

AFRIKAN-CENTERED SBAYT:

Education for Liberation

essays from www.mukasa.info

Mukasa Afrika

AFRIKA Publications
Philadelphia, PA
www.mukasa.info
Copyright © 2007 by Mukasa Afrika

All rights reserved.

ISBN 0-9717194-4-6

This book is dedicated to the countless
and primarily nameless Afrikans
who dedicated their lives to educating future generations.

It is dedicated to those Afrikans throughout the world
who looked back to the lessons of our ancestors
of many thousands years ago
and continued the great work of the future.

This book is dedicated to those Afrikans
who new the power of education
and sacrificed so much
while gaining so little
in their righteous and sacred endeavors.

AFRIKAN-CENTERED SBAYT: Education for Liberation
essays from www.mukasa.info

| | |
|--|-----|
| Preface..... | 5 |
| Introduction: | |
| Significance of Education to the Afrikan World | 6 |
| 1. Afrikan Blood Oath..... | 8 |
| 2. The Crises of Negro Intellectuals, Educators, and Leaders..... | 13 |
| 3. Part One: The Intergenerational Afrikan Worldview: An Afrikan-Centered Critique DEBUNKING “Afrocentricity” (the Propaganda-Myth)..... | 18 |
| 4. Part Two: The Intergenerational Afrikan Worldview: An Afrikan-Centered Critique DEBUNKING “Afrocentricity” (the Propaganda-Myth)..... | 61 |
| 5. <i>Mis-education</i> : The Little Girl Who Couldn’t Stop Asking Questions | 107 |
| 6. Interpreting the Facts, History, AND ACTING..... | 114 |
| 7. King Tut-Ankh-Amen, Modern Science, and the Theft of Kemet..... | 136 |
| 8. CLASSICAL AFRIKAN LITERATURE..... | 162 |
| 9. AFRIKAN SCIENCE AND TECHNOLOGY..... | 182 |
| 10. AFRIKAN KEMETIC MATHEMATICS..... | 205 |
| 11. Afrikan-Centered Spiritual Pedagogy (reprinted from <i>The Redemption of Afrikan Spirituality</i>)..... | 223 |
| 12. Health, Fitness, Well-being, Spirit, and Education..... | 241 |
| 13. 21 Djedu-Kheperu-Ra..... | 254 |
| 14. Afrikan Rites of Passage Outline..... | 262 |
| 15. Afrikan-Centered Curriculum and Instructional Overview..... | 268 |
| 16. Final Thoughts..... | 296 |

Preface

With the support of Kamau Rashid, I was able to build a website, www.mukasa.info, from which we began to post critical and analytical essays on Afrikan content in education and other subjects relevant to Afrikan people. The website grew out of the book *The Redemption of Afrikan Spirituality*, but soon took on a direction of its own in so many ways. The website was both nationalist and Pan-Afrikanist in orientation. Teachers, students, administrators, parents, and others interested in the content would visit the website. Teachers across the country would use the website to enhance their daily lessons, build units, and to give direction to curriculum content in Afrikan based education. The site was visited by a fair share of college students and parents as well. On more than one message board, and in a handful of emails, the website and some of its content became the center of debate and some level of controversy. That was not surprising given the nature of dynamics related to the education of Afrikan people and issues surrounding the debate. The website was used by readers in other countries who were concerned about the educational process of Afrikan children.

With the success of the website, I always felt it was not enough and more could be done. In the back of my mind, I always knew the contents of the on-line essays would go in book format. I just didn't have a clear plan laid out. As I believe, when you do the work of the ancestors, things will kind of take their own shape and course. I had no idea that a book would be produced from the on-line essays in just a few years.

AFRIKAN-CENTERED SBAYT: Education for Liberation is from the major on-line essays of www.mukasa.info, which are still available, print free, as of now in draft form on the website. The essays in this book have been slightly edited, there has been some new content and materials added. This research, done over the better part of 4 years is offered as a contribution to the field of Afrikan-Centered education. It is believed that new ground has been broken herein.

Introduction: Significance of Education to the Afrikan World

I will begin with what should be my conclusion. 1. To be functional, all cultures and all people must properly educate their own children to maintain and build not only their physical structures in the world but their collective interests. People must educate their children to advance their well-being and survival. 2. Institutions free of the influence and control of other people are necessary to properly educate future leaders. Loyalty is not born in a people, it is bred and nurtured, and so too is disloyalty and treachery. 3. If the proper measures are not taken to ensure the survival and prosperity of a people, through the education of its future generation, that people will be the slaves and subordinates of a dominate society who will educate or miseducate them for that purpose.

It is politically correct to talk about cultural assimilation, the melting pot, cultural intermingling, multi-culturalism, etc., etc. The politicians, policy makes, opinion manufacturers and the like who make statements about how “We’re all the same,” then have their closed door meetings, invitation only, where they take their ties off, role up their sleeves, forget the public jargon, and start making strategies based on interest, their personal interest and the interest of their people and their families. The crisis with Afrikan people is that we take the public face of these opinion makers to be their real face when it is not. We then come up with similar ideas for our people, but when and if we have closed door sessions, our dialog has one face, the one we were trained to turn on in public. In fact, we think it is wrong to speak about our own interest, issues related only to us. Consequently, the same people who pull up their sleeves and address issues related to their group interest will call reverse racism when we do the same. Those of us who are naive then become very apologetic. Basically, this is the tragedy of Black leadership. We are playing in a game, and the necessary institutions and strategic moves of interest relevant to our people never take place.

We either run away from our own identity and/or claim to be the same as everyone else. All people are not the same. People and cultures have different and sometimes conflicting interests. As an oppressed people, the sooner that we realize that the better. Some are saying that it is no different from us and those who run society. It is a very big difference. They control the input and output of affairs, and we

don't. They control the education of their children, for good or bad, and we don't.

This underlies the significance of education for Afrikan people. Unless we control the education of our children from before birth to young adulthood, we will not produce and reproduce the type of society we want to bring into existence. Until we are clear on our identity as Afrikan people, we will remain confused and misled on everything we set our sight on. Until we understand the richness of who we are as a people, what resources we can bring to each other, and the need to protect and preserve our resources, culture, and interests; we will continue to be the subordinates of others and not independent unto ourselves.

Education has two purposes in this world, with very little gray area. The education of a people will either build and maintain their social and life structures or it will make them the slaves of others who have these structures. A people who are the cultural slaves of another do not only depend on the dominate group for jobs and housing, they see the dominate group as the purveyors of education, culture, and indeed the image of the Creator of all the worlds.

Afrikan-Centered education then becomes of great relevance for Afrikan people. Along the ancient waters of the Nile Valley, our ancestors had a spiritual-educational system in place to pass knowledge of the culture and worldview from one generation to the next. This ensured the survival of not only the culture, but the people themselves. This was a defense against the enemies of the Nile Valley. Although the civilization would fall, the Nile is one of the most enduring civilizations in world history, spanning a timeframe of over 3,000 years. The intergenerational transmission of the worldview through education was the key to the people's survival. They called the intergenerational instruction SBAYT.

The Afrikan Blood Oath

This Oath is a Spiritual Oath that has been written
in the blood of our ancestors.

This Oath has been smeared in blood through time
by those ancestors who sacrificed their souls to eternity
in the sake of the hallowed cause of liberation and vengeance.

This Oath has been written
from the blood that dripped and saturated the grounds
of Mother Earth
as Afrikans stood upright to endure the timeless struggle;
the blood that ran deep down
to be absorbed by the roots of struggle to bear fruit.

This Oath has been written
from the blood that dripped and overflowed from slaveships,
the blood that dripped down the wound-opened backs of Blacks,
dripped down the necks strung by ropes swinging in the dull air
from tree branches,
dripped down the bullet holes of those who defied fear,
blood that dripped down the sacred mountains
and flowed through the sacred rivers;
dripped down every wound, gash, slash, and cut.

This Oath is the blood that dripped down
to moisten Mother Earth's deserts, forests, and swamps.
This is an Oath in blood written by those mighty warriors
whose bodies were half-dead on the battlefields,
but whose souls had just begun to live.
This Oath we do take in their names,
We do take to continue their work of liberation,
as long as we walk and breathe upon the Earth.

We take this blood Oath so that one day the children and the unborn
will take the same Oath in our names.

We, the living, do take this Oath to give libation and honor
to those who put themselves in harms way on the altar of freedom.

We take this Spiritual Oath to every single drop of Afrikan blood
that has flowed over the past centuries,
for every drop of Afrikan blood

that has flowed over the past several thousands of years.
In the names of our divine mothers and fathers
who chose to fight to be free or die trying,
we take this Oath to thee.
We take this Oath for every single drop of Afrikan blood
that moistened the grounds of slave dungeons,
blood that darkened and soaked the wood of slaveships,
blood that dripped in the hot fields of oppression.
This Oath is smeared from the precious blood of that Afrikan man
that dripped while he was hanging on the gallows.
This Oath is smeared from the precious, precious blood of that Afrikan
woman
who was whipped and desecrated.
We take this consecrated Oath for those Afrikans who
gripped the knife,
grabbed the gun,
concealed the poison,
slashed the sword,
and were determined to be free or inflict divine justice
on their oppressors.

