

PRESENTER BIOS & ABSTRACTS

Presenter Bios and Abstracts

Emmanuella

Amoh

- Baylor University, United States

Bio:

Abstract:

Winning Hearts and Minds in Africa: Horace Mann Bond and the Institute of African American Relations
In 1957, shortly after returning from the celebration of Ghana's independence, Horace Mann Bond, the African American educator and first Black President of Lincoln University, was asked to tender in his resignation letter. One of the reasons cited for Bond's forced resignation was his frequent travels to Africa and concentration on African students and African affairs. Using letters, newspaper articles, and speeches by Bond and other Black intellectuals, I contend that Bond borrowed Cold War rhetoric like anti-communism and winning hearts to advance Pan-African education as a liberatory ideology for Black people in the United States. He co-founded the Institute of African American Relations with Black intellectuals such as William Leo Hansberry, the uncle of the famed African American artiste Lorraine Hansberry. Through this organization and many like it, they provided scholarship for hundreds of African students to study in the United States and sent several American technicians and teachers to support nation-building projects in Ghana and Nigeria. But the ultimate goal of Bond and the organization was addressing Euro-American mischaracterization of Africans and their culture. As such they promoted African studies and culture which contributed to re-imagination of Africa, Africanness, and Blackness within American politics. For Bond, American universities' reception and promotion of African Studies could not be isolated from Africans' desire for complete independence and African Americans' quest for racial equality. Examining activists like Bond whose methods did not follow traditional anti-colonial and civil rights activism helps to see the shifting terrains of postwar Pan-Africanism and global Black liberation.

Siyabulela Tonono

- Seth Mokitimi Methodist Seminary, South Africa

Pan-Afrikanist thought and Methodism in Southern Africa

Bio

Siyabulela Tonono is the Coordinator of the Centre for Black Thought and African Studies at then Seth Mokitimi Methodist Seminary in Pietermaritzburg, South Africa. The Centre is a research centre philosophically grounded in Black consciousness and works to critically engage with the contributions of Black people in the development of Christianity in Southern Africa. Siyabulela's research work looks to understand the nexus of methodist missionary history, blackness and the decolonial turn in South Africa.

Abstract

2024 marks the centenary of the birth of South Africa's foremost icon of Pan-Afrikanist thought, Mangaliso Robert Sobukwe. Sobukwe's contribution to South African liberation from apartheid is one that cannot be ignored, most notably, the founding of the Pan-Afrikanist Congress of Azania. Sobukwe, being a student at a Methodist mission school, Healdtown College, and a lay preacher within the Methodist Church of Southern Africa, was strongly influenced by the institution of the church. This paper seeks to engage with Sobukwe's spirituality, which was exercised in active participation within the Methodist Church of Southern Africa, to trace the genealogy of pan-afrikanist activists who were also members of the Methodist church such as Stanley Mogoba, Philip Kgosana, Dikgang Moseneke. Precisely, the paper looks to locate Sobukwe's contribution in the emergence of later pan-afrikanist activists who also fell within methodist traditions. Essentially the paper seeks to ask the question "what is it about Methodism, as a Christian/spiritual belief, that lent activists of pan-afrikanist disposition towards methodism?" Methodologically, this paper is grounded in decolonial thought, and is primarily offered as a decolonial review of the life Robert Mangaliso Sobukwe.

Ransford Tei

- York University,
Canada

Technical-Vocational Education and Pan-Africanism: The Nkrumah Agenda, 1957 – 1966

Bio:

Abstract:

At the time of Ghana's independence, there were only eight countries in Africa which were not under colonial rule: they were Liberia and Ethiopia, which had never been colonised, Egypt, the Union of South Africa, Morocco, Sudan, and Tunisia. Kwame Nkrumah, Ghana's first president, who became a passionate advocate of African unity stated his vision succinctly during the eve of the country's independence celebration that 'the independence of Ghana is meaningless unless it is linked up with the total liberation of the African continent'. This vision of Nkrumah which was governed by the principle of Pan-Africanism significantly drove his sociocultural, political, and economic policies until his overthrow in 1966. Under the Pan-Africanism principle, Nkrumah invested in indigenous African epistemologies as one of the major sociocultural policies with the potential of African/Ghanaian liberation. Utilising archival materials, this paper seeks to contribute to the ongoing debate on Pan-Africanism by presenting Nkrumah's investments in producing a technically literate and African-minded Ghanaian population. Whereas there are a number of broad overviews on (post)Colonial Pan-African consciousness, some of which include surveys of

Nkrumah's ideology and philosophy, sociocultural transition in Africa, and the political thought of African leaders, a study specifically devoted to examining the linkage between technical-vocational education and Pan-Africanism in Ghana is yet to be essayed.

John Kamau

- University of Toronto,
Canada

The quest for national dress in the search of the Kenyan nation

Bio

John Kamau is a History PhD candidate at the University of Toronto. His interest is on, Black Internationalism, African nationalism and the making of nation states. He is researching on Jomo Kenyatta as a global figure. John is also a columnist with Kenya's Sunday Nation and is a known Kenyan journalist. He won the 2016 Kenya Journalist of the Year Award and has been feted with Kenya's top State honor, the Moran of the Order of Burning Spear (MBS).

Abstract

This paper intends to look at the futile search for a Kenya national dress for the last sixty years. Two weeks before Kenya attained political independence on December 12, 1963, debate on national dress took center stage. Tom Mboya, Minister for Justice, and Constitutional Affairs, told the House of Representatives that "there is no national dress approved by either the government or Kanu as a party and we have not asked anyone to buy or make a particular design or pattern as national dress neither for men nor for women." I will argue that minus a national dress, Kenyans did not have an everyday symbol that united them as one nation, and could therefore not engage in the larger pan-African debates. I will also argue that the flag and the national anthem, were alien national symbols and their public display and performance did not resonate with public. As a result, Kenya lacked a personal rallying point, and personal symbol of its nationalism. Due to the colonial legacy on dressing, where common attire was used to differentiate the Other, the new Jomo Kenyatta government was not willing to legislate on what constitutes a national dress. As a result, the national dress was left "entirely to the individuals." I will argue that this had an impact in the quest for a Kenyan nation.

Roberta Edem Abbeyquaye

- Queen's University, Canada

The Witches of Gambaga (2010) and When Women Speak (2022): Epitomes of Feminist Documentary Filmmaking in Ghana

Abstract

The potential of documentary filmmaking for social change is enormous and Ghanaian women filmmakers are using the medium to advance feminist activism by telling essential stories notwithstanding the many challenges they face. Yet, although the production of non-fiction films such as newsreels and documentaries predates the production of fiction films in Ghana, the latter group has garnered more interest from scholars and researchers of Ghanaian cinema. To this end, while some Ghanaian women fiction filmmakers and their films have received critical attention for advancing feminist discourses, one cannot say the same for their counterparts using documentary filmmaking for the same purposes. Drawing on existing literature on cinema in Ghana and personal interviews conducted with Ghanaian documentary film experts, professors and feminist filmmakers, this paper

addresses the lack of critical discourse on Ghanaian women's use of documentary filmmaking for feminist activism. Through an analysis of two important Ghanaian feminist documentary films, *The Witches of Gambaga*, (2010) and *When Women Speak*, (2022), I establish the parameters of feminist documentary filmmaking in Ghana. While *The Witches of Gambaga* (2010) investigates the social phenomenon whereby women are accused of witchcraft and banished from their communities, *When Women Speak* (2022) on the other hand, writes back into history, Ghanaian women's contribution to nationalism, which hitherto, has been erased from Ghanaian history. Additionally, this paper reviews the conditions of production and dissemination of documentary films in Ghana and although I join broader conversations about Ghanaian women's involvement in Ghana's film industry, I commence a specific dialogue on Ghanaian women's / feminists' use of [independent] documentary filmmaking for feminist activist purposes.

