

T.R.H. NANA MARCUS MOSIAH GARVEY'S "UNIVERSAL NEGRO", NANA KWAME NKRUMAH'S "ALL-AFRICAN," AND THE THEORY OF INTRASPECIFIC AGGRESSIVE IDEOLOGICAL MIMICRY (AIM)¹⁷

Obádélé Kambon¹⁸ and Lwanga Songsore¹⁹

Abstract: This paper explores ethological and sociological parallels drawing upon research on interspecific and intraspecific aggressive mimicry. In aggressive mimicry, the mimic imitates the model, oftentimes to achieve predatory or parasitic ends. By looking at articulated thoughts, words, and actions as covered in this study, we advance the idea that "All-Africanism" is an ideological mimic with respect to authentic Pan-Afrikanism²⁰ centered on Black Power and the Black Survival Thrust. In fine, in their role as predators/parasites, All-Africanists lure in unsuspecting prey/hosts via a simple bait-and-switch strategy commonly seen in ethological contexts. In such contexts, mimicry can be visual, acoustic, chemical, tactile, electric, or any combination of these sensory modalities (Dalziell & Welbergen, 2016). We find that, similar to observations made in ethological studies, success of the aggressive mimic is often dependent on the victim not being able to discern the difference between the authentic model and the mimic. When and where timely discernment is possible, intended victims may be able to escape ideological predation just as in the case of physical predation. In this case, predatory aggressive ideological

¹⁷ Many thanks to Nna Chinweizu who taught his History of Pan-Africanism I course through Abibitumi.com and to whom the analysis contained herein owes a great deal. The research and perspectives that he shared with us ignited this anti-continentalist line of research inquiry.

¹⁸ Obádélé Kambon (PHD): Institute of African Studies – College of Humanities, University of Ghana. Email: obkambon@staff.ug.edu.gh

¹⁹ Lwanga Songsore; Institute of African Studies, University of Ghana, Accra, Ghana, Email: sungsongsore@gmail.com

²⁰ As I have argued elsewhere, Afrika/Afrikan with a k is preferable to Africa with a c as the word is represented with a k in various Afrikan languages. This spelling, therefore, serves as a move of symbolic solidarity with more Afrikan expressions over non-Afrikan ones. Nonetheless *Kmt/Kmt(yw)* are vastly preferred terms to describe Afrika and Afrikan people as it is wholly indigenous and links the continent to the Blackness of the indigenous Afrikan=Black people. The term "African", on the other hand, can and has been used to foist anti-Black pro-arab continentalist counterfeit "Pan-Africanism" upon unsuspecting dupes.

mimicry (AIM) involves the consumption of the victim's time, energy, resources, materials/money, and spirit/space (TERMS) and may lead to physical harm or even untimely death (Kambon, K. 2018, 21-22).

Keywords: Aggressive Ideological Mimicry (AIM), All-Africanism, Pan-Afrikanism, bait-and-switch

1. INTRODUCTION

Okusie dane ahweaa a, ne dua poma no.

If the rat tries to turn into a kusimanse, its tail gives it away.

(You can't change your nature by just trying). (Appiah, Appiah, & Agyeman-Duah, 2001, 175)

In this article we will critically evaluate Nana Marcus Garvey's "Universal Negro" concept versus Nana Kwame Nkrumah's "All-Africanism" positing that the latter is an aggressive ideological mimic of the former. In many ways Nana Kwame Nkrumah's "All-Africanism" was anti-Black in the sense of being against the concept of Black people as a race, but exhibited aggressive ideological mimicry (AIM) primarily through visual and acoustic sensory modalities to lure in unsuspecting victims who may have taken it to be an authentic expression of the Black Survival Thrust. Depending on the context, various modalities of mimicry were deployed either separately or in concert such that the receiver perceived sufficient similarity between the mimic (anti-Black all-Africanism) and a model (the Black Survival Pan-Afrikanism of the "Universal Negro" concept) such that a selective benefit was conferred onto the mimic. Different from existing studies on unconscious social mimicry among humans, the current study draws from the much broader and deeper studies on mimicry in ethological contexts.

1.1 The Pan-Afrikan Model

The contemporary (as well as the ancient classical) expression of the "Pan-African" concept was always linked to Blackness (Kambon & Botchway, Forthcoming). To understand the concept, first and foremost, it is instructive to go back at the very least to those who coined the term Pan-Afrikan, ("Pan-African") specifically, **Nana** Henry Sylvester Williams. With regard to the context in which the term was coined, we note the following:

The organised Pan-African movement can be said to have begun with the founding of the African Association in London in 1897 and the

subsequent convening, in the same city, of the first Pan-African conference three years later.

After contacting Black people – apparently mainly university students – around the country, [Henry Sylvester] Williams founded the African Association, whose **membership was restricted to those of African descent** (Adi & Sherwood, 2003, viii) [bold emphasis added]

Here we see that “Black” and “African descent” are used interchangeably. It is useful to note that initially, **Nana** Henry Sylvester Williams, himself of Afrikan descent and who was born in Trinidad and Tobago, named his organization the African Association. However, he subsequently changed the name to the Pan-African Association. This made it clear that it was not to be an association that strictly catered to continental Africans, but was “Pan-African” in the sense of meaning all Black people regardless of location (*ε.n.* whether or not they were located in or born on the Afrikan continent). Thus, from the very outset **Nana** Henry Sylvester Williams was very clear that not only was Blackness the core aspect of Pan-Africanism, moreover, the two were regarded as one and the same. Evidence of this fact can be found in the 1900 Pan-African Conference Resolution entitled *Address to The Nations of The World by The Pan-African Conference in London, 1900*. According to **Nna** Chinweizu, drawing from this and other documents, he states that:

When we combine the stated aims of the Pan-African Association, the stated objectives of its 1900 Conference, and the items in its communique, the agenda set for the Pan-Africanism Movement by its founders contains the following projects:

- (1) To promote unity feeling and friendly intercourse among the peoples of the **Negro/African** race;
- (2) To achieve self-rule with civil rights and responsible **black** governments for colonized **Negro** countries;
- (3) To achieve voting rights, physical security, prosperity, progress and justice for **Africans** abroad (**Negroes** in the countries of the white race);
- (4) To promote the business interests of **Africans** abroad (African people living in the countries of the whites);
- (5) To create “a great central **Negro** State in Africa” for the **black** race;
- (6) To secure integrity and independence for self-governing **Negro** countries (Ethiopia, Haiti, Liberia and any others that emerge); and

(7) To earn for the **Negro** race equality with, and the respect of, the other races of humanity. (Ibekwe, Forthcoming; Kambon & Yeboah 2018, 42) [bold emphasis added]

Excerpts from the actual declaration include the following whereby we see the terms “Black,” “Negro,” and “African” were used interchangeably in referring to Afrikan=Black people regardless of location:

Let the nations of the World respect the integrity and independence of the first **Negro** States of Abyssinia, Liberia, Haiti, and the rest, and let the inhabitants of these States, the independent tribes of **Africa**, the **Negroes** of the West Indies and America, and the **black** subjects of all nations take courage, strive ceaselessly, and fight bravely, that they may prove to the world their incontestible right to be counted among the great brotherhood of mankind.

Let the British nation [...] give, as soon as practicable, the rights of responsible government to the **black colonies of Africa and the West Indies**.

Let the Congo Free State become a great central **Negro State** of the world, and let its prosperity be counted not simply in cash and commerce, but in the happiness and true advancement of its **black people** (Langley, 1979, 738-739). [bold emphasis added]

From the above, it is readily evident that the terms “Black,” “Negro” and “African” were used synonymously as conceived by those who invented the very word “Pan-African.” Notably those Afrikans=Black people were concerned about the survival thrust of **Black people** specifically and not merely about anyone who happens to be on the Afrikan continent (*b.a.* arab invaders, dutch boers, *n.k.*).²¹ They were clearly pursuing Black Power as a means of realizing the Black survival thrust regardless of the location of the Black people in question instead of concerning themselves with location regardless of whether the people in that location were Afrikan=Black people or not.

Nna Chinweizu argues that “The 1900 use of the term ‘African’ in the name ‘Pan-Africanism’ inadvertently opened a loophole for Continentalism” (Chinweizu, 2017, 1). This begs the question of “Is ‘Africa’ the correct name for the homeland of Black

²¹ *Na kadhalika* (Kiswahili) – and so forth

people?" (Kambon & Botchway, Forthcoming) This point is made, worth quoting in full:


Another major point that should be considered is the use of the term $\text{𐌲𐌹𐌿𐌸} \text{ Kmt}$ 'The Black Nation/Land of the Blacks' rather than Africa. The name $\text{𐌲𐌹𐌿𐌸} \text{ Kmt}$ 'The Black Nation/Land of the Blacks' itself is useful because it identifies a link between the land and the people and vice versa. Gaining greater use after the defeat of $\text{𐌶𐌵𐌹𐌸𐌰𐌶𐌰} \text{ Qart-ḥadašt}$ 'Carthage' after the third punic war, the etymologically opaque and relatively meaningless term Africa is a case of synechdoche or pars pro toto whereby the name given to a small part of something comes to be identified with the larger whole. However, we note that 'Provincia Africa Proconsularis' amounted to little more than a thin strip of coastal land [...] Moreover, it was the term used to describe rome's defeated and incorporated province. Needless to say, any free and/or self-determining people would be unwilling to accept a name connoting a defeated strip of land annexed by the roman republic. However, in accepting such a self-defeating name, self-defeating attitudes and behaviors are likely to follow.

Among Afrikan=Black people, a name is linked to one's destiny, behaviour, and expectations. Clearly, the fact that the $\text{𐌲𐌹𐌿𐌸} \text{ Kmt(yw)}$ 'Black People' of classical times called their land $\text{𐌲𐌹𐌿𐌸} \text{ Kmt}$ 'The Black Nation/Land of the Blacks', therefore, was not just haphazard or at random [...] (Kambon & Botchway, Forthcoming, 77-78)

We will return to this point in the conclusion where we will discuss the implications of re-instituting the indigenous name of our land as $\text{𐌲𐌹𐌿𐌸} \text{ Kmt}$ 'The Black Nation/Land of the Blacks' or any name in any Afrikan language which maintains between the Blackness of the indigenes and the fact that the land is theirs. Below, we can also see how Blackness is conceptualized in its association with the land of Black people as shown below in Table 1 (Kambon & Botchway, Forthcoming, 5).

Table 1: *Afrika and Afrikan meaning land of Black people in Contemporary Afrikan Languages*



| | |
|---|--|
| <p>1. Akan (Ghana)</p> <p>a. O-bibi-ni²² NOM.HUM-Black-NOM.HUM 'Afrikan'</p> <p>b. A-bibi-man NOM-Black-nation/land 'Afrika'</p> | <p>2. Yorùbá (Nigeria)</p> <p>a. A-dù-í -àwò NOM.HUM-Black-in-color 'Afrikan'</p> <p>b. Ilẹ̀ A-dù-í -àwò land NOM.HUM-Black-in-color 'Afrika'</p> |
| <p>3. Bambara (Mali)</p> <p>a. Fara-fin human-Black 'Afrikan'</p> <p>b. Fara-fin-na human-Black-LOC 'Land of the Black people (Afrika)'</p> | <p>4. Wolof (Senegal)</p> <p>a. Nit ku ñuul human GEN Black 'Afrikan'</p> <p>b. Réewu nit ku ñuul land human GEN Black 'Afrika'</p> |
| <p>5. Kikôngo (Congo DRC)</p> <p>a. N'dômbe HUM.Black « Noir, Noire » 'Black male, Black female'</p> <p>b. Nsi a Bandômbe land GEN Black.PL 'Afrika'</p> | <p>6. Igbo (Nigeria)</p> <p>a. Ndi isi ojii HUM hair Black 'Black people'²³</p> |

While it may be incorrectly assumed that these are relatively recent coinages and/or calques, in reality, again, we can trace this terminological self-identification as Black all the way back to ancient  *Kmt* 'Land of Black People' as shown in the following examples:

²² *Bibi* is also Black in the Songhoy language of Mali, where it retains its deep philosophical, cosmological, and ontological connotations. cf. Hassimi Maiga, *Conversational Songhoy Language of Mali (West Africa)* (New Orleans: Muhrem Books, 1996).