Let us dip our fingers in the timeless sea of sacrificed blood
and place a taste on the tips of our tongues.
Let that drop of ancestral blood
trickle to our inner depths,
trickle from our hearts and fall into our souls.
We ask the Spirits of mighty Afrika –
give us the same strength that our ancestors had
when they marched out to meet the armies of foreigners,
those scum who had invaded our lands.
We ask the Spirits of mighty Afrika –
give us the power that willed our ancestors to break free,
free of chains as they defied swords and guns,
as they gave their lives to hopes of the future,
or as they took the lives of their enslavers and oppressors.
We ask as we taste the timeless blood of sacrificed souls
that we have the strength that enslaved Afrikans had who rose up
against all odds
to kill or be killed,
to be free or die,
to desire to bleed fast than live in slow torture.

Oh Spirits of mighty Afrika –
bless us with such ancestral strength, power, and love for freedom.

We make this blood Oath to our ancestors.
We make this Oath to the wounds of the liberator of the Nile,
Seqenenra Tao
and the warriors of ancient Afrika.
We make this Oath in remembrance of when
Hannibal drank the poison
rather than accept the chains of Romans.
We make this Oath to the undying courage of Kahina and Kuselia
as they marched out to battle the Arab Muslims who invaded Afrika.
Give us the power that made Nzingha stand
and put fear in her white Christian foes.
We make this Oath to Zumbi and the revolutionaries of Palmares,
they who fought year after year and decade after decade.
We make this Oath to the Maroon warriors
of the Guyanas and Surinam.
Give us Nanny's strength and the arms of those Maroons in Jamaica,
they who took up the battle after her.
We everlastingly commit ourselves in Oath to Kimpa Vita
and her spirit-child,
both who were burned alive in flames at the stake by white devils.
We make this Oath to all Afrikans who were
brave enough, strong enough
to shed every precious drop of blood
as they fought to battle against evil,
against slavery,
and against colonialism.
We make this Oath to Dessalines and the Haitian revolutionaries
who spilled blood, died, yet defeated Napoleon and his army.
We make this Oath
and ask for the strength that Nat Turner had
when he was chosen to unleash divine retribution on America
knowing that he would face the gallows,
and face the gallows with an undying heart he did.
We commit ourselves to this Oath
from the tears shed by Harriet Tubman,
tears and hurt that strengthened her heart and soul.
We give Oath to John Chilembwe's blood.
To Lumumba and his comrades who gained so little

yet suffered so much,
we make this Oath.
We ask for their unconquerable strength.
We trace this Oath in blood
for the will that Amilcar Cabral had
every time he went into the fields of war.
This Oath is for the Afrikan blood
that stretched from Herero-land
to the Indus Valley
to Black Tasmania and beyond.
We make this Oath to the sacred blood
shed by the Maji Maji
and the Mau Mau.
We make this Oath to the sacred blood
shed by the Umkonto we Sizwe, the PAIGC, FRELIMO
and Samora Machel.
This Oath is given to Ouandie
who faced the firing squad because he fought for freedom.
We give this Oath to the blood
of the Black Panther Party and Black Liberation Army.
We make this Oath to the blood of the slaughtered,
We make this Oath to our brave martyrs.
This Oath is given to the Afrikans
who fought genocide, fought slavery, fought colonization, fought
apartheid, fought caste, fought segregation, fought
foreign domination, and fought, and fought, and fought.

We dip our fingers in the blood that ran from the wounds
of Malcolm and Martin,
we taste the blood, we mourn, we cry, we taste the tears, we bandage
the wounds, we hurt, and we continue the sacred cause.
We give libations and then move steadfast forward
into the fields of battle.
We cry but deny pain,
and still we fight.
We fight behind enemy lines.
We choose death over captivity,
freedom and war over slavery.
We give this blood Oath in life
or we give it in death.
We give this Oath to the everlasting fire of faith

and knowing that
in war is our redemption,
in war is the redemption of our ancestors,
and in war the Creator consecrates this blood Oath.
We make this Oath
for the pain, the precious tears, and the blood shed
by Mandela, Assata, and Mumia.

May the Afrikan Creator hear this Oath
and give us the divine strength
that pumped through the hearts and veins of our ancestors.
We ask that we not be afraid to shed blood for freedom's cause.
We ask that we have the heart to live for the sake of righteousness,
to march to the frontlines in the timeless struggle.
We ask for the power so that we will not be afraid to pick up arms
and stand shoulder to shoulder
alongside the great warriors of the past;
and shoulder to shoulder onward we shall fight.
We ask for the courage of those who came before us
so that we obligate ourselves
and continue the work of Afrikan deliverance.
We ask and pray that those of us living today
have our marks placed on the pillars of eternity
by the hands of our ancestors.
We ask that those of us living today,
through the will of our ancestors,
leave a righteous legacy for those of the future.
We ask for guidance
to give a devotion of loyalty to the Afrikan blood Oath.
We give this Oath to thee,
Oh dear ancestors, as a sacrifice to the Great Creator.
We mark this Oath on our hearts and souls
forever and ever and ever into eternity.

The Crises of Negro Intellectuals, Educators, and Leaders

Leadership is not beyond question, criticism, or disagreement. Leadership is not driven by egotism or self-aggrandizement. Leadership is not perfect. Intellectuals are not the property or monopoly of universities, and neither is intellectual production. The service of the intellectual must be to intelligently and practically address the needs of society. Education at its best maintains and builds the interest and well-being of people, beginning with the most deprived and oppressed. In order to more fully understand the crises of leadership faced by Afrikan people, it is necessary to review some of the historical analysis already done on the subject.

Edward Franklin Frazier was a pioneer intellectual and one of the early forerunners of the Black Studies movement. Almost every time he put pen to paper, it was done with the interest of his people in mind. He wrote extensively on the Black family in the United States, in urban, small town, and rural areas. He documented the challenges and perils faced by the Black family. His research included commentary on racism, social problems, classism, education, and employment. He wrote on slavery and the family such as in his 1930 entry “The Negro Slave Family.” He would expand his research into Global Afrikan Studies and look at the Black family abroad in his 1942 work “The Negro Family in Bahia, Brazil.” Frazier was by no means a stranger to controversy. In 1927, his writing of “The Pathology of Race Prejudice” resulted in his leaving Morehouse University.

Consequently, E. Franklin Frazier’s publication in the Negro Digest, “The Failure of the Negro Intellectual,” in 1962 came after a long history of research that spoke to the interest of Afrikan people. The basic premise of “Failure of the Negro Intellectual” was that the educated Black scholars had not done enough of the significant work that was necessary and relevant to our people. Frazier had produced work over the decades leading up to the article that clearly spoke to the interests of Blacks. While I do not agree totally with Frazier, I must say, in the twilight of his years, as he passed away shortly after this article appeared, he decided to take the gloves off and pull no punches in this last round before the bell sounded to end the fight.

Frazier was critical of the “Negro” intelligentsia, and he should have been, I wish he had been much earlier. He was frustrated because he had spent so many years pioneering research that was not given due consideration. He had to ask, what was wrong? His answer: the Negro

intellectual was the problem. However, as Jacob Carruthers has noted in *Intellectual Warfare* (51, 154, 193), Frazier was not a nationalist and had not adequately examined the need for nationalist knowledge production and activity in the Black community. Had he done so, his critique would have spanned more of his years and would have been all the more sound and relevant to our people.

In 1967, in step Harold Cruse and his *Crisis of the Negro Intellectual*. I'd have to say that his work was a lot of thunder and lightening, but he didn't have the electric bolts to go along with it. Stated another way, Cruse's *Crisis of the Negro Intellectual* is an excellent work and an intellectual tragedy at the same time. John Henrik Clarke has termed Cruse's brand of research as alarmism. As an alarmist, Clarke explains, that the research raises more questions than Cruse can answer and raises more issues than he can handle. In *Notes for an African World Revolution*, Dr. Clarke has a chapter dedicated to a critical analysis of Harold Cruse's *Crisis of the Negro Intellectual*.

The full title, *The Crisis of the Negro Intellectual: A Historical Analysis of the Failure of Black Leadership* is much more of a critique than an historical analysis. Of course I have no problem with the need to critique intellectual or political leadership, in fact we are too acquiescent of leadership as a people. "Negro" and/or Black leadership is indeed in a crisis, beyond a crisis for that matter, but Cruse missed the mark. In fact, he is hitting and missing throughout the entire book, as Dr. Clarke explained, and unfortunately Cruse is doing more missing than hitting. I would definitely recommend the book, but only after the researcher has come to a basic and accurate understanding of the nationalist and integrationist movements in America. Otherwise, Cruse's work would be an enigma as he straddles the fence on many issues and is wholly distorted on others. Also, I must recommend the reader to Clarke's appraisal of Cruse's book in *African World Revolution*.

Cruse's original audience was the "creative intellectuals" of the late 1960s. He himself was a self-made historian lacking a college degree. This was an advantage in the sense that not being college trained gave him some confidence in intellectual freedom. Thus, he dealt with issues that those in academia dared not even address.

However, the downfall of Cruse's work was that at some point in his life, he developed a great sense of disdain for the nationalist movement, did not properly define it, and did a serious disservice to his intergenerational study.