Oluwatosin John Ibitoye

- Kwara State University, Nigeria

Of the Local and the Global: Glocal trends in the Yoruba Folk-pop music of Beautiful Nubia
Bio

Oluwatosin John Ibitoye is a PhD candidate in Ethnomusicology at the University of Ilorin, Nigeria. He holds a B.A. and M.A. degrees in Performing Arts (Music) from the University of Ilorin, Nigeria. He currently lectures at the Department of Performing Arts and Film Studies, Kwara State University, Malete, Nigeria. He teaches courses in musicology, music theatre, African music and musicianship. His research focuses on intercultural musicology, performance and theatrical musicology, cultural anthropology. He has publications in national and international books and journals. He has presented papers at national and international conferences. He is a 2023 beneficiary of Swiss National Science Foundation (SNSF) conference travel grant and European Union's Horizon 2020 research and innovation programme. His PhD research investigates the trends of glocalisation in contemporary Yoruba folk-pop music.

Abstract

Having experienced foreign contact through European culture from the West and the Islamic/Arabic culture from the East, the Yoruba folk music evolved in syncretic hybridity before globalisation raised issues of identity crisis, originality, decline in the knowledge and appreciation of indigenous culture. However, in recent times, there is a conscious revival, reinvention and transformation of the folk music culture glocally within a digital and global cultural system towards a home-grown panacea to the 21st-century challenge of decline, neglect and bastardisation of indigenous Yoruba culture in the prevailing globalisation. What are the strategic roles of music towards the reinvention and transformation of indigenous Yoruba culture in Nigeria against the evident global cultural hegemony? Against the backdrop of this overarching question, my study examines the presence and influence of glocalisation in selected works of Segun Akinlolu (*Beautiful Nubia*) towards understanding how his folk derived popular music relate and resonate with the realities of a changing, digital and globalising world. My study draws from a qualitative design, through field observation of live performance, interviews and analysis of selected songs and music videos streamed via the musician's official social media channels and platforms, while I foreground this study with Roland Robertson's theory of glocalisation. My study proposes that, the glocalisation of music commercially in a digital and dynamic culture is expedient within the reality of the fourth industrial revolution (4IR); a digital world vis-a-vis offline reality marked by use of internet technology, artificial intelligence and renewable energy, which has in turn boosted the visibility, mobility, transmission, reach and patronage of indigenous popular music in Nigeria.

Akintunde Akinleye

- Carleton University, Canada

Nollywood—Backstage to Screen: A Photographer's View of an African Transnational Video-film Industry.

Abstract:

What exactly makes Nollywood—Nigeria's appellation for narrative film genre—transnational? What are the struggles and the challenges it faces to attain a transnational mutability from the point of its local production? How has its transnational character remained local to serve as the affective for its diasporic audience? This article seeks to examine and explore the process of narrative filmmaking in Nigeria's Nollywood through the backstage stories of performers, directors, and crew members. Drawing from multiple empirical observation of events, unstructured interviews, and interactions that highlights the works of performers and crew members backstage over the last decade, visually capturing ordinary movement of things and moments of play outside the purview of glamour, this article demonstrates how Nollywood screens are populated with a local narrative video-film genre that is paradoxically producing transnational contents that are constantly evading the conceptual category of a national cinema.

Amanda
Lynn

- Queens University, Canada

Wi Gallivanting: Black Mobility and the Reimagining of Leisure Travel

Abstract

Despite practices of marginalization, erasure, and exclusion that have positioned Blackness and womanhood as immobile, Black women have and continue to interrogate movement and mobility. Therefore, "to travel while Black and female is to upend and overcome legacies of mobility impairment" (Lawton, 2022). Using the theoretical lenses of Black mobility and Black geographies, this research aspires to reimagine travel so it is not simply posited as oppressive to Black Women, but rather a space that challenges the colonial underpinnings of movement, migration, and leisure, drawing attention to the liberatory aspects of Black feminist mobility. Specifically, in this paper I seek to address the question: given the histories underlying travel (colonialism and its aftermath) how do Black women's contemporary tourism experiences help us better understand the racial underpinnings of travel and, as well, the liberatory possibilities of movement and mobility? Engaging with Black feminist methodology, I employ multiple qualitative research methods to centre the experience of Black women travellers. I will gather an archive of Black female autobiographical travel narratives, conduct semi-structured interviews with Black female-owned travel organizations and Black Women travellers, and provide an auto-ethnography to reflect on my travel experiences. Through my analysis I will pay close attention to how, where, when, and under what conditions these women provide unique narratives, address discrimination while traveling, and whether they engage in, or aspire to, traveling in a sustainable and decolonial fashion. Forefronting Black women's experiences, I seek to situate Black leisure travel as a site for resistance, regeneration, and rehearsal.

Deo
Mwapinga

- Carleton-University
Canada

Politics of Solutions for Refugees: A Comparative case study of the naturalization of Rwandese and Burundians in Tanzania.

Bio

Deo Mwapinga is a PhD Candidate in the Department of Political Science at Carleton University. He is also a Research Assistant and contributor to the Tanzania Local Engagement Refugee Research Network (LERRN). In 2014,

he was part of a team of officials from the Government of Tanzania that were issuing citizenship certificates to the former Burundian Refugees in the Old Settlements of Katumba, Mishamo, and Ulyankulu in Tanzania. This remarkable exercise led to his interest in further studying former refugees' experiences in the host political community. He is particularly interested in looking at the interplay between (former) refugees and citizenship within changing post-colonial African politics.

Abstract

Finding solutions for refugees is a global challenge, with the average duration of a refugee situation now being 20 years. There are three traditional solutions for refugees: repatriation, resettlement in a third country, and integration in their host country. Local integration is seen as the least likely solution, given that the vast majority of the world's refugees are in the global South, and host countries are reluctant to have new citizens imposed on them. This makes the case of Tanzania all the more interesting, as it has twice given citizenship to large groups of refugees: 36,000 Rwandese refugees in 1980 and 160,000 Burundian refugees in 2008. However, the naturalized Rwandese experience has been seen as the most successful compared to the latter case. This raises important questions about local integration as a durable solution. It also makes us ask: *How can this variation be explained?* As such, my presentation aims to answer this question by drawing on the results of my fieldwork research in Tanzania, Rwanda, and Geneva, Switzerland, where I conducted 70 interviews and also conducted archival research at the United Nations High Commission for Refugees (UNHCR) and the archives of the Lutheran World Federation and World Council of Churches in Geneva, Switzerland. More importantly, I will answer in tandem with my own position as a former Tanzanian Government Official.

Comfort T. Mtotha

- University of Michigan, United States

Forging a National Narrative: Politics, Repatriation, and the Journey of the Victor and Theodore Cox Collection in Museums of Malawi

Bio

Comfort Tamanda Mtotha is a Ph.D. candidate at the University of Michigan, Ann Arbor. Her research focuses on the history and politics of object collection in Southern Africa during the 19th and 20th centuries. She is intrigued by the question of provenance in museums and the mechanisms of collecting, which often remove African objects from their material and political contexts. Through examining the biographies of objects and their presentation in museums, her research aims to provide new pathways and modes for curating objects that acknowledge the structural legacies of colonialism. Mtotha has worked at the Museums of Malawi and teaches cultural heritage-related courses at the Malawi University of Science and Technology.

