equality of the sexes concentrating at the level of elitist populations and approaches as perceived critical gatekeepers in rebuilding equality among the sexes in African societies. These paradigms stand accused of being (neo)imperialist and dominated by Western hegemony as their interventions appear to only deliver the interests of the Western community, promoting a consensual vision of gender grounded in Eurocentric values and ways of gender equality. Through Decoloniality lenses, this paper explores knowledge and values underpinning the

achievement of Gender Equality and how these varied knowledge can be connected critically across existing Eurocentric gender ideologies and realities for a better achievement of the gender equality in local African settings and endeavours. The aim of this paper is to explore how African indigenous knowledge and beliefs can decolonise Eurocentric pedagogies of gender education for gender equality into the Nigeria psychic realm to reduce the rising level of gender based ferocity frequencies, inequality archetypes, etc. despite the consistent Eurocentric interventions at mitigating perspectives of gender inequalities in Africa. The paper discovers that Eurocentric methodologies of gender education have displaced, misplaced and marginalized African gender mentalities. The paper suggests that reinstatement is possible to ensure gender stability in Africa. The conclusion is that African gender values are consistently eroding from adoption of alienating practices like Eurocentric gender mentalities and practices. The call in this regard is a recourse to the primeval African acknowledgement of gender values and practices to restore the gender stability in Africa.

Decolonizing Religious Education to strengthen Sustainable development in Africa: Historical validation from Literature

Ekpenyong Obo Ekpenyong

University of Calabar, Nigeria

Enyioma E. Nwosu

University of Calabar, Calabar Nigeria.

Questioning, revising, and reforming colonial regimes'-imposed theories and interpretations is the process of decolonizing knowledge. Decolonizing religious education entails resisting the structures and systems of religion imposed by colonial rulers. Although it is a topic that acknowledges and appreciates the diversity of African beliefs and culture, religion was utilized as a tool of racism, apartheid, indoctrination, evangelizing, and exploitation in the colonial era. By challenging and altering the colonial knowledge system and Eurocentrism,

decolonization of knowledge is the act of putting a stop to any imposed knowledge, theories, and interpretations. The decolonization effort must question and refute popular western Eurocentric discourses and preconceptions about how impoverished miserable, starving, and savage the African continent is. Decolonization does not mean ignoring information, particularly knowledge that is Eurocentric; rather, it means emphasizing Africa and, in particular, recognizing the role that African Traditional Religion plays in the planning and promotion of African development. Decolonizing the curriculum typically entails altering the material that is taught and learned by making African context and ideas the foundation from which the curriculum is derived. Curriculum decolonization does not call for the eradication of Western knowledge; rather, it requires altering the ways in which it predominates while excluding other knowledge from the curriculum. The subject of religion is likely to become a potent weapon for supporting sustainable development in Africa by being decolonized as part of the curriculum. This work will adopt a qualitative research method focusing on historical and content analysis. This work has demonstrated, among other things, that decolonization of religious education is an effective vehicle for sustainable development in view of the fact, it fosters knowledge, attitudes, and skill competences essential for Africa's social, political, and economic growth. In this essay, we contend that decolonized religious education will certainly aid in the development of Africa in a number of ways, including the management and conservation of natural resources, the resolution of disputes and the promotion of moral and ethical principles. I provide a justification for the inclusion of a multifaith Religious Education curriculum in Nigeria and all of Africa as I wrap up this essay.

1:00PM – 2:00PM

AFTERNOON KEYNOTE

Keynote and Audience Q & A:

Professor Michael Gomez, History & Middle Eastern/Islamic Studies, New York University.

2:00PM – 2:30PM

LUNCH

3:00PM – 4:30PM

SESSION II

II-A: AFRICAN HOMELAND-DIASPORA PERSPECTIVES OF DECOLONIZATION

[II-A - 3:00PM-4:30PM - *Venue*]

Pan-Africanism and African Unity: The Need for the Regeneration of Synergy

David L. Imbua

University of Calabar

Gloria Mayen Umukoro

University of Calabar

Since the Atlantic slave trade era, Africans on the continent and in Diaspora, have been portrayed as inferior to people of other races and as a result, have been consistently treated as a 'legitimate prey' of the international system. The need for an amalgamated effort to fight against racist attacks and exploitation of black people as well as the desire to make the world a better place for them culminated in the Pan-African movement. As a redemptive

and emancipatory movement, Pan-Africanism took a larger than state-centric strategic approach to defining the parameters of the global African predicament and in finding solutions to it. Through Pan-African sentiments, Africans supported the African-Americans' quest for civil rights and African-Americans canvassed for the independence of African states and the end of the apartheid regime in South Africa. Unfortunately, the momentum of black activism across the Black Atlantic nosedived when the acute desire to “nationalize” and “indigenize” among African states dealt a devastating blow on Pan-Africanism. Despite the continued exploitation and oppression of the black man in world affairs, Africans and people of African descent appear to be incapable of forging a united front to articulate its exit from the stranglehold of exploitation, underdevelopment and poverty. This paper underscores the need to regenerate development-oriented relations between Africans on the continent and those in the Diaspora as an indispensable tool for the common project of African unity and development. This is imperative because Africans on the continent and Diaspora have so much in common and neither of them can maximize its place on the world stage without the cooperation and support of the other.

African Diaspora Communities and their Educational Experiences in Germany

Christine Orłowski

Zwickau University of Applied Sciences, Germany

It is estimated that over 650,000 people living in Germany identifying with a migrant background are from African diasporas. While this is not the largest migrant background group in Germany, there is a lack of research in the area of integration and education. An examination of this relating to decolonizing opportunities in higher education are needed. This paper looks to empower voices from minority communities in order to decolonize higher education to be more inclusive to migrant populations, in doing so, to also interrogate ways in which Germany can be more integrative with its educational practices. My research aims consist of exploring how

educational curricula can be more inclusive by incorporating teachings from indigenous cultures, with a special focus on the African diaspora. To inform these aims, I intend to analyse the experiences of students from African diasporas in higher education. In doing so, how can classrooms highlight indigenous teaching practices and embed these practices into coursework, for example, seeing the importance of storytelling as a useful method of knowledge sharing. I also intend to learn from students about their experiences and if there is a sense of belonging with the German culture and how studying abroad or as a person with a migrant background has particular influence. For instance, ways in which students from African diasporas navigate different institutional structures and the power relations within them. For my methodology, I will conduct a literature review on decolonizing education, barriers for students, and the African diaspora in Germany. This research will be nuanced with surveys directed to students who identify with a migrant background, particularly responses from those identifying within African diasporas. I will present initial findings from the research as part of an on-going larger project.

“Africa”/Compton: Decolonizing Global Hegemonies on Both Sides of the Atlantic

Shirley Chikukwa

Columbia University, New York

During his performance at the 2016 Grammy Awards, Kendrick Lamar closed his iconic performance with the arresting image of his lone form, standing before a map of the African continent, with “Compton” tattooed across it. That single moment brought into focus the complex historical, geopolitical, and cultural interactions between the people of the African continent and the African diaspora. These intersections and interactions have only become more evident with the questions of kinship and Pan-African unity presented within the *Black Panther franchise*, calling on us to question the layered and often fraught histories of kinship on both sides of the

Atlantic, the distortion of the lines between “race” (as a socio-cultural construction) and “blackness” as a political formation (Hall, 1988). While Africa is home to hundreds of millions of people, “Africa” is also a site of projected desire, loss, and potential within the African diaspora, a concrete place *and* an ideological, geopolitical, and socially constructed space where hegemonic, naturalized and essentialized narratives about otherness, alterity, community, and kinship coalesce. In his 2016 performance, Lamar—who would go on to invoke an imagined and historical African past, and an idealistic present and future African motherland in “All the Stars” for *Black Panther*—gave visual representation to the tensions inherent in the aspirations of the people of the African continent and those of the African diaspora. Through an analysis of Lamar's performance and especially its closing moment, this paper examines the state of contemporary Atlantic bonds (Lindsay, 2017), interrogating the legacies of race and blackness, and slavery and colonialism, as sites for exploring the functions and implications of the decolonial project on both sides of the Atlantic, as well as the historically, socially and geopolitically constructed site we refer to as “Africa.”