²³ Thanks to Dr. Chika Mba for pointing this term out to me.

7. Mdw Ntr 'Hieroglyphs'

- a.  *Kmt(yw)*
 'Black People'^{24,25}
- b.  *Kmt*
 'Land of Black people'²⁶

To return to the matter at hand, the principle undergirding the focus on essence (Blackness) rather than location was aptly conveyed by Baba Ọmówálé, who said “Just because a cat has its kittens in an oven, you don't call the kittens biscuits” (Marable, 1995, 211). A similar idea is expressed in the Ancestral proverb in the Wolof tradition, which states: *Lu bant yàgg-yàgg ci ndox, du tax mu soppaliku mukk jasig* ‘No matter how long a log remains in the water, it never becomes a crocodile.’ Interestingly the same proverb exists in Akan as: *Dufɔkyeɛ da nsuo mu, da da a, ɛrennane ɔdenkyem* ‘A



Plate 1: Black people remain Black people regardless of location (Kambon and Yeboah 2018)



Plate 2: arabs remain arabs regardless of location (Kambon and Yeboah 2018)

piece of log will never turn into a crocodile no matter how long it remains in a river’ (Ampem, 1998, 54). This means that if an Afrikan=Black person was kidnapped and forcibly taken to Jamaica or Trinidad and Tobago or the united snakkkes, that person is still an Afrikan=Black person (Kambon & Yeboah, 2021, 1). Similarly, if you have a german shepherd dog and you bring it to Ghana it does not magically become a Ghanaian shepherd all of the sudden. This is to say a mere change in location is not

²⁴ Raymond O. Faulkner, "A Concise Dictionary of Middle Egyptian. ." (Oxford: Griffith Institute, 1962)., 286.

²⁵ Cheikh Anta Diop and Theophile Obenga, *The Origin of the Ancient Egyptians, The Peopling of Ancient Egypt and the Deciphering of Meroitic Script: Unesco's the General History of Africa Studies and Documents, I and Ii.* (London: Karnak House, 1978)., 27.

²⁶ Faulkner, "A Concise Dictionary of Middle Egyptian. .", 286.

tantamount to a change in its fundamental essence. This point is often clear to “All-Africanist” mimics of authentic Pan-Afrikanism, some of whom might even acknowledge that Afrikans of the diaspora are still Afrikans despite the fact of their no longer being located on the Afrikan continent. However, due to deep cognitive dissonance, they often fail to recognize that by the same token, and using the same logic, arab and other non-Black invaders currently located on the continent now known as Afrika are still arabs and non-Blacks despite the fact that they are no longer located in their homeland: the arabian peninsula. Again, a change in location is not tantamount to a change in essence. Indeed, all these pale “white” invaders, colonizers, rapists, and enslavers are very clear that they are still arabs and they demonstrate their allegiance by means of their membership in the arab league as shown in Plate 2. This has been seen also in the United arab Republic, the arab Federation, the United arab States, the Federation of arab Republics, the arab Islamic Republic, and the United arab Emirates, among others. More on the views of Nasser of Egypt, Gaddafi of Libya and other staunch pan-arabists can be found in Farah (2019).

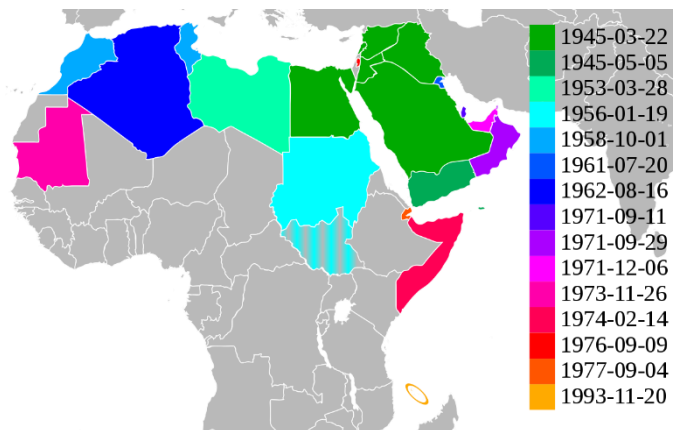


Plate 3: arab League Membership by date

Notably, through the arab league, these arabs tell you that they know who they are, whose they are and from whence they have come with regard to identity and allegiance (Mufti 2018). arabs are not Afrikan regardless of when and where they invaded the land of Black people contemporarily known as Afrika, but more appropriately termed Ꞗꞗꞛꞓ *Kmt* ‘The Black Nation/Land of the Blacks’. Similarly, although the

arabs bankrolled the so-called African Union, it should be noted that they still maintain an independent racial block that pursues and fights exclusively and aggressively for arab interests—the same arab league. But we Afrikan=Black people have to ask the question where is our Afrikan=Black league as the corresponding racial block to fight exclusively and aggressively for Afrikan=Black interests regardless of location? The potential of what we term Global Ꞗꞗꞛꞓ *Kmt* ‘The Black Nation/Land of the Blacks’ is shown in Plate 4. Indeed, we see various places where Afrikan=Black people are located throughout the world.

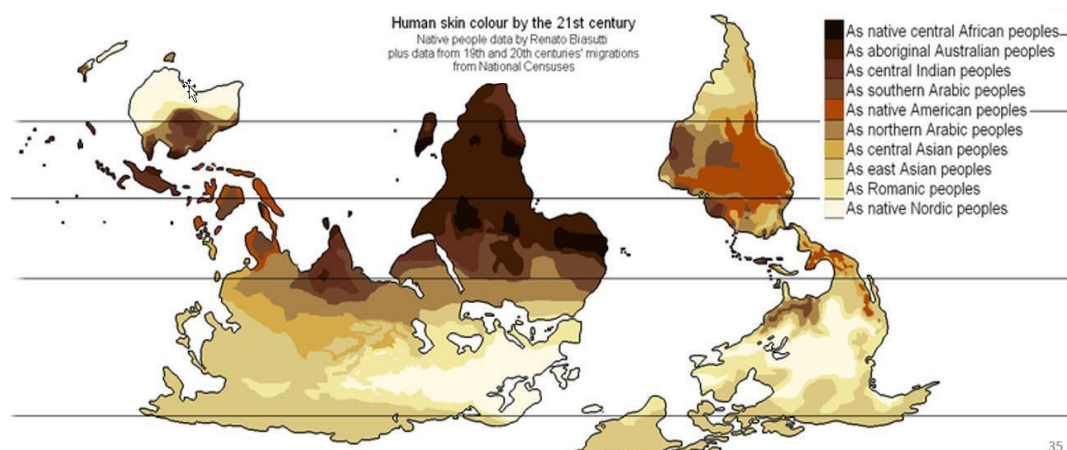


Plate 4: Where is our Afrikan=Black league? (Image Credit: Adapted from Wikimedia Commons)

Those who coined the word “Pan-African” called for a Great Central Negro State. They were obviously not talking about any Great Central “whoever-happens-to-be-on-the-Afrikan-continent-whether-or-not-they-are-indigenous-Black-People-or-invading-arabs” State. And even more certainly, the Afrikans=Blacks were not referring to those of any race who happen to be on the Afrikan continent to the exclusion of Afrikan=Black people who happen not to be located on the continent as the conference itself was also not located on the Afrikan continent and was organized by Nana Henry Sylvester Williams—himself not born on the Afrikan continent. That is to say, the coiners of the term certainly would not have excluded themselves from the very concept that they were creating—especially not to privilege non-Black arab colonists who happen to have invaded the land of Black people and who are still on our illegally and criminally stolen occupied land.

In fine, authentic Black Pan-Africanism was conceived by and for Afrikan=Black people regardless of location rather than for arab enslavers regardless of whether or not they are indigenous Afrikan=Black people. Pan-Africanism is the proffered solution for the survival of Afrikan=Black people through the accumulation of Afrikan=Black power.

With regard to the preceding discussion, it is important to note that All-Africanists often say they are against imperialism, but if one is truly against imperialism one must necessarily be against our very first anti-Black imperialists who are still on stolen land—the arabs and any other non-Blacks located on the continent. Indeed, the land that they now call Egypt, for example, in classical times to be called *Kmt* ‘The

Black Nation/Land of the Blacks.’ The residents there used to call themselves $\frac{\triangle}{\square} \frac{\triangle}{\square} \frac{\triangle}{\square}$ *Kmt(yw)* ‘Black People’ (Kambon & Botchway, Forthcoming). These are the names that are appropriate and from which we will derive our Black Social Theory upon which we will understand how to deal with each other as $\frac{\triangle}{\square} \frac{\triangle}{\square} \frac{\triangle}{\square}$ *Kmt(yw)* ‘Black People’ as well as how to deal with invaders into $\frac{\triangle}{\square} \frac{\triangle}{\square} \frac{\triangle}{\square}$ *Kmt* ‘The Black Nation/Land of the Blacks’ in alignment with how this was done in the historical record bequeathed to us by our Ancestors. So, if we see non-Black people there and, indeed, in the continent as a whole it is clear that they are not indigenous to this land but have merely illegitimately occupied stolen territory of $\frac{\triangle}{\square} \frac{\triangle}{\square} \frac{\triangle}{\square}$ *Kmt* ‘The Black Nation/Land of the Blacks.’

2. CONCEPTUAL FRAMEWORK: THEORY OF INTRASPECIFIC AGGRESSIVE (IDEOLOGICAL) MIMICRY

The vast majority of literature on mimicry in humans deals almost exclusively with the subject of unconscious mimicry as a type of chameleon effect serving as a “social glue” (Tanya L Chartrand & Lakin, 2013; Tanya L. Chartrand & van Baaren, 2009; Lakin, Jefferis, Cheng, & Chartrand, 2003; Palagi, Celeghin, Tamietto, Winkielman, & Norscia, 2020; van Baaren, Janssen, Chartrand, & Dijksterhuis, 2009; Wang, Newport, & Hamilton, 2011). However, this literature tends to be overly narrow with regard to mimicry in failing to draw parallels between the numerous types of mimicry that exist in social relations and in nature. In this paper, the type of mimicry that will be drawn upon for the creation of a novel conceptual framework will be intraspecific and interspecific aggressive mimicry. According to Marshall and Hill, “In aggressive mimicry, a predator or parasite imitates a signal of another species in order to exploit the recipient of the signal” (2009, 1). According to Morkkonen and Lindstedt,

In aggressive mimicry, predators or parasites rely on a deceptive tactic by falsely imitating a signal to ‘trap’ their prey, such as with the assassin bug that hunts web-building spiders by mimicking vibrations of insect prey (Ruxton *et al.*, 2004; Marshall & Hill, 2009; Wignall & Taylor, 2011). In these cases, power asymmetries still exist between competing predatory individuals, indicating that deception can be used for both aggressive and defensive purposes. The presence of asymmetry, rather than dominance status, is likely an important condition for deception to evolve. (2016, 1025)

Examples of this can be found wherein male *Photinus* fireflies are lured towards what appears to be a sexually receptive female *Photinus* only to be captured and eaten by female *Photuris* fireflies who have mimicked the former's mating signal by means of visual mimicry (Cross, 2018; Lloyd, 1965, 1975; Ramya, Kumar, Meerthi, Srinivasa, & Ramesh, 2017).