Abstract

This paper examines the Victor and Theodore Cox collection housed in the Museums of Malawi and its repatriation from the Whatcom Museum in Bellingham during Malawi's independence celebrations in 1989. The study sheds light on the politics of repatriation and the complex meanings attached to the objects. I argue that these objects became nationalized upon their homecoming, and political elites used them as symbols of self-governance to legitimize President Kamuzu Banda's regime while strengthening the US and Malawi's international relations. I situate this study within the framework of festivities and their significance to national identity. This paper is an avenue of looking into the process of collecting objects, their itineraries, the networks of persons and institutions, and their configuration after they became a museum collection. It is a model for understanding the biographies of collections and how politics influences the repatriation of objects.

OkO-Otu Chukwuemeka

- University of Buckingham, United Kingdom

Bio

Oko-Otu Chukwuemeka is a PhD candidate with the Department of Modern War Studies at the University of Buckingham, United Kingdom. He holds a master's degree with distinction in conflict analysis from the prestigious University of Kent and a first-class degree in History and Strategic Studies from Alex Ekwueme Federal University Ndufu Alike Ikwo. A former commonwealth scholar and has over 10 publications in both local and international journals. His areas of research cut across land-related conflicts, farmer herders conflict, police brutality, community policing, and peace and conflict resolution.

Abstract

International migration and exploitation of migrant labour remain a concern among states in the international system. Different countries have become a choice destination for African and Asian migrants resulting in the imposition of some stringent conditions on migrants. There are also increasing incidences of wage theft, hazardous working conditions, and reduced access to basic employment rights among migrants. However, the legal status of migrants is a critical determinant of their working conditions, as irregular migrants face heightened vulnerability to exploitation and discrimination. Against this backdrop, we delve into the multifaceted challenges confronting migrants in their countries of destination by examining both the systemic and individual dimensions of their experiences. By giving voice to those on the margins, the study aims to illuminate the often-overlooked nuances of migrant experiences in receiving countries, exploring the intersectionality of factors such as historical, legal frameworks, social dynamics, and economic implications. The panel will embrace discussions from a diverse methodological approach, incorporating scholarly analyses, firsthand narratives, and policy evaluations to comprehensively unpack the complexities of migrants' experiences in destination countries. We aim to contribute valuable insights to the ongoing discourse on migration, labour, and social justice, offering a platform for marginalised voices and fostering a deeper understanding of the challenges faced by migrants.

John Bosco Acharibasam

- Mount Royal University, Canada

Meaningful Engagement of Youth from Black Communities in Climate Disaster Education within Western Canada

Abstract

Access to culturally appropriate climate disaster educational programs, that adopt African and decolonizing epistemologies can play a critical role in enhancing the resilience of Black youth to climate risks and building equitable communities in western Canada. Especially in Alberta and Saskatchewan which are increasingly vulnerable to climate-related risks such as snowstorms, forest fires, heatwaves, droughts, and floods in western Canada. Recognizing Black communities' unique perspectives and experiences is essential for designing educational programs that promote resilience and equity. Using a decolonizing phenomenology theoretical research framework and community-based participatory research design, we engaged with Black youth in climate disaster education in Alberta and Saskatchewan. Following this, the study aimed to examine the unique climate disaster educational needs of children from Black communities in Alberta and Saskatchewan. Specific methods of sharing circles were adopted to engage fourteen Black youth in Saskatchewan making sure their voices were heard and specific educational needs addressed. Our study underscores the need for tailoring educational programs to meet Black youth's unique experiences and needs to promote resilience, a sense of agency, and empowerment within Black communities. Broadly, our findings hold great potential to make a

positive and instrumental impact on the Black youth to navigate the extreme effects of climate change in Canada. This can lead to the building of more equitable and resilient communities in Canada.

Miriam Wambui

- University of Nairobi

Ngwiko and indigenous model of Addressing Adolescents Inequalities to Accessing Quality Sex Education in Kenya

Abstract

HIV infections among adolescents in East Africa have in the past ten years been on an upward trajectory. When the global pandemic that is Covid -19 struck Kenya, new HIV infections among adolescents in the Kenya rose exponentially. A major factor attributed to this rise, is inequality brought by the lack and access of a proper, structured, relevant, and tailor- made educative strategy on sex education. This paper describes Ngwiko practice in the Agikũyũ community, first as an indigenous knowledge system and second revisiting it as a way of teaching adolescents about sex. This paper will employ qualitative data, where in depth interviews within the traditional community elders will be conducted and analyzed with the aim of understanding the traditional meaning, spirituality, and significance of its practice in curtailing further spread of new HIV infections. The practicality and relevance of this practice in contemporary society will also be discussed, where the young people will be engaged in Focus Group Discussions. Cognizant of the challenges of implementing Ngwiko model, especially within religious institutions, this paper calls for practical implementation of grounded and contextualized sexuality education that is backed by theological underpinnings. Ngwiko can be amended, supported, and considered as one of the strategies that can prevent the spread of New HIV infections among adolescents especially considering combative and restraining pandemics such as Covid 19.

Joy Karinge

- Syracuse University, United States

Towards Decolonization: Migrated Kenyan Archives and the Politics of Knowledge

Abstract

This study examines ethical questions of archival removal in relation to access to knowledge and the politicization of access. Utilizing a theoretical framework of postcolonial theory, decolonial theory, and epistemic decolonization, it investigates Kenyan archival holdings within the Foreign and Commonwealth Office files at The National Archives in London and the East African Archives at Syracuse University. Analysis of these archives is conducted using qualitative methods of archival research and interviews. This research reveals British colonial efforts to protect its reputation by migrating, concealing, and destroying archives and to preserve its imperial legacy by initiating microfilming projects overseas. This paper argues that archival removal from Africa has resulted in epistemic violence, reproducing coloniality of knowledge production in academia and further marginalizing scholars of African studies in the Global

South. This study suggests rethinking access to knowledge through the return of migrated archives and structural decolonization of institutions with migrated archival holdings.

Jane Ezirigwe

- Nigerian Institute of Advanced Legal Studies, Nigeria

Charting a Decolonized Path for African Legal Epistemology: TWAIL Strategies for Inclusive Knowledge Creation

Abstract

African perspectives continue to be largely excluded in teaching and research, even within the continent. Nevertheless, ongoing initiatives are actively working towards the decolonization of knowledge creation and dissemination 'in, by, with, for, of, on, and from Africa and Africans'. Decolonizing entails an 'intentional undoing – unlearning and dismantling unjust practices, assumptions, and institutions – as well as persistent positive action to create and build alternative spaces, networks, and ways of knowing that transcend our epicolonial inheritance.' In rethinking legal education in Africa in ways that reject the patterns of intellectual colonization that have characterized its past, Third World Approaches to International Law (TWAIL) serves as both a deconstructive and reconstructive tool. Although the goal of TWAIL is to unpack the colonial legacies of international law and engage in decolonizing efforts, the methodology of how this is achieved is largely left to scholars. This paper examines how TWAIL has been employed by African legal scholars to provide liberationist knowledge. Employing a socio-legal method, it investigates how TWAIL is utilized by African law instructors to balance against Eurocentric legal epistemology. Structured interviews with instructors in Nigeria, Kenya, and South Africa offer practical insights, highlighting both challenges and opportunities. The paper adds to the body of knowledge that presents not just what is being done but how it is being done, in order to develop robust and cumulative scholarly traditions that promote inclusive knowledge creation within the African context.

