

February 11, 2026

To: Dr. Carmen J. Lesesne, Assistant Professor & FRDC Chair

Application to the 2026 Faculty Research and Development Grant

Dear **Dr. Lesesne**,

I am hereby pleased to submit this application to both you and the Faculty Research and Development Committee, as I seek funding (\$ 8,400) for the following **book project, which includes many of our colleagues here at Lincoln** as shown below, tentatively titled

AKOMA MBA: TOWARD THE REBIRTH OF PAN-AFRIKAN LEADERSHIP.

This is anticipated to be an eight-month intensive process running from **May through December 2026**.

Contributors

Paule-Valérie Mendogo, Larycia Hawkins, Evelyn Davis-Poe, Sharon Jessé Edwards, Teddy Osei, El-Ra Adair Radney, David Agum, Emmanuel Ihejirika, Kealeboga Maphunye, Amobire Akolga, Christopher Choi, Gervais Gnaka, Chieke E. Ihejirika, André Nzunguta Siamundele, Wayne Edge, Albert Owusu-Afriyie, Emmanuel Babatunde, Charles H. Pettaway, Jean-Claude Djéréké, Jr., Gwinyai P. Muzorewa, Jordan Denson, Luc Benjamin Nguidjoi, Daryl Zizwe Poe & François Kodena

Book Proposal

Unity, whether ‘natural,’ political, creedal, ideological, or spiritual is strength and might. This truism resounds from the depths of Afrika and beyond, showcasing a fundamental law of

nature repeatedly evidenced by insects,¹ animals,² peoples³ and nations.⁴ As Afrika now steadily resurrects from her protracted geopolitical humiliation, it is pressing that **Pan-Afrikan leadership**, especially for our students and youth, epitomize(s) the peak of our existential and intellectual endeavors. But what resources (intellectual, human, ethical and natural) could we leverage to ‘panafrikanize’ our everydayness? In other words, how do/can we, Afrikans at home (on the continent) and those abroad (in the diaspora), carve and sharpen our sense of shared destiny as we wrestle with the conundrum of leaderlessness in our midst today?

This is where our mythological troves join the fray, displaying enlivening paradigms in which life always triumphs over death. To be sure, Ausar/Osiris in the Maatian socio-political philosophy, just like Akoma Mba in the Mvett, both represent the victorious leader who slumbers in each of us. The task ahead consists, therefore, in problematizing the Afrikan wholistic condition today. How do we curb our worldwide fragmentation? How do we ‘sankofa,’ that is, look back, re-turn our inventive selves, and imbibe our social character in the ancestral Maatic-ubuntu ethos in view of selfless leadership? Ultimately, how do we activate our creative potential and urgently turn Afrika into the enlivening nation that she must become? These are some pressing questions that could jump-start our trans-disciplinary, discursive and diffusive project.

Methodologically, we will prioritize our respective inventiveness, foresight, and insight, thus generating rejuvenating epistemological concepts and frameworks within our fields of expertise. *This instructional book is intended for both scholars and students (leaders in becoming) here at Lincoln University, PA, and beyond.* I plan to intensively work on the project during the Summer and Fall of this year.

Thank you for your attention as I look forward to your response,

François Kodena, Ph.D.
Assistant Professor, History, Philosophy and Religion
Lincoln University, PA.

¹ Army ants are a perfect example in this regard.

² We have wolves in mind here.

³ Group games (Soccer, rugby, or football, etc.) do attest to this fact.

⁴ The contemporary Alliance of Sahel States formed by Mali, Niger, and Burkina Faso does show the importance of purposeful togetherness in the face of imperial terror.