Harold Cruse probably missed the mark with Marcus Garvey more than any other point in the book. Cruse reduced Garvey to an egotist. He reduced Garvey to a “Back to Africa” dreamer. He wrongly believed Garvey to be a capitalist. Cruse argues that the emphasis on Afrikan history is romanticizing the past while not dealing with the American reality. While thoroughly critiquing the nationalist movement in an historical context, which is needed, past and present, he shows little or no appreciable understanding for the need of nationalism (community and/or nation building and maintenance) among people of Afrikan descent. Nonetheless, the greatest tragedy of Cruse’s *Crisis of the Negro Intellectual* is that he frowns upon the idea of Pan-Afrikan unity among Afrikan people. His research is consequently neutralized, whatever teeth and bite it could have had was taken out as Cruse engaged in an intellectual exercise that thoroughly lacked meaning. He critiqued and or attempted to devalue so much that he stood for very little. Cruse found strong disfavor with not only Garvey, but likewise Richard B. Moore, Paul Robeson, John Henrik Clarke, and so many others.

The crises of the Negro intellect, educator, and leader are much more than a crisis, more than a failure. As Dr. Clarke explained, the first crisis is that our intellectuals are not in service to our people, so their intellectual production is by far useless to our liberation. Furthermore, we are here talking about a betrayal, a stabbing in the back from the one who helped you off the ground and then turned to walk ahead of you. The intelligentsia, the academicians, the leadership body, the politicians, have all by far helped tighten the noose in the rope around the masses of Afrikans and set the torch afire and burned us alive while we strangled to death. That is the tragedy of our leadership, the betrayal of our leadership. Many, if not most, have not been leaders at all. In the schools, in government, in businesses, in so many venues, our “leadership” has either worked part-time or full-time against the well-being, freedom, and liberation of our people. A body of leaders have been produced, or I should say shaped and molded, that actually work against their people and therefore against themselves.

To continue, I must refer you to one of the most important books for Afrikan people produced in the 20th century. *Blueprint for Black Power* by Amos Wilson has a chapter entitled “The Crisis of Leadership.” As Amos Wilson emphasizes throughout the entire text, the crisis of our leadership, often the betrayal, is that the terms of raw power have not been brought to full and fundamental consideration. Wilson states:

In the United States of America the primary source of the host of problems which plague the Afrikan American community is powerlessness. Powerlessness is also the source of the host of problems which plague Afrikan nations and peoples across the Diaspora. Afrikan communities, both at home and abroad, are corrupted by weakness which if not remediated by their acquisition of power will inevitably lead to their absolute corruption and final demise (824).

That is the very heart of the matter. The crisis and betrayal of our leadership is that so few have come to terms with power, the meaning and reality of acquiring power, the role of the educational process to power, and what it means to be without power in the world we live in today with all of its hostilities. Wilson is very clear in his analysis when he states, “ The vast resources of the Afrikan American community and their potential for conversion into formidable political-economic power have been ruinously wasted or prostituted by leaders whose ineptness borders on treachery” (826) There is a need for a new brand and a new generation of leadership. The present and outdated class of leaders have a crisis that flows from “intellectual and ideological bankruptcy,” to borrow Wilson’s term.

In conclusion, it can almost be argued that we have no leadership as a people. We do have opportunists, sell-outs, swindlers, and intellectual charlatans. We have a parade of individuals who are ready to mount the pulpit of leadership, step into the spotlight, and falsely claim they represent us. We have a cadre of leaders who do what I call “Big Talking,” that is they talk with fire and brimstone about whites and about the system. It all amounts to nothing, or at least empty applause when our people lack the basic needs of survival, when we lack a functional educational system, when our children are washed down the streets in blood, when drugs avalanche our communities, when oppression is at every turn, and we can’t properly address and remedy these problems. Worst yet, we have a leadership that is bent on pimping the community instead of righteously servicing it.

Education for any people empowers and provides ways and means to maintain and protect their interest. A functional system of education is even more significant to a people who grapple with oppression. Education and the institutions which service the oppressed must be independent of the dominant system and must develop

methods and solutions to the liberation of the oppressed. We need independent institutions that speak to the historical, cultural, spiritual, economic, political, and social uniqueness of our people. The leader, intellect, educator, etc. must understand his or her role in advancing and implementing those methods and solutions for liberation, sovereignty, and nation-building. Leadership, in its essence, boils down to service, servicing people in the attainment, continuance, and maintenance of their interests and liberation/freedom. The crisis, failure, and/or betrayal of many if not most our intellects and leaders is they not only disagree with the need to promote and struggle for our people, they in fact actively work against it. We are left with one option: not to only analytically critique wrong-headed leadership, but to raise and educate the caliber of Afrikan-Centered and consciously aware leaders needed for our future.

**The Intergenerational Afrikan Worldview:
An Afrikan-Centered Critique
DEBUNKING “Afrocentricity” (the Propaganda-Myth)**

Part One

Contents of Essay

Introduction

What is the Purpose?

Afrikan Spirituality and “Afrocentricity”

Molefi Asante’s “Afrocentricity”

“Will the Real Father of Afrocentricity Please Stand Up!”

The Afrikan View of History and Culture

Nile Valley Spirituality: Mother Cradle of the Afrikan Worldview

Historical Development of the Afrikan Worldview

Haitian Revolution and Afrikan Worldview

I do not have a fight with Molefi Asante. I have a fight with his generation. His generation has failed to see the latitude and the longitude of the subject that was already old when Professor Asante's parents were born...

My argument is about latitude and longitude. We haven't kicked what we call "Afrocentricity" back far enough. We haven't dealt with its historical roots.

John Henrik Clarke. *Who Betrayed The African World Revolution and Other Speeches.* "The Historical Basis of Africentricity," Speech given April 3, 1992.

...I wish to seize this opportunity that has been given me to direct your attention to the gravity of the responsibility which has been entrusted to you – that of the transmission of knowledge to young generations of our community. Looking over history we are quickly drawn to the fact that our nations have declined, and, as a result, our communities. This is intimately tied to national sovereignty and especially to the loss of control of our educational systems which assure the transmission of understanding from generation to generation... It is also the classical technique of domination, of colonization, throughout history, to destroy and to weaken the historical consciousness of a people who become dominated. All the factors which reinforce that consciousness are taken away, taken out of the instruction so that progressively the dominated nation becomes amnesiac.

Cheikh Anta Diop made these statements about the intergenerational Afrikan worldview in a speech given at Morehouse in 1983. It is recorded in *Great Afrikan Thinkers* edited by Ivan Van Sertima (319).

Abstract from Essay

Molefi Asante has been wrongly called “the father of Afrocentricity” by his followers and others who are naïve enough. He has not discouraged the ridiculous claim, and has promoted it. Others mistakenly believe that he coined the term or defined the concept before anyone else. It is the fault of our present generation of “scholars and leaders” for not directly addressing this propaganda-myth at the heart of our worldview. What is called “Afrocentricity” today has no father, and really no innovators, especially from this modern era of history. Additionally, in the Afrikan worldview, nothing has a father without a mother. The idea of a fatherhood for a then modern idea with ancient roots is a form of plagiarism of the older idea. The Greeks were labeled “fathers” of Nile Valley concepts they learned in Afrika. Our scholars and leaders continuously address the Greek plagiarisms of Afrikan ideas, but for political reasons, handshakes, and pats on the back, very few of our “leaders and scholars” will address the modern plagiarism of the cultural worldview improperly defined as “Afrocentricity.” Thus, in not addressing this propaganda-myth, and for some who even support it, the intellectual chaos has become an endless wire of confusion and mis-concepts in our movement. There are no modern day innovators of the Afrikan worldview because this generation’s knowledge has been passed down from our ancestors. The Afrikan worldview is a product of generations, a product of the history and culture of a people, not an individual.

Introduction

It is very fitting to begin this essay in the proper manner, by giving tribute to the lineage of great Afrikans who took up the cause to battle for the minds of Afrikan people. Tribute is given to David Walker, Anna Julia Cooper, Martin Delany, WEB Du Bois, Marcus and Amy Jacques Garvey, John Edward Bruce, Arthur Alfonso Schomburg, JB Danquah, Carter G. Woodson, Drusilla Dunjee Houston, Steve Biko, Malcolm X, Cheikh Anta Diop, Queen Mother Moore, John Jackson, and so many others. Tribute is given two champions who addressed the very same issue in this essay in their writings and speeches – John Henrik Clarke and Jacob Hudson Carruthers. Tribute is given to those Afrikans named and unnamed who took up the battle for Afrikan mental liberation long before our times. These Afrikan ancestors are among the many who passed down the Afrikan worldview through the generations. Mental liberation is the groundwork or foundation for a greater cause in our future. I would further like to acknowledge Kamau Rashid and Hannibal Casanova for lively dialogue about this topic and various issues that helped heightened my own understanding of the Afrikan worldview.

In the great tradition of our Nile Valley ancestors of at least 5,000 years ago, the practice of vindicating Mdw Nfr (Good Speech) is brought forth in the words of Khun-Inpu throughout his petitions, but specifically when he stated:

As for falsehood, its deeds may flourish,
But Ma'at will turn herself to balance it.
Ma'at is the final end of falsehood...
(Simpson, *Literature of Ancient Egypt*, 42-43)

The Afrikan Spirituality of what Khun-Inpu was saying is that society, as much as the universe, is meant to be balanced. As much as the sun rises and falls, as much as Heru will always defeat Set, so it is that truth will always endure over falsehood in the end. In fact, the ultimate end of falsehood is truth, and there can be no other way. The universe is built on waves and circles of a harmonious rhythm. That being the structure of the universe means that we as people have harmony at our inner-being. It is from the divinity in us spoken to by Khun-Inpu that we correct falsehood where and when we can.