Selina Linda Mudavanhu

- McMaster University

Decolonizing and re-imagining instructor-student relationships in classrooms Communication Studies and Media Arts Department

Abstract

This paper draws on the author's teaching experiences and engagements with fifteen senior undergraduate students in a fourth-year seminar to critically reflect on relationships between instructors and students. The paper begins by observing that the kinds of instructor-student relationships in several media and communication studies courses and the majority of courses offered in many disciplines across campuses in sub-Saharan Africa are modelled on colonial ways of education that give prominence to an all-knowing educator and positions students as passive recipients of knowledges. Drawing on theorizations by Paulo Freire (1970) and bell hooks (1984), this paper proposes ways of re-imagining

instructor-student relationships. Moving away from classes organized in the abovementioned ways, lecturers are invited to facilitate spaces where students comfortably draw on their lived experiences and prior knowledge to contribute to in-class conversations. This approach to teaching and learning is critical in developing citizens with communication and critical thinking skills. Further, the abovementioned method also ensures that students remain engaged during classes. By participating actively, students are likely to retain concepts and ideas discussed in classrooms long after courses are completed.

Gabriela Rodrigues Oliveira

- University, Country

Play in early childhood education: memory and ancestry

Abstract

Integrating Afro and anti-racist studies into Early Childhood Education in Brazil is vital, given that diasporic events have shaped Brazilian society since colonial times and the educational system has Early Childhood Education as a starting point in this country. This article proposes an analysis of African games and plays for the preservation and healing of memory and ancestry, situated within the socio-historical pillars of Brazilian formation: Indigenous peoples, Portuguese, and diasporic Africans (Fausto, 2006; Ribeiro, 2004; Rodrigues, 1988). Additionally, it explores African civilizational values to emphasize the significance of orality and ancestral knowledge in African culture. The study is divided into three sections: the first provides an overview of affirmative action implementation, highlighting African cultures contribution to other nations; socio-historical constitutions. The second contextualizes the curricular guidelines of Early Childhood Education in Brazil and proposes reflections on civilizational values and ancestry. Finally, the last section presents best practices in Early Childhood Education that incorporate ancestral knowledge, mainly through games and play. As a result, it is expected to contribute to reflections on how educators' positionality is crucial in the process of shaping children's identity, as well as understanding the intersections in the recovery of memory and ancestry, particularly deepening the understanding of the privileged position of non-Black individuals in Eurocentric society, and also how integrative practices in Early Childhood Education can enrich anti-racist discussions, fostering respect and tolerance for cultural diversity.

Gargi Binju

- University of Tübingen

Bio

Gargi Binju is a PhD candidate and sessional lecturer (Lehrbeauftragte) at the University of Tübingen. She is currently writing her dissertation *Writings from the Tidal Edge* which attempts to study literary writings from the Western Indian Ocean as a countershelf, that is, anti-colonial and anti-hegemonic narratives against the colonial European canon. Her dissertation shows how the Indian Ocean countershelf interweaves littoral influences with Global South concerns to challenge, supplement, and reshape the Anglophone literary mainstream.

Abstract

Countermapping and South-South Connections: Indigenous Mapping Practices and Non-Human Navigation Knowledge Systems in Postcolonial Fiction from East Africa Abstract: Since the sixteenth century, maps have served a vital archival function in the Indian Ocean region, facilitating travel and trade between coastal East Africa, Arab societies, and South and Southeast Asia through depictions of the predictable monsoon winds and possibilities of navigation. In the postcolonial era, contemporary fiction has sought to contest and complicate colonial cartographies of this littoral zone by recuperating indigenous mapping practices and reimagining cross-cultural encounters and mobility. This article closely reads two recent novels from the Southwestern Indian Ocean—Abdulrazak Gurnah’s *By the Sea* (2001) and Yvonne Adhiambo Owuor’s *The Dragonfly Sea* (2019)—that portray imaginative reconstructions of trade journeys undertaken not just by Arab and South Asian merchants, but also African voyagers. The texts explore alternative wayfinding epistemologies, including the matlai dragonfly’s transgenerational, multi-month migration from India to Africa guided by ecological wisdom, which, in turn, informs human map-making. Analysis of these literary reimaginings reveals how postcolonial fiction counters dominant colonial narratives of discovery and control by highlighting diverse South-South connections and non-human navigation knowledge systems. I argue these novels serve as a dynamic, pluralistic archival space, keeping alive counter-hegemonic maps and challenging assumed interpretations of the Indian Ocean world, its cross-cultural encounters, and its indigenous archives of geographic knowledge enabling mobility. Reasserting this diversity of mapping practices and epistemologies underscores the multiplicity of voices navigating and contesting imperial cartographic visions.

Johannes Bhanye

- University of Free State, South Africa

Beyond informality: ‘Nimble peri-urban land transactions’ - how migrants on the margins trade, access and hold land for settlement

Bio

Dr Johannes Bhanye is an Andrew W. Mellon Foundation Researcher and Academic with a Ph.D. in Migration and Land Settlement. He is very passionate about migration, migrants on the margins, Diaspora and Cities and Social change. He has published extensively in High Impact International Journals and his recent BOOK: “COVID-19 Lockdowns and the Urban Poor in Harare, Zimbabwe: Emerging Perspectives and the Morphing of a Sustainable Urban Future, published by Springer, Cham is available at: <https://link.springer.com/book/10.1007/978-3-031-41669-9>. Currently, he is a Post-Doctoral Research Fellow with the University of the Free State, Department of Urban and Regional Planning, South Africa.

Abstract

How do migrants on the margins trade, access, and hold land for settlement? This ethnographic inquiry based on a case study of Malawian migrants in peri-urban Zimbabwe revealed the practice of ‘Nimble peri-urban land transactions’—encompassing not only the extralegal and informal aspects of land transactions but also emphasising flexibility, agility, conviviality and invisibility in land acquisition. What sets ‘Nimble peri-urban land transactions’ apart from the characterisation of conventional informal land transactions is the profound role played by ‘conviviality’ in creating a congenial atmosphere for acquiring and securing land rights. Individuals in convivial connections act as essential intermediaries, witnesses, and mediators in land deals. Their contributions are instrumental in maintaining spatial orderliness within the community, demonstrating that informal land transactions are not always chaotic or disorderly as perceived but can adhere to a well-structured set of ‘nimble’ norms and mechanisms that regulate land access and ownership. Nimble peri-urban land transactions not only provide a lifeline to

individuals and families seeking a place to call home but also contribute to the overall urbanisation and development of peri-urban areas. Thus, the study challenges prevailing notions of land governance by emphasising the importance of recognising and comprehending not only the 'informality' but also the 'nimble transactions' that characterise land markets in peri-urban areas. It calls for a more holistic approach to land governance, acknowledging that rigid formalities alone may not adequately address the unique needs and realities of marginalised populations in these contexts.

Thomas Parker

Afferi

- Carleton University, Canada

Abstract

This research explores the persistent issue of Chinese Migrants involvement in Ghana's small- scale mining (SSM) sector, investigating the collaborative efforts between local patrons, political elites, and Chinese miners. Drawing on Agency and Structure Theory and Political Ecology Theory, the study employs a qualitative approach, combining systematic review of secondary data and content analysis. Findings reveal economic motivations, regulatory gaps, socio-political networks, cultural integration, informality, and technological superiority as factors sustaining Chinese participation in small-scale mining. The patronage system involving "Boys" and "Men" shapes this dynamic, influencing access, protection, and policy. The study uncovers the complex interplay of environmental consequences and political challenges, emphasizing the need for balanced policies. The Ghanaian government's responses, including militarized interventions and community-focused initiatives, are analysed for their effectiveness and challenges.

