

Exploring Literature: The Language and Logic of Liberation (Kawaida and Mato Oput)

In my usual call for papers and participation, a few step forward with productive content. This issue is thus the result of part of that effort as *JPAS* editorial member Dr. Uhuru Hotep organized a call to engage in a discussion of the Kawaida derived concern via Dr. Maulana Karenga for a logic and language of liberation (Karenga, Maulana. *Kawaida and Questions of Life and Struggle: African American, Pan African and Global Issues*. Los Angeles: University of Sankore Press, 2008; *Kawaida Theory: An Introductory Outline*. Inglewood, CA: Kawaida Publications, 1980). Consequently, I thank Dr. Hotep for his initiative, and overall activist thrust to advance the content of *JPAS*.

This edition therefore echo and parallel our quest for a logic and language of liberation. Dr. Hotep has organized content using the metaphor of the journey toward enlightenment to identify six levels of knowing called the *Johari Sita* that lie at the core of the intellectual maroon worldview; Jared A. Ball argues that the agency represented within a logic and language of Black liberation has been aggressively suppressed, thus, those interested moving it forward must be willing to engage themselves in a mass media environment so they can enter the levels of production and dissemination to establish a transformative discourse; Albino Deng Ajuok of South Sudan provides a historical overview of the unity of African nationalism and Pan Africanism linking the African people of the Sudan to the political socio-cultural and philosophical articulation of African world nationhood; Antonette Jefferson, a Ph.D. student at Howard University via generic rhetorical criticism examines the rhetoric of revolution through the Black Consciousness Movement and the Dalit Panther Movement; Nelson O. Fashina works to carve a distinct critical canon for the reading of African/Black literature to show that African names for humans, flora and fauna, and other units used in African literary and cultural discourses are ritualistic and historical, and thus carry sacred meanings; Iyabode Omolara Daniel critically investigates how contemporary Nigerian poets employ nature as a metaphor to signify the dissonant relationship between the people of the Niger-Delta and the Nigerian government via the poems of Ebi Yeibo and Molarra Ogundipe-Leslie; Ginette Ba-Curry looks at the plight of the Senegalese woman in pre-colonial, colonial and post-colonial Senegal through the comparative analysis of Cheikh Hamidou Kane's *The Most Royal Lady* in *Ambiguous Adventure* and Mariama Bâ's female characters in *So Long a Letter*; Anthony B. Mitchell traces the historical origins of American slavery, particularly in the southern United States and examines the African American quest for freedom in a nation constructed on the premise of White supremacy and racism;

JPAS editorial member Abdul Karim Bangura questions and answers issues about how Ugandans utilize indigenous justice (*Mato Oput*) rather than a Western legal approach to obtain a lasting peace in Uganda; Tunde M. Akinwumi investigates the politics of machine-produced fabric commercially termed African prints to inform us that the term 'African Print' is only acceptable to its producers and marketers, hence it is a misnomer and that most of its design characteristics are not African, but rather European "African Cloths"; and last we focus on the functions of riddles in sharpening reasoning skills and the quickness of wit via the Shona of Zimbabwe.

I am sure the content in this issue will create some productive discussion, and to that end, I/we sincerely thank you for reading *JPAS* as we work the African agenda in all its multiplicities.

In the name of the ancestors, I pour libations.

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