Colonialism was bad but . . .': provisional notes on a decolonisation counter-discourse

Aghogho Akpome

University of Zululand, South Africa

This paper addresses discourses among some intellectuals from Africa (and elsewhere) whose ostensible aim is to critique the negative roles of local actors in Africa's predicament during the so-called colonial era and after 'independence'. Using the Zimbabwean, Simukai Chigudu's (2021) op-ed, “Colonialism had never really ended': my life in the shadow of Cecil Rhodes” as an immediate point of departure, I argue that, at the worst, these discourses serve, ultimately, to counter arguments for decolonisation in regard to Africa and represent attempts to downplay the true effects of colonisation by deliberately magnifying the acts of opportunistic fringe actors and extras in the well-orchestrated theatre of modern imperialism. I argue further that these discourses

may also betray alarming ignorance of the evolution and conditions of colonisation and coloniality. I expose the ahistorical and discredited assumptions upon which they rely and foreground how the misleading preoccupation with the margins innocuously serves to deflect attention from the systems and structures which enthroned colonisation and still sustain coloniality. I conclude with provisional thoughts on possible links between these discourses and Fanon's notion of the epidermalization of inferiority among black colonial subjects as well as its potential and manifest negative impact on projects of decolonisation.

II-B: EXPERIMENTS IN DECOLONIAL DEVELOPMENT IN AFRICA

[II-B - 3:00PM-4:30PM - *Venue*]

Finding a Voice? Western Missionaries and Deaf Education in West Africa in the Wake of Decolonization

Anja Werner

University of Erfurt, Germany

In 1960, deaf African American Andrew Foster opened a school for the deaf in Ibadan. His deaf German wife Berta was with him. In 1957, Andrew had opened his first school for the deaf in Ghana, immediately following the country's independence. He had probably moved on to Nigeria by 1960 for the same reason. By 1965, he had permanently relocated the African headquarters of his Christian Mission for the Deaf there. In total, he would open three schools for the deaf in Nigeria and altogether more than thirty schools and churches in twelve African countries. The mission continues to be headquartered in Nigeria today, now run by the couple's son Tim Foster. Nigeria has a long history of Western missions. In the early 19th century, the Black Jamaican population pressured the church to send missionaries to Old Calabar in order to spread the gospel among the “family and friends” back in the “homeland.” Of course, Old Calabar used to be an infamous center of

the slave trade. By the time of the late eighteenth centuries, representatives of various denominations had opened headquarters there in order to bring “civilization” to the people living in remote villages, the best-known missionary being Mary Slessor. Missionaries open up challenging “in-between” perspectives on African societies. While they represented Western colonial powers, they could also be close to the locals, learn their languages and customs, and initiate fruitful cultural exchanges. The Fosters are a case in point. As they were both deaf and had experienced discrimination at home due to their hearing status and, in Andrew's case, also on account of his skin color, they actually found freedom among the Nigerian deaf. In Ibadan, the Fosters broke loose from Western pressure to speak rather than sign and established Total Communication in deaf education, which would not be introduced in the Western world until the 1970s. When viewing the world with the Deaf eyes, it may appear to be upside down. The West can learn a lot from pragmatic multi-lingual deaf education in Nigeria and other African countries.

International music concerts: an emerging tool for national development

Chiori, Adriel Vincent

University of Calabar, Calabar

The rapid growth of the Nigerian popular music industry has given rise to increased collaborations between Nigerian musicians and their counterparts across Europe and America. There is also an ever-increasing global audience largely due to breakthroughs in digital technology. These have created a window of opportunity for Nigerian popular musicians to export their content via live stage performances in venues across Europe and America. This vantage position presents Nigerian popular musicians an avenue to exhibit Nigerian art to mixed international audiences in an instant for a fee. In doing so, Nigerian popular musicians have matched and even broken performance records and achievements of American and European artistes. In this study, I examine primarily how international music concerts have contributed to the decolonisation of Nigerian popular music.

In addition, I give insights on how these international music concerts can contribute to socioeconomic development in Nigeria. The study is qualitative in approach. Data sources include peer-reviewed articles related to the subject matter, newspaper publications, YouTube videos, and books. This work finds that Nigerian popular music has immense global commercial value and is the most marketable from the African continent.

Decolonization of Knowledge Production in African Societies: Contextual Analysis of Language of Instruction

Remi Alapo

City University of New York, New York

The presenter will provide a discussion on knowledge independence or knowledge-production decolonization with the assumption that an epistemological base for knowledge creation exists in most African societies by drawing from indigenous praxis which includes language and history. The background to this study highlights the usage of colonial languages by post-colonial African Societies as the language of knowledge transfer in schools and educational institutions, to the neglect of the mother tongue and local language. This stands against the research of Cummins (1979) and Benson (2004) who have established a positive relationship between a strong grasp of the mother tongue and the ability to learn a second language and do well in school. Further evidence in the works of Chumbow (2009) and Oluwole (1997) suggested that the mother tongue of learners should be used as the primary medium of knowledge transfer. This prevents an intellectual dislocation that negatively affects the identity, creativity, and works of learners. The two major theories at the base of this paper are postcolonial theory and Lev Vygotsky's theory of cognitive development. A form of qualitative research method called Meta-synthesis was used to collate, isolate and analyze major themes extracted from the Literature. Analysis of findings show that a positive relationship exists between competence in the mother tongue and ease of learning in school. They also found that an epistemological base exists in African societies

and can form the foundation of mother tongue education. One recommendation of the presenter is that mother tongue education be implemented at the primary level of education across the continent in an effort to further decolonize African education, systems and curriculum.

**Decolonizing Pedagogy for International Education
in Contemporary Human and Physical Geography**

Ibipo Johnston-Anumonwo

State University of New York, Cortland

Alabi Soneye

University of Lagos, Nigeria

Geography's interdisciplinarity provides robust intellectual space for decolonizing pedagogy about social equity and global development. Educators and scholars can take advantage of geography's unique subject matter of human-environment interactions to counter hegemonic content and research practices. In tandem with decolonizing discourses and methods from representative geography courses at two universities in Nigeria and the United States, the authors present accounts about urban livelihoods, environmental sustainability, transportation, migration, gender and social equity to illustrate curricular approaches in physical and human geography on the theme of decolonization. Recognizing that resources for teaching about social development and environmental justice vary in pedagogical relevance and rigor, the paper uses undergraduate and graduate student research of selected case studies from Africa and African diaspora locational contexts. Geography's strength in contesting hegemonies in analyses about the continent and the African diaspora comes from the discipline's breadth of subject matter and international connectedness. It is an integrated discipline that looks to context as a prequel to interpretation and to the global perspective as a remedy for local bias. By appraising contemporary human and environmental geography concepts and geospatial techniques, the paper contributes

to emerging literature about decolonizing geography. Although critiques about continuing hegemonies and lack of decolonizing discourses in geography are well founded, we argue that when the goal is to eschew insularity, and nourish an open-minded worldview, it is the purposeful selection of instructional materials and approaches that provide the key to non-hegemonic teaching and learning in geography courses about Africa and the African diaspora.