Odinaka

Eze

- Massachusetts Institute of Technology, United States

"If Not the Work of Malice": Rhetoric and Advocacy in the Colonial Leprosy Crusade, Southeastern Nigeria, 1940–1950

Abstract

This paper argues that leprosy sufferers participated in the healing process of their ailment by engaging with colonial medical authorities on public health issues. Sufferers often expressed their opposition to colonial exploitation of their labor, underfeeding, and punitive withdrawal of their medication. By examining petition letters, this study shows how and why people with leprosy adopted the colonial language of vulnerability to advocate for improvement in leprosy settlements. Focusing on Uzuakoli and Oji-River, Southeastern Nigeria, the research treats these petition letters as rhetoric and keenly analyzes the persuasive language that leprosy sufferers and leprologists employed in constructing a leprous body. Beyond demonstrating how they engaged with colonial authorities, negotiated with doctors, and contested perceived obnoxious colonial policies, *If Not the Work of Malice* underscores resistance to labor exploitation in leprosy settlements. Employing these letters of the petition as both sources and

methods of recovering the voices of ordinary people, especially people with leprosy, who inhabited the lowest strata of society, the paper contends that leprosy sufferers asserted their humanity, participated in the post-war anticolonial movement, and shaped colonial leprosy policies. Though their letters did not call for the end of colonial rule, events in the settlements affirm that leprosy colonies were not insulated from broader society. Other sources that aided the production of this work include medical reports on leprosy, scientific publications, and extant literature on disease and medicine in Africa. The paper concludes that people with leprosy constructed their knowledge about leprosy while in isolation and collectively articulated concerns that threatened their healing.

- **Olusola (Shola)
Ogunnubi**

African Agency in Natural Resource Governance: A Focus on Inclusive Development Norms in the African Mining Vision (AMV)

Abstract

Africa has long been the focus of global governance initiatives that seek to transform natural resources into a catalyst for economic development rather than a 'curse' or source of conflict. Despite the plethora of studies on Africa within the broader literature of global governance, a consideration of regional contexts that include African cases in the promotion, contestation and adaptation of international norms (broadly defined as norm domestication) is sparsely developed. This research investigates how the experiences of state, corporate, civil societies and local communities from Africa enable norm domestication in the natural resource sector in the exercise of agency. The conceptual insight for this study is drawn from the norm diffusion literature and applies the analytical frame of agential constructivism to explain the agential response of African actors to establish and reframe specific transnational norms. Its central proposition leads scholars to reconsider structural assumptions on the direction of influence in global politics. The study focuses on the African Mining Vision to empirically demonstrate the argument that African actors are exercising agency by shaping prevailing resource governance norms on artisanal and large-scale mining through a distinctive pan-African response to global norms. This agential turn is not only a unique African experience but one that is rooted in pan-African solidarity norms of the nineteenth and twentieth centuries.

**Adenike Mercy
Olaoye**

- Thomas Adewunmi University, Nigeria

Local Community Engagement in the Decolonization of African Studies: A Critical Analysis

Abstract

The study addresses the imperative to redefine African history and culture through decolonization in African Studies, emphasizing the pivotal role of local community engagement. Drawing on literature from sociology, anthropology, and postcolonial studies, the research utilizes a critical analysis methodology to identify and critique the prevailing Eurocentric perspectives shaping the discipline. Recognizing the necessity for a paradigm shift, the study asserts that local communities offer vital

perspectives to contribute substantially to the decolonization process. Examining current African Studies, the research delves into case studies where local communities actively shape research objectives, curricula, and methodologies. It highlights the impact of these interactions on knowledge creation, emphasizing the strengthening of local voices and the dispelling of colonial prejudices. The study also addresses challenges faced by communities and academics in overcoming institutional hurdles, power dynamics, and ensuring equitable representation. Furthermore, the research evaluates the potential long-term benefits of sustained community engagement in decolonizing African Studies. These include the development of cooperative research collaborations, the encouragement of diverse narratives, and the cultivation of cultural pride. Proposing a comprehensive methodology integrating community viewpoints, the study aims to reinterpret the epistemological foundations of African Studies. In conclusion, the study contributes to the ongoing conversation on decolonization by emphasizing the transformative power of local community engagement in creating a more nuanced and authentic understanding of African history, culture, and society within academic frameworks. The research underscores the need for inclusivity and genuine portrayal of African perspectives, advocating for a holistic approach that values and integrates the insights of local communities in reshaping the discipline of African Studies.

Nhlanhla Sibanda

- Zimbabwe Open University, Zimbabwe

Regionification in the post-2000 Zimbabwean Politically induced Economic Crisis in Short Writings from Bulawayo I, II and III

Abstract

The Zimbabwean short story genre in English has emerged as a central cog in capturing the unprecedented socio-economic and political crises in the country. Through the Short Writings from Bulawayo series, chronotopes of the road, the queue, the farm and home have been contextualised. The crisis became manifest in multiple ways: confrontations over the land; contestations over the history and meanings of nationalism and citizenship; the emergence of critical civil society groupings campaigning around trade union, human rights and constitutional questions; the restructuring of the state in more authoritarian forms; the broader Pan-African and anti-imperialist meanings of the struggles in Zimbabwe; and the central role of Robert Mugabe (then President). What the selected stories depict, illustrate Wilson-Tagoe's (2002, p.160) observation that some creative writers are able to "create narratives out of history rather than narratives of history". In this regard, historical fact deriving from the post-2000 crisis is remodelled into fiction in the selected narratives. The series present a linear understanding of the post-2000 Zimbabwean crisis read through the notion of chronotope, where Bakhtin (1981) states the intrinsic connectedness of temporal and spatial relationships that are artistically expressed in literature. Regarding the sequential escalation of the Zimbabwean crisis, Mlambo and Raftopoulos (2010) assert that what has been occurring since the turn of the new millennium is "a complex and inter-related multi-layered and pervasive catastrophe that can, perhaps, best be described as a series [own emphasis] of 'Zimbabwean crises', for no aspect of Zimbabwean existence escaped the deleterious effects of this phenomenon." The stories' focus on Bulawayo and the Matabeleland region, informs my research's use of Langenhove's (2003) notion of "regionification" to understand the stories' preoccupations and how the issue of "region" has been constructed, represented and interweaved in fictional narratives using "Bulawayo" in the series titles as the homogenising metaphor.

Dr. Clyde Ledbetter Jr.

- Virginia Commonwealth and Cheyney University, United States

In the Spirit of Rodney- Jaku Konbit's Sankofa African History Courses, Kilombismo, and Community Controlled Educational Spaces

Bio

Dr. Clyde Ledbetter Jr. is an assistant professor of African American Studies at both Virginia Commonwealth and Cheyney Universities. He is an alumnus of Lincoln University and received his Ph.D. in African American Studies from Temple University in 2013 and earned a second Masters degree in International Human Rights Law from the University of Oxford. He has taught in a private K- 12 African-centered school in Philadelphia as well as at several colleges and universities in the U.S and has published writings on various topics concerning human and Peoples' rights in the African world. In addition to working in academia, Dr. Ledbetter is also the facilitator and lead instructor of Ottawa based organization Jaku Konbit's Sankofa African History Courses.

Abstract

The discipline of Africana/African- Canadian/African-American/Black Studies was established with the goal of synthesizing the expertise of the academy with the needs and aspirations of Africana communities. While the various subfields (literature, economics, spirituality, etc.) of the discipline are all needed to provide holistic support for the development of Africana People, history holds a distinctly significant place in this struggle. As Walter Rodney stated in 1968 Montreal, "...African history must be seen as very intimately linked to the contemporary struggle of black people" and "...the African historian, to me, is essentially involved in a process of mobilization". Understanding and attempting to implement this imperative to mobilization, this report presents the Sankofa African History Courses facilitated by Ottawa based ACB organization Jaku Konbit as a model of self-sustaining, self-determining, Africana community controlled educational space. The origins of the program will be examined along with the paradigm the course material and delivery are based in, namely Kilombismo. An overview of the courses offered, the responses of the participants, and a prospectus of future actions will also be covered in the report.