1. <https://www.youtube.com/watch?v=oWdCMFvgFbo>

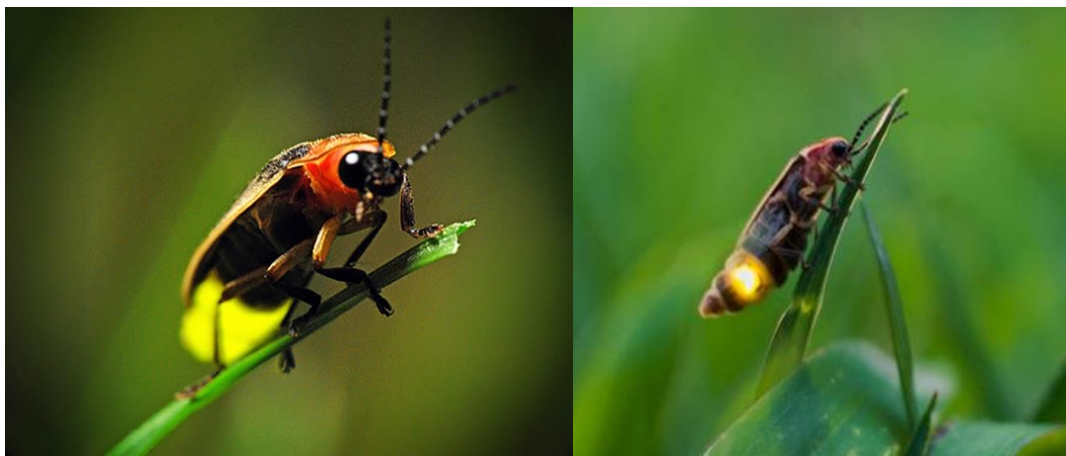


Plate 5: The aggressive mimic photuris firefly (left) and the victim, the photunis firefly (right) (Photo credit: http://bioweb.uwlax.edu/bio203/2011/smith_ash2/)

Other cases of visual mimicry can be found in the cases of crab spiders and flower mantises, which mimic the appearance of flowers to attract insect prey (Mokkonen & Lindstedt, 2016, 1026).

Another instance of aggressive mimicry can be seen in the case of the spotted predatory katydid (*Chlorobalius leucoviridis*), which is an aggressive acoustic mimic (Marshall & Hill, 2009). By imitating the species-specific reply clicks of sexually receptive female cicadas, the spotted predatory katydid (both shown in Plate 6) is able to capture and eat a variety of male cicadas as shown in examples (2), (3), and (4) (Marshall & Hill, 2009).

2. <https://doi.org/10.1371/journal.pone.0004185.s001>
3. <https://doi.org/10.1371/journal.pone.0004185.s002>
4. <https://doi.org/10.1371/journal.pone.0004185.s003>



Plate 6: Aggressive mimic, the spotted predatory katydid (left) and victim cicada (right) (Photo credit: Wikimedia Commons)

Another example of acoustic mimicry can be found in the case of kleptoparasitic fork-tailed drongos (*Dicrurus adsimilis*), which

make both drongo-specific and accurate mimicked false alarm calls deceptively to scare individuals of other species such as pied babblers (*Turdoides bicolor*) and meerkats (*Suricata suricatta*) in order to steal their food (Flower, 2011). The success of fork-tailed drongos is possibly based on a wide repertoire of interspecific and intraspecific alarm calls in addition to occasional true alarms (Flower, 2011) that keep the alarm calls reliable in general (Flower, Gribble & Ridley, 2014; Magrath *et al.*, 2015). (Mokkonen & Lindstedt, 2016, 1023-1024)

These two types of aggressive mimicry—visual and acoustic—while not the only types, are highlighted because they deal with the variants most analogous to the types used in anti-Black “All-Africanism’s” aggressive ideological mimicry in its mimicry of Black Power Pan-Afrikanism, which serves as the model. The major difference is that Black Power Pan-Afrikanism is specifically about the Black survival thrust, while All-Africanism is hostile to even the concept of Black people, much less is it concerned about the survival of Black people ourselves preferring to rather drown us in imaginary and meaningless abstractions such as the “proletariat.” In ethology, it has been observed that a predator obtains a significant advantage simply by not being identified as such. Similarly, AIM selectively makes use of the visual and acoustic cues of Black Power Pan-Afrikanism for the predatory/parasitic purposes of luring unsuspecting dupes to their untimely consumption in terms of TERMS (time, energy, resources, money/material, spirit/space), harming the victim physically, and even leading to the

victim's death, as will be exemplified below (Kambon K., 2018, 21-22). As such, we look to ethology for the creation of a novel concept and the conceptual framework upon which it is based that we refer to as Aggressive Ideological Mimicry, drawing on the analogy of predators and parasites that use various types of mimicry to fool perceivers/victims in hopes of fulfilling their predatory/parasitic aims.

Whether in the case of mimicry among animals or AIM among humans, in both cases, mimics exploit limitations on sensory and cognitive systems of the perceiver. Another case is that of acoustic mimicry whereby the term "All-African" sounds similar enough to the original "Pan-African" (Pan-Afrikan) that potential victims may confuse the two. Indeed, someone may be lured to a class ostensibly about Pan-Afrikanism only to be defrauded into joining the All-African Peoples' Revolutionary Party or into attending the All-African Peoples' Conference. Thereby, the mimic, in similar fashion, depends on the signal receiver's lack of sufficient sensory and cognitive systems as well as knowledge and experience to distinguish between Pan-Afrikanism, which focuses on the Black survival thrust, and "All-Africanism," which focuses on unification/integration with whoever is located on the continent (continentalism) currently known as Africa at any given point in time whether or not such integration is deleterious to the indigenous Afrikan=Black people or not. Just as in ethology, mimics, individually or collectively, "can gain a selective advantage in competition for resources, survival or reproduction by exploiting sensory modalities that are phenotypically constrained in the perceiver" (Mokkonen & Lindstedt, 2016, 1023). In AIM, this is a bait-and-switch tactic to the tune of "Come for the Black survival thrust, stay for the world socialist revolution." Due to lack of sufficient perceptual acuity, cognitive abilities, and knowledge base, perceivers are sufficiently misinformed to the point that they respond to these dishonest signals; although if these signals were actually honest, they would benefit them (Ruxton & Schaefer, 2011). Obviously, the acquisition of Black power as a means of perpetuating the Black survival thrust would benefit Afrikan=Black people individually and collectively. However, self-negation is rather engendered via "All-Africanism" whereby the victim of limited perceptual and cognitive capabilities as well as of a constrained or minimal knowledge base is rather conscripted into a wild goose chase to ensure the power and survival of non-Blacks who gave them their anti-Black ideological orientation in the first place. Thus infected, they, in turn, go on to infect others on the order of how the cordyceps fungus infects ants and other invertebrates. Upon infection, the infected ant then becomes a disseminator of the fungus spores to the detriment of the overall ant population as demonstrated in (5):

5. <https://www.youtube.com/watch?v=vijGdWn5-h8>

Similarly, once the victim has imbibed the veritable cordyceps fungus of anti-Black All-Africanism, he/she becomes a propagator thereof to the detriment of the Afrikan=Black whole. In this case, the perceiver would require perception, cognition, and experience-based knowledge (derived from the previous two or otherwise) to determine which is the actual model and which is the mimic. While senses are one way of gaining knowledge, they are not the only one. Other factors may include the provision of information or social contexts that reinforce the Black survival thrust rather than being hostile to it.

3. METHODOLOGY

Both contemporary and classical Pan-Afrikanism were conceived with the Black survival thrust in mind (Kambon & Botchway, Forthcoming). “All-Africanism,” on the other hand, is against even the concept of Black people and is hostile to all ideas conceived for the perpetuation of the Black survival thrust in favor of an illusory abstraction: typically referred to as the proletariat. This is despite the fact that members of this supposed proletariat of other races use the concept as a rhetorical ethic to pursue their parochial racial interests while disarming Afrikan=Black people thereby.

In this paper, therefore, we select quotes from the work of Nana Marcus Garvey that demonstrate authentic Black Power Pan-Afrikanism, the essence of which is in alignment with the Black survival thrust. Conversely, we will look at quotes from Nana Kwame Nkrumah demonstrating All-Africanism which is ideologically antagonistic to the Afrikan=Black survival thrust while using Aggressive Ideological Mimicry (AIM) to merely approximate Pan-Afrikanism to the detriment of Black victims unable to perceive the difference between the two.

4. NANA MARCUS GARVEY: HONEST SIGNALS

Don't care where you come from; As long as you're a Black man, you're an African.

— Nana Peter Tosh, “African” (Tosh, 1977)

Just like those who invented the word Pan-Afrikan (Pan-African) Nana Marcus Garvey used the terms Afrikan (African), Negro, and Black interchangeably and when he referred to Afrikans. He did not mean non-Blacks who have invaded the continent now known as Afrika as his constituency in any way shape or form. The fact that his constituency was specifically all Black people can be seen in the following quote:

Where did the name of the [Universal Negro Improvement Association] organization come from? It was while speaking to a West Indian Negro who was a passenger with me from Southampton, who was returning home to the West Indies from Basutoland with his Basuto wife, I further learned of the horrors of native life in Africa. He related to me in conversation such horrible and pitiable tales that my heart bled within me. Retiring from the conversation to my cabin, all day and the following night I pondered over the subject matter of that conversation, and at midnight, lying flat on my back, the vision and thought came to me that I should name the organization the Universal Negro Improvement Association and African Communities (Imperial) League. Such a name I thought would embrace the purpose of **all black humanity**. Thus to the world a name was born, a movement created, and a man became known. (M. Garvey, 1923) [bold emphasis added]

Here we see that Nana Marcus Garvey's constituency is "all [B]lack humanity." Notice that this does not mention nor imply all humanity that happens to be located on the Afrikan continent. The fact that he was concerned with Black people specifically can be seen in his "Declaration of the Negro Peoples of the World" which by its very title is referring to Black people regardless of location in the world rather than location in the world regardless of Blackness. We can see the same honest signal in the name of the Negro World Newspaper. Note, again that this was not named the "Whosoever-happens-to-be-on-the-Afrikan-continent-whether-or-not-they-are-an-enslaver-and-colonizer World newspaper." There was also "The First International Convention of Negroes of the World." There was also the "Negro Factories Corporation" noting again that this does not say the "arab-invaders-and-dutch-boers-in-Afrika-on-top-and-indigenous-Black-People-on-the-bottom Corporation," it was the Negro Factories Corporation. Other evidence that Afrikan was understood as the same as Black can be seen in the names of his "Universal Black Cross Nurses," the "Black Eagle Flying Corps," the "Universal African Legion," *n.k.*

Beyond the names of the entities that he established, solidifying a track record of actions for his Afrikan=Black constituency, his consistency can further be seen in the following

quotes, that are honest signals coming from an authentic model as opposed to a predatory/parasitic mimic:

When the Colonists of America desired possession of the land they saw that a weak aboriginal race was in their way. What did they do? They got hold of them, killed them, and buried them underground. This is a fair indication of what will happen to the weaker peoples of the world in another two or three hundred years when the stronger races will have developed themselves to the position of complete mastery of all things material. They will not then as they have not in the past, allow a weak and defenceless race to stand in their way, especially if in their doing so they will endanger their happiness, their comfort and their pleasures. These are the things that strike the thoughtful Negro as being dangerous, and these are the things that cause us who make up the Universal Negro Improvement Association to be fighting tenaciously for the purpose of **building up a strong Negro race**, so as to make it impossible for us to be exterminated in the future to make room for the stronger races, even as the North American Indian has been exterminated to make room for the great white man on this North American continent (Amy Jacques Garvey, 2009, 40). [bold emphasis added]

From this quote alone, one can glean that **Nana** Marcus Garvey was eminently concerned with the survival of Afrikans=Black people. In his advocacy of repatriation to the Afrikan continent and out of the cesspool of amerikkka—again for the sake of Black survival—he offers the following:

In another one hundred years white America will have doubled its population; in another two hundred years it will have trebled itself. The keen student must realize that the centuries ahead will bring us an overcrowded country; opportunities, as the population grows larger, will be fewer; the competition for bread between the people of their own class will become keener, and so much more so will there be no room for two competitive races, the one strong, and the other weak. To imagine Negroes as district attorneys, judges, senators, congressmen, assemblymen, aldermen, government clerks and officials, artisans and laborers at work, while millions of white men starve, is to have before you the bloody picture of wholesale mob violence that I fear, and against which I am working.