This essay began as what was originally thought to be a much smaller research exercise. My simple objectives were to historically

prove and lay out examples of why there is no “Father” of Afrocentricity, the etymological / historical development of the word “Afrocentricity,” and to properly honor our Afrikan ancestors as creators of the Afrikan worldview. In the process of writing the essay, the intergenerational development of the Afrikan worldview took precedence in my research. After all, it is the more significant of the issues, yet inseparable from the need to correct myths and propaganda-myths that have left imprints on the Afrikan worldview. The essay has been structured into a two parts. Although not exclusive, Part One deals more with the ancient development of the Afrikan worldview, and Part Two deals more with the recent historical development.

What is the Purpose?

Many, I’m sure, will wonder why I have chosen to address this issue. My response to them is that as is the case with whatever I write or speak about, I find it to be very pressing to the worldview of Afrikan people. If I did not, or if I could ignore this issue, if it were trivial enough, I would. If the issues were not so critical to the developmental worldview of Afrikan people at a time where anti-Afrikan concepts dominate our minds, I would not consider these writings. If more of our “scholars” and “leaders” addressed these fundamental flaws in what is becoming part of the Afrikan mindset, I would only reference their works and let the issue be as it may. To the contrary, the issue is very pressing and has been ignored by far too many, for far too long.

Many have chosen to ignore this issue, and often people who should especially address the topic are the ones who ignore it. The topic is ignored for many reasons. Molefi Asante has been wrongly called “the father of Afrocentricity.” He has built a cheering section in the stadium that we call today’s “Movement,” and many scholars who should address this issue fear being booed by Asante’s cheering section. Individuals in Asante’s cheering section are there for several reasons, and I know this because I have spoken with many of them. Some are cheering the propaganda-myth of “Afrocentricity” in seeking some position at a university or tenure, of which he has been an assistance to many. Others are cheering this propaganda-myth because they believe it is an honest “paradigm” or “theory,” and it is neither. Others who ignore any attempt at correcting the propaganda-myth do so because it will take a great deal of time and energy. Countless brothers and sisters across the world have been misled, so for those who are more than capable of addressing the propaganda myth, consider it too costly to

their community and/or academic reputations. Further, scholar-leaders of Afrikan descent fear being placed in the white schools of thought created by Mary Lefkowitz, Arthur Schlesinger, Steven Howe, and the like. There is another school of thought along the waves of Henry Louis Gates, and many chose not to be even remotely or accidentally aligned with this camp by addressing the propaganda-myth. Consequently, because the issue is not addressed, many have become defensive about “Afrocentricity” in thinking that they are defending something Afrikan against anti-Afrikan propaganda. Some individuals never took the movement serious in the first place, so they see nothing wrong with regurgitating an unsound theory. Others are cheering the propaganda-myth of “Afrocentricity” simply because they are not well read, and have become experts at sounding like they know what they are talking about when they don’t. Still others unwittingly promote the propaganda-myth because they have heard it over the years, have been taught it, read it in books, and think it is true. It’s like when a small number of people tell a lie consistently, and then honest people begin to believe it is true.

. For these reasons above, and others, many have allowed themselves to be indoctrinated into what they think is Afrocentricity. There is one very core reason for my addressing this issue. A propaganda-myth of “Afrocentricity” has been allowed to run-a-muck for over two decades; it has become imbedded in the minds of all too many; a mass of confusion has been created; and very few have had the courage and/or insight to deal with this mess.

Some notes on definition would prove useful. What is meant by *intergenerational worldview*? All cultures have worldviews, and all cultures are intergenerational; indeed a culture cannot exist otherwise. All functional people seek to educate and socialize their new generations into the wisdom of their elders and ancestors. All people seek to further their existence in this diverse world. Some develop ideologies of harmony, or domination, or liberation, or compromise, or confrontation, etc., etc. However, a worldview is in part the cultural frame of reference of a people, and the frame of reference is always passed on over time. For cultures that are spiritually or religiously based, their worldviews are also transcendent in some way beyond the physical world. Afrikan cultures, uncorrupted by foreign influence, are such examples of cultures with a worldview that is spiritually based. The intergenerational character, or worldview, of a culture depends on several factors: such as environment, the general mind-set of the people, their socio-economic condition, their identity, political and

religious loyalty, but above all their historical past or how they came to see their meaning and purpose of existence. In spite of the great turmoil of the past endured by our ancestors, Afrikan people have always had a cultural reference or intergenerational worldview. This is the heart of the topic.

For this essay, I had to develop a specific term that captures the character of “Afrocentricity.” First, propaganda in itself is not bad. It only means the spreading of information, knowledge, ideas, etc. However, when I refer to “Afrocentricity” as “propaganda,” I am referring to the spreading of non-factual and non-historical based propaganda. Still, the falsifications run deeper. I compounded “propaganda” with “myth” due to the inaccurate ideas surrounding the origin and development of “Afrocentricity.” A myth is an idea or concept used as an explanation, but one that is not based on historical facts. The term propaganda-myth best captures the character of “Afrocentricity,” as it is believed by some, promoted by others, and not properly addressed by all too many. I often place “Afrocentricity” in quotation marks because there is a historic lineage of Afrocentricity that developed free of the propaganda-myth, and it is authentic. That authentic Afrikan lineage from the Nile Valley to the present is the more important part of this essay. In fact, I don’t consider it to be very difficult to deconstruct the propaganda-myth of “Afrocentricity.” Most often, where “Afrocentricity” is in quotation, I am referring to the propaganda-myth. Where it is not in quotation, I am most often referring to the authentic development of the Afrikan worldview or intergenerational lineage.

In the title of this essay, “Debunking Afrocentricity,” may seem a bit harsh for some to stomach, and to that, I say great! To debunk something does not mean to destroy it. The root word of de-bunk is bunk. Something that is bunk is unconscious, or partially conscious. Something that is bunk is false, out of context. Something bunk is weak, absurd, nonsensical, or ridiculous of what it supposedly means and represents. Something that is bunk is asleep. We’ve all seen people debunked from their sleep. Resting at an hour or time when they should be least asleep, and along comes someone to snatch the covers away, yank the sheets from under them, and send them rolling onto the floor. A good yelling in the ear at that point, or a bucket of cold water, would do well to debunk the sleeper. That’s what “Afrocentricity” needs, as it is understood today. A good *debunking* would do the minds, the historical consciousness, and the cultural development of our people very well.

I will examine what I call “The Major Propaganda-Myths of Afrocentricity” throughout the essay. A core set of propaganda-myths can be defined that are intrinsic if not always openly stated in the writings and speeches of self-proclaimed Afrocentrists and their teachings. Although I have placed them in a set, the propaganda-myths abound in so many ways throughout the writing and teachings of the Afrocentrists, and by “Afrocentrists,” I mean those who are all too uncritical and those who blindly follow the unsound theory of Molefi Asante, former Chairperson and current professor of Temple University’s Black Studies Department in Philadelphia. These are some of the core myths of “Afrocentricity.”

The Major Propaganda-Myths of “Afrocentricity”

1. Molefi Asante is the “Father of Afrocentricity”
2. “Afrocentricity” was created with the 1980 publication of Asante’s book
3. Asante coined the term “Afrocentricity”
4. Asante was first to “operationalize” or defined the meaning of “Afrocentricity”
5. The recruits and followers of “Afrocentricity” believe they are basing their research on a sound theory that is a vindication of Afrikan people
6. White people and non-Afrikans can be “Afrocentric”
7. “Afrocentricity” is a theory, idea, or paradigm.

Throughout this essay, I will deal with each of the above propaganda-myths. This essay will brief the Afrikan conscious movement. In so addressing the historic movement, we begin to dispel certain falsifications of the propaganda-myth. The intergenerational lineage of the Afrikan worldview is both ancient and modern, as will be displayed. Throughout this essay, reference will be made to some of those who have addressed the propaganda-myth. In this essay, I will do my best to address what John Henrik Clarke called the “latitude and longitude,” or past and present, of Afrikan consciousness. In this essay, I will “kick back” Afrikan-Centered thought to at least 4,500 years along the Nile Valley, and bring it up through some of the cultures, movements, and nations of Afrikan people. Finally, I will look at the threads of Afrikan consciousness in the Afrikan world as it related to the historic struggles against oppression. The Afrikan worldview is / was present among all Afrikan people at various times in history, and it

was “founded” by no individuals. Jedi Jehewty called this the intergenerational conversation of the Afrikan worldview among our people, a conversation which stretched back to the antiquity of our ancestors to the present. All people have a worldview and intergenerational dialog that addresses the task of teaching its’ future generations the knowledge, wisdom, and lessons of their ancestors. The Afrikan worldview is especially critical because of the oppression we have faced in the world. The intergenerational dialog will continue into the future as Afrikan people face new challenges and triumphs in our existence.

Molefi Asante’s “Afrocentricity”

We must recognize that all cultures and all people have worldviews, and there are no individual founders for any of them. A worldview is how a specific people or race understands the totality of its’ own existence and based on that understanding how they live and interact in the world. When we consider how “Afrocentricity” has been defined, it is clear the “Afrocentrists” are really talking about the Afrikan worldview. There was always an Afrikan worldview since Afrikans have been in the world; just as much as a European worldview, Arab worldview, Chinese worldview, etc. have always existed with those people. If Molefi Asante is the father of “Afrocentricity,” I would only ask who is the father of Eurocentricity? Who is the father of Arab-centricity? Europeans and Arabs have always had ways they have interacted in the world with other people. Wouldn’t it be ridiculous to say that someone fathered the European worldview when it is a development of their culture, history, and existence. Certain whites have influenced the European worldview such as Alexander the Greek, Constantine, Columbus, Washington, etc. Yet still, none of them were fathers of the European worldview as it developed from the historical-cultural background of the total people. Likewise, the Afrikan worldview developed from the total historical-cultural background of Afrikan people.

