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CONTEMPORARY JOURNAL OF AFRICAN STUDIES

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Special Issue: Education for Transformation

From the Editorial Team	iv
Akosua Adomako Ampofo	
Introduction to the Special Issue	vi
Horace Campbell	
Articles	
African fractals as a tool for transformative education in Africa	1
Peter Bembir	
Revitalizing African Languages for Transformation	27
Zaline Makini Roy-Campbell	
Adinkra Symbols as “Multivocal” Pedagogical/Socialization Tool	46
Philip Owusu	
Joseph ki-zerbo et le panafricanisme	59
Dobi Parfait Mare	
Dutch Reformed Church mission education and its secular reconstruction/ transformation by the Bakgatla ba Kgafela African community of Rustenburg, South Africa, c.1903 – 1930s	76
Bernard Mbenga	
Teaching Social Studies from multicultural perspective: a practical approach to re-fashion African Studies for transformation	96
E. T. Salako and O. A. Ojebiyi	
Re-fashioning African Studies in an Information Technology Driven World for Africa’s Transformation	114
Joseph Octavius Akolgo	

Towards a Pan African political culture: Critical pedagogy, reparative justice and the end of global white supremacy 138
Ikaweba Bunting

Book Reviews

William Abraham, Mind of Africa
Richmond Kwesi 158

Mercy Akrofi Ansah and Esi Sutherland-Addy(eds.), Building the Nation: Seven Notable Ghanaians
Cyrelene Amoah Boampong 163

Ivan Addae-Mensah 168

In Memoriam

Professor Pius Adesanmi 171

Professor J. H. K. Nketia 173

From the Editorial Team

A new year and a new issue of CJAS—a very special issue that our team is very pleased to introduce to you, our readers, for two reasons: firstly, this is the first special issue put together by our Nkrumah Chair, and secondly, beginning with this issue of CJAS, we are going open access.

So, let me thank Professor Horace Campbell, the Kwame Nkrumah Chair at the Institute of African Studies for 2015-2017, for gracing the Chair, and for putting together this Special Issue that was born out of the Kwame Nkrumah Intellectual and Cultural festival and conference held at the University of Ghana from 25th June to 1st July, 2017 under the auspices of the Chair. As Campbell explains in the Introduction to the issue, the ways we approach and frame questions is intimately related to the Pan-African agenda.

In addition to some of the papers that came out of that conference, in this issue we also bring you reviews of two important books: *The Mind of Africa* by William Abraham, that was recently re-issued in paperback, and *Building the Nation: Seven Notable Ghanaians*, edited by Mercy Akrofi-Ansah and Esi Sutherland-Addy. We think that these commentaries provide edification about these important texts, and we are grateful to Professor Emeritus Ivan Addae-Mensah, and Drs Amoah-Boampong and Richmond Kwesi for their thoughtful reflections.

Our editorial board has seen some new members joining us and we take the opportunity here to say a very big thank you to Professors Kelly Askew, Seth Asuma, Nemata Blyden, Kofi Gawu, Sabelow Ndlovu-Gatsheni and Raymond Silverman for responding positively to our call, as well as to our serving members for their advocacy on our behalf. We are also happy to welcome Drs. Faisal Garba and Oghenetoja Okoh as new editors starting with our next issue. As always, without the labour of love of our reviewers CJAS could not survive, and though we cannot name them since they must remain anonymous, we want to thank them here for the work that keeps us alive. For this special issue we would particularly like to thank the reviewers with whom Professor Campbell worked. We continue to work towards expanding our pool of contributors and reviewers, both quantitatively and also in terms of the disciplinary range they reflect—please reach out to us with suggestions or consider offering yourself to be a reviewer.

With this issue we also, sadly, remember and honour two friends. The recent Ethiopian Airways crash hit those of us at IAS hard for that day our mourning became very personal. We, along with a large community of African scholars lost Professor Pius Adesanmi, Director of the Centre for African Studies, Carleton University. In the few years he worked with us, he became a colleague, friend and brother. Chief Moomen et al's tribute encapsulates our grief and it is reproduced here.

Finally, the students, staff and fellowship of the Institute of African Studies, the School of Performing Arts and the entire University community, mourn the loss of the first African Director of the then Institute of African Studies and School of Performing Arts, and a foremost Ghanaian – Professor Emeritus J.H. Kwabena Nketia. Our tribute to this illustrious citizen of Ghana is included in this issue. We would also like to draw readers’ attention to a Festschrift the Institute produced in Professor Nketia’s honour – *Discourses in African Musicology: J. H. Kwabena Nketia Festschrift* (2015) edited by Kwasi Ampene, Akosua Adomako Ampofo, Godwin K. Adjei and Albert K. Awedoba.