II-C: Roundtable on Academic Publishing – Journals and Books

[II-C - 3:00PM-4:30PM - *Venue*]

Moderator

Bekeh Ukelina (SUNY Cortland, New York, USA)

Discussants

Nwando Achebe (Michigan State University, East Lansing)

Seth N. Asumah (SUNY Cortland, New York, USA)

Bekeh Ukelina (SUNY Cortland, New York, USA)

Ndubueze L. Mbah (The State University of New York at Buffalo)

Roundtable Description:

The focus of this panel is the academic publishing process. Participants will learn how to identify peer-review journals relevant to their fields, the submission process, and how to navigate the peer-review process. Discussants will share with the participants their experiences as editors and some practical tips on increasing their chances being published.

5:00PM – 6:00PM

EVENING REFRESHMENT and LOC KEYNOTE

Prof. Oluwagbemi-Jacobs, University of Calabar

DAY 4: Thursday, JUNE 29

9:30AM – 10:30AM

MORNING KEYNOTE

Joint Keynote and Audience Q & A

Prof. Simon Lilley, Pro Vice Chancellor and Director of Lincoln International Business School

Prof. David Rugara, Director of International Partnerships, University of Lincoln.

11:00AM – 12:30PM

SESSION III

III-A: ENVISIONING ALTERNATIVE POSTCOLONIAL AFRO-FUTURES

[III-A - 11:00AM-12:30PM - *Venue*]

The Dynamism and Resilience of Traditional Authority: The Case of the Benin Kingdom

Emmanuel O. Oritsejafor

North Carolina Central University, Durham North Carolina

The relevance of traditional authority in the process of governance of a modern state has continued to be debated in the context of African states. For instance, countries such as South Africa, Mozambique, Uganda, and Benin Republic have eliminated traditional institutions from the formal structures of governance following the independence of these nation states. However, traditional institutions have endured in other parts of Africa, and they often exist along with modern institutions of governance. Although the extent of power sharing among these institutions may appear imbalanced but they remain relevant to a greater extent. Considering the importance of traditional institutions in many African countries, it is important to note that traditional authorities are expected to demonstrate some level of decorum in their relationship with modern institutions even though the powers of traditional institutions have continued to decline. Therefore, this paper suggests that the decline of traditional authorities in Nigeria is a clash between modernity and tradition. The paper provides a theoretical framework for understanding the clash between modernity and tradition. It further suggests that the advent of colonialism eroded the powers of traditional authorities such as that of the Benin Kingdom. The erosion of traditional institutions as it is in the case of Nigeria, and the Benin Kingdom was further accentuated under various military and civilian regimes in Nigeria. However, a greater role by traditional authorities may bode well for democracy and nation building.

Taking Colonization Out of Decolonization:

Namibia's Self-Determination to Join the Debeer's Syndicate

Allan D. Cooper

North Carolina Central University, Durham, North Carolina, USA

The South West Africa Peoples Organization (SWAPO) began its armed struggle against the white minority government of South Africa in 1966. During this time, the liberation movement was also demonstrating its recognition and support to the DeBeers diamond syndicate which dominates the gross domestic product of the territory. This paper provides evidence of how SWAPO gained power in Namibia in 1990 following decades of relations with DeBeers; the paper argues that the independence of Namibia occurred only with the blessing of DeBeers, which designed a post-colonial arrangement with the new government that allowed major leaders of the country to become stockholders of the company that enriched these individuals and helped Namibia to generate a class of wealthy families divorced from the means of production that is the driving force for the economy of the country. The paper also explores how independent Namibia has been confronted with an alternative foreign partnership to gain control over the diamond industry. This partnership involves Israel's richest individual, President Vladimir Putin of Russia, and a secondary role played by Jared Kushner and the Trump Organization. The research demonstrates how the SWAPO governing elite has played these global capitalist interests off each other, and profited from the foreign contest over Namibia's strategic resources. Although Namibia is characterized as a success story in the march towards democratization in Africa, this research shows that the country leads in the creation of economic inequality on the continent. Despite its political stability and appeal to foreign tourists, Namibia remains integrated into a global economy in which wages and opportunities are controlled by outside forces that use the Namibian government to manage their assets.

Opportunities and Obstacles of Human-Centered Development in Africa and Beyond: Insights and Illustrations

Charles (Kachi) Anumonwo and Ibipo Johnston-Anumonwo

Human Centered Development, a much touted but often ill-defined concept, means different things to different audiences. Essentially, it is an approach to development built upon the three pillars of sustainability,

participation, and justice. Sweeping generalizations and prescriptivism as to its core tenets can serve to preclude nuanced and targeted policy from being implemented. The nature and challenges inherent to a specific industry or field often necessitate a flexible approach to the very concept and require the willingness to question conventional wisdom on the true meaning of the term. By focusing on the political sphere of public health while contrasting the sub-topics of sanitation and medical access, this paper presentation contends that a framework of decolonizing global hegemonies can move us towards a more complete understanding of when and where Human Centered Development can reach its full potential. Case studies from Africa and the African diaspora on the topics of sanitation and medical access, both which lie within the sphere of public health, elucidate the potential of the methodology, and potential hurdles to surmount. Successes in water sanitation and hygiene services, WASH, demonstrate that when applied with care and expertise, Human Centered Development initiatives contribute meaningfully and efficiently to improving outcomes. Conversely, the Covid-19 pandemic has thrust the global pharmaceutical industry onto center stage, in the process highlighting the fact that human centric development is not always heeded. The race to find treatments and vaccines emphasized the crucial role that geography and the human element play in the viability of policy operations and how failure to take these into account can be detrimental to overarching policy goals. Lessons from real world successes and failures, policy initiatives can be tailored towards a viable human centric approach, and the theoretical promise of Human Centered Development can be achieved.

III-B: THE DECOLONIAL MATRIX OF AFRICAN ECONOMIC PRACTICES

[III-B - 11:00AM-12:30PM - *Venue*]

Frederick William Dove and African Economic Thought in the Nineteenth and Early-Twentieth Centuries

Damilola Adebayo
York University, Toronto, Canada

In March 1909, Frederick William Dove (1863-1948), a Sierra Leonean lawyer, politician, and businessman, wrote a newspaper article for the *Nigerian Chronicle* to make a case for privatizing the state-owned electricity station in Lagos. In his article, he argued, among other things, that the colonial government was apathetic about the poor state of energy supply in Lagos because it was not responsible to 'shareholders'. F. W. Dove's article is the first documented call by an African to privatize a public enterprise in colonial Africa. This paper situates Dove's ideas within a broader history of African economic thought and the debates around decolonizing African intellectual history. Scholars have analyzed the intellectual life of Western-educated Africans trained under colonial rule. However, the emphasis has been on the racial, cultural, political, and literary ideas produced by this elite group. Not much is known about the economic dimensions of African intellectual history at the turn of the twentieth century. This is despite the fact that Western-educated Africans in Lagos had been involved in economic activities (as lawyers, doctors, journalists, merchants, and farmers) and had organized protests against colonial policies since the 1860s. Through a critical study of Dove's biography and ideas on electrification, this paper argues that late-nineteenth and early-twentieth-century Africans did not only react to colonial policies (as many scholars have argued) but also proposed alternative knowledge(s) and visions of economic development. An analysis of the similarities between Dove's reasons for privatization in 1909 and ongoing debates on energy privatization in Nigeria also suggests that early-twentieth-century African economic ideas have present-day implications.