Molefi Asante defines “Afrocentricity” as “a mode of thought and action in which the centrality of African interest, values, and perspectives predominate” (*Afrocentricity*, 2). I have no problem with that definition as long as it is acknowledged that it has been part of the Afrikan worldview since beyond antiquity. The worldview of any people would place their “interest, values, and perspectives” first. No genius would have to figure that out. It’s called self-interest or

collective consciousness. The self-interest and/or collective consciousness of Afrikan people were not waiting in the darkness for the 1980 publication of a book. The Afrikan worldview has been wrongly termed “Afrocentricity,” and it has been misunderstood as such. The Afrikan worldview is a development of Afrikan history, culture, and existence. I will further address this later in the essay. Here I would like to deal directly with a few selected quotes from what is thought to be Molefi Asante’s foundational work, *Afrocentricity*, first published in 1980. Many consider this to be the foundation text of the “Afrocentric movement.”

In my opinion, what is one of the most glaring inaccuracies in the book deals with the mistreatment of WEB Du Bois and the “scholars of his era.” Asante says:

Despite his intense love for African people, Du Bois was not Afrocentric (Du Bois, 1961: 142). He studied African people not from an African perspective but from a European one which employed Eurocentric methods to analyze and study black people. Few African scholars of his era, if any, could break out of the tightness of European thought. Indeed, only Afrocentric scholars have been able to achieve that victory. Although he demonstrated admirably that the African could excel at European scholarship, this apologetic posture was necessary in his mind to establish our respectability worldwide (23).

Would it be too unscholarly of me to say: Are you kidding me! Let me restrain from commenting on this quote and lay out some others so that I may comment all at once. He further states:

Du Bois prepared the world for Afrocentricity; the protector of an idea who did not fully recognize its power but who would have shouted to see it come. Afrocentricity was the most logical end of his own brilliant growth pattern (23).

Asante continues with useless compliments and groundless claims about Du Bois:

Always the seer, Du Bois advanced integration as the key to human progress in America. Working from a Eurocentric vision, he participated in the philosophical currents of Western Europe, and therefore reflected the same mental flow as Darwinism, Marxism, and Freudianism... Du Bois wrestled with the contradictions of this Eurocentric view... (24)

Unfortunately, Asante did not make a case for any one his comments about Du Bois. They do, however, show a serious miscalculation of the life's works of Du Bois. As I estimate, this could have something to do with the fact that the Du Bois we speak of is the same person who used the term "Afro-centric" to define his African project in the early 1960s, that is 20 years before Asante's book *Afrocentricity*. Asante does not explain this in the book, and it is equally ignored by other Afrocentrists. Nor does he explain that the man he calls an integrationist was one of the leading proponents of Pan-Afrikanism for nearly half a century, through the five congresses he held and participated in between 1919 and 1945. Du Bois helped led an entire generation in the direction of the anti-colonial movement. Integrationist? Eurocentric? Hardly.

Du Bois had his contradictions, like the unnecessary feud between him and Marcus Garvey. Du Bois did utilize Socialist analysis in much of his materials, but to say he was Eurocentric is more than a stretch. While Du Bois was Socialist in some of his analysis of politics and history, that did not make him Eurocentric as Asante claims. His idea of the "Talented Tenth" was elitist in some ways. However, let us not miss the contributions of WEB Du Bois to the Afrikan conscious movement. In reading Du Bois' 1897 "Conservation of Races," it is clear that he was a strong nationalists. Du Bois set the tone for Afrikan-Centered research in his *Suppression of the African Slave Trade* in 1896. Who would dare claim that Du Bois' 1947 text *The World and Africa: An Inquiry into the part which Africa has played in World History* is not Afrikan-Centered. His writing 1955 entitled "Pan-Africa: A Mission in My Life" speaks volumes to the half century of work Du Bois dedicated his life. Through his annual Atlanta Conferences, Du Bois laid out not only a nationalist business plan for Blacks, but also a method of study relevant to our people. What is meant by calling Du Bois' posture "apologetic." The man took unpopular stance after unpopular stance throughout his life. *The Crisis* was outspoken against lynching, a dangerous topic. Du Bois was not afraid to be called

unpatriotic if it meant speaking out against US oppression at home and abroad. Let us not forget that Du Bois eventually gave up his US citizenship and expatriated to Ghana in 1961. Who is this Eurocentric Du Bois that Asante speaks about as if it is such a forgone conclusion? There is no need to deal with this idea of Du Bois' generation not being able to "break out of the tightness of European thought." That issue will form a greater part of this essay. For clear insight into the significance of the life of WEB Du Bois, I strongly recommend Manning Marable's *Black Radical Democrat*.

"Du Bois was not Afrocentric?" Really! WEB Du Bois finished his final autobiography in the last years of his life in Ghana. Although he was Socialist in certain analysis, Du Bois was a Pan-Afrikanist above anything. In his autobiography, Du Bois noted George Padmore's 1956 work *Pan-Africanism or Communism: The Coming Struggle for Africa*. Padmore himself had split from the Communist party because of ideological differences rooted in racism and colonialism on the part of white Communist. Padmore would become chief advisor to Nkrumah. In the letter to Kwame Nkrumah, Du Bois explained that Afrika must not be a tool of the capitalist Western nations or the Communist Eastern nations (*Autobiography of WEB Du Bois*, 400). Pan-Afrika "should build a socialism founded on old African communal life..." He then explained:

Pan-Africa will seek to preserve its own past history, and write the present account, erasing from literature the lies and distortions about black folks which have disgraced the last centuries of European and American literature... (400)

Du Bois was not a socialist in the European sense, definitely not later in life. The same simplistic blanketed observation is made of Nyerere, Lumumba, Cabral, Machel, and the entire generation of anti-colonial, freedom fighters. Afrikan communalism is what many of them stood for, not white Socialism or Communism. Asante makes this mistake with Du Bois in referring to him as Marxist in thought (*Afrocentricity*, 25).

In a number of places in his book, Asante refers to "Afrocentricity" as an "ideology" and discusses it alongside ideologies and religions (8, 12, 56, 102). As trivial as this may seem to some, to the contrary, it is a grave issue. "Afrocentricity" is not a religion or an ideology. Few people would be willing to argue that in public, I would

suspect. It is because Molefi Asante equates “Afrocentricity” to a religion or an ideology that so much confusion has been stirred up. The Eurocentric critics such as Lefkowitz-n-company believe that “Afrocentricity” is an ideology. “Afrocentricity” is a misnomer for the Afrikan worldview. Religions and ideologies have founders. On the other hand, worldviews have no founders because they develop out of a group’s cultural framework and outlook. One may compare or contrast Pan-Afrikanism to Communism or Nile Valley Spirituality to another religion, but it makes little sense to contrast or compare a worldview to an ideology, that is unless one attempts to box a total worldview into being an ideology or religion. You cannot convert someone to their worldview, as Asante speaks of in his book (11). You convert people to ideologies and religions. On this note, an interesting deletion was made between the 1988 and 2003 editions of *Afrocentricity*. In 1988, Asante proclaimed:

Putting these questions already causes you to contemplate the extent of the deification of the history. Islam, as an organized religion, had its origin in the Arabian desert, somewhere in the vicinity of Mecca and Medina, depending upon where one wants to place the emphasis of Muhammad’s life. Without begging the question by asserting that Islam is older than Muhammad, consider that such a posture has been taken by all religions when assailed for having a place and time or origin. Buddhists will say that Buddhism existed before Gotama; Christians will say [sic] that Christianity existed before Jesus; and Jews will say that Judaism existed before Moses. This is all true because the elements which are necessary for effective human living and collective group consciousness existed before any of these individual people. By the same token, Afrocentrists will say that *Nija* existed before Asante’s *Afrocentricity* or Welsh’s *Mfundalai*. They will be correct to assert such a position. Nevertheless, the truth of the matter is that the statement of the position must begin somewhere, in someplace with someone. Islam had such a beginning; in fact, as we know it, Islam began with Muhammad. Consequently, the initial responsibility and direction of

Islam belonged to Muhammad much as the initial responsibility of Nija belongs to its originators (3).

The heart of the issue is not with “Nija.” I don’t know of anyone who has an issue of the origin of “Nija.” Looking beyond the lack of clarity, it is obvious that Asante equates “Afrocentricity” with religions or as if it were an ideology. In the later edition of the book, the following sentence was taken out: “By the same token, Afrocentrists will say that *Nija* existed before Asante’s *Afrocentricity* or Welsh’s *Mfundalai*.” It alters the implications and inferences of the meaning. What remained in the 2003 edition, as Asante promoted his idea of “Afrocentricity” is the following:

Afrocentricity can stand its ground among any ideology or religion: Marxism, Islam, Christianity, Buddhism, or Judaism. Your Afrocentricity will emerge in the presence of these other ideologies because it is from you (56).