On behalf of all of us at CJAS, we thank you for your continued support and hope that you enjoy CJAS 6.1.

Akosua Adomako Ampofo
Editor-in-Chief

Introduction to the Special Issue: Education for Transformation

Since the start of the 21st century, there have been numerous efforts to re-ignite the ideas of Kwame Nkrumah with respect to the role of African intellectuals and the transformation and unification of Africa. The business of studying Africa had emerged as a multimillion dollar enterprise with consultants, entrepreneurs and pawns in the academic game. With the increasing plunder of the peoples and resources of Africa, the multi-billion dollar enterprise of looting Africa required a continuous need to disguise the reality that Africa is a net creditor to the advanced capitalist countries (termed “donors” in neo-liberal parlance). For this reason (and to perpetuate the myths of “good governance”, “stages of growth” and “modernization”) some of those who study Africa have produced a steady stream of monographs, films, documentaries, books, and editorials on “failed and collapsed states”—concepts which reinforce the old association of Africa with “poverty, ignorance and disease.” Western foundations and journals from the capitalist states fund the reproduction of ideas on failure so that African institutions and African scholars are motivated to use western intellectual signposts as the guide to their future success.

Kwame Nkrumah, the first President of Ghana, had been a sharp observer on the centrality of African intellectuals in inspiring confidence in the capabilities of the African peoples. The ideas expressed by Nkrumah on numerous occasions on the importance of the genuine study of Africa was restated at the official opening of the Institute of African Studies on October 25, 1963 where he had communicated the central place of the Institute in the role of educating a future generation of Africans. He had asserted that:

“One essential function of this Institute must surely be to study the history, culture and institutions, languages and arts of Ghana and of Africa in new African-centred ways—in entire freedom from the propositions and pre-suppositions of the colonial epoch, and from the distortions of those Professors and Lecturers who continue to make European studies of Africa the basis of this new assessment. By the work of this Institute, we must re-assess and assert the glories and achievements of our African past and inspire our generation, and succeeding generations, with a vision of a better future... But you should not stop here. Your work must also include a study of the origins and culture of peoples of African descent in the Americas and the Caribbean, and you should seek to maintain close relations with their scholars so that there may be cross fertilisation between Africa and those who have their roots in the African past.”¹

Nkrumah had added that education should act as «gateway to the

¹ Nkrumah, K. (1963). *The African Genius*. Speech Delivered at the Official Opening of the Institute of African Studies. Legon, Accra.

enchanted cities of the mind.»² Africans in all parts of the world and Ghana in particular, have greatly benefited as a result of Dr. Kwame Nkrumah's comprehensive vision of a transformative agenda founded on strong intellectual foundations.

The ideas that came from Nkrumah inspired the hosting of the Second Biennial Festival organized under the auspices of the Kwame Nkrumah Chair in 2017. In 2010, the Institute of African Studies launched the biennial Kwame Nkrumah Pan-African Intellectual & Cultural Festival as a major event on the University of Ghana calendar. The festival is convened in honour of Dr. Nkrumah's dedication to vigorous and liberating Africa-centered intellectual and cultural activity.

Since the passing of Nkrumah there have been intense struggles over the meaning and content of African Studies. Some of his contemporaries such as Cheikh Anta Diop, Julius Nyerere and Joseph KiZerbo took up the challenges of fostering education for the transformation of Africa. African women such as Joyce King, Micere Mugo and Ama Ata Aidoo have deepened this tradition by expanding on the need of decolonizing education and ending the masculine bias in knowledge production.

These thinkers and ideas informed the second Kwame Nkrumah Festival. On the premise of the goals of the peoples of Africa in African Union's Agenda 2063 and the contributions of Nkrumah and his contemporaries, this publication affirms the project of rigorous intellectual engagement and work required for the transformation of Africa and its peoples. The efforts of the papers of this volume are therefore directed towards promoting clarity on the meaning and objectives of education for reconstruction and transformation instead of education for submission.