No preaching, no praying, no presidential edict will control the passion of hungry unreasoning men of prejudice when the hour comes. It will

not come, I pray, in our generation, but it is of the future that I think and for which I work.

A generation of ambitious Negro men and women, out from the best colleges, universities and institutions, capable of filling the highest and best positions in the nation, in industry, commerce, society and politics! Can you keep them back? If you do so they will agitate and throw your constitution in your faces. Can you stand before civilization and deny the truth of your constitution? What are you going to do then? You who are just will open the door of opportunity and say to all and sundry, "Enter in." But, ladies and gentlemen, what about the mob, that starving crowd of your own race? Will they stand by, suffer and starve, and allow an opposite, competitive race to prosper in the midst of their distress? If you can conjure these things up in your mind, then you have the vision of the race problem of the future in America (Jacques-Garvey, 1926, 4-5).

Indeed, wholesale violence is the order of the day in the united snakkkes of amerikkka (Kambon and Yeboah 2021, 1). Again, the need for common solutions for Afrikans=Black people at home and abroad is addressed in the following quote:

The masses of Negroes in America, the West Indies, South and Central America are in sympathetic accord with the aspirations of the native Africans. We desire to help them build up Africa as a Negro Empire, where **every black man, whether he was born in Africa or in the Western world**, will have the opportunity to develop on his own lines under the protection of the most favorable democratic institutions [...]

I feel that it is only a question of a few more years before our program will be accepted [...] as the only solution to the great race problem. There is no other way to avoid the threatening war of the races that is bound to engulf all mankind, which has been prophesied by the world's greatest thinkers; there is no better method than by apportioning every race to its own habitat.

The time has really come for the Asiatics to govern themselves in Asia, as the Europeans are in Europe and the Western world, so also is it wise for the Africans to govern themselves at home, and thereby bring peace and satisfaction to the entire human family. (Amy Jacques Garvey, 2009, 45)

Also, as we will see in short order, while AIM All-Africanism is concerned with unity, specifically integrationist unity with non-Blacks, Nana Marcus Garvey was concerned with power for Black people as we can see in the following quotes:

Hence **it is advisable for the Negro to get power of every kind.** POWER in education, science, industry, politics and higher government. That kind of power that will stand out signally, so that other races and nations can see, and if they will not see, then FEEL. (Amy Jacques Garvey, 2009, 18) [bold emphasis added]

[w]hite prejudice was manifested “not because there is a difference between us in religion or in colour, but because there is a difference between us in power. (Martin, 1986, 33)

Again, showing his concern for the survival of Black people specifically, Nana Garvey offered the following solution of:

creating for ourselves of a political superstate wherein we will find the representation and protection that will make us secure in the selfish adjustment of a material world. (Jacques-Garvey, 1926, 16)

we are determined to solve our own problem, **by redeeming our Motherland Africa from the hands of alien exploiters and found there a government**, a nation of our own, strong enough to lend protection to the members of our race scattered all over the world, and to compel the respect of the nations and races of the earth. (Jacques Garvey, 2009, 33) [bold emphasis added]

The alien exploiters include the very arab invaders that “All-Africanism” would have us hop into bed with literally and figuratively.

In sum, Nna Chinweizu in his essay, “Essential Garvey,” provides the following as the central themes and projects embarked upon by Nana Garvey:

1. Uniting the peoples of the West Indies, the colored population of the U.S.A. and Africans at home into one brotherhood for betterment and uplift.
2. The redemption of Africa from the exploitation of her lands and labor.

3. African nationalism—nationhood being the only organized means by peoples for self-expression and self-determination in a well-ordered world society [...]

[And] There are seven important stages of Garveyism:

1. Awakening and uniting Negroes the world over.
2. Changing the thinking of the aroused to a realization of manhood potential abilities.
3. Channeling the newly released emotional energies and resentment into constructive individual and racial interests.
4. Mass sacrificial work and struggle to reach embryonic nationhood—the interim stage.
5. Through legislation and otherwise, to stress mass education along scientific and industrial lines, also character building, which are the sinews of any nation in peace or war.
6. The preparation of nationalists for the grave responsibilities of leading and directing young nations, whose people have been denied the privileges and advantages of early preparation.
7. The final efforts to unite and keep together the young nations, not only to protect themselves, but to lead those still suffering under colonial and protectorate rule.

Thus the scope and timing of the work of Garveyism is inconceivable to the average mind, and can only be rightly assessed in the context of world history, as time demonstrates it.

(Chinweizu, 2018b; A.J. Garvey, Clarke, & Garvey, 2014, 262-263)

The core of Nana Garvey's ideas can be understood in terms of what he referred to as a global "Racial Empire" for the Afrikan=Black race as quoted below:

Let no religious scruples, no political machination divide us, but let us hold together under all climes and in every country, making among ourselves a Racial Empire upon which "the sun shall never set." (M. Garvey, 1925)

Remember, we live, work and pray for the establishing of a great and binding racial hierarchy, the founding of a racial empire whose only natural, spiritual and political limits shall be God and "Africa, at home and abroad." (M. Garvey, 1925)

What we see from the above are thoughts, words, and deeds consistent with a focus on the Black Survival Thrust. In the next section, we will take a critical look at the thoughts, words, and deeds of Nana Kwame Nkrumah to see whether these also demonstrate a similar concern or whether they mimic some of the signs, sounds, and symbols of authentic Black-Survival-Thrust-Black-Power Pan-Afrikanism in order to advance an anti-Black “All-Africanism” agenda.

5. NANA KWAME NKROMAH’S INTRASPECIFIC AGGRESSIVE (IDEOLOGICAL) MIMICRY: DECEPTIVE SIGNALS

There is a well-known quote from the autobiography of Nana Kwame Nkrumah where he says:

Long before many of us were conscious of our own degradation, Marcus Garvey fought for African national and rational equality. Of all literature I studied, the book that did more than any other to fire my enthusiasm was *Philosophy and Opinions of Marcus Garvey* (Nkrumah, 1957, 45)

From this quote, many may come to the conclusion that Nana Kwame Nkrumah was a Garveyite. However, in the very same text, he seeks to dissociate himself from Nana Garvey with the following quote where he says:

‘Africa for the Africans!’ I cried. ‘Africa for the Africans, but not the kind of philosophy that Marcus Garvey preached, No!’ (Nkrumah, 1957, 184)

[...] Garvey’s ideology was concerned with *black nationalism as opposed to African nationalism*. And it was this Fifth Pan-African Congress that provided the outlet for African nationalism and brought about the awakening of African political consciousness. (Nkrumah, 1957, 53-54)

This quote is important to take note of, in that implicit in it is the notion that there is a difference between Blacks and Afrikans, and, necessarily, that there is a difference between Afrikans and Blacks. While to some this may seem like a very minor point, it has very serious implications in terms of our situation right now (Kambon & Yeboah 2018). With the separation of Afrikan and Black, we can see the birth of what Nana Nkrumah would later advance as “All-Africanism.” Again, this is because implicit in this distinction is the insinuation that there are Blacks who are *not* Afrikans and, conversely, that there are Afrikans who are not Blacks. This decision thereby disenfranchises the very Afrikan=Black people who coined the term “Pan-African”

simply because they were not located on the Afrikan continent while it enfranchises those who were located on the Afrikan continent whether or not they were Black. This has been referred to by some scholars as the hi-jacking of Pan-Afrikanism at the 5th Pan-African Congress and the subsequent All-African Peoples Conference. And according to Nana Agyeman:

Pan-Africanism has had its share of counterfeit adherents...for instance, it will be inferable that [Nana] Nkrumah infringed on Pan-Africanism not only in his marriage to an Arab woman, but also in his insistence that the futuristic massive and powerful "African Nation" would include the Arabs among its citizenry. (Agyeman, 1985, 2)

Critically, this distinction was made clear via an attempted shift in nomenclature that never quite caught on, necessitating the mimicry that will be discussed further below:

[Nana Nkrumah] even dropped the term Pan-African, and replaced it with the Russian-style nomenclature, "All-African" to indicate that he was starting a new tradition. (Chinweizu, 2018a; V. B. Thompson & Davidson, 1969, 58)

The fact that Nana Nkrumah broke with Pan-Afrikanism's Black survival thrust as its core was indeed manifested in the terminology used whereby:

[Nana] Nkrumah insisted—in spite of Padmore's objections—on changing the name [of his conference] from 'pan-African' to 'All-African' to make it clear that Ghana and Nkrumah had begun a new tradition. (W. S. Thompson, 2015, 58)

Fortunately, apart from the All-African Peoples' Conference (AAPC) and the All-African Peoples' Revolutionary Party (AAPRP) and a few other such outliers, "all-African" never really caught on. The upshot of this is that it necessitated the rise of mimicry to lure Afrikan=Black people in with the word Pan-Afrikan/Pan-African while simultaneously capturing them with anti-Black "All-Africanism" content.

Again, divorcing himself from Blackness, he would later say at the opening of the Institute of African Studies "[...] I do not mean a vague brotherhood based on a criterion of colour" (Nkrumah, 1963). This dissociation with Blackness is quite odd for someone regarded retrospectively as a Pan-Afrikanist who once famously pronounced

that “the [B]lack man is capable of managing his own affairs” but not for someone who self-identified as an All-Africanist and created organizations and conferences to announce this break with authentic Pan-Afrikanism, which focused on the Afrikan=Black survival thrust (E. Asafu-Adjaye, 1958, 182).

Interestingly, prior to the full-scale hijacking of Pan-Afrikanism at the 1958 AAPC, Nana Du Bois advised Nana Nkrumah away from anti-Black “All-Africanism” in favor of actual Pan-Afrikanism by and for Black people. In a letter from Nana Du Bois to Nana Nkrumah, he said:

Ghana must on the contrary be the representative of Africa, and not only that, but of Black Africa below the Sahara desert. As such, her first duty should be to come into close acquaintanceship and cooperation with her fellow areas of British West Africa and Liberia ; with the great areas of black folk in French West and Equatorial Africa; with the Sudan, Ethiopia, and Somaliland; with Uganda, Kenya and Tanganyika; with the Belgian Congo and all Portuguese Africa; with the Rhodesias and Bechuanaland; with Southwest Africa, the Union of South Africa and Madagascar; and with all other parts of Africa and with peoples who want to cooperate. All the former barriers of language, culture, religion and political control should bow before the **essential unity of race and descent, the common suffering of slavery and the slave trade and the modern color bar.**

Ignoring the old sources of division and lack of knowledge of and sympathy for each other, Ghana should lead a movement of **black men for Pan-Africanism**, including periodic conferences and personal contacts of **black men** from the Sahara to the Indian Ocean (Chinweizu, 2016, 6-7; Du Bois, 1947, 295-296.)

As we can clearly see, Nana Du Bois was also very clear in his advice by this late stage of his life, because earlier in his life, this was not his position (as seen in his epic conflicts with Nana Marcus Garvey).

Eventually two years before Nana Nkrumah’s own death, he said:

All peoples of African descent, whether they live in North or South America, the Caribbean, or in any other part of the world are Africans and belong to the African nation [...]

The African revolutionary struggle is not an isolated one. It not only forms part of the world socialist revolution, but must be seen in the context of the Black Revolution as a whole (Nkrumah, 1970, 87).