An Intersectional Analysis of the 1945 Nigerian Workers Movement

Adeola Ojutiku

University of Massachusetts, Amherst

The workers movement that took place in Nigeria and other former colonies towards the end of WWII is often cited as a defining moment for the independence and nationalist movements, but one of its proposed resolutions

would drastically alter gender relations in South-Western Nigeria. In order to support the war effort, Nigerian workers were ordered to ramp up agricultural and industrial production. Despite the increased work effort and consequent raised cost of living, wages for Nigerian workers remained stagnant while new benefits were introduced for Europeans including separation allowances for those with families outside Nigeria and family allowances for those with resident families. When Nigerian workers went on strike in June of 1945, one of their demands was the introduction of family allowances commensurate with what their European counterparts got. But rather than arguing solely on the basis of racial equality, the male workers argued that they were the sole providers of their family. Ironically, most of the men were married to economically independent market traders who had financially supported the men during the strike. Since the market women had also been waging a series of battles with the colonial administration over a wartime pricing scheme that obliterated their profits, the mens' arguments undermined their position; it defined the worker as a masculine category; and, particularly, it defined the colonial subject as the male household head (Lindsay, 2007). This study argues that the double subordination Nigerian women faced at the hands of both the colonial government and Nigerian men is due to the intersection of their identity as both a gendered and racialized minority. This argument is defended through a historical analysis of the workers' movements including the role of women in sustaining the workers' strike, and the responses of the colonial government to their demands.

Transport Trade Union, a governing body for the taxi business in Yaounde, Cameroon

Tata Donita Nshani

University of Liège, LASC

The government and trade unions in Cameroon collaborate to help organize the unorganized sector. This seems to be at odds with the dominant understandings of the unions, which are expected to be radical. This is because many government policies put in place since the rise of neoliberalism seem to work against the interests of

workers and weaken their unions. These policies include laws that make it harder for workers to go on strike, layoffs of union members, casualization, subcontracting, and an increase in the number of trade unions. All of these tend to break down worker solidarity. This study aims to explore the role of the taxi driver's trade unions in Yaounde in the regulation of work in the transport sector. What services does the union offer to the government and its members? How does this role shape the relationship between the union and its members? How do union members feel about this role? How does the union justify this role? The goal of this paper is to add to recent research on how neoliberal economic reforms on the African continent since the 1990s have changed the role of trade unions, their relationship with the state, their members, and how they are coping with these changes. This study is based on my ethnographic research with taxi drivers and owners in Yaoundé, Cameroon, since 2020.

III-C: DYNAMISM, RESILIENCE, AND CREATIVITY OF AFRICAN TRADITIONS I

[III-C - 11:00AM-12:30PM - *Venue*]

Ilu Ndjigbo na Nchekwa Uwa Ha

Chiji Akoma

Villanova University, USA

Proverbs, the Igbo say, are the palm oil with which words are eaten. While this body of axioms features prominently in Igbo oral rhetorical tradition, what has not been given its full and proper attention is how proverbs are windows to understanding Igbo being-in-the-world and the Igbo connections with animal, spirit, and natural worlds. The witticism and philosophical dimensions of proverbs continue to command attention, but in the age where our human existence is threatened by worsening environmental degradation caused by global warming, it is important to return to the Igbo proverb as a body of knowledge and ask, what do proverbs say about the physical world, its health and preservation? This paper explores the performance of Igbo proverbs in

relation to the knowledge of the physical world of the Igbo. Through the discussion of proverbs, the paper will attempt to examine the poetics of Igbo proverbs and how proverbs also reflect the Igbo understanding of their physical environment and the imperatives of its sustenance and preservation.

***Ajofia Nnewi* (“Evil Forest” of Nnewi): masked spirit, man, music, and memory, 1981–2021**

Chijoke Ngobili

The State University of New York, Buffalo

Ajofia Nnewi is an established Ìgbò cultural institution domiciled in the industrial town of Nnewi in Anambra State, southeast Nigeria. Though principally an *Mmonwu* (masked spirit) tradition, it is a late 20th century creation of one man rather than a pre-colonial communal heritage as would be normally expected. Having thrived and soared in reputation as a very important masking tradition among the Ìgbò in the last four decades, *Ajofia Nnewi* deserves not only an intellectual discourse but in-depth factual documentation which explores and communicates its originality, power, and significance. As the first to do so, this article—drawing on series of extensive and privileged personal conversations with *Ajofia Nnewi* in its human agency as well as conversations with some of its oldest and best knowers, initiates, associates and followers—chronicles its historical trajectories and achievements as a social phenomenon, a moral force and an icon of cultural creativity. In addition, the writing draws on the extant literature on masked spirit institution among the Ìgbò and in Africa to critically examine *Ajofia's* space, place and stimulation of various and layered meanings in African spirituality, musicality, art, entertainment, and even gender relations.

Indigenous Flavors: The Place of Ete-Etem in Pre-Colonial Ukwa Community

Chiedozie Ifeanyichukwu Atuonwu

Michael Okpara University of Agriculture Umudike

Alcoholic beverages have been important in the socio-economic development of the people of South-eastern Nigeria since the pre-colonial period. It was used in various occasions like sacrifices, marriages, oath taking, festivals, naming ceremonies etc. Locally distilled spirit, also known as distilled liquor, is one among the many popular Igbo cultures. The industry predates the modern drinks that are found in bottles and cans, in fact, the technology used in the latter was borrowed from the former. This indigenous flavour is found in various parts of the Africa; the variation being, the raw materials and the technology used in the preparation of the flavour. Despite the onslaught of colonial impact on Igbo indigenous brewery industries during the colonial era, the Ukwu indigenous spirit industry survived the colonial indoctrination of brewery in African societies. Against this backdrop, the paper argues that the indigenous brewery industry survived colonial indoctrination because of its social and economic impacts on Igbo societies, it could withstand competition from European brands. Using evidence from the Ukwu experience, the paper presents the significance of indigenously brewed spirit in Igbo Societies during the period under review. Using archival and oral sources as well as secondary materials, the study demonstrates that alcohol, had important socio-economic impact on the people of south-eastern Nigeria since the pre-colonial period.

1:00PM – 2:00PM

AFTERNOON KEYNOTE

Keynote and Audience Q & A

Prof. Nwando Achebe, Jack and Margaret Sweet Endowed Professor of History, Michigan State University.

2:00PM – 2:30PM

LUNCH

3:00PM – 4:30PM

SESSION IV

IV-A: PRACTICES AND LEGACIES OF ABOLITION

[IV-A - 3:00PM-4:30PM - *Venue*]

Ransoming Debates and Practices in the Sokoto Caliphate and the Umurian States

Jennifer Lofkrantz

Gulf University for Science & Technology, Kuwait

The academic discourse on the abolition of slavery is dominated by a focus on European abolitionist arguments and actions, and more recently on the role of freed slaves in the Americas and Europe in the abolitionist movement. Often ignored is that the legality and ethics of slavery were not only debated in western societies starting in the 1700s but were also debated, and often earlier, in other societies and among various faith groups across Africa and Asia. During the slave trade era, both Muslim and non-Muslim Africans also had clear ideas about who was enslaveable and who was not. Depending on the society, insider-outsider status in Africa could be based on ethnicity, citizenship or religious identity broadly defined. All Africans had an interest in protecting from enslavement those whom they considered to be “insiders.” For West African Muslims, the intellectual discourse on slavery was focused on religious status as the basis for enslavement, the onus to prove freeborn Muslim status, and remedies for illegal enslavement. This paper is focused on one remedy for illegal enslavement, ransoming (the return of a captive prior to enslavement for cash or kind) in the Sokoto Caliphate and the Umurian States in the 19th century. Ransoming practices in both of these states were based on interpretation of law and the scholarly perception of the uses and purposes of ransoming. The Sokoto Caliphate proactively encouraged and facilitated the ransoming of their captive subjects whereas the Umurian governments were more tacit in their support of ransoming.