The modest Festival did not attract those from the Africanist enterprise who are usually the first through the revolving door between "scholars, consultants, non-governmental organizations and international financial institutions." This revolving door relationship has debased serious scholarship as consultancy reports are recycled for scholarly journals and prestigious publishing houses. The hijack of education in Africa by profit making platforms such as the World Bank initiative framed as Global Partnership for Education may divert efforts of grassroots elements in demanding for education that is relevant to the needs of the people on a daily basis. There is the need therefore for a self-reliant strategy for transforming education in Africa. This type of education for a peaceful and prosperous Africa will go beyond the development trope that has been associated with the perpetuation of the idea of the hierarchy of knowledge. It is in this respect that the ideas of fractal optimism and fractal thinking forms an anchor to the papers in this volume.

In the quest to unearth indigenous knowledge forms, this special

² *ibid*

issue should therefore facilitate understanding of the African person on the relationship of humanity with nature and spirituality. Fractals as a mathematical construct in the thinking and operations of the peoples of Africa help remind us of the interconnectivity that exists among us; and humanity of our intricate, complex relationship with the natural environment.

Colonialism and the episteme of the western ideas of progress debased ideas of fractal knowledge. The colonial state and its ideological institutions had waged a vigorous battle against African knowledge systems and against thinkers such as Kwame Nkrumah, Cheikh Diop and Julius Nyerere. Towards the end of his life, Nyerere, like Nkrumah stressed the importance of mental liberation in the long road for the rejuvenation of Africa.

Closely associated with the question of the interconnectedness that emanates from fractal thinking is the importance of African languages for harnessing the memories and skills of the African past to prepare for the future. It is in the formulation of the tasks of humanizing Africans that the ontological and methodological frameworks of empire seek to advance a hegemonic position. The paper by Roy-Campbell on the importance of African languages for reconstruction places the language question at the top of the agenda in the quest for the transformation of Africa. In full celebration of “modernity and modernization”, western scholars have established what has sometimes been referred to as the “power of hierarchies” in the study of Africa. Such hierarchies have extended even to the intense struggles over African languages as one component of the struggles over knowledge production in Africa.

In these tasks methodological frameworks that justify imperial military intervention will be understood as inimical to processes of reconstructing and transforming the forms of education that have sought to dominate the African and perpetuate marginalization and subservience of peoples of African descent.

This volume will take issue with the dominance of colonial languages and interrogate ways to revive the languages of Africa for transformation. Such a task is important in harnessing the scientific and social technologies embedded in the African languages for the realization of the required reconstruction.

The paper by Owusu on the Adinkra symbols of Ghana brings together the themes of fractal knowledge, importance of understanding African history and the importance of grasping the significance of African symbols. These symbols as an indigenous knowledge system are presented as multivocal, pedagogical and socializing tools extending from Ghana to the Global African world.³ In all parts of Global Africa the concept of Sankofa, for example, is celebrated. However, there is not a rigorous examination of

³ Global Africa represents the peoples of African descent spread all over the globe.

the interconnections between Adinkra symbols and the philosophical basis for inspiring confidence in Africa. The Sankofa – the the past has something very relevant to bring to the present-- and three other Adinkra symbols are associated with the special seat that was designed for the occupant of the Kwame Nkrumah Chair.⁴ The occupant of the chair only ever actually sits on this seat during her or his installation. The chair was designed by Paul Bambill. The three Adinkra symbols on the chair include: (1) *Dwennimmen*, The ram’s horn signifying strength and progress in humility; (2) *Nkyimkyim*, Twists and Turns, signifying dynamism and resilience; (3) *Ntensie*, Hear it and retain it. The capacity to retain knowledge and wisdom. Philip Owusu expands on these themes in his paper and elaborates on a further two. The Sankofa in particular provokes thought about reclaiming the African past and utilising the present to inform planning for the future.

In reclaiming the past, contributions of key African intellectuals are worthy of recognition so that the current generation of African scholars and those in service of the reconstruction of Africa may glean useful nuggets for the continuing struggle for transformation in Africa. It is in this context that Joseph Ki-Zerbo’s Pan Africanism engagements, particularly in relation to education for transformation, is examined in this volume. This paper, by Mare, written in French, introduces readers to the richness of the ideas of Kizerbo who championed education for all. Dobi Parfait Mare missed the essential intervention of feminist scholars in the struggle of education for all. Despite this limitation, it is important to widen the audience for the work of Joseph KiZerbo to facilitate the task of promoting transformative education in Africa.

While Nkrumah prompted the unification and rejuvenation of Africa, narratives on “sub Saharan Africa” have tended to focus on the divisions within Africa. Separatist ideas hardly promote the unity required for transformation to take shape. There is a need for education from cultural and multicultural dimensions so that the rich diversities of Africa are celebrated and properly utilized for the reconstruction and transformation of Africa. This kind of teaching could, for instance, be foregrounded in the social studies education and an attempt is made to address this issue with perspectives from Nigeria.