Abraham

Maposa

- University of Pretoria, South Africa

Exploring Inclusive Community Engagement Policies for Gender and Queer Spaces

Bio

Abraham Maposa is a dedicated Ph.D. student in Psychology at the University of Pretoria. With a Master of Science degree in Psychology, he possesses a deep understanding of human behavior and the complexities of the mind. Additionally, his Master of Arts in Monitoring and Evaluation has equipped him with valuable skills in research methodologies and program evaluation. As a Research Fellow at Midlands State University, Abraham actively contributed to the advancement of knowledge in his field. Alongside his academic pursuits, he finds fulfillment in his role as a loving spouse and proud parent to four children.

Abstract

In recent years, there has been an increased recognition of the importance of community engagement within gender and queer spaces to foster inclusivity, empowerment, and social justice. However, the development and implementation of effective community engagement policies that address the unique needs and experiences of gender and queer communities remain understudied. This article aims to fill

this research gap by exploring the topic of inclusive community engagement policies within the context of Gender and Queer Studies. It examines the ways in which these policies can foster a more inclusive and empowering environment for individuals of diverse gender identities and sexual orientations. By Conducting an extensive review of existing literature; analyze and synthesize relevant theories, frameworks, and case studies; administer surveys to individuals from gender and queer communities; conduct semi-structured interviews with key stakeholders including community leaders, organizers, and participants, to gain deeper insights into the development and implementation of inclusive community engagement policies, and analyzing existing policies and practices, this research seeks to identify effective strategies to ensure that community engagement efforts are sensitive to the needs and experiences of gender and queer communities. The findings of this study contribute to the broader field of Gender and Queer Studies by providing insights into the creation of inclusive spaces that promote community engagement and social justice. Findings will also inform practitioners, organizers, and policymakers on effective strategies to create inclusive spaces that foster community engagement and promote social justice for individuals of diverse gender identities and sexual orientations.

Tsitsi Mpofu-Mketwa

- Carleton University, Canada

“Vuku’zenzele!” Rise and do for yourself: The pivotal role of agency in alleviation urban poverty, lessons from Langa women informal traders from Cape Town.

Abstract

It is well documented in development literature of the south positing that women’s informal trading contributes significantly to formal economy, human development and employment. Despite the significant role of informal trading to the formal economy (Ranyane, 2015) the literature however often give prominence to constraints and downplay the important role of agency. For example, in the global south, women pursuing socio-economic activities to improve their lives often encounter exclusionary patriarchal constraints, municipal regulation and power controls and unequal distribution of resources in private and public spheres (see for example Kabeer, 2016). In South Africa, studies have been conducted in other provinces on informal trading that emphasized the structural challenges of municipal regulation, the impact of macro- economic policies, lack of government support (Chen, Roever and Skinner, 2018), significant as they are these studies neglect the crucial role of agency in seeking to counter these challenges. There is limited data on how women faced with intersectional burdens of gender, class and culture challenge these constraints I draw on a case study that I undertook by employing participant observations and semi-structured in-depth interviews (n=25) to answer the central research question, “how do isiXhosa-speaking women traders in Langa Township of Cape Town exercise agency in responding to structural constraints and opportunities that affect their businesses. In this paper I seek to fill these gaps by raising the importance of agency to poverty alleviation in Langa. The has three aims (1) to delineate the concept of agency as a multidimensional concept comprising, motivation, action, reflexivity, rationality and transformation (MAART), (2) demonstrate how the women traders in my study applied MAART model and (3) argue for the crucial role of agency to poverty alleviation and human development by foregrounding the agency dimension of transformation. Whilst all individuals have an inherent capacity to exercise agency, by giving people an enabling environment, opportunities and reducing constraints, people can exercise agency more optimally. I recommend that when targeting poverty alleviation interventions, it is important to strengthen and expand agency by promoting more opportunities and address structures that constrain them to promote human development.

Kendi Gikunda

- University, Country

The State vs the People: Examining Gender and LGBTQIA+ Contestations in Nairobi, Kenya Public Policy and Management, Strathmore University, Nairobi (Graduate Student).

Abstract

Homosexuality is illegal in Kenya under sections 162 (a), (c) and 165 of the Penal Code of Kenya, which outlaw 'carnal knowledge against the order of nature and indecent acts between males whether in public or private'. The penalty for this is 14 years imprisonment which goes against Chapter Four of the Constitution of Kenya which upholds the right to life, equality, and freedom from discrimination for all Kenyan citizens. These sections have come under scrutiny, with various organisations and individuals petitioning the Kenyan government to repeal them in the famous #Repeal162 Case. The petitioners included gay men, a lesbian woman, a parent of a gay man, and a priest who witnessed human rights violations against LGBTQIA+ persons in his community. In addition, three organisations were at the forefront of these contestations: the Gay & Lesbian Coalition of Kenya, the Nyanza Western & Rift Valley Network, and the Kenya Human Rights Commission. They have since lost the case, but it has been appealed in the Supreme Court of Kenya, now referred to as the #Repeal162 Appeal Case. My paper examines contestations over the legality, regulation, and resistance of LGBTQIA+ subjects in Kenya. Employing a Foucauldian lens, the paper investigates how the state constructs and vilifies sex and sexuality through policy and policing which signify everyday acts of governmentality. It begins by demonstrating how discriminatory legal frameworks and societal attitudes hinder an inclusive environment for queer citizens. Furthermore, I use the theory of necropolitics proposed by Cameroonian social theorist, Achille Mbembe to analyse how the state deploys political might to order and endanger the lives of citizens. I also engage the works of the Ugandan queer activist and scholar, Stella Nyanzi, in a bid position the conversation within a decolonized queer studies perspective. Ultimately, I present three instances of queer activism in Nairobi, Kenya, showing how individuals and non-governmental organizations are challenging anti-queer laws and policies toward creating a more inclusive and equitable society.

Dr Sandiswa

Lerato Kobe's Bio

- Feared and Venerated: The Narrative of Winnie Mandela in South Africa

Bio

Dr Sandiswa Lerato Kobe (PhD, Vrije Universiteit Amsterdam) is an NRF Doctoral Scholarship Recipient: Desmond Tutu & Vrije Universiteit PhD where she completed her PhD. She is a lecturer in Christian Spirituality, Church History, and Missiology at the University of South Africa (Unisa), in South Africa. She is the convenor, the champion of transformation, Africanisation and decoloniality in the theology Cluster at Unisa. In her PhD thesis, Dr Kobe constructed and developed a research methodology and theoretical framework on ***ubuntu as spirituality of liberation*** to analyse Desmond Tutu's work in different times, and spaces of his life and work. Dr Kobe is a Pan Africanist scholar, decolonial scholar, and one of the foremost emerging scholars in the field of Black theology, womanism with interests in African philosophy of *ubuntu*, and decolonisation of the education system in Africa.

Abstract

This paper frames ubuntu as a spirituality of liberation and justice to investigate Winnie Mandela's activism in the new South Africa. In the struggle against apartheid, Winnie Mandela was celebrated as the mother of a brutally persecuted nation. She was admired for her courage to fight apartheid, she has been incarcerated, tortured, banned, and harassed. She has also been "feared as well as venerated, hated as well as loved." 2 After her passing in 2018, Black feminists, political activists, and ordinary citizens celebrated Winnie Mandela with slogans like 'Mama Winnie didn't die, she did multiply.' 3 The new generation of Black feminism and womanist scholars celebrated her pointing out that she left them with the spirit to fight for what they wanted in life. For many young Black South Africans, she was a revolutionary who kept the spirit of resistance alive in the absence of liberation movements in the struggle against apartheid, in the time of negotiations and in the new South Africa. Thus, this research paper reflects on Winnie's politics, activism to show how she inspired the new generation of politicians and activists to continue the struggle for justice and liberation and decolonisation in contemporary South Africa.