Abolition Surveillance, State-Making, and Rebellious Migrants

Ndubueze L. Mbah

The State University of New York at Buffalo

Why did British imperial officials deny knowledge of the presence of hundreds of thousands of Nigerian forced-indentured laborers in German and Spanish colonies between 1900 and 1942, although British officials issued travel-permits, passports, and visas to the Nigerian labor migrants and received numerous petitions from these subjects protesting against forced labor? Imperial officials facilitated transcolonial forced labor, but persistently denied knowledge of forced labor despite mounting evidence to the contrary. They rather built up an extensive surveillance bureaucracy to assert suzerainty and regulate and tax the forced labor traffic. Transcolonial mobility surveillance was a critical imperial strategy of abolition forgery in West Africa, because it facilitated inter-imperial subjugation of African labor, but enabled the imperial state to style itself as a liberal institution monitoring and enforcing abolition “free labor.” Relying on ecological knowledge of riverways and intra-coastal forest routes, knowledge of canoe navigation and tropical medicine, as well as passport, labor contract, and identity forgeries that leveraged the “colonial bureaucracy of paper,” Nigerian labor migrants enacted mobility forgeries to evade European imperial states and colonial plantocracies. Without their subaltern counter-forgeries, which exist in the colonial archives in the form of what James Scott called “infrapolitics”, it would be impossible to deduce how imperial states enacted abolition forgery. Imperial states performed abolition forgery by denying forced labor and criminalizing African autonomous mobility which circumvented state fees for permits, passports, stamps.

The Rise of China & The Danger of Another Scramble for Africa

Jean Richard Severin,

City University of New York, New York, USA.

The global south function under the guise of globalization as such many of the nations of the world function under the notion that they are independent states operating within the global financial system. Yet, far from facts, very few of the said nations can take initiatives resembling any form of independence toward agency building. Instead, these countries are dictated to, by the Bretton Woods financial system via the IMF, the World Bank as well as Multinational Corporations perpetuating and maintaining American and European economic status quo of debt slavery, dependence, and exploitation. The global south is subject to disciplinary actions by colonizers should they make any decisions contrary to Western interest. Twenty-first century usage of sanctions replaces and is synonymous with embargoes of yesteryear of another dying empire in the west. Sanctions is used to strike fear and force cooperation with weaker states. The world banking system as established, have placed most countries within the reach of the west by forcing smaller nations to deposit their reserves, excess funding into their western banks accounts located in the dominant countries giving easy access for confiscation. The focus of the paper is to demonstrate how western economic hegemony contradicts the political independence movement of the global south, and how much of the talk about independence in the modern world represents an illusion while the last five hundred years of Euro-American domination is preserved, and perpetuates exploitation. It further evaluates the significance of alternative financial system via CIPS and FPFS from SWIFT while this new challenge is becoming a greater threat to world peace as westerner are instigating and destabilizing noncooperating nations.

IV-B: INTERNATIONAL REGULATION AND AFRICAN AUTONOMY

[IV-B - 3:00PM-4:30PM - *Venue*]

Comparing and Contrasting the Legal Frameworks for Protecting Traditional Knowledge and Cultural Expressions in Different Regions of Africa and the Diaspora and Identifying Best Practices for Future Policy Development.

Lateefat Adeola Bello

Ahmadu Bello University, Zaria, Nigeria

This project evaluates and compares legal frameworks for preserving traditional knowledge and cultural expressions in Africa and the Diaspora. The exploitation and theft of cultural artefacts, including music, literature, art, and traditional knowledge, is an ongoing problem, particularly in the context of colonialism and globalization. Consequently, many governments and international organizations have implemented legal frameworks to protect traditional knowledge and cultural expressions. However, the success of these frameworks varies significantly among jurisdictions. This study will begin by examining the existing legal frameworks for preserving traditional knowledge and cultural expressions in Africa and the Diaspora, with a focus on identifying major similarities and differences. The project will also include case studies of unique legal frameworks in different locations, with an emphasis on analyzing their effectiveness and identifying opportunities for improvement. A range of qualitative and quantitative research methods, including document analysis, interviews with legal experts and stakeholders, and comparative legal analysis, will be used in this study. The study's findings will inform the development of best practices for future policy development, prioritizing the needs and perspectives of indigenous communities. The research effort seeks to establish more effective legal frameworks for safeguarding traditional knowledge and cultural expressions in Africa and the Diaspora. By identifying best practices and areas for improvement, the initiative aims to support indigenous communities' efforts to preserve their cultural heritage and prevent cultural appropriation. In conclusion, this research project has significant potential to make a valuable contribution to the preservation of traditional

knowledge and cultural expressions in Africa and the Diaspora. The study's results will provide insights into effective legal frameworks, enabling policymakers and stakeholders to work towards preserving and promoting cultural heritage in a manner that is respectful and beneficial to indigenous communities.

World Bank Recolonization in Africa: Exploring the Nigerian Gains and Losses

Atelhe George Atelhe

University of Calabar, Nigeria

The World Bank was established after the Second World War to help in the reconstruction of Europe and provide mechanisms for international cooperation by managing global financial system. Unfortunately, the World Bank is systematically dominated by the United States of America and other European powers by imposing certain policies that have negative impact on developing states. The World Bank specifically provide loans to states especially developing countries like Nigeria as a means of influencing their policies. World Bank indebtedness has been and continues to be used as an instrument for subordinating the borrowers and undermining their developmental stride. The paper therefore intends to investigate how World Bank dominated by USA and a few World powers who work to generalize policies that run counter to the interest of the majority members like Nigeria. The paper adopts qualitative method of data collection through content analysis by reviewing existing literatures, experiences of individual and group of individuals, government and civil society publications. The paper argues that World Bank activities in Africa and Nigeria in particular are nothing short of continued dominance and a recolonization process through such policies as Structural Adjustment Programme and these retard economic development to the advantage of World super powers where peripheral and semi- peripheral formations are constantly created. The paper is recommending a radical alteration of the present international financial system by phasing out national reserve currencies and replacing them with an international currency that will allow for equal competition between and among state actors in international politics.

Advancing Africa's Holistic Emancipation: Applying Neo-Decolonization

Peter Genger

American University of Nigeria Yola, Adamawa State

A critical look at the discourses on the decolonization of Africa indicates that little progress has been made on this project. Existing trends have evidenced how Africa's colonization is continuing and decolonization is insignificant. Unfortunately, available assessments and arguments for Africa's decolonization are mere stale statements which have failed to speak creatively and spark new stimulation but have consistently reiterated the replaceable old propositions. This is deplorable. Against this background, there is need to re-examine the decolonization struggle and develop more effective and generally appreciable strategies to realize this ultimate goal, hence the presentation on neo-decolonization. In response, this paper will examine the defining features of neo-decolonization and the creative strategies of applying it. Faithfulness to neo-decolonization will more significantly advance Africa's holistic emancipation.

IV-C: DYNAMISM, RESILIENCE, AND CREATIVITY OF AFRICAN TRADITIONS II

[IV-C - 3:00PM-4:30PM - *Venue*]

African Traditional Health Practices:

An Appraisal of “Ebjia” Indigenous Doctors of Enugu-Ezike

Chukwuebuka Kenneth Ugwu

University of Nigeria, Nsukka

There has been an apparent decline in indigenous African medicine but prior to the advent of Western medicine and practices in Africa, there have been many indigenous African health practices which served the people's health needs. Unfortunately, with Western medicine and practices in place, the African indigenous health system became relegated to the background to the extent that Western medicine began to thrive and assume a superior position in Africa. Although this uncomfortable reality subsists, the African traditional medicine and health practices have continued to survive which is a testament to their relevance to society. In Enugu-Ezike, a town in northern Igboland, an indigenous doctor is known as an “*ebija*.” Though there are many areas of specialization within the indigenous health system of the Enugu-Ezike people, the *ebija* is a common name for a practitioner irrespective of the area of specialization. In light of the above submissions, this paper will appraise the health practices of *ebija* in Enugu-Ezike. The paper, being anchored on the historical method of inquiry through the primary and secondary sources of history, will use the *ebija* as a point of reference for other indigenous medical practitioners of Africa to argue that the *ebija* as an indigenous doctor contributes to the sustenance of the African traditional medicine and that maximum support should be given to them for the improvement of the African medicine as a way of decolonizing the health systems in Africa. It concludes that the revamped African traditional health system will not only place African medicine on equal footing with its Western counterpart but will also bring honour to Africa among the international community.