While he had at least acknowledged Afrikan=Black people who were not located on the Afrikan continent, for him, there was still a difference between the "African revolutionary struggle" (which, for him, was still subsumed beneath the imaginary "world socialist revolution") and the "Black Revolution"—as though there are Afrikans who are not Black or Blacks who are not Afrikan. Although, he seemingly had moved closer to the essence of what authentic pan-Afrikanism has always been about, by this point in time it was too late to reverse what he had already set in motion. He had already organized "All-Africanism" mimicry of authentic Afrikan=Black Pan-Afrikanism notably in the 1958 All-African Peoples' Conference where only continental states were represented. Others could come as individuals but only continental African states, Morocco, Algeria, Libya and other such arab-dominated places where they are still enslaving Black people to this day were invited as clearly shown in the horrendously gaudy original AAPC flyer shown in Plate 7. Meanwhile Haiti, Jamaica and other places that are Blacker than a thousand midnights like Me'ekamui in the Pacific Islands were excluded as official state participants. Therefore, Nana Nkrumah's decision to adhere to anti-Black All-Africanist integration—hopping into bed with arabs—clearly went against Nana Du Bois's advice. Nana Nkrumah's failure to accurately conceptualize reality in this regard would have far-reaching consequences, the effect of which, we are still suffering from today (Kambon and Yeboah 2018).

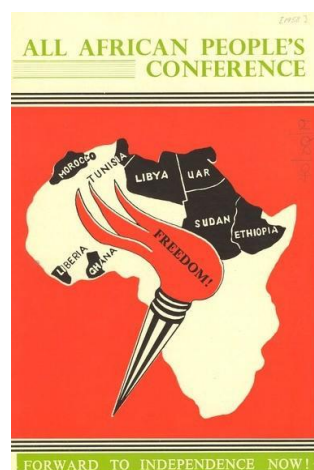


Plate 7: Original AAPC Conference Flyer (Photo Credit agitprop etc)

5.1 Continued Acoustic and Visual Aggressive Ideological Mimicry

It is important to note in this sub-section that mimicry does not have to be perfect, only good enough to deceive the perceiver. That is to say, Nana Nkrumah's mimicry of Black Pan-Afrikanism, which is symbolized by Nana Garvey, did not need to be an exact and precise duplicate of the former, authentic Black Pan-Afrikanism, to produce the expected results. The following quotes highlight the eloquent mimicry of Nana

Kwame Nkrumah which to this date continues to successfully mislead and/or misdirect Black people with some interest in contributing to the Afrikan=Black survival thrust.

What is Black power? By black Power we mean the power of the four-fifths of the world population which has been systematically damned into a state of underdevelopment by colonialism and neocolonialism. (Nkrumah, 1973, 429)

Paying attention to the tactful use of buzz-words like “Black power” may easily confuse an uncritical reader into thinking that above quote makes a case for only and exclusively the Black people of the world. But this is merely a bait-and-switch tactic because, a deeper semantic interrogation of the use of words like “world population,” for example, clarifies the constituency to which the text refers. That is to say, the inclusion and exclusion criteria in this text clearly accommodates all populations of the world, devoid of racial considerations, that have once in history been, or are still under, the thrall of “underdevelopment by colonialism and neocolonialism.” And one only needs a cursory glance at history to see that these two terms do not necessarily apply to only Afrikan=Black people. Similar initiatives entailing dumping Black people into a hodge-podge motley crew of those who overtly and/or covertly against the survival of Afrikan=Black people can also be seen in advocating for the use of ambiguous terms such as “people of color” or “third world peoples” *n.k.* These terms are not synonymous with Afrikan=Black people but are lures, traps and examples of AIM in action where Black people, once attracted by similar cues and signals are readily predated upon by the successful mimic.

In the same text by Nana Kwame Nkrumah quoted above, we find an indication of his vision of the people who would constitute his “All-Africanism” in the excerpt below:

However, Mr Speaker, our experience has proved this policy to be false. The sincerity of our approach can be judged from the fact that South Africa was invited to the first Conference of Independent African States here in Accra. It is of some significance that she refused to attend unless the other colonial powers were invited as well. (Nkrumah, 1973, 266)

This subsequent quote above indicates the bedfellows that Nana Nkrumah was trying to integrate with, Apartheid South Africa, indisputably anti-Black, was qualified enough by virtue of their location alone to partake in Nana Nkrumah’s “All-Africanism” (whereas Black nations not located on the continent were not invited to participate as state actors). This brings us to the question of, what were the benefits to be gained by Black people in this all-Africanist orgy of confusion and anti-Blackness? It should be clear thus far that there are/were no benefits at all, but we continued to hear

more claims from Nana Nkrumah to this effect. Beyond inviting apartheid South Africa, arab-populated North Africa was unquestionably embraced:

To-day we are one. If in the past the Sahara divided us, now it unites us.
And an injury to one is an injury to all of us. (Brandful & Kaunda, 2013, 244)²⁷

While the need for unity in service Black Power and Black survival was clearly expressed by Nana Garvey, as shown above, he was clear in terms of who he included in his constituency, which consisted exclusively of Black people all over the world. Nana Nkrumah, however, had a different referent population in mind – any peoples who happened to be on the Afrikan continent. The entire quote defeats the whole idea of building an authentic Black nation. Rather, it makes strange bedfellows of the arabs, who are the first and continued enslavers and colonizers of Black people and our land. Further, it implicitly invites them to proceed in their subjugation of Black people in service of their interests. And these arabs have dutifully heeded the call, as Black people continue to suffer from enslavement in North Afrika to this day (Chonghaile, 2015; Quackenbush, 2017).²⁸

Further, we see the ideological mimicry of Nana Garvey by Nana Nkrumah which has yielded, and continues to yield, distasteful disintegration of the Afrikan=Black whole when he says,

As a continental nation we are young, strong and resilient. The cohesive planning of our struggle and the combined strength of our will to win will do the rest [...] Africa is one; and this battle must be fought and won continentally (Nkrumah, 1973, 476).

²⁷ Quotes from his contemporaries are also quite revealing with regard to Nana Kwame Nkrumah’s sheer determination to integrate into the relationship of footstool with respect to anti-Blacks: First from Nana Kojo Botsio “We were prepared to forgive and forget the Arabs’ previous attitude of looking down on Black Africa” (W. S. Thompson, 2015, 8). Further, according to T. Ras Makonnen “We knew—and Kwame would be lying if he denied it—that Egyptians looked down at us because of our color...” (W. S. Thompson, 2015, 8). Although these quotes betray an apparent ignorance of the fact that the issue at hand is not “looking down upon” indigenous Afrikan=Black people but having imperialistically colonized our North Afrikan land while continuously enslaving our people.

²⁸ Interestingly, Morocco was accepted into the AU in 2016 despite the fact that they use the word **ⵏⴰⴱⵉⴷ** ‘Abeed’ for both Black person and “slave” with over 85,000 enslaved as of 2018. (Index, 2020; Kambon & Yeboah 2018)

The careful reader would easily identify the artificial nature of Nana Nkrumah's "All Africanism" in the usage of phrases like "continental nation" and "won continentally." These terms exclude states predominated by Black people in the diaspora and they include any persons on the continent in spite of their race. Thus, instead of striving for Black power in the interest of launching a real onslaught against the colonizing and enslaving enemy, it should be clear that Nana Nkrumah's "All Africanism," effectively, made us into mercenaries of our enemy, aggressively submitting to our own continued subjugation and ultimate destruction. The continentalist leanings are also evident in the following quote:

There is, however, one matter on which my views have been expanded, and that is regarding African unification. When *Towards Colonial Freedom* was written, my ideas on African unity, important even as I considered them at that time, were limited to West African unity as a first step. Since I have had the opportunity of putting my ideas to work, and in the intensification of neocolonialism, I lay even greater stress on the vital importance to Africa's survival of a **political unification of the entire African continent**. Regional groupings, specially [sic] when based purely on economic co-operation, in areas which are already dominated by neocolonialist interests, retard rather than promote the unification process. (Nkrumah, 1973, 14)

Where, however, is the Negro empire upon which the sun would never set advocated by Nana Garvey in "political unification of the entire African continent?" Indeed, there is nothing here about the actual foundation upon which authentic Pan-Africanism is based: the survival of Black people in the face of global genocide. Not only is there no mention of the Black race, but the very idea of the Black race is repudiated in strong terms as evident in the CPP constitution, which Nana Nkrumah wrote:

Individual Membership. Any person who is of the age of 18 or above and who accepts the objects, policy, programme and discipline of the Party shall be eligible for membership provided that:

(a) He or she does not support Imperialism, Colonialism, Tribalism and **Racialism**.

—CPP Constitution, 1949 (Nkrumah, 1973, 59) [bold emphasis added]

How, indeed, can one support the survival of the Black race while attempting to obliterate the very idea of the Black race?

Listening, learning, and studying would make potential victims less likely to fall prey to interspecific and intraspecific AIMS because they would have gained increased abilities of perception and cognitive functionality, both stemming from an enhanced base of knowledge.

5.2 Further Examples of Acoustic and Aggressive Ideological Mimicry

Another clue to the fact that Nana Kwame Nkrumah's All-Africanism is not in alignment with the Black survival thrust, but rather the whoever-is-on-the-Afrikan-continent survival thrust, can be discerned in the following quote:

the African Personality is merely a term expressing cultural and social bonds which unite Africans and people of African descent. It is a concept of the African nation, and is not associated with a particular state, language, religion, political system, or **colour of the skin**. For those who project it, it expresses identification not only with Africa's historical past, but with the struggle of the African people in the African Revolution to liberate and unify the continent and to build a just society. (Nkrumah, 1973, 206)

Nana Seex Anta Jóob was clearly not impressed with this especially given the sharp contrast between cavalier verbal articulations on the one hand and anti-Black behavior on the other:

AFRISCOPE: Kwame Nkrumah had opposed his concept of 'African Personality' to the concept of 'Negritude.' Are both concepts antithetical or do they converge anywhere?

DIOP: They converge in the sense that both deal in generalities! [...] Rather than deal in generalities, we must know what the 'black soul' is because it is our soul [...]

I see a total incompatibility between the formal defence of African culture on the hand, and the systematic refusal on the other to adopt concrete measures to develop our national languages. Those who are incapable of solving this problem can do nothing for African culture. They merely embrace African culture to better smother it. Their attitude

shows them to be impostors (Van Sertima, Williams, & Diop, 1986, 269)

But this quote brings us to the question of who even originated the idea of the Afrikan personality. Indeed, it was not Nana Kwame Nkrumah, but Nana Edward Wilmot Blyden writing some 80 years prior. And, notably, for Nana Blyden, the concept was inextricably linked with race.

“Let us do away with the sentiment of Race. Let us do away with our African personality and be lost, if possible, in another Race.” This is as wise or as philosophical as to say, let us do away with gravitation, with heat and cold and sunshine and rain. Of course the Race in which these persons would be absorbed is the dominant race, before which, in cringing self-surrender and ignoble self-suppression they lie in prostrate admiration. (Nana Edward Wilmot Blyden, in *Sierra Leone Weekly News*, 27 May 1893: Esedebe, 1982, 36)

However, it was not only the Afrikan Personality and Pan-Afrikan concepts that were hijacked by way of acoustic mimicry, whereby the mimic sounds similar enough to the model to deceive the signal receiver. There is also visual mimicry whereby the perceiver cannot ascertain the difference between the model and the mimic. An example of this is the model Pan-Afrikan Red, Black, and Green Flag which is mimicked by a Red, Black, Green, and Yellow flag as shown in Plate 8. The latter, while clearly distinguishable, is similar enough to attract those familiar with the original model. The original, the Red Black and Green flag of the UNIA-ACL was formally adopted on 13 August 1920 in Article 39 of the Declaration of the Rights of the Negro Peoples of the World. Ghana’s UNIA-inspired Flag—specifically drawing attention to its Black star—was designed by Nana Theodosia Salome Okoh in 1957 (Hill, Garvey, & Association, 1983, 571–580).