Keyshia Cuffie

- Carleton University, Canada

Decolonizing Eastern Ontario: Living Museums and Heritage Conservation

Bio: Keisha Cuffie, has demonstrated her commitment to enriching cultural and educational content within Canada through her literary works, *pour diamant* (2022) and *I Am Victoria Lewis* (2024). She is a dedicated advocate on social media for inclusive historical narratives. With her foundation in Political Science and Critical Race Studies, she founded Black Legacy Collective to make Black History accessible to all Canadians. She will be entering graduate studies in 2024 in Curatorial Studies and is pursuing entrance into the 2024 MA in Canadian Studies with a concentration in Heritage and Planning at Carleton University. Keisha intends to leverage her academic and professional experiences to enhance historical inclusivity in museums and schools.

Abstract:

Adopting a community-driven storytelling model enriches communities by ensuring that a multitude of voices are heard. This allows for a more inclusive representation of each community's unique contributions and stories, providing a more nuanced picture of the region's past. Through this exhibit, we have discovered ties to enslavement, yes, but also the remarkable connection of a Master Stonemason to several buildings in key communities. We have also recovered histories of professional lacrosse players and revealed that Black barbers, at one point in the 1800s, represented 80% of all barbers along the St. Lawrence River area. This was only possible through the dynamic exchange between storytelling and community action, which cultivates a sense of ownership and responsibility vital for the ongoing celebration and protection of their collective identity. Through extensive research and collaboration with community advocates, UCV delved into archives, conducted interviews, and collected photographs and documents from descendants to construct a comprehensive narrative that encourages community participation and inclusive heritage documentation.

Alonzo
Lee-Abbey

Carleton University

- Too Tough for That: A Systematic Review On The Barriers That Black Students Face When Accessing Support In The Post-Secondary System

Bio

Alonzo Lee-Abbey is in his final semester of studies at Carleton University completing a Bachelor's degree in Cognitive Science with a Concentration in Cognition and Psychology. He has years of experience working with youth of varying cognitive and emotional-social needs and is interested in understanding perception and its influence on behaviour. Alonzo was awarded the *Undergraduate Student Research Award (USRA)* – SSHRC in 2023 to conduct research which examined the barriers that Black students face when accessing support in post-secondary systems. He is currently a member of Carleton University's Cognitive Science Association, an Editorial Board Member for the Carleton University Journal of Cognitive Science (CUJCS), and volunteers to raise awareness for individuals and families affected by substance use and addiction.

Abstract

This presentation will explore research findings regarding the mental health of Black post-secondary students in Canada. In 2022, Statistics Canada reported that Black people ages 15 years and older had the third highest prevalence of mental health illness among racialized and non-racialized Canadians at 15.9% (Stephenson, 2023). Taking into consideration the willingness to report mental illness might be affected by socio-cultural differences, Black students in particular from African and/or Afro-diasporic communities face stigma, discrimination, and cultural barriers that can prevent them from performing help-seeking behaviours for their mental health challenges. This presentation will outline the complex social and institutional barriers that prevent students from underrepresented communities from seeking help. By drawing upon theories of culture, social identity, and social comparison, this presentation will begin to examine the impacts that stigma, discrimination, cultural differences, and racism have on student mental health, well-being, and their help-seeking behaviours. The findings from this research will be used to highlight the complex institutional and sociocultural issues that prevent help-seeking behaviour and assist in facilitating support for students from underrepresented communities.

Danielle
Carter

- It Takes a Village to Craft an Identity: Challenging the Construction of Black Digital

Abstract

In our hyper-digitized era, more and more Black people are turning to places like Tik Tok and YouTube to monetize their creative work and ideas. While this emergent and growing digital marketplace has provided a somewhat accessible avenue for Black creatives and professionals alike to supplement or completely supplant their regular income, it has simultaneously encouraged the curation of specific

digital personae to amass a commodifiable community. I argue that it is in this process of identity curation that hegemonic Black digital masculinities are constructed. No place is this construction better exemplified than in the popularity and proliferation of Black androcentric self-improvement influencers. Comprising men and women alike, I use the term androcentric self-improvement influencers to refer to popular, predominantly male, social media users whose content adopts the guise of empowerment to promote and disseminate dangerous, misogynistic and male- focused ideology. From infamous personalities such as Andrew Tate to lesser-known ones like Dalencia the Dating Coach, and Jonathan Dupiton of the “Finnessers Only Club”, Black influencers in this category produce and disseminate content that functions to construct and reify hegemonic Black digital masculinities. And yet, while the study of digital masculinities is an expanding field that explores such topics as the manosphere and its connected subcultures, there appears to be little scholarship on the Black digital masculinities that co-create this space. Such a gap in the literature is notable as the connection between online hegemonic masculinities and far right radicalization which is later actuated into real world violence has already been made. This paper seeks to address this gap by analyzing the media practices and content of these influencers through a combination of an intersectional feminist framework and Halls’s (1991) encoding/decoding model of communication.

Nwar
Doree

- The Impact of Cymatics on the Black Community: Exploring the Cognitive Effects of Engineered Sound Frequencies in Music

ABSTRACT

This thesis delves into the intricate dynamics between Cymatics, sound frequencies, and their profound impact on the black community, with a specific focus on the cognitive repercussions of suboptimal music engineering. Grounded in the foundational research of pioneers like Ernst Chladni and Hans Jenny, the study navigates the convergence of Cymatics and music, illuminating the intricate ways in which vibrations shape cognitive well-being.

Exploration of scholarly works, notably that of Dr. Georgi Lozanov, underscores the pivotal role of sound engineering in music production. The research reveals a correlation between poorly engineered music, characterized by distorted frequencies and compression and adverse cognitive effects, particularly within marginalized communities. This highlights the imperative to consider the quality of sound production as a crucial factor in shaping listeners’ cognitive experiences, especially within the context of societal challenges faced by the black community.

Furthermore, the study examines the ethical dimensions of deploying sound as a weapon, exemplified by instances like the contentious use of rap music in settings such as Guantanamo Bay. Insights from scholars like Dr. Suzanne Cusick offer a critical perspective on the implications of using music as a tool for psychological harm. The thesis prompts reflection on responsible and conscientious engagement with sound, advocating for ethical considerations in both music production and broader societal contexts. In essence, this exploration provides a comprehensive understanding of the multifaceted impact of Cymatics on the black community, shedding light on the cognitive consequences of poorly engineered music. It contributes to an evolving discourse on responsible sound practices and urges a thoughtful examination of the ethical implications surrounding the use of sound, particularly in domains where music may be wielded as a tool for psychological impact.

Siyabulela

Tonono

- Mangaliso Robert Sobukwe Pan-Afrikanist thought and Methodism in Southern Africa.

Bio

Siyabulela Tonono is the Coordinator of the Centre for Black Thought and African Studies at the Seth Mokitimi Methodist Seminary in Pietermaritzburg, South Africa. The Centre is a research centre philosophically grounded in Black consciousness and works to critically engage with the contributions of Black people in the development of Christianity in Southern Africa. Siyabulela's research work looks to understand the nexus of methodist missionary history, blackness and the decolonial turn in South Africa.