Returning to Self: Jewish Biafran Postcoloniality

Chinonye Alma Otuonye

The Graduate Center, City University of New York

What sense of self can be returned in the “post”-colonial? As postcolonial thinkers have noted, there are various forms of violence inherent within the Western imperial projects. The decolonial era that saw many African

nations gain their independence also became an opportunity to create new selves in the wake of imperial violence. However, the quick realization that decolonialization through independence had not yielded and could not yield a restructuring of the global political landscape that saw African nations still underdeveloped, has provided space for alternate movements and visions of African life. Fifty years after the end of the Biafran war, Biafra persists as a topic of issue for Nigeria largely and more particularly for southeastern states. The past haunts and has a voice that extends beyond temporal and spatial bounds. However, the question of Biafra is more than simply a call for emancipation but can be understood also as a condemnation of the anti-blackness of the world's largest black nation. In that way, this paper aims to explore the ways in which Jewish Biafrans respond to the racial politics of the contemporary moment in search of liberatory pasts, presents, and futures. Further, I explore the ways in which these liberatory temporalities are linked to notions of territorial sovereignty that provide for alternate understandings of political freedom that stretch beyond Africa and question the pastness of decolonial rhetoric in a postcolonial contemporary moment.

Between the Sacrilegious feminine and the Sacred masculine of Gendered Spaces: An Intercultural Femino-hermeneutical reading of Afikpo-Ibo Oral Traditions

Richard Ajah

University of Uyo, Nigeria

Samuel Otu Ishaya

University of Uyo, Nigeria

Scholarship on gender and sexuality in African societies and oral traditions suggest that hegemonic masculinity has shaped dominant cultural practices. Though Afikpo orality and culture has been viewed through diverse theoretical and ideological perspectives (Ottenberg, 1966; Aja, 2005; Elechi, 2013) with minimal attention

given to discourse on women (Cheng Chang, 1980, Enwo-Irem, 2018), Afikpo cultural and mythicized gender politics has not been fully interrogated and its discursive potentials remain untapped. This study, therefore, examines the dialectic of the sacrilegious feminine and the sacred masculine of Afikpo gendered spaces through the lenses of intercultural feminist hermeneutics as investigative tool, and ethnography as methodology. Our major data is drawn from Afikpo *Ogo* social space and its ritualistic performances, masquerades and cultural assemblies. Although Afikpo major and minor roads can be said to be socio-temporally gendered, Ogo as a material social space is the highest embodiment of gender politics as presences and absences of bodies are sexually and culturally constructed, being both sacrilegious and sacred. This sociocultural construction is fed by Afikpo gender ideology and systematically aligns with its mythology that calibrates cultural times into seasons and zones, giving birth to gendered spatialities of *Ikeji*, and *Iko* festivals. Pre-festival rituals during these cultural ceremonies are male-dominated and masculinist, setting the stage for gendered and mythicized temporalities that territorialize cultural spaces for both Afikpo women and male non-initiates. It can be said that female spaces are inelastically temporalized and subjugated to Afikpo gender ideology while male spaces are hegemonic and elastic to accommodate the future initiation of masculine non-initiates.

Voodoo: Traditional African Religion as Practiced in Haiti

Jean Richard Severin,

City University of New York, New York, USA.

This paper offers a more nuance perspective on the Traditional African practice known as Voodoo. To begin Voodoo is closely related and dare I say have many commonalities with Abrahamic teaching. There are many scholars who have offered a limited view on the tradition and have not looked at it in-depth. Moreover, the assessment and perspective I seek to offer stems from many years of research in Haiti, Jamaica, Trinidad and Tobago, Cuba, and West Africa. I have engaged in the norms and practices among traditional initiates well

position to inform me with in-depth knowledge and personal information to enable me use an autoethnographic method in this research. This work offers a more holistic narrative and for the most part clarifies many misconceptions that have beleaguered Haitian Voodoo. This presentation will offer a departure from the typical scholarship in the field. This presentation will delineate a tradition rooted in Africa, yet it has survived the most dreadful experience of enslavement, to obtain an identity of its own. The paper will correct the misconceptions propagated by religious fanatics that malign the tradition.

5:00PM – 6:00PM

EVENING REFRESHMENT

DAY 5: Friday, JUNE 30

9:30AM – 10:30AM

MORNING KEYNOTE

Keynote and Audience Q & A

Prof. Seth Asumah, SUNY Distinguished Teaching Professor, SUNY-Cortland.

11:00AM – 12:30PM

SESSION V

V-A: LITERARY/MEDIA VISIONS AND RECLAMATION OF AFRO-FUTURES I

[V-A - 11:00AM-12:30PM - *Venue*]

The Slave and the Slave Master: A re-reading of McQueen's Twelve years a Slave.

Esther Frank Apejoye

University of Calabar

The issue of slavery and slave trading to a large extent have long been forgotten by the even those whose forefathers were directly involved. Slavery is the meanest form of dehumanization ever recorded in history. However, this paper seeks to do an in-depth study of the extent in which Africans were subject to their masters, its effects on Africans and the destruction of such hegemony in Africa. The paper further uses the critical and literary research method in tackling the issue of slavery in the film. This work will shed more light on the subject of slavery and how Africans and Africa can rise above it today.

Rethinking Caribbean Freedom Quest in Schwarz-Bart, *Pluie Et Vent Sur Telumee Miracle*

Gracious Ojiebun

University of Benin, Benin-City.

Anthony Aizebioje-Coker

Ambrose Alli University, Ekpoma

One major feature of the Caribbean society is the quest for development and total emancipation from the aftermaths of slavery and colonization. Being descendants of the enslaved, the Caribbean seeks to be known and identified as a universally free people, hence their quest for freedom from all forms of marginalization, racial prejudice and subjugation. We will not underscore the fact that other scholars have researched on the Caribbean and its culture, but the Caribbean freedom quest in relation to Schwarz-Bart's *Pluie et vent sur Télumée miracle* remains a discourse yet to be duly examined. This paper therefore aims at examining the Caribbean quest for

freedom in Schwarz- Bart's *pluie et vent sur Télumée miracle* (1972) as well as the Caribbean resistance to all forms of subjectivity and racial prejudice. We shall be relying on Spivak's concept of postcolonial theory upon which we shall access the conduct of the women in Schwarz-Bart's novel as it has to do with the Caribbean community. Télumée, the heroine in the novel, desires that every Caribbean woman be seen and heard in her community. The average Caribbean woman who is being described in the words of G.C. Spivak as the 'subaltern', the homeless, the unemployed and the peasant farmers must rise against all forms of dominances and class oppression. The women in the Island mediate their freedom through fusion of feminine force, revolt and rejection of all forms of oppression. Conclusively, the significant contribution of the female Caribbean voice is brought to limelight.