Again, it is a far off miscalculation to reduce the worldview of a people, any people, to an ideology or a religion. The Afrikan worldview is fundamental to the existence of all conscious Afrikan people, anywhere in the world, past or present. Our worldview emanates from our culture and history. The Afrikan worldview is fundamental to Afrikans who are not conscious, although they may be unaware. Our understanding of our worldview may determine the ideologies and religions we belong to, but the worldview is not an ideology or religion itself. Consequently, there is no founder for an entire people’s worldview. I have spoken to many people of Afrikan descent who will declare, “I am not Afrocentric!” This confusion comes from the idea that “Afrocentricity” is believed to be an ideology or a religion of some kind, one where you can “convert” someone to it. Asante stated, “Afrocentricity does not convert you by appealing to hatred...” (11) The writers who used “Afrocentricity” before Asante’s 1980 publication did not intend or define the term as such, but as a worldview. People of Afrikan descent may become more conscious of the worldview of their culture, but this is not an issue of conversion. No one is a dues paying, card-holding member of “Afrocentricity” that I know. Later, the historical origin of the word, or its’ etymology, will be addressed in further detail.

My point is that no one is converted to the worldview of their ancestors the way one is converted to a religion or ideology. It is because of this idea of conversion that Asante and others have argued that whites, Chinese, and anybody else can become “Afrocentric.” “Afrocentricity” has become a misnomer for the Afrikan worldview, Afrikan consciousness, or Afrikan-Centeredness. You don’t convert to the Afrikan worldview in that sense. There must be something in this world that belongs to Afrikan people. One must be Afrikan to be Afrikan. Meaning: you can’t simply understand or read up on the Afrikan worldview, write a book on it, and then one way or another you will be “Afrocentric,” regardless of your race. Only Afrikans can be Afrikan-Centered. People of other races can be understanding at best. This sad misunderstanding about whites being able to be “Afrocentric” is a position some “Afrocentrists” and their students have taken because they have found a need to compromise in the face of the university policies of this country. In fact, many of our “scholars and leaders” have not been able to see the challenges of our people beyond the university.

Afrikan Spirituality and “Afrocentricity”

Before discussing Afrikan Spirituality, we must first recognize the colonization and enslavement of Afrikan people, and as Chinwezu said, the colonization and enslavement of the Afrikan mind. Afrika has been under siege, under attack, and in a state of war at one time or another, in one place or another, for the last 3,500 years. Foreigners have made it part of their religions and religious beliefs to wage wars and propaganda campaigns against Afrikan people in their ultimate interest of robbing the richest continent in world history. Afrika’s wealth has been a curse because the land mass is situated in an area where other people have been poor, hungry, greedy, thieving, or all of those combined. European Christians and Arab Muslims have waged the most protracted and devastating wars of enslavement and colonization against Afrikan people in modern history. The Hyksos, Assyrians, Persians, Greeks, and Romans, have contributed to the destabilization of ancient Afrikan civilization. Two of the best and classic works on this history are J. C. DeGraft-Johnson’s *African Glory: The Story of Vanished Negro Civilizations* from 1954 and Chancellor Williams’ *The Destruction of Black Civilization: Great Issues of a Race* from 1971. Both works pre-date Molefi’s *Afrocentricity*, and both works are nationalist and Afrikan-Centered by

anyone's standards. Both works are as significant as they are historically accurate. Both works give direction in the task of research recovery of the Afrikan past. DeGraft-Johnson was from Ghana and Williams' father was enslaved; both writers labored to transmit the Afrikan worldview to the next of their generations.

Arab Muslims invade Afrika in 639 BCE, about 1,400 years ago, and they never left. North Afrika has been completely colonized, militarily and culturally. Islam has culturally eroded the sacred systems of many communities in Afrika, past and present. The enslavement of countless millions over the last millennium and a half have come with the colonization of a large part of Afrika. Few have researched this forgotten colonization and enslavement of Afrika the way Samuel Cotton has done in *Silent Terror* and his various essays and articles on the issue.

Europeans first entered Afrika militarily with the decline of three thousand years of Nile Valley civilization. They were first in Afrika as students who sat at the feet of the great Afrikan teachers of the ancient world. The Greeks learned a great deal of knowledge and science that they took back to Europe. The Hebrews also learned a great deal from the Afrikan teachers of the Nile Valley, and they placed much of this information, although half understood, in the writings we know of today as the Bible. The Europeans would re-invade Afrika in the 1440s with the rise of a worldwide slave trade we call the *Maafa*. It is important that we understand that the European enslavers were learning lessons from the Arab enslavers. Although they fought each other at times, in other cases they cooperated.

Slavery by Arabs or by Europeans systematically attempted to de-Afrikanize the Afrikan. Christianity and Islam both sought to take the Afrikan worldview and Spiritual systems away from the Afrikan and implant a colonization of the mind and soul based on foreign beliefs, names, language, and culture. As a people, we have not recovered psychologically or spiritually from the enslavement era. The enslavement of the mind was so entrenched that many Afrikans in Afrika and throughout the Afrikan world remain fascinated by foreign cultures and religions today. Some will leave one foreign religion for another. Seldom do we honor the Spirituality of those souls who fought and died for us. Seldom do we honor the souls of our ancestors who struggled and fought wars against those who dared to enslave people and colonize our lands and our minds.

What I am noting is that Afrikan people and Afrikan culture have been under attack, not only in the last 500 years, but also in the

last 3,500 years. The assault has been against Afrikan people, Afrikan land, and Afrikan culture. Nearly a quarter of a billion lives have been lost in war, colonization, forced migration, and enslavement by Arab and European enslavers in the last centuries. This constitutes the most massive genocide in human history. The continuing tragedy is that neither campaign against Afrika have completely stopped or been prevented. Both the European and the Arab have found it necessary to attack that which has been most sacred to Afrika, our women, our children, and our Spirituality. Over the centuries, armies have met on the field, blood has soaked the soil and the shores of Afrika, lives have been given as a sacrifice to Afrikan liberation; yet the battles are not over and the war is not yet won. Afrika is still under attack today. Take the two most recent brutal wars not only in Afrika but in the world. In Darfur and Southern Sudan, innocent children and women are dragged off to be enslaved, raped, or killed by Muslims. In the Democratic Republic of the Congo (DRC), we have seen the worse human loss from neo-colonialism than in any other country where nearly five million Afrikans have died in this unending resource war over diamonds, coltane, and other minerals. As tragic as Rwanda was in 1994, it was the testing ground for a greater tragedy in DRC.

Afrikan Spirituality is the sacred ancestral and traditional belief systems of Afrikan people. Afrikan Spirituality stretches beyond time and space. The first Humans in the world were Afrikans, and the first sacred system in the world was Afrikan Spirituality. Our ancestors were first to built an intergenerational commune of spirituality. The honoring of our ancestors in ritual and tradition is central. The honoring of our ancestors in our life's work is paramount. Through our daily actions, the way we treat others, the way we live, our goals, our desires, the deep recesses of our inner-selves, all speak to the spirituality imbued in us by our ancestors. A great sense of humility is prerequisite before we can properly honor our ancestors and live our Afrikan faith.

The Afrikan Creator is the first ancestor in our understanding of Afrikan Spirituality. It was the First Ancestor who gave life and breath to the spirit forces of the universe and nature: matter, stars, sun, fire, land, air, and water. These elements have combined to create creation. They are the essential makeup of the universe. Man and Woman must seek harmony with the universe and nature. Our ancestors in the Nile Valley understood this to be Maat. When we live Maat, we seek harmony with the world around us and the universe beyond.

What slavery and colonization over the last 3,500 years have failed to destroy, we have not ourselves seriously considered. Afrikan

Spirituality has survived the fire of every evil that foreigners could bring against her people. Although the secrets of how to translate the Mdw Ntr of Tawi (Kemet or KMT), the channel to Nile Valley Spirituality, were lost for generations; the traditional Spiritual systems throughout Afrika among the Yoruba, Akan, Zulu, Dinka, Bakongo, and so many others are still intact. The transplanted Afrikans in the New World would maintain the faiths of our ancestors through resistance and war. Surrounded by oppression, these Afrikans in such places as Brazil, Surinam, Jamaica, Haiti, and Florida would create an intergenerational worldview of resistance. These Afrikans, and many others, would fight protracted wars against slavery that lasted for decades.

Some believe that Afrikans in Latin America are just becoming race conscious. This is not the complete case. Many of the Afrikans in Latin speaking countries who had not recognized themselves by race are beginning to do so today. It was and still is common for a person of Afrikan descent from Brazil, Colombia, or another Caribbean or South American country to define themselves by their nations of birth and not by race. Well, since many non-whites in Latin speaking countries are becoming more politically conscious and gaining some access to education, they are beginning to develop awareness of the historic oppression in their countries. They are also raising questions about the hierarchical racial structure of power in their nations.

However, let us be slow to say these countries have shown little Afrikan consciousness, or little “Afrocentricity” as some might argue. Let us not forget the historic resistance campaigns fought in Latin-speaking America. Additionally, Afrikan Spirituality has survived in few places the way it has among Afrikans in these Latin countries. Racial and political consciousness are two forms of awareness that have not been in the main among Afrikans in Latin speaking countries in the Americas. Yet, in the United States, Afrikan Spiritual consciousness has not survived the way it has in many Latin speaking countries. Latin speaking Afrikans have been the primary bearers of forms of Afrikan Spirituality in the New World. While the Afrikans in the United States have led an activist movement for social and political rights, the Afrikans of Latin countries have been heir to strong Afrikan Spiritual survivals in the Americas. In all of these nations, the Afrikan worldview has survived one way or another, though fragmented because of the history of slavery. Our task to the future, is Pan-Afrikan, that is to unite and build the fragments of the Afrikan worldview throughout the Americas, indeed throughout the world.