Plate 8: Pan-Afrikan flag (left), Ghana flag (right) (Image credit: Wikimedia commons)

Another example of visual/acoustic AIM can be found in the name Black Star Line. The original model was that of Nana Marcus Garvey which operated from 1919-1922. Just as in ethology, the visual cues of Nana Kwame Nkrumah's mimic, Black Star Line, operating from 1957-1997, are similar enough to deceive the perceiver lacking in background knowledge that the Black of the Nkrumah Black Star was not connected to Black Power for the survival of the Black race, but incomprehensibly to "the four-fifths of the world population which has been systematically damned into a state of underdevelopment by colonialism and neocolonialism" whether or not those people are enemies of Black people inimical to our collective survival (Nkrumah, 1973, 429)!

The Black Star on the mimic flag and the name of the AIM "Black Star Line" beg the question of what is the meaning of having such a Black Star when the very idea of a Black race is anathema to those focused on "world socialist revolution" where workers of the world unite regardless of whether or not such unification would be in the interest of the collective survival of the Afrikan=Black race. Thus, for Aggressive Ideological Mimics, Black Power as a means to Black survival is replaced by the socialist revolution because, if we are to believe them, "Under real socialism racism vanishes" (Nkrumah, 1973, 430). We are further deceived to believe that "It is only with the building of a socialist society that peace and racial harmony can be ultimately achieved" (Nkrumah, 1973, 428). But is that true? A thorough investigation into the nature of so-called "real socialism" as it exists in its natural habitat reveals that this ostensibly "immutable truth," this "law of nature" is, in reality, immutable falsehood.

The following table serves to demonstrate that Nana Kwame Nkrumah was well aware that under "real socialism" as it occurs in the places from which he even learned of its existence, racism runs rampant!

Table 1: An Abridged List of manifestations of Anti-Black Racism in Warsaw Pact Nations, all under “real socialism”

| Date | Details of incident |
|-------------------|--|
| March, 1960 | “Union of Black African Students in the USSR sent Khrushchev a letter in English asking for energetic measures to be taken against racial harassment” citing four Russian students battering “a Somalian student for trying to dance with a Russian girl” (Hessler, 2006, 36). ²⁹ |
| August 1, 1960 | Stanley Okullo’s exposé interview with US News and World Report “A Negro’s Life in Russia – Beatings, Insults, Segregation” blows the lid off of anti-Black racism in the USSR to international audience (Hessler, 2006). |
| September, 1960 | Suppression of the Black African Students’ Union at MGU in the USSR when “Members of the group wanted to stage a demonstration protesting French nuclear testing in the Sahara – but Khrushchev was about to pay a state visit to France, and university officials took the cue to break up meetings, prohibit the demonstration, and threaten the executive committee with expulsion from the USSR.” (Hessler, 2006, 48) |
| 1962-1963 | “In 1962-1963 the Ghanaian Embassy received so many complaints about ‘unprovoked assaults by Soviet citizens’ that it requested a formal investigation” (Hessler, 2006, 37). |
| February 12, 1963 | “Tired of what they considered inadequate support, discrimination, and poor educational facilities, these students were involved in conflicts with the Bulgarian authorities, and it would appear that Ghanaian students were in the forefront of the movement. Nkrumah sent Kwesi Armah and Victor Woode (of the high commission in London) to investigate. Armah, for one, was sufficiently distressed with what he found to recommend that all Ghanaian |

²⁹ Note that “The early 1960s brought the first major influx of Africans into the USSR for study; following a Central Committee secret decree of January, 1960, which called for expanded cultural ties to sub-Saharan Africa” (Hessler, 2006, 35). Thus, barely three months into the 1960s, anti-Black racism was already rearing its ugly white head!

| | |
|-------------------------|--|
| | students be brought home immediately. Nkrumah, for his part, resented the manner in which the issue had been exploited in the West, and compared Bulgaria's treatment of Ghanaians with the sustained discrimination against Africans in America" (W. S. Thompson, 2015, pp. 277-278). ³⁰ |
| | "About 200 African students clashed with Bulgarian police in Sofia yesterday, during a demonstration against the Communist government's ban on an All-African Students Union in Sofia. The sources said the demonstration also protested the arrest of members of the student union's executive committee. Scores of Africans were reported injured in the clash with club-wielding police" (Judiciary, 1964, 6). |
| December 18, 1963 | 500-700 "Student protesters carried placards with such inflammatory slogans as "Moscow — center of discrimination," "Stop killing Africans!" and "Moscow, a second Alabama," all the while shouting protests in English, Russian, and French" protesting the murder of Ghanaian medical student Edmund Assare-Addo. (Hessler, 2006, 33). "Assare-Addo had been planning to marry his Russian girlfriend the following Saturday" (Hessler, 2006, 36). |
| December 1963-May, 1964 | Nana Kwame Nkrumah formally embraces "scientific socialism" as an ideology (W. S. Thompson, 2015, pp. 165, 292-295) in full knowledge of the fact that under "real socialism" racism does not vanish as attested in the countries of those from which he learned of its existence |
| 1965 | "From Voronezh, in 1965, came reports that when Soviet students drank, they often started yelling things like "Let's go lynch the Negroes! [Poshli linchevat' negrov!] in the courtyards of the university dormitories" (Hessler, 2006, 62). |
| 1968 | "In 1968, a recently-published overview of student attitudes and lifestyles by a KGB informant in Odessa underscored the same phenomenon. Soviet students had extremely poor relations with 'blacks and mulattos,' this informant |

³⁰ The fact that Nana Kwame Nkrumah was aware that anti-Black racism in the Socialist People's Republic of Bulgaria was akin to that of the u.s. betrays the disingenuity with which he proclaimed that "under real socialism, racism vanishes."

reported; they referred to them with obscenities, gossiped about their supposed “sadism,” ‘dirtiness,’ and ‘hypersexuality,’ blamed them for an outbreak of syphilis in Odessa, and openly fantasized about hate crimes. Girls who dated black men, the report concluded, were viewed as ‘worse than the lowest prostitute’ (Hessler, 2006, 62-63)

Source: Own compilation

By 1968, Nana Kwame Nkrumah had been deposed in a coup and this was a full five (5) years before he, in true AIM fashion, conscientiously pied-piped the unwary with his demonstrably ludicrous claims that “Under real socialism racism vanishes” (Nkrumah, 1973, 430) and “It is only with the building of a socialist society that peace and racial harmony can be ultimately achieved” (Nkrumah, 1973, 428). Records of his own experience with “real socialist societies” had proven both statements to be patently false, but that is what Aggressive Ideological Mimicry is all about—luring the unsuspecting to their doom. Although it is clear that the “real socialism” formulation is intended to serve as a loophole, the reader would do well to note rampant anti-Black racism in other socialist and communist countries such as China, Cuba, and every other country that has Black people in it where Blacks are firmly entrenched at the bottom while non-Blacks arrogate themselves over us at the top (Cheng, 2011; Hansing & Hoffmann, 2019; Morales Dominguez, 2007; Sautman, 1994; Shih, 2013). The problem with this “real socialism” caveat has not gone unnoticed by Nna Chinweizu who writes that “Any example of socialist society, any actually-existing socialist society, from which racism has not vanished will predictably be declared, by desperate Nkrumaists, to not be under ‘real socialism’” (Chinweizu, 2016, 1). In other words, since the “real socialism” under which racism vanishes does not exist in reality, such a proclamation is as useful as the observation that under real unicorns, racism vanishes! Neither unicorns, “real socialism,” nor any other imaginary creature will ensure Black survival nor protect Afrikan=Black people from genocide, murders, beatings, insults, assassinations and the global scourge of systemic anti-Black racism.

However, it behooves us to note that **Nna** Chinweizu is certainly not the first one to point out the obvious: that any non-Black ideology that does not have collective Black Power, collective Black Liberation, and collective Black Survival at its core cannot produce results consistent with the attainment of collective Black Power, collective Black Liberation, nor collective Black Survival. Most things do what they are designed to do, and only an ideology conceived by and for Black people with these considerations in mind will lead to the attainment of these goals. Warning us of the anti-Black ideology of Communism specifically, Nana Marcus Garvey presciently warned us thusly back in the 1920s:

The danger of Communism to the Negro, in countries where he forms the minority of the population, is seen in the selfish and vicious attempt of that party or group to use the Negro's vote and physical numbers in helping to smash and overthrow, by revolution, a system that is injurious to them as the white under dogs, the success of which would put their majority group or race still in power, not only as communists but as

whitemen [...] Fundamentally what racial difference is there between a white communist, Republican or Democrat? On the appeal of race interest the Communist is as ready as either to show his racial ascendancy or superiority over the Negro. He will be as quick and eager as any to show the Negro that he is white, and by Divine right of assumption has certain duties to perform to the rest of us mortals, and to defend and protect certain racial ideals against the barbarian hordes that threaten white supremacy. I am of the opinion that the group of whites from whom Communists are made, in America, as well as trade unionists and members of the Worker's Party, is more dangerous to the Negro's welfare than any other group at present. Lynching mobs and wild time parties are generally made up of 99½ per cent of such white people. The Negro should keep shy of Communism or the Worker's Party in America. Since they are so benevolent let them bring about their own reforms and show us how different they are to the others. We have been bitten too many times by all the other parties, --"Once bitten, twice shy"—Negroes have no right with white people's fights or quarrels, except, like the humble, hungry, meagre dog, to run off with the bone when both contenders drop it [...] (Jacques-Garvey, 1926, 69-70)

And once again, we have Nana Garvey warning us against mimics who would deliver us into the hands of proletariat non-Blacks:

Communism is a white man's creation to solve his own political and economic problems. It suggests the enthronement of the white working class over the capitalistic class of the race. It was conceived by white men who were in sympathy with the economic struggles of their own white masses. It was never conceived and originally intended for the economic or political emancipation of the Blacks, but rather to raise the earning capacity of the lowest class of white workers (M. Garvey, 1986, 121)

As an Ancestral proverb states 'a snake can shed its skin but it still remains a snake'. In other words, regardless of the label donned by the non-Black—whether it be capitalist, communist, socialist or Marxist—the historical record is clear that they all retain their deep seated commitment to their collective racial survival. The Aggressive Ideological Mimics would lead us into this veritable den of hungry wolves. It is in this vein that Nana Marcus Garvey prophetically cautions us that "in a world of wolves one should go armed, and one of the most powerful defensive weapons within the reach of Negroes is the practice of race first in all parts of the world (Hill & Garvey, 1984, 411)."



6. CONCLUSION

In nature, the deception inherent in mimicry can be intentional or unintentional. In the case of "All-African" AIM, some mimics are intentional dupers, others may be well-meaning, but have simply been duped themselves. In this paper, we have advanced the novel concept of Intraspecific Aggressive Ideological Mimicry juxtaposing Black Power, Black Survival, and Black Liberation of authentic Pan-Afrikanism and as exhibited by Nana Marcus Garvey against anti-Black "All-Africanism" as espoused by Nana Kwame Nkrumah. The failure of the term "All-Africanism" to gain currency in social discourse has exacerbated the need of anti-Black "All-Africanists" to continue misappropriating the term "Pan-Afrikanism/Pan-Afrikanism" as, in this case, an intentional and wholly deliberate bait-and-switch tactic. "All-Africanism," in reality is antithetical to Pan-Afrikanism as conceived by those who coined the term and as it continues to exist today—at times languishing in the shadow of AIM All-Africanism whenever victims are not able to ascertain the difference between the model and the mimic.

In Aggressive Ideological Mimicry, the aggressive ideological mimic works ceaselessly to deliver Afrikan=Black people into the hands of arab colonizers and/or the political/ideological/cultural/racial imperialists known as socialists. In short, Afrikan=Black people are delivered into the hands of their non-Black enemies. The lasting effects of this are evident whereby

In 2016 Haiti, which was mentioned by name at the 1900 Pan-African Conference (at which the term pan-Africanism was coined), applied to join the African Union but was denied. In that same year, Morocco, in which an estimated 219,700 people are currently held as ⵎⴰⵎⴰⵏ 'Abeed' (a word meaning both slave and Black person interchangeably), applied to join the African Union and was accepted as a full member (AU, 2016; El Hamel, 2013; Kambon & Yeboah, 2018, 1).

