

Transdisciplinarity in Africology: Demonstrating Elasticity and Durability

an editorial

by

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Welcome to this tenth edition. We have been producing an open-access online content since 2006, and it has been a pleasure to know that we have reached many people and intuitions around the world. Hence, we truly appreciate the support we have received so far. More importantly, however, from my view, we have become a trailblazer in the domain of new thought within the paradigm of Africology, a framework that has the ability to deploy a transdisciplinary theoretical perspective to address the interconnected global dimensions of African and human responsiveness and experiential factors in the world.

In this issue, once again, we have content from the African world, with a special and important approach of involving African scholars in Africa discussing critical contemporary issues, alongside discourse based and experiences in the United States.

First, William T. Hoston, Anna A. Thomas, Randon R. Taylor, Debra E. Menconi Clark and Atoya Eaden in “Wrongfully Convicted, Rightfully Exonerated: The Lives of Cornelius Dupree Jr. and Anthony Massingill” provides an exploratory qualitative examination of wrongful criminal convictions using the stories of Cornelius Dupree Jr. and Anthony Massingill as case studies. Ultimately, the authors find that post-conviction DNA evidence and testing has had a profound effect on the occurrences of vacated sentencing and exoneration for Black males. Second, Viriri Eunitah in “Teaching Shona Culture in Secondary Schools: A Case for Masvingo Urban Schools in Zimbabwe” explores the extent to which Shona culture is taught in Masvingo urban secondary schools following the call for its teaching in schools as a way of preserving and passing it on to future generations. Third, Rasheed Ademola Adebisi and Kamoru Aremu Salaudeen in “Political Persuasion Through Cultural Appeal: An Analysis of Radio Commercials of the 2015 Election in Oyo State, South-West, Nigeria” provides a content analysis of radio commercials on the various gubernatorial candidates for the 2015 election in Oyo State in southwest Nigeria. Next, Oladiti Abiodun Akeem and Akin Alao in “The Interaction of Law and Religion in Central Nigerian Societies” examine the interaction of law and religion in Nigeria.

Shifting a bit to the subject of African ethics, Kiatezua Lubanzadio Luyaluka demonstrates the existence of an African ethics via the existence and demonstrated scientific nature of solar religion, which characterized the civilizations of ancient Egypt and Sumer that has been preserved in Kôngo culture based on an empirical premise that establishes a cosmological argument. Then returning to the topic of law, Abdul-Fatah'Kola Makinde in "The Entanglement of Sharī'ah Application in South-Western Nigeria" attempts to unravel the status of Sharī'ah in the constitution of Nigeria, and turning again to the topic of politics Emmanuel Graham, Ransford Gyampo, Pamphilious Faanu and Eric Yobo in "The Third Peaceful Transfer of Power and Democratic Consolidation in Ghana" examine Ghana's drive towards democratic consolidation and maturity after a third peaceful transfer of political power.

Continuing in an African centered transdisciplinary context I penned an article titled "Synergizing Culture: An Essay on African American Cultural Recovery through African Name Acquisition and Usage," that focuses on the cultural political formations that have influenced the prevalence of African name acquisition and usage by African Americans in the United States after the Civil Rights era to the present. More specifically, I argue that a personal name is an inalienable human right and review psychological paradigms that may explain why most African Americans do not have an African name. In juxtaposition, Joshua Vincent and Lydia Lindsey in "Jazz is African Diasporic Music: Reconfiguring the Uniquely American Definition of Jazz" counter the idea of a static African Diaspora in favor of a more continuously redefining, while negotiating a sense of cultural authenticity that emerges from generational work in various spaces in response to larger geopolitical forces. Last in our roster of articles for this edition is Dorothy O. Rombo, Anne Namatsi Lutomia and Tuman Malinga in "Water and Sanitation in East Africa: Perspectives from Africana Feminism" who outline the links between women's health, education, risks of gender-based violence, and socioeconomic destiny in light of water and sanitation as a basic human right, and one that aligns with the United Nation's Sustainable Development Goals to ensure access to water and sanitation for everyone.

In this volume, and in others before, we intend to demonstrate the elasticity and durability of Africology via its transdisciplinarity, based in an ongoing (Kawaida) synthesis of the best of African thought and practice in constant exchange with the world that centers on the idea that culture is the fundamental source of a people's identity, purpose and direction. Hence, we conclude with a synopsis of eighteen new books relevant to our transdisciplinary concerns, a book review by Harvey C. Chidoba Banda, four announcements, and a five-member roundtable on approaches to African and African American Studies in the United States.

Enjoy your reading, and purposively enter into a space of protracted inspiration, as we move forward.