The Afrikan worldview must be united across time. That is, the present generations must always reach back into time to renew their faith in the ancestral struggle for Afrikan people. Afrikan Spirituality is essential in this process. The Afrikan worldview must be united across space, that is Afrikans must see themselves as a global people and know that the struggle is global. In the process of uniting the Afrikan worldview across time and across national boundaries, we must understand that the Afrikan worldview is not stagnant, rather it adapts to the changes of struggles met in every generation. What is constant in the Afrikan worldview is the honoring of ancestors. Also, constant in the Afrikan worldview is struggle, that is the campaign to always change the world for the better. The worldview of a people is multidimensional and has many forms of consciousness (or awareness) that relates to the groups existence and cultural framework. The worldview of a people stems from their cultural history and current world challenges.

The fact that far too many in the current generation are misdirected by the concept of “Afrocentricity,” is the lesser issue in this essay. The larger issue here deals with the need to reach beyond our limited view of the current “Afrocentric” movement and understand that our Spirituality transcends time and space. Afrikan Spirituality, an essential part of the Afrikan worldview, is not limited to one corner of the world or another, it is present throughout the world. Afrikan Spirituality is not limited to just the past or the present, but is timeless and stretches from the beginning of Human history to the present. We have to connect with the space and time defying nature of our ancestral faith. We have to connect with the enslavement and colonization resistance of our ancestral faith. We have to connect with the ancestral strength and the Afrikan power of our faith. In limiting our view to the ridiculous belief that “Afrocentricity” is a modern phenomenon, we have become lions without teeth and claws. We may wear the Afrikan garb but have no substance. Our strength and global outlook are from our culture, history, ancestors, and Creator. That’s not an ideology or religion; it’s a worldview.

“Afrocentricity” has become a name of an academic exercise, and the major proponents of the propaganda-myth are for the most part all university trained and beholden to positions that curb their academic freedoms and thoughts. The university is the intellectual center of mainstream America. Where “Afrocentricity” exists in the university is only on the fringes of the core curriculum of American education. A nation’s educational system serves the purpose of promoting that

nation's worldview, ethos / cultural constructs, and values. What's more, an educational system exists to maintain or advance a nation's status quo. It is a contradiction in itself to have something called "Afrocentricity" being rooted in American universities. Until we build our own university systems, "far beyond the reach of the influence of the Coast" as Ekra Agyiman (J. E. Casely Hayford) said a century ago, we will never be completely free in any academic arena. The only academic arena that we will be completely free in is the one that we build from the ground up. It is only in a university system founded in the total interest of Afrikan people and Afrikan nations that our greatest intellectual and spiritual potential will flower.

The intellectual pursuits of Afrikan interest must be married with the Spirituality of our ancestors, not the American or any other university. Such a marriage can only take place where our intellectual and spiritual centers are linked to the genuine interest of our people. The struggle can begin in the university, but it must not end in it. Paternalist, colonizers, and enslavers cannot build Afrikan institutions for our needs because these Afrikan institutions would be against their own interest. American institutions may tolerate Black Studies course and courses with some level of Afrikan content, but the core values of the institutions remain unchanged, and that is a promotion of the oppressive status quo in society. White think tanks and policy centers that directly influence universities have an ideological, economic, and political orientation that is not concerned about the interest of Afrikan people. Further, there will always be a David Horowitz and some kind of "Academic Bill of Rights" to remind us that the American university is not our house. Now, I argue we should use the university for what it's worth, but we should also take that reminder and build our own house. If we built a network of Afrikan universities, by definition and nature, they would include the study and promotion of Afrikan Spirituality and Pan-Afrikanism as essential cores of the Afrikan worldview. What nation builds universities that do not promote their faith(s), concepts of nationhood, and ultimately their worldview?

The current "Afrocentric" intellectual enterprise has not sufficiently given direction on the spiritual relationship of our ancestors to our current struggle. One primary reason is that the movement is university based in institutions that are not ours. Instead of being truly Afrocentric, this movement has become limited in its historic approach in some cases and egocentric in others. The "Afrocentric" intellectual and academic movement has not sufficiently addressed the Afrikan worldview's intergenerational tradition and the Afrikan global struggle

for nationhood. “Afrocentricity” in itself cannot represent the Afrikan worldview. To the contrary, “Afrocentricity” is at worst a deviant in the intergenerational commune of Afrikan thought. At best, “Afrocentricity” represents a current fad that will develop into a more serious direction where the proponents will themselves mature into a fuller and more accurate understanding of the Afrikan worldview. If this is done, the “Afrocentrists” will begin to realize the true historic development of the movement.

I have to be fair. Part of the problem with the “Afrocentric” movement is the problem of Black “leadership.” The crises of Black leadership are many. We have leaders who lack loyalty and insight into the Afrikan worldview and thus are not even sure in the direction they intend to lead. We have ivory tower leaders who concoct European solutions for the Afrikan world. We have leaders who concoct other foreign solutions for the Afrikan world. We have leaders who are opportunist, and these will sell all of us for pieces of gold or silver. We have leaders who lack discipline and are thus poor moral examples. We have leaders who are semi-celebrities and are thoroughly egotistical. We have leaders who are very selective in picking issues to battle that will gain them some popularity or favor. These problems of what we call “leadership are many, and they are compounded. The solution is the same. The crisis of leadership will only be answered when we allow our children to develop their natural gifts of genius in Afrikan institutions built in the framework of our worldview.

“Will the Real Father of Afrocentricity Please Stand Up!”

The Nigerian Tunde Adeleke of Loyola University in New Orleans wrote the interesting essay “Will The Real Father of Afrocentricity Please Stand Up” in the *Western Journal of Black Studies* in 2001. The essay in itself is a basic historical exercise of the intellectual movement that proves why Molefi Asante should not be called “father of Afrocentricity.” Adeleke discusses the 19th and 20th century development of the Afrikan intellectual movement. Historians of the past such as James W. C. Pennington who published *A Textbook of the Origin and History of the Colored People* in 1841, Robert Benjamin Lewis who published *Light and Truth* in 1844, James Theodore Holly who authored *A Vindication of the Capacity of the Negro Race for Self-Government, and Civilized Progress* published in 1857. Holly’s argument was based on the Haitian Revolution. He was a

nationalist and emigrationist. Adeleke notes Edward Blyden, Bruce “Grit,” Arthur Schomburg, Woodson, Du Bois, and others.

Adeleke is a case in point. As honorable as it is for him to address an unpopular topic, obviously doing some necessary historical research, he missed the mark. In fact, Adeleke has missed the mark in several other publications. One of his very off-base works is *Without Regard to Race: The Other Martin Robinson Delany* in which he attempts to prove how un-Afrikan, pseudo-nationalist he felt Delany was as opposed to what nationalist historians have made him out. What Adeleke did in misunderstanding Delany, he also did in misunderstanding the movement before, after, and during the life of Delany in his work *Unafrikan Americans: Nineteenth Century Black Nationalist and the Civilizing Mission*. His misunderstanding of the historical significance of Delany is extended to Alexander Crummell, Henry McNeal Turner, and others. He clearly misunderstands the influence of the American Colonization Society and their founding of the Liberia project. Like many mainstream historians, he wrongly thinks that Afrikans from America colonized Liberia. He sadly misunderstands the lineage of the Afrikan worldview, which he thinks is “Afrocentricity.” Adeleke is correct in asserting that the Afrikan worldview, what he calls “Afrocentricity,” did not begin with Molefi Asante. However, Adeleke sadly does not understand that the Afrikan worldview existed with the first Afrikans in the world and reached a classical stage in Tawi (ancient dynastic Egypt of the great Afrikan Pharaohs). Adeleke believes that “Afrocentricity” began in slavery as a response to European cultural hegemony. He is right in that the Afrikan worldview in the Americas had to adjust to develop a heightened sense of resistance in the midst of slavery. Yet, Adeleke is wrong because he does not understand that the Afrikan worldview went in the hearts and minds of Afrikans to the Americas who were held in bondage. Does he know that the Afrikan worldview in Afrika had to respond to foreign aggression? The Afrikan worldview is ancient and modern, and it is also a message to posterity. Throughout time and in different places, the worldview will adjust to the challenges of new realities, but Afrikan-ness was and will always be with us. Adeleke only did half of what he set out to do when he decided to write his article “Will the Real Father of Afrocentricity Please Stand.” He didn’t go back far enough. He also misunderstood what he has called the “Unafrikan Americans.” Instead, he should have first understood that we are Afrikans in America and used that as the basis of his research.