It is argued that "the Haiti vs. Morocco treatment at the hands of the AU as a manifestation of the ongoing struggle between the original Black Pan-Afrikanism and the modern-day counterfeit version also known colloquially as Continentalism, which disenfranchises Afrikan=Black people in favor of their white arab enslavers" (Kambon & Yeboah, Forthcoming, 1).

However, by re-instituting the indigenous name of our land as  *Kmt* 'The Black Nation/Land of the Blacks,' we, the modern-day  *Kmt(yw)* 'Black People' will have taken a substantive step towards closing the loophole that has led to the continued death, destruction, and genocide perpetrated and perpetuated against us. This is to say, to close the avenue by which Intraspecific Aggressive Ideological Mimics make a mockery of Pan-Afrikanism for their predatory and parasitic aims.

One of the most deleterious effects of Aggressive Ideological Mimicry is that, much like a cordyceps-infected ant, the victim then becomes a carrier and disseminator of the fungus. As such, the ant may appear to be a healthy ant, but, upon infection, it is already starting to serve the aims and objectives of the fungus that is directing it; not in the collective interests of ants, but in the interests of the cordyceps fungus. "All-Africanism" works in much the same way in that Intraspecific Aggressive Ideological Mimics release their spores under the seemingly innocuous term "political education" until eventually revealing their gruesome nature. While the infected ant could be seen as a mimic in that it looks like a regular ant, the ultimate mimic is cordyceps itself. As mentioned previously, in aggressive mimicry, the mimic takes advantage in perceptual and/or cognitive (among other) limitations to deceive the signal receiver. What makes cordyceps so effective is that it is so small, so imperceptible that the victim does not even have the ability to recognize its existence. It appears to be thin air, but that air is saturated with a dangerous enemy.

In the continuum between mimicry and camouflage, there exist fungal spores, tiny viruses, and microscopic bacteria that take advantage of the fact that their hosts/prey do not even have the perceptual capability to recognize their existence as they have effectively mimicked the air and or liquid in which they move. In such instances, the model is not another creature, but rather the very environment itself, the very medium in which the targeted victim lives. Just as on a larger scale the portuguese man-of-war, the glass octopus, the dragonfish and the predatory jellyfish, among many others, use translucency and/or transparency to defeat the perceptual abilities of their victims, microscopic spores, viruses, and bacteria use their imperceptible size to accomplish the very same thing.

These observations have theoretical implications for assumptions of rarity among mimics. While the null hypothesis assumes that to be effective, mimics must be less pervasive than models, we argue that rarity or lack thereof is dependent on the degree to which the victims/perceivers even have the capability to detect the mimic whatsoever. When the victim does not even have the potential to perceive the mimic, the numerousness of the mimic is only limited by its ability to reproduce itself. In sum, when the victim does not have the capability to perceive the existence of the mimic,

rarity is not a necessity. It is, therefore, the effectiveness of the mimicry mechanism that determines whether or not the mimic must be rare.

The gradient below shows a deception continuum whereby the more covert the signals, the less the perceiver is able to perceive the deceiver, while the more overt the signals, the more the perceiver is able to perceive the deceiver. When the deceiver is perceptible, then rarity may be implied, but when the deceiver is entirely imperceptible in that the signal receiver does not have the capacity to perceive and/or identify the deceiver as such, then as mentioned, rarity is not necessary as demonstrated in Figure 1.

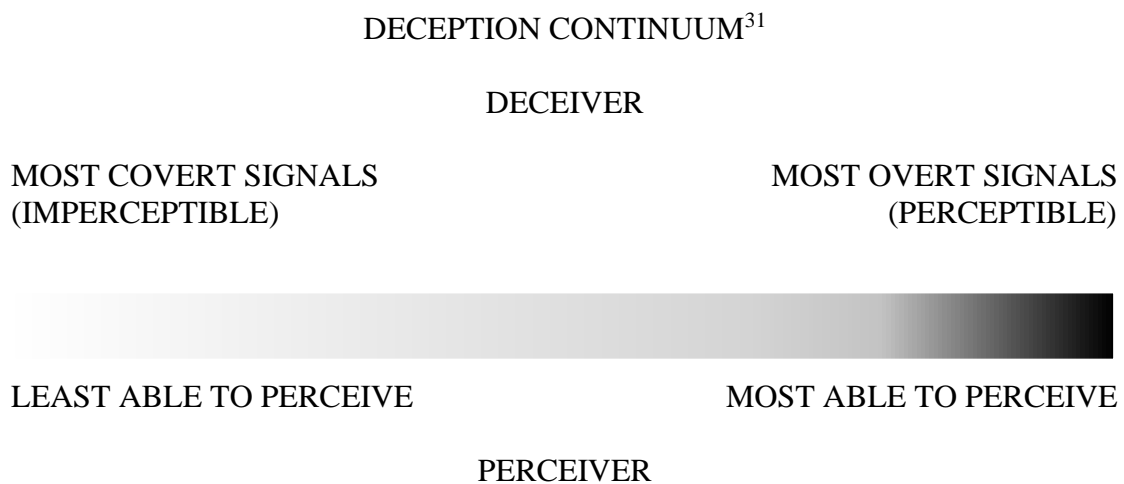


Figure 1: Deception Continuum

Source: Own compilation adopted from Mokkonen & Lindstedt

Another point that needs to be made is that the hijacking of Pan-Afrikan to the fraud “All-African” should not be seen as an evolution in any positive sense of the word. Indeed, “All-Africanism” takes as its fundamental premises false assumptions of unilineal evolution from feudalism to capitalism, to socialism, to communism to the gradual withering away of the state. Oftentimes, it is difficult for a thing to do what it is not designed to do. Neither socialism, communism, feudalism, capitalism nor any other white-originated ideology was designed by or for Afrikan=Black people for collective Afrikan=Black survival. Indeed, none of those -isms answer fundamental questions about the collective Black survival thrust nor what to do about/to those who

³¹ Adapted from Mokkonen and Lindstedt (2016, 1022).

are hostile to Afrikan=Black survival. As such, they serve as diversions at best and instruments by which anti-Black genocide continues to be perpetuated at worst with white-on-top-Black-on-the-bottom as the basic configuration regardless of which -ism the non-Blacks claim to espouse. This is summed up beautifully by Nana Khalid Muhammad, who states:

If it's a class problem, wherever the Black/white dynamic exists, then the white is the upper class and the black is the lower class. And your lower class is much lower than white folks' lower class. And your upper class ain't nowhere near the top of the white upper class. If you are a communist, the white communist is on top the Black communist is on the bottom. If you are socialist, the white socialist is on top, the Black socialist is on the bottom. If you are Christian, the white Christian is on top the Black Christian is on the bottom. If you a Jew or Hebrew, the white Jew on top, the Black Jew is on the bottom. If you a Muslim the white Muslim is on top the Black Muslim is on the bottom. Whatever the social, political, economic, academic, religious, spiritual, system or order is. Wherever the Black/white dynamic exists you'll find the white on top and the Black on the bottom (K. Muhammad, 1997; Kambon, 2017, 79)

In short, unilineal evolution arises from an incorrect worldview where everything is seen as a line, including time and space rather than paying attention to the constants. In any case, as mentioned, the misdirected course from Pan-Afrikanism to anti-Black "All-Africanism" is not evolution, it is degeneration and diametrically opposed to the Afrikan=Black survival thrust as it was intended to be. Most intelligent creatures will not willingly go to the place where they will be destroyed. This observation leads Aggressive Ideological Mimics as well as other types of mimics to adapt the usage of mimicry. In this instance, using the signs, symbols, sounds, and signals of Pan-Afrikanism to deceive those of limited knowledge, inadequate perception, and/or constrained cognitive ability. Only an Afrikan=Black ideology conceived by and for Afrikan=Black people and with the collective Afrikan=Black survival thrust can produce Afrikan=Black survival. In the words of Baba Ọmọwálé,

[I]t's impossible for a chicken to produce a duck egg-even though they both belong to the same family of fowl. A chicken just doesn't have it within its system to produce a duck egg. It can't do it. It can only produce according to what that particular system was constructed to produce. The system [...] cannot produce freedom [...] It is impossible for this system, this economic system, this political system, this social system, this system, period. It's impossible for this system, as it stands, to produce freedom right now for the black man [...] And if ever a chicken

did produce a duck egg, I'm quite sure you would say it was certainly a revolutionary chicken! (X & Breitman, 1989)

It should, therefore, come as no surprise that ideological systems designed by non-Blacks are silent about what Afrikan=Black people should do about/to non-Blacks. Indeed, it would not be in the interest of non-Blacks to come up with any ideology focused on the Afrikan=Black survival thrust where this runs counter to their own survival. That task is well and truly up to us—Afrikan=Black people uninfected by eurasian ideological fungi and viruses and those able to discern the model from the mimic.

This leads us to discussions on the concept of emergence, which is generally understood as arising when an entity is observed to have properties its parts do not have on their own. This is typically framed as the whole being greater than the sum of its parts. In social contexts, this may be considered as being due to the possibilities inherent in language. In the preceding discussion, we have shown, however, that far from individuals coming together to be greater, due to deception, the collective may turn out to be less. Whereas an individual may strive for its survival and the survival of the collective to which it belongs, humans can be misdirected to actually fight against the survival of their collective—in this case, against collective Afrikan=Black survival.

As such, we would like to introduce the concept of submergence whereby the sum is lesser than its individual parts. In other words, deception in general and mimicry in particular can lead to a group behaving more in anti-survival ways (*e.n.* stupidly) than the individuals therein may have if left to their own devices. In fine, language and/or cognitive capacity do not always elevate the human being over any animal or group of animals in that in the very same way an animal can be deceived into doing that which is inimical to its own survival thrust, so too can humans be deceived in a parallel fashion by intraspecific AIM in practice. In the words of T.H. Elijah Muhammad “Self-preservation is the first law of nature” (Muhammad, 2008, 169). Yet miseducated Black people can be infected with non-Black ideologies in such a way that they preserve those who gave them their ideologies and against the Afrikan=Black collective.

In Asante Twi there is a proverb that states *Som wo ho nyɛ akoa* ‘Serving oneself is not enslavement’ (Appiah et al., 2001, 257). It will be very difficult for us to serve and/or preserve ourselves as Afrikan=Black people with the very first imperialists, enslavers, and homicidal genocidal killers still in our house—non-Blacks. Thus, we have to put Black people and the collective Afrikan=Black survival thrust first as was intended by

the people who invented the word “Pan-African.” A supposed “pan-Africanism” devoid of Black interests is death.

In summary, in this paper we have introduced the novel conceptual framework of Intraspecific Aggressive Ideological Mimicry for understanding the difference between authentic Pan-Africanism, which is based on Black Power, Black Liberation, and the collective Afrikan=Black survival thrust on the one hand and anti-Black “All-Africanism” mimicry on the other hand. Anti-Black “All-Africanism” operates in service of the non-Blacks who formulated anti-Black ideologies in the first place to ensure their own survival at the expense of Afrikan=Black people. On the basis of the conceptual clarity provided in this paper, we invite the reader to think about whether or not the organizations to which we belong and/or the ideologies that we espouse are truly about collective Afrikan=Black survival as conceived of by and for Afrikan=Black people or merely just a façade, mimicking the signs and symbols of Pan-Africanism while, in reality, luring unsuspecting Afrikan=Black people to their untimely doom.

