

GOODBYE

Professors Ama Mazama & Molefi Kete Asante

My dear professors:

I thank you very much for your last messages. Before my response to the same, I wished to remember other messages in the past:

(1) Friday, April 20, 2012, at 12:03 PM

“Dear Professor Nkogo,

We are sorry that you did not hear about our conference sooner, since we would have been delighted to have you as one of our speakers. Unfortunately, our program is full with no room for extra speakers. However, if you wish to make a very short presentation, no more than 2-3 minutes of your work, please prepare to do so.

As for books, we are planning to only sell books printed by AI or Molefi Kete Asante Institute. We are looking forward to meeting you in Paris in a few weeks.

Ama Mazama & Molefi Asante”.

(2) Thursday, May 3, 2012, at 15:25PM

“Dear Professor Nkogo,

It will most likely be on Sunday, late morning. But, please, remember, it can only be a few minutes long. We are asking every participant to respect their allocated time so that our program does not run late. Thank you”.

Ama Mazama & Molefi Asante”.

(3) Friday, May 11, 2012, at 6:00 PM

“Dear Professor Nkogo,

I am so sorry to inform you that despite our great efforts to find time for you on the program, we were not successful. Therefore, you will not be able to speak. Also, please remember that only AI is authorized to sell anything at the conference, in accordance to its constitution.

We cannot wait to meet you in person tomorrow, and again express our deepest regret about this last minute misfortune.

Ama Mazama & Molefi Asante”.

In your last message, that I read on May, 15th while I was on my way back home from Paris, I thought it was inappropriate, since your statements are in contradiction to what you have said earlier, that it will be easy to imagine the essence of your activity. First of all, I was not in Paris to sell my books, but to make a presentation of my work which you have given an approval. The sale, distribution and marketing of same is done by France's "Editions du Sagittaire", and by "Ediciones Carena" in Spain. I had to use the occasion in Paris to be with you, as well as to take a few copies of my other book "*Le Genie des Ishango (the genius of the Ishango people)*" to Spain. Since 1973 to this date, I have been conducting research on my philosophy. I have founded a philosophical school, "la Escuela del Pensamiento Radical (the School of Radical Thinking)". Its website is www.mabs.com.arg/rfaia/, with supporters in Latin America (Abiayala) and Europe (Spain, France and Switzerland), but not in the USA. I cannot understand nor adhere to the position of Afrocentricity International, which only turns around the doctrine of Marcus Garvey and keeps away from the African History and the African Thinking. Because of that, it must be evident that you could not find a place for my work in you program. On the contrary, an extra speaker was introduced to the audience, the journalist of Radio Africa. Of course, there wasn't any doubt from the audience about her daily task. Many brothers and sisters were surprised from her silence on African philosophy of the 20th Century, of our great thinkers Kwame Nkrumah (*Africa Must Unite, Consciencism: Philosophy & Ideology for Decolonization and Development, Neocolonialism: the Last Stage of Imperialism*), and Cheikh Anta Diop (*Anteriorité des Civilizations Nègres, Mythe ou Réalité Historique? (Anteriority of Black Civilizations, Myth or Historic Reality?)*, *Nations Nègres et Culture (Black Nations and Culture)*, *Parenté Génétique de l'égyptien Pharaonique et des langues négro-africaines (Genetic relatives of Faraonic Egyptien and languages of African negroes)* and *Unité Culturelle de l'Afrique noire (Cultural Unity of Black Africa)*) have explained very well to us the ways African nations must attain their unification politically, culturally, economically and military independence. These are the ways they must go by, otherwise, they will "remain under imperialist domination, via capitalist and neocolonialism". I am glad to recognize that I have attended several conferences, listening to some brothers and sisters, who do not place their ideas on political, economic and foreign military domination, which at the present moment destroys the African continent. African Theology must be a particular subject for a Congress. Finally, I am glad to listen to a message from Thomas Sankara's widow. I am a member of Mr. Sankara's Committee in Spain. From our differences, it will be difficult to find common ways of understanding between Radical Thinking and Afrocentricity International.

Good Luck & goodbye.

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León, May 17, 2012.