The study about Africa and its peoples reflected in the African Studies programme has been a major multidisciplinary field that has either promoted the interest and transformation of Africa or served as a platform for gathering the necessary information that might perpetrate the interests of established forces. In Ghana’s case Nkrumah had established this programme to facilitate understanding of the African roots, traditions, norms, personality, values, history and to redefine ‘Africa’ within the context of the African environment.

⁴ The Chair was established to honour Kwame Nkrumah’s intellectual contributions and commitments to African liberation and development. The occupant of the Chair is expected to be a scholar or public figure who has attained distinction in his/her discipline or public affairs, and to promote these ideals.

One of the papers in this volume, “Re-fashioning African Studies in an Information Technology Driven World for Africa’s Transformation” by Joseph Octavius Akolgo, therefore interrogates the African Studies programme in the public and private tertiary institutions in Ghana and suggests how this discipline can be refashioned to embrace the prevailing tools of information technology for the transformation of Africa.

In all these efforts, critical pedagogy is required to repair the mind of the African and to create a Pan African political culture that can build a critical mass for the realization of the transformation agenda of Africa by 2063.

It is hoped that this publication will promote understanding and inform planning about the forms of education required for the reconstruction and transformation of Africa.

Acknowledgements

I take this opportunity to acknowledge with much gratitude, the Director of the Institute of African Studies, Professor Dzodzi Tsikata for the partnership and encouragement that has been central in proceeding on the publication of the papers of the Festival.

Professor Albert Awedoba, the immediate past Editor-in-Chief is also acknowledged with gratitude for the fruitful discussions and setting the context which led to further collaboration with the current Editor General in realising this publication. Professor Akosua Adomako Ampofo, the current Editor-in-Chief, CJAS, the Editorial Team and Advisory Board are herein appreciated for the patience and work with the coordinating team in readying this volume for publication.

Ms. Julialynne Walker, contributed to the processes towards rallying the available papers at the early stages. Drs. Peter Narh, Mjiba Frehiwot, and Irene Appeaning-Addo, chairpersons of the planning committee of the Festival, are also appreciated for serving on the initial editorial team for the discussions and works about the publication of the special issues.

The task of finding suitable and willing assessors and reviewers has not been very easy. Along the lines of the CJAS Journal’s policy, however, we are unable to name our respective assessors and reviewers within and outside the continent; thus, I use this medium to express my deepest thanks for their helpful reviews and comments. The services of the assessors and reviewers are further acknowledged via formal letters from the editor to each assessor or reviewer.

The Senior Research Assistant to the Kwame Nkrumah Chair, Peter Bembir, is herein acknowledged for the continuing coordination works toward readying the Festival papers for publication of the special issues.

Horace Campbell
Guest Editor

Horace G. Campbell holds a joint Professorship in the Department of African American Studies and the Department of Political Science in the Maxwell School at Syracuse University, in the United States. He served as the Third Kwame Nkrumah Chair in African Studies at the Institute of African Studies, University of Ghana, 2016-2018. In February 2017 he delivered the inaugural lecture on Reconstruction, Transformation and the Unification of the Peoples of Africa in the 21st Century: Rekindling the Pan African Spirit of Kwame Nkrumah. In February 2018 he participated in the International Conference on Saving the Lake Chad in Abuja, Nigeria.

Professor Campbell has published widely. His most recent book is *Global NATO and the Catastrophic Failure in Libya: Lessons for Africa in the Forging of African Unity* (Monthly Review Press, USA, 2013). He has also authored *Barack Obama and 21st Century Politics: A Revolutionary Moment in the USA* (Pluto Press, London 2010), *Reclaiming Zimbabwe: The Exhaustion of the Patriarchal Model of Liberation* (David Phillip, Cape Town, South Africa and Africa World Press, New Jersey, 2003), and *Pan Africanism, Pan Africanists and African Liberation in the 21st Century* (New Academia Publishers, 2006). His most well-known book, *Rasta and Resistance: from Marcus Garvey to Walter Rodney* (Africa World Press, Trenton, 1985) is going through its eighth printing, and has been translated into French, Spanish, Turkish and Italian. He co-edited the book, *Tanzania and the IMF: The Dynamics of Liberalization* (Westview Press, 1991), with Howard Stein. Additionally, Professor Campbell has published more than 100 journal articles and a dozen monographs as well as chapters in edited books.

Professor Campbell completed his Ph.D. at Sussex University in England in 1979.