REFERENCES

- Adi, H., & Sherwood, M. 2003. *Pan-African history: Political figures from Africa and the Diaspora since 1787*. London: Routledge.
- Agyeman, O. 1985. *The Pan-Africanist Worldview*. Independence, Missouri: International University Press.
- Ampem, A. A. G. 1998. *Akan mmebussem bi*. Kumasi: University Press.
- Appiah, P., Appiah, K. A., & Agyeman-Duah, I. 2001. *Bu Me Be: Akan Proverbs*. Accra: Centre for Intellectual Renewal.
- Asafu-Adjaye, E. 1958. Ghana since Independence. *African Affairs*, 57(228), 182-188. Retrieved January 6, 2021, from <http://www.jstor.org/stable/718325>
- AU. 2016. Haiti will not be admitted as African Union Member State at next Summit in Kigali, Rwanda. Retrieved from <https://au.int/en/pressreleases/20160518-0>
- Brandful, W. G. M., & Kaunda, K. D. 2013. *Personal Reflections of a Ghanaian Foreign Service Officer - Whither Ghanaian Diplomacy?* Pittsburgh, PA: Rose Dog Books.
- Breyer, M. 2018. These fireflies flirt with heart-shaped lanterns. Retrieved from <https://www.treehugger.com/animals/these-fireflies-court-heart-shaped-lanterns.html>
- Chartrand, T. L., & Lakin, J. L. 2013. The antecedents and consequences of human behavioral mimicry. *Annual review of psychology*, 64, 285-308.
- Chartrand, T. L., & van Baaren, R. 2009. Chapter 5 Human Mimicry. In *Advances in Experimental Social Psychology* (Vol. 41, pp. 219-274): Academic Press.

- Cheng, Y. 2011. From Campus Racism to Cyber Racism: Discourse of Race and Chinese Nationalism. *The China Quarterly* (207), 561-579. Retrieved from www.jstor.org/stable/41305257
- Chinweizu. 2016. *Nkrumah's Reasons for Continentalism*. Continental Union Government Now. Accra, Ghana.
- Chinweizu. 2017. *History of Pan-Africanism I (4)*. Accra, Ghana.
- Chinweizu. 2018a. *Education for Pan-Africanism and the emergence of counterfeit Pan-Africanisms: Garvey and the Continentalist Troika compared*. Emergence of Counterfeit Pan-Africanisms (2). Accra, Ghana.
- Chinweizu. 2018b. *The essential Garvey* Accra, Ghana.
- Chonghaile, C. N. 2015. Amnesty reports abduction, torture and rape of migrants in Libya. Retrieved from <https://www.theguardian.com/global-development/2015/may/11/amnesty-report-abduction-torture-migrants-libya-mediterranean>
- Cross, F. R. 2018. Aggressive Mimicry. In *Encyclopedia of Animal Cognition and Behavior* (pp. 1-4): Springer, Cham.
- Dalziell, A. H., & Welbergen, J. A. 2016. Mimicry for all modalities. *Ecology Letters*, 19(6), 609-619. doi:10.1111/ele.12602
- Du Bois, W. E. B. 1947. *The World and Africa: An Inquiry Into the Part which Africa Has Played in World History*. New York: Viking.
- El Hamel, C. 2013. *Black Morocco: A History of Slavery, Race, and Islam*. Cambridge: Cambridge University Press.
- Esedebe, O. 1982. *Pan-Africanism: the idea and movement, 1776-1963*. Washington, DC: Howard University Press.
- Farah, T. E. 2019. *Pan-Arabism and Arab nationalism: The continuing debate*. London: Routledge.
- Garvey, A. J. (Ed.) 2009. *The philosophy and opinions of Marcus Garvey, or, Africa for the Africans 2009 ebook* (Vol. 1). Long Beach, CA: The Journal of Pan-African Studies.
- Garvey, A. J., Clarke, J. H., & Garvey, J. 2014. *Garvey and Garveyism*. Baltimore, MD: Black Classic Press.
- Garvey, M. 1923. *The Negro's greatest enemy*. Paper presented at the Current History and Forum, New York.
- Garvey, M. 1925, 6 June 1925. African fundamentalism. *Negro World*.
- Garvey, M. 1986. *Message to the people: The course of African philosophy*. Fitchburg, MA: The Majority Press.
- Hansing, K., & Hoffmann, B. 2019. *Cuba's new social structure: Assessing the re-stratification of Cuban society 60 years after revolution*. Retrieved from

- Hessler, J. 2006. Death of an African student in Moscow. Race, politics, and the Cold War. *Cahiers du monde russe. Russie-Empire russe-Union soviétique et États indépendants*, 47(47/1-2), 33-63.
- Hill, R. A., Garvey, M., & Association, U. N. I. 1983. *The Marcus Garvey and Universal Negro Improvement Association Papers* (Vol. II). Berkeley, California: University of California Press.
- Hill, R. A., 1984. *The Marcus Garvey and Universal Negro Improvement Association Papers* (Vol. II). Berkeley, California: University of California Press.
- Ibekwe, C. Forthcoming. *Pan-Africanism Revisited I-Prologue—A Critical and Neshnicentric history*. Accra.
- Index, G. S. 2020. Findings. Retrieved from <https://www.globalslaveryindex.org/2018/data/country-data/morocco/>
- Jacques-Garvey, A. 1926. *Philosophy and opinions of Marcus Garvey, Or, Africa for the Africans* (Vol. 2). New York: Universal Pub. House.
- Judiciary, U. S. 1964. *Ghana Students in United States Oppose U.S. Aid to Nkrumah: Staff Conferences of the Subcommittee to Investigate the Administration of the Internal Security Act and Other Internal Security Laws of the Committee on the Judiciary, United States Senate*. Washington, DC: U.S. Government Printing Office.
- Kambon, K. 2018 *PT 1: "Rootin for Afrikan People" Strategies and Techniques for Winning - How Not to Lose*. Raleigh, NC
- Kambon, O. 2017. Intellectual warfare, theory and practice: Gates, Thornton, White world terror domination and the war on Afrocentricity. *Africology: The Journal of Pan African Studies*, 10(3), 75-99.
- Kambon, O., & Botchway, D.-V. N. Y. M. Forthcoming. The Classical Kmtyw Origins of Pan-Afrikanism and the Dikènga Theory of Kmtyw Consciousness. *Ankh*.
- Kambon, O., & Yeboah, R. M. 2018. Haiti, Morocco and the AU: A Case Study on Black Pan-Africanism vs. anti-Black continentalism. *CODESRIA: Identity, Culture, And Politics*, 19 (1-2), 41-64.
- Kambon, O., 2021. Politicians, Prostiticians, and The Ghana-United States Military Base Agreement: What happens when you let the united snakkkes into your home? *Turning The Tide: A Journal of Inter-Communal Solidarity*, 33(1).
- Lakin, J. L., Jefferis, V. E., Cheng, C. M., & Chartrand, T. L. 2003. The Chameleon Effect as Social Glue: Evidence for the Evolutionary Significance of Nonconscious Mimicry. *Journal of Nonverbal Behavior*, 27(3), 145-162. doi:10.1023/A:1025389814290
- Langley, J. A. 1979. Ideologies of Liberation in Black Africa: Documents on Modern African Political Thought from Colonial Times to the Present. In. London: Rex Collings.
- Lloyd, J. E. 1965. Aggressive mimicry in Photuris: firefly femmes fatales. *Science*, 149(3684), 653-654.

- Lloyd, J. E. 1975. Aggressive mimicry in Photuris fireflies: signal repertoires by femmes fatales. *Science*, 187(4175), 452-453.
- Marable, M. 1995. *Beyond Black and White: Transforming African-American Politics*. London: Verso.
- Marshall, D. C., & Hill, K. B. R. 2009. Versatile Aggressive Mimicry of Cicadas by an Australian Predatory Katydid. *PLOS ONE*, 4(1), e4185. doi:10.1371/journal.pone.0004185
- Martin, T. 1986. *Race first: The ideological and organizational struggles of Marcus Garvey and the Universal Negro Improvement Association*. Fitchburg, MA: The Majority Press.
- Mokkonen, M., & Lindstedt, C. 2016. The evolutionary ecology of deception. *Biological Reviews*, 91(4), 1020-1035.
- Morales Dominguez, E. 2007. Desafios de la Problemática Racial en Cuba, editorial La Fuente Viva. *La Habana*.
- Mufti, M. 2018. The United States and Nasserist Pan-Arabism. In *The Middle East and the United States* (pp. 128-147). London: Routledge.
- Muhammad, E. 2008. *The Genesis Years of Elijah Muhammad: Unpublished and Rare Writings of Elijah Muhammad (1959-1962)*. Phoenix, AZ: SECRETARIUS Memp Incorporated.
- Muhammad, K. Producer. 1997, 18 February 2013. Dr. Khalid Muhammad vs Anthony Hilder - The Great Debate. Retrieved from <https://www.youtube.com/watch?v=lmoSCFYTFqI>
- Nkrumah, K. 1957. *Ghana: The Autobiography of Kwame Nkrumah*. Nashville, TN: Thomas Nelson.
- Nkrumah, K. 1963. The African Genius. *Speech delivered at the Opening of the Institute of African Studies, University of Ghana, Legon, 25th October*.
- Nkrumah, K. 1970. *Class struggle in Africa*. New York: International Publishers.
- Nkrumah, K. 1973. *Revolutionary Path*. Bedford, UK: Panaf Books Limited.
- Obeng, S. G. 2001. *African Anthroponymy: An Ethnoprismatic and Morphophonological Study of Personal Names in Akan and Some African Societies*. München: Lincom Europa.
- Palagi, E., Celeghin, A., Tamietto, M., Winkielman, P., & Norscia, I. 2020. The neuroethology of spontaneous mimicry and emotional contagion in human and non-human animals. *Neuroscience & Biobehavioral Reviews*.
- Quackenbush, C. 2017, December 1, 2017. The Libyan Slave Trade Has Shocked the World. Here's What You Should Know.
- Ramya, N., Kumar, P., Meerthi, M., Srinivasa, N., & Ramesh, K. 2017. Aggressive mimicry: A potential tool of Predators. *Journal of Pharmacognosy and Phytochemistry*, 6(5), 1305-1307.

- Ruxton, G. D., & Schaefer, H. M. 2011. Alternative explanations for apparent mimicry. *Journal of ecology*, 99(4), 899-904.
- Sautman, B. 1994. Anti-Black Racism in Post-Mao China. *The China Quarterly*(138), 413-437. Retrieved from www.jstor.org/stable/654951
- Shih, S.-M. 2013. Race and Revolution: Blackness in China's Long Twentieth Century. *PMLA*, 128(1), 156-162. Retrieved from www.jstor.org/stable/23489272
- Smith, A. 2011. Pennsylvania Firefly: Photuris pennsylvanicus. Retrieved from http://bioweb.uwlax.edu/bio203/2011/smith_ash2/
- Thompson, V. B., & Davidson, B. 1969. *Africa and Unity: the evolution of Pan-Africanism*. London: Longmans.
- Thompson, W. S. 2015. *Ghana's Foreign Policy, 1957-1966: Diplomacy Ideology, and the New State*. Princeton, NJ: Princeton University Press.
- Tosh, 1977. African. On *Equal Rights*. Randy's Studio, Kingston, Jamaica: CBS.
- van Baaren, R., Janssen, L., Chartrand, T. L., & Dijksterhuis, A. 2009. Where is the love? The social aspects of mimicry. *Philosophical transactions of the Royal Society of London. Series B, Biological sciences*, 364(1528), 2381-2389. doi:10.1098/rstb.2009.0057
- Van Sertima, I., Williams, L., & Diop, C. A. 1986. *Great African Thinkers: Cheikh Anta Diop*. New Brunswick, NJ: Transaction Books.
- Wang, Y., Newport, R., & Hamilton, A. F. d. C. 2011. Eye contact enhances mimicry of intransitive hand movements. *Biology letters*, 7(1), 7-10.
- X, M., & Breitman, G. 1989. *Malcolm X Speaks: Selected Speeches and Statements*: Pathfinder.