Representation of Childbirth in Nigerian Yoruba Nollywood Movies

Raheemat Adeniran

Lagos State University, Lagos, Nigeria

Childbirth is highly revered in many African cultures. It is accompanied by varied cultural norms and beliefs often guiding pre-conception, conception, delivery, and post-delivery practices. In Nigeria, across many cultures, childbirth is considered as essence of human existence. Cultural nuances around childbirth tend to influence story plot of many films produced in the country's movie industry popularly dubbed Nollywood. Situated within the cultural norms theory this paper adopts a qualitative approach to examine cultural representations of childbirth, from pre-conception to post-delivery, in contemporary Nigerian films. It focuses on movies produced in Yoruba language and approved by the country's regulatory agency, the Nigerian Films and Video Censors Board (NFVCB). Yoruba language is largely spoken by the Yoruba ethnic group, one of the three major ethnic groups in Nigeria. The Yorubas have a rich cultural heritage, with entrenched cultural

practices of childbirth. Movies produced in Yoruba language tend to promote the ethnic group's varied cultural norms, beliefs and practices. Hence, this paper explores childbirth representations in Yoruba movies in contemporary Nigeria. Based on available data from NFVCB, this paper examines all Yoruba movies produced over a six-month period from January 2022 to June 2022. The list will serve as our population of study. All the listed movies will be examined for portrayals relating to childbirth. Movies with specific representations on childbirth will then serve as our study sample. The selected movies will be critically examined and analysed for the study. Among expected portrayals of childbirth is popular belief in supernatural forces as influencing varied stages of the childbirth journey. The paper will clarify the social and theoretical implications of the research analysis.

V-B: LITERARY/MEDIA VISIONS AND RECLAMATION OF AFRO-FUTURES II

[V-B - 11:00AM-12:30PM - *Venue*]

Female Idiolect in African Women Writing in the 21st Century.

Itang Ede Egbung

University of Calabar, Nigeria

African female writers create idiolects that portray female experiences realistically different from male writers' portrayal of these experiences. This is because they wear the shoes and know where it pinches them most. Female characters are created to assert themselves positively in the society through the use of language which is unique to them. These idiolects are used to spite tradition, patriarchy, colonialism, slavery, discrimination, poverty and dehumanization. Through language use, the female character rises from inferiority to superiority. African female writers use language to capture the state of the brutalized and oppressed woman, thereby exposing injustice and marginalization, the female characters achieve self-fulfillment and social relevance

through fearless use of language. This paper observes that male writers create male characters who use language to inferiorise and subjugate women, therefore, the paper argues that female writers have emerged in the 21st century to correct the negative image of women by creating female characters who through their idiolects are assertive and defensive. Using the feminist theory which empowers women to reject inferiority and assert themselves positively in all areas of human endeavor in the society, this paper concludes that the female idiolect as created by African female writers is meant to change women's position in the society and to liberate them from oppression and ignorance. This will be explored using some selected female-authored texts.

Behavior Change Communication and its Role in Combating Domestic Violence in Rural Communities in Nigeria

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University of Cross River State, Calabar, Nigeria.

Abasifreke Idiong

Department of Journalism, University of Uyo, Nigeria.

The issue of domestic violence against women has gained traction among women, legislators, mass communication scholars, the United Nations Organization, non-governmental organizations (NGOs), Civil Society Organization (CSO), feminist groups such as the Federation of International Women Lawyers (FIDA), The National Organization for Women in the USA, Women's Global Empowerment Fund, Global Fund for Women, National Organization for Women, The Women's Refugee Commission and other such organizations around the world. Globally, about 30% of women are thought to have experienced intimate partner violence or non-partner sexual violence. In Nigeria, the problem of domestic violence has assumed heightened proportions recently, so much so that it is a major public health problem that not only affects but concerns millions of women,

youths and adolescents in the country. Often, domestic violence in Nigeria results to physical and emotional injuries and sometimes, death. One in four women in Nigeria has experienced abuse from their spouse or partner in her lifetime. A study recently commissioned by the ministry of women's affairs and social development and the United Nations Population Fund (UNPFA) Nigeria with support from the Norwegian Government, found out that 28% of Nigerian women aged 25-29 have experienced some form of physical violence since age 15. It appears that even the agencies of government and other non-governmental organizations can do little or nothing about this problem. The aim of this paper is to: i) identify, classify and analyze types of domestic violence in Nigeria; ii) analyze the role of Behavior Change Communication in the reduction if not elimination of domestic violence in the rural communities in Nigeria; iii) proffer solutions on the role of society and state in combating domestic violence in the rural communities.

The Concept of 'Home' in African Peoples' Literary Productions from the 1950s to the early Twenty-First Century

John K. Marah

State University of New York, Brockport

The concept of 'home' in African peoples' literary productions has been severely challenged by a multiplicity of factors and interpreted in various ways by the many disciplines that have attempted to examine the phenomenon. Additionally, the advent of Arabs and Europeans in continental Africa greatly affected African peoples' concept of what 'home' has meant to them, in Africa and Abroad. Land grabbing in Africa and African peoples' nebulous residences in Asia, Europe, South and North America have a good number of lessons that inform the concept of home in African peoples' contemporary experiences. In this essay I examine the concept of 'home' in a number of African peoples' classic literary productions that have at numerous levels interrogated the concept of home in African peoples' pan-African experiences. At the micro- and macro- levels, in Africa and Abroad, African

peoples' political, economic, and psychological definitions and experiences of being at home will be critically interrogated in the works of writers of African descent in our global village. Lastly, the essay will emphasize the study of Pan-African literature and folklore in order for us to wholistically appreciate and confront the other great issues of history, economics, politics, science, and technology in more profound ways in attempts at African peoples' development. It is assumed that to thoroughly 'know' a people, one must be 'schooled' in the folklore, aphorisms, legends, proverbs, aspirations, internal dialogues, reflections, and fables of the people we are studying and aspiring to lead and advance.

V-C: DISPARITIES IN AFRICAN AND AFRICAN DIASPORA WELL-BEING

[V-C - 11:00AM-12:30PM - *Venue*]

Perceived Impact of Youth Restiveness on Community Development in Eket Local Government Area of Akwa Ibom State, Nigeria

Olabisi, Bella

University of Calabar

Lilian Okoro

University of Calabar

This paper discusses the impact of youth restiveness on community development in Eket Local Government Area of Akwa Ibom State, Nigeria. It begins with a survey of the literature on youth restiveness, and community development as well as the variables of poverty and unemployment in relation to community development. It uses a correlational survey design to examine the relationships between poverty, unemployment, and community development as it exists in the study area. Eket local government area is one of the 31 local

government areas in Akwa Ibom State. It is one of the fast-growing local government areas in the state due to its location and the availability of natural resources among which is petroleum crude. A random sampling technique was adopted to select 40% of the Age Grade Association and 60% of respondents used for this study. A sample of 252 respondents was selected and used for the study. The questionnaire tagged youth restiveness and community development questionnaire (YRACDQ) with a 4-point Likert scale was constructed, validated, and tested for reliability before it was used in the work. Data obtained from respondents were analyzed using Pearson product-moment correlation analysis. The results revealed that there is a significant relationship between poverty, unemployment, and community development in Eket. We recommend that poverty alleviation programmes by government and private organizations should empower youths in order to curb restiveness and promote development and that, government and private bodies should establish industries to create job opportunities for the teeming population of youths who are jobless.