Adeleke is an excellent example of the crisis in the intellectual movement today. He has much in common in this sense with Molefi Asante. They both have cut the historical lineage of the Afrikan worldview off from its ancestral bloodline. Another problem is that Adeleke has the trained university mentality of beginning Afrikan history in America with slavery. The Afrikan in Afrika developed a worldview of resistance to colonization the same way the Afrikan in America developed a worldview of resistance to slavery. Both Afrikans were oppressed, and both reacted to their oppression. The 19th and early 20th century movements had its contradictions, but the Afrikan lineage was being developed and passed down in generations after the devastation of centuries of slavery. The fragments were being put back together, and they still are today. It's the thread of the Afrikan worldview that we trace to our present understanding of nation-building. This historical lineage of the Afrikan worldview, the intergenerational communication, has been distorted in the writings of Asante who claims he founded "Afrocentricity," but it has also escaped the writings of Adeleke who feels that Afrikans taken from Afrika lost their total worldview. What slavery did to the mind and soul of the Afrikan in America, colonization also did to the mind and soul of the Afrikan in Afrika. Still, neither group was completely divorced of the Afrikan worldview. It is that worldview which fired the spirits of Afrikans to resistance.

Adeleke's is an intrigue, to say the least. His article, "Will The Real Father of Afrocentricity Please Stand Up," is worth the read, but in general he has presented some tremendous ideological and historical flaws in his research. He is an extreme case of what is very common among many who write to critique or support what they believe is Afrocentricity. A much more accurate assessment is presented in ASCAC's *The Preliminary Challenge*, edited by Carruthers.

Greg Kimathi Carr authored the entry in *Preliminary Challenge* entitled "African-Centered Philosophy of History." Carr opens with the following:

The essay seeks to place before Pan-African nationalist researchers the challenge of fleshing out the intellectual and ideological genealogy upon which we have constituted our contemporary organizational struggle (285).

From the outset, the essay places itself in the dialogue of intergenerational struggle. Carr himself, along with his colleagues, Mario Beatty and Valethia Watkins are all students of Jacob Carruthers and John Henrik Clarke, now ancestors. The students represent the continuing of Afrikan intellectual thought into the next generation. As a footnote, however, of great significance to his overall essay, Carr made the following statement:

There is for me a clear ideological distinction to be made between *African-centered* and *Afrocentric* knowledge production, stemming, inter alia, from the relationship of the latter concept to the epistemological premises of European knowledge production and the institutional constraints of Western academia that have served to infuse much of Afrocentric discourse with a liberal humanism akin to multiculturalism. This posture has served to instill a marginality and socialization to mediocrity in the work of many academic Afrocentrists, most of whom have a difficult or impossible time explaining what Afrocentricity is. The difficulty stems, I contend, from the hopeless self-referentiality of what has come to be known in some quarters as the discourse on *location* and *dislocation* (286).

Allow me to give an overview of this essay by Kimathi Carr. The core section of Carr's essay is entitled "A Working Genealogy of Foundationalist Historical Thought: A View From the Bridge." He traces Afrikan intellectual thought from the 19th century to the present era, noting the works of scholars that spanned a century and a half. Note is made of works similar to Adeleke's essay. Carr notes PV Vastey's 1823 *An Essay on the Causes of the Revolution and Civil Wars of Hayti*, JWC Pennington's 1841 *A Text Book of the Origin and History of the Colored People*, and James Theodore Holly's 1857 *A Vindication of the Capacity of the Negro Race for Self-Government*. Carr's research is of a different brand than Adeleke, for one reason, Carr explains that among these 19th century works, an Afrikan consciousness was actively being germinated or produced and reproduced. Of course, the speeches and gatherings of this period were just as central to the development of Afrikan consciousness through the

Negro Convention Movement and the lectures of leaders such as Henry Highland Garnet, Martin Delany, Henry McNeal Turner and others. While the leaders of the 19th century were Christians, and many had the idea of “civilizing” Afrika as Adeleke emphasizes, it is these leaders who carried the tradition of struggle into the 20th century. These leaders would lay the groundwork for Pan-Afrikan movement that would lay groundwork for the anti-colonial struggle.

In the essay by Carr, historian George Washington Williams and the American Negro Academy’s Alexander Crummell are placed in their proper historic places. Along with others, it is they who helped transmit the struggle into the 20th century. Before the rise of the Marcus Garvey era, leaders of the American Negro Academy, the Negro Society for Historical Research, and various other organizations were actively engaged in the promotion of Afrikan-Centered thought in the first two decades of the 1900s. In addition to WEB Du Bois, Arthur Schomburg, and John Edward Bruce, particular note is made of Hubert Harrison in Kimathi Carr’s essay. Harrison was a radical activist, and longtime Marcus Garvey supporter. In fact, Harrison and Garvey were close associates in the struggle for which they dedicated their lives. Harrison shifted from a “Class First” philosophy to a “Race First” philosophy because of the influence of Garvey, yet they held each other in great respect. A recommended source is the *Harrison Reader*, edited by Jeffery Perry.

Adeptly, Carr explains that it was the stirring of the 1920s that led to the formation of the Edward Wilmot Blyden Society which had such members as Willis N. Huggins, John G. Jackson, and John Henrik Clarke. It was the works of John G. Jackson and John Henrik Clarke that laid the foundation for our present era. Jackson, Clarke, and their colleagues such as Chancellor Williams and Yosef ben-Jochannon brought the Afrikan intellectual thought into the latter part of the 20th century. They all had labored decades before anyone began misusing the term “Afrocentricity.” Carr gives important space to the significance of Cheikh Anta Diop, of whom detail will be given later in this essay.

This idea of “Afrocentricity” being a recent development is ridiculous. The Afrikan worldview has come to this generation from past generation. Even in this generation, the worldview is a development of an intergenerational links various intellectual warriors who dedicated their lives to the recovery of our worldview. No small group of people labored on this current development of Afrikan

thought. I'll only review the more significant of the intellectual warriors. John Henrik Clarke, in 1969 had edited *Malcolm X: The Man and His Times*; and in 1974 *Marcus Garvey and the Vision of Africa*. Both works are masterpieces on the lives of two of our greatest leaders in the 20th century. Still, by the 1960s Clarke had amassed an impressive number of articles and journal entries on Afrikan history. Chancellor Williams' classic work, *Destruction of Black Civilization*, was published in 1971. In the 50s and 60s, Williams authored important essays on an Afrikan-Centered approach to history. In 1972, Williams wrote a tribute to his teacher William Leo Hansberry after his passing into ancestor-hood. Yosef ben-Jochannon's *African Origin of Major "World Religions"* was published in 1970, and *Black Man of the Nile and His Family* was in 1972. John Glover Jackson was authoring works back in the 1930s and 1940s. In 1939 he wrote *Ethiopia and the Origin of Civilization*, in 1941 he wrote the *Pagan Origins of the Christ Myth*, and with Willis N. Huggins he co-authored in 1934 *A Guide to the Study of African History* and in 1937 *An Introduction to African Civilization*. With just mention of some selected works from these authors, it should be obvious that Afrikan consciousness or "Afrocentricity" was not born in the current era. Something that Clarke, Williams, Jackson, and ben-Jochannon all had in common is that they had no problem with speaking about their intellectual predecessors such as William Leo Hansberry, Arthur Schomburg, Hubert Harrison, and others. Out of his admiration for Harrison, Jackson wrote *The Black Socrates*. Clarke often said Schomburg taught him the relationship of Afrikan history to world history, Huggins taught him the political-meaning of history, and Hansberry taught him the philosophical meaning of history. Chancellor Williams explained in *Destruction of Black Civilization*, "Standing alone and isolated in the field for over thirty-five years, William Leo Hansberry was the teacher who introduced me to the systematic study of African history ..." (361). I must include among the great master-teachers Jacob Carruthers (Jedi Shemsu Jehewty). Two men who impacted the life of Carruthers were John Henrik Clarke and Cheikh Anta Diop. In 1972, Carruthers wrote *Science and Oppression*. It was in 1975 that Carruthers went to Senegal and met Diop, and the inspiration was immediate. Carruthers would explain that Diop commissioned him to study the Mdw Ntr (Divine Speech), ancient language of KMT (or Kemet) called hieroglyphics. By the 1970s, Carruthers was already mastering the ability to translate and teach Mdw Ntr. In 1979, Carruthers would write two essays on the works of Diop, subtitled "The Man Who Refuses to

be Forgotten.” It was Carruthers, more so than is generally realized, who taught the present generation of Afrikan-Centered researchers the need to understand Nile Valley civilization and Mdw Ntr. After being commissioned by Diop, Carruthers opened this door, and we all stepped in. These are excellent examples of the intergenerational commune of Afrikan consciousness that spanned the full range of the 20th century. While none of them, from Schomburg to ben-Jochannon claimed any Fatherhood titles on Afrikan consciousness, they all gave credit to their intellectual predecessors and recognized they were continuing a tradition older than they were. “Afrocentrists” and “Afrocentric” supporters are not very aware of this recent intergenerational “passing on of the Elder’s Staff” as Carruthers often quoted from the *Sabyt of Ptahhotep*.

“Afrocentricity” is not new. What is the etymology of the term “Afrocentricity,” so often used and so often misunderstood? In 1996, Raymond Winbush of Fisk University authored an article for the Ghana International Review, available on-line, entitled “A Brief History – Encyclopedia Africana: Dictionary of African Biography.” He presented an honest history, in brief, of the origins of the term “Afrocentric,” used in 1963 by William Edward Burghardt Du Bois.

In the final years of his life, Du Bois followed the advice of the President Kwame Nkrumah who asked him to come to Ghana to “pass the evening of his life” and work with the Encyclopedia Africana. In 1961, Du Bois went to his ancestral homeland where he would spend the last two years of his life. The massive encyclopedia project was never completed. However, Du Bois held meetings and wrote over 100 letters to