Abstract

2024 marks the centenary of the birth of South Africa's foremost icon of Pan-Afrikanist thought, Mangaliso Robert Sobukwe. Sobukwe's contribution to South African liberation from apartheid is one that cannot be ignored, most notably, the founding of the Pan-Afrikanist Congress of Azania. Sobukwe, being a student at a Methodist mission school, Healdtown College, and a lay preacher within the Methodist Church of Southern Africa, was strongly influenced by the institution of the church. This paper seeks to engage with Sobukwe's spirituality, which was exercised in active participation within the Methodist Church of Southern Africa, to trace the genealogy of pan-afrikanist activists who were also members of the Methodist church such as Stanley Mogoba, Philip Kgosana, Dikgang Moseneke. Precisely, the paper looks to locate Sobukwe's contribution in the emergence of later pan-afrikanist activists who also fell within methodist traditions. Essentially the paper seeks to ask the question "what is it about Methodism, as a Christian/spiritual belief, that lent activists of pan-afrikanist disposition towards methodism?" Methodologically, this paper is grounded in decolonial thought, and is primarily offered as a decolonial review of the life Robert Mangaliso Sobukwe.

Sandy

Peeples

Ph.D. Candidate, Department of History, JHU

Abstract

"Financial and Agrarian Internationalisms after Decolonization" - Tanzania's importance as a hub for Pan-Africanism, the Non-Aligned Movement, Global Maoism, Cold War Third Worldism, and African Liberation movements has been the target of scholarly revival in recent decades. This paper attempts to productively read these mid-20th century intellectual movements alongside a longer development of colonial and neo-colonial capital accumulation in the form of agricultural banking institutions to understand the successes and limits of those internationalisms and to speak to the larger scale of remaining material imperial relations within which scholarship on Africa operates.

Alexander Young

- Ph.D Candidate, Department of History, JHU

“Africa and Atlantis in Moroccan Poetry Publishing, 1966-1971” - In the 1960s and 1970s, Moroccan poets and artists affiliated with the magazine Souffles invented a theory of cultural decolonization linked with new publishing practices. Central to their political and cultural projects were pan-Africanist solidarities as well as surrealist evocations of the resurgence of the lost continent Atlantis. Based on their magazines, chapbooks, and paperbacks, now held in libraries and personal collections in Morocco, France, and the US, this paper will highlight real and imagined national, regional, and continental spaces and scales in recent African cultural histories.

Vincenza Mazzeo

- Ph.D. Candidate, Department of History, JHU

Abstract

“Medical Apartheid as Necropolitical Power? State Sanctioned Death, Cervical Cancer, and Women’s Multiracial Freedom Struggles in South Africa, 1982-1994” - This paper explores how biomedicine, specifically preventative and curative care for cervical cancer, was used by state officials and working women in apartheid South Africa to asynchronously enact state-sanctioned death and sustain life. Using alternative media and oral history, it provides insight into women’s health activism as a form of anti-apartheid and anti-colonial mobilization across South Africa, Namibia, and Zimbabwe in the 1980s. It suggests the utility of necropolitics and counter-biopolitics, as conceptual frameworks, for the production of new histories of women’s health and liberation across Southern Africa and the broader decolonial world.

Kalu Amah

- Duke University, Durham

Bio

Kalu Amah is a Graduate student in the Master of Arts in Teaching program and a Graduate Teaching Assistant at the Department of African and African American Studies at Duke University, Durham, NC. He is an African Poetry and Performance instructor at Osiri University, Nebraska-Lincoln, USA. Amah is a teacher, performance poet, social critic, volunteer, and Pan-Africanist from Nigeria. His works have found home in Humanities journals, conferences, symposiums, and academic advocacies. His poems have appeared online and in print, including DisQuiet Art, Covid-19 Anthology, UNN The Muse, and others. As a Pan-Africanist, postcolonialism, ecocriticism, and feminism theories have been essential tools in his

research. He has extended his interest in social, economic, and cultural theories. His research, *Ecocide and the Resonance of Disillusionment in Jaqueline U. Agweh's A Pelican of the Wilderness* was published in the Hybrid International Conference, School of General Studies at the University of Nigeria.

Abstract:

Women in Social Justice Movement; a Catalyst for Economic and Social Reform: Revisiting Aba Women In their myriad crusades over the years, women in the global south have not only influenced the political, sociocultural, and economic paradigm but have, as economic participants, galvanized the changes required to regain their society's pride of place in the global contest. The Aba market women, since 1929, have led result-oriented protests and raised awareness against all forms of unfairness and injustice on social and market demands. Scholars and revisionists have explored the causes, political and economic situation, and ideology behind the Aba market women's protest of 1929 and the Igbo women's trade. Amidst these scholarly recognitions, the continued influence of the Aba women protestants of 1929 in contemporary market society has gone unattended. This paper investigates the Aba women's protests since the beginning of the 21st century as a legacy of the women's revolt in 1929 and its upturn in the overall economic gains in society. These protests hold the government and market authorities accountable for unfair policies that negatively impact women's social stance and economic position. This research employs varying frameworks, including interviews and the researcher's perspective as a native Nigerian and leverages scholarship on third-world feminism and resistance. These frameworks engage historical, economic, sociological, and literary texts that parallel Igbo women's social and economic roles in the commercial city of Aba. Like the protestants of 1929, Aba women upturned excessive taxation on market women in 2013 and 2020 and demanded business conditions that enhance trade. This has positively impacted the Akwete fabrics market and the Ariaria International Market, thereby directing internally generated revenue to the state government coffers. Ultimately, this paper claims that the continued demonstrations of Aba market women over unfair market policies, which in turn reacts positively to the state economy, is a tradition bequeathed by Aba women protestants of 1929.

Elizabeth

Peprah-Asare

- Cultural Studies PhD Candidate

Queen's University

Sankofan revivalism(s): african diasporic women's archival disruption(s) and recover(ies) with the afrowomanist sankofa

Abstract

After encountering Rachel Ama Asa Engmann's (2019) "Autoarcheology", a methodology wherein the researcher holds three roles of practitioner, direct descendent and researcher within autoethnographic

and archeology work, Peprah-Asare was inspired to employ this methodology within her doctoral research project entitled, "Opening the Doors of "The Women's Compound" in the Company of My Abusua: Exploring Ancient Ashanti Ghanaian Matrilineal Gender-Based Violence (GBV) Interventions with The AfroWomanist Sankofa Archive and Womanist Anthems from The Color Purple." Empowered by the healing and spiritual process of learning about her matrilineal Ashanti familial herstor(ies) with her Elders, Peprah-Asare ideated a "living" conceptual framework and praxis known as "The AfroWomanist Sankofa Archive." The AfroWomanist Sankofa Archive is an Afrocentric theoretical framework and healing praxis, "informed by the intuitive knowledge of women born within the African diaspora who desire to uncover the sacred stories of women and peoples of Afro-heritage through space-time" (Peprah-Asare, 2023, p.96). Adapting the concept of theories as food items, "The AfroWomanist Sankofa Archive combines multiple theories and concepts, just as the Ashanti of Ghana combine multiple food items within a pot of light soup" (Peprah-Asare, 2023, p.97). Within this paper, Peprah-Asare interrogates the Akan concept of "Sankofa", and what Kwame Gyekye (1997) and Nikki Yeboah (2021) refer to as "cultural revivalism" through her praxis-methodology of The AfroWomanist Sankofa Archive to determine how the application of Sankofa and cultural revivalism can work to empower the academic experiences of African-heritage scholars within Global Black and African Studies who desire to continue the work of excavating the diversity and richness of our Pan-Africanist pasts through archival disruption(s) of racist colonial texts, and recover(ies) about the truth of who we were, are, and will become.