The Differing Impact of Rising Insecurity in the Lives of Women in Cross River State

(Studies from Three Senatorial Districts)

Akpana Betiang

University of Calabar

To achieve gender equality and empower all women and girls by 2030 in accordance with the Sustainable Development Goal Five, the condition of women and girls in high conflict and post conflict areas must be addressed. Cross River has become one of the states in Nigeria where fatal conflicts and crimes have notably heightened within the last decade. This study is undertaken within the three senatorial districts of the state to review the impact of surging insecurity in communities, outside the households (family/home), on women's lives in Cross River. The Local government involved in this research are: Obudu, Obanliku, Yakurr, Akamkpa and Bakassi Local Government Area respectively. Primary data were generated through key informant

interviews, administration of questionnaires, focus group discussions from selected communities whilst complementing data collated, with information obtained through desk review. Major findings revealed that women in conflict and post-conflict circumstances, suffer from horrific abuse, violence and deprivations which increases mortality rate and vulnerability to all forms of abuse and exploitation. The outbreak and persistence of conflicts and crimes have impacted on the security and wellbeing of women in diverse ways; injury, death, loss of livelihood, trauma, and mental stress etc. most, if not all of their exposure to insecurity is reinforced by patriarchal structures in the society. Based on the findings, this study recommends respective authorities to mainstream gender perspectives in conflict analysis and monitoring; whilst lobbying the inclusion of women in peace negotiations and agreement at all levels, also partnering with necessary authorities to implement tailored empowerment programs, targeted at improving the capacity and resilience of women to recover from insecurity and contribute to inclusive governance in post-conflict communities. Prioritize the establishment of community-based structures that provide support to women's rights, especially psycho-social and mental health services to women who are exposed to violence and depredation associated with insecurity.

**Pandemics in New Orleans and Johannesburg:
From Jim Crow & Apartheid through COVID-19**

Blair M. Proctor

The State University of New York, New Paltz

From an African Diasporic and environmental justice frame, this talk will center on how the coronavirus (COVID-19) has added an additional layer of trauma to already traumatized Black American and South African communities and assert how racism within itself is indeed a pandemic. In short, through questioning the concept of 'Environmental Justice,' the pandemic and sickness of racism at its root will affect African diasporic

communities due to unresolved actions of racial-hierarchy, health-disparities, and power-dynamics which maintain Black New Orleanian and Johannesburg communities within a marginalized state of continued trauma. My current research considers how types of pandemics, including diaspora, racism, gentrification, and police-brutality affect these communities. Incorporating the coronavirus into my study will give me a new angle on these pandemics and will provide an even more intersectional view of how these epidemics disproportionately affect the most marginalized, oppressed, and ghettoized communities. This comparative research can be applied to conversations of how the pandemics of racism, poverty, and the environment affect people of African descent. In short, these pandemics take a direct toll on the African diasporic communities' health and life-chances.

12:30PM – 1:00PM

LUNCH

1:00PM – 3:00PM

SESSION VI

VI-A: Roundtable: Decolonizing Methodologies in Global Health in Africa

[VI-A - 2:00PM-4:00PM - *Venue*]

Moderators

Ugo Edu (University of California, Los Angeles)

Adeola Oni-Orisan (University of California, Davis)

Discussants

Ugo Edu (University of California, Los Angeles)

Marwa Ghazali (University of Houston)

Sabine Mohamed (John Hopkins University)

Adeola Oni-Orisan (University of California, Davis)

Michael Ralph (Howard University)

Krystal Strong (Rutgers University)

Roundtable Description

Global health research, partnerships and programming continue to be a major source of funding, knowledge production, measurement, and governance of health outcomes in African countries. In recent years, much-needed calls have been made to decolonize global health (Affun-Adegbulu 2020, Daffe 2021), diversify authorship of global health publications (Abimbola 2019) and adopt anti-racist competencies (Hagopian 2018). The silence on race, racism, and its role in shaping global health endeavors paradoxically reveals just how tenacious these dynamics are to the practice and governance of global health and thus, to its decolonization. To decolonize the practice of global health, we must attend to the role of race and racism. This roundtable will explore best practices for anti-racism in global health research, education, and partnerships by engaging critical race theory and Black feminist thought. We will pay specific attention to how knowledge producing practices that racialize individuals and reproduce inequalities continue to structure life, health, and death in the postcolonial setting. We invite roundtable attendees to join us for a critically engaged interdisciplinary conversation about the ways that race, and racism are shaped and shape the characterization of global health problems, the kinds of partnerships formed, research design, program implementation, and the evaluation of interventions. Drawing from ethnographic experiences on topics in critical global health including maternal health, state violence, medical debt and the value of life, reproductive health and aesthetics, infrastructure and

urbanization, and global Black social movements, panelists will reflect on the decolonizing experiments we have engaged in through our scholarship, collaborations, project design, and community engagement. We hope attendees will come prepared to share their decolonizing research methods and practices for global health as well.

VI-B: Roundtable: Gender, Race, Ethnicity and Professional Challenges in the Workplace

[VI-B - 1:00PM-3:00PM - *Venue*]

Moderator

Bekeh Ukelina (SUNY Cortland, New York, USA)

Ndubueze L. Mbah (The State University of New York at Buffalo)

Discussants

Ibipo Johnston-Anumonwo (SUNY Cortland, New York, USA)

Tokie Laotan-Brown (Heritage Architect and Cultural Economist, New York and Ireland)

Lorraine Brathwaite (Project Manager, ADP and VP, Goldman Sachs and Credit Suisse)

Seth N. Asumah (SUNY Cortland, New York, USA)

Bekeh Ukelina (SUNY Cortland, New York, USA)

Roundtable Description

Every organization, whether it is a university or a corporate sector, complicated enterprise requires human resource in terms of gender groups: women, men, gender non-binary folks; racial groups: Blacks, whites, Latino Indigenous people; ethnic groups: Yoruba, Igbo, Ga, Asante, and other diversity group categories, to carry out the functions of the organization. Nonetheless, the classics of organizational theory only place emphasis on people at work divisions and totally neglect the kind of people, human resources, human nature, time, and space for efficient and effective ways for productivity to ensue. Regardless of how many degrees one has earned, *bona fide occupational qualifications* (BFOQ), or one's leadership skills, it is indubitable that the early learning centers at universities (especially in Europe and the United States) were not created with Africans, African American, and women in mind, and this perception is not different during the inception of the corporate sector. Institutions of higher learning and the global corporatist world maintain impenetrable hegemonic walls, glass ceilings, glass escalators, ethnocentric norms, and white racial frameworks that generate many challenges for Africans, African American, and women in the workplace. In this roundtable session, the participants, in a candid conversation, will discuss the persistent gender, racial, and ethnic disparities and inequities in the workplace; universities and corporate sectors and argue that these inequities are not natural, they are manufactured, and it will take concerted efforts and intentionality to eradicate them through anti-racist and gender justice policies and practices. The specific areas of professional challenges that our panelists will tackle will include: rigid hierarchies, fitting in, being heard, institutional bullies, discrimination, harassment, microaggressions, microinvalidations, microinsults, implicit biases, explicit biases, effects of commutes on professional women, balancing professional and personal obligations, difficult dialogues, judgmental heuristics, stereotype threat, pay inequity, and cultural incongruences.

This roundtable will be beneficial for all working people, professionals, and conferees.

3:00PM – 4:30PM

NYASA BUSINESS MEETING

6:00PM – 9:00PM

AWARD CEREMONY AND BANQUET

6:00PM – 7:00PM

Award Ceremony

Distinguished Africanist Award

Professor Michael Gomez, New York University (2021)

Professor Nwando Achebe, Michigan State University (2022)

Thomas & Corrine Nyquist Distinguished Service Award

Professor Florence Banku-Obi

Professor Ali A. Mazrui Award

Professor John Marah

Book Award

Professor Ndubueze Mbah (2022)

Emergent Masculinities: Gendered Power and Social Change in the Biafra Atlantic (2019), Ohio University Press.

Professor Bekeh Ukelina (2023)

Who Owns Africa: Neocolonialism, Investment, and the New Scramble (2022), Leuven University Press.

7:00PM – 9:00PM

DAY 6: SATURDAY, JULY 1

Cost of Excursion N10,000

Old Calabar Tour Circuit

- Marina Resort
- Slave museum
- Old Residency museum
- Old Calabar
- Boat cruise
- Hope Waddell Training Institution
- Drill Ranch (Primate home)
- Ayade Industrial park
- Entry to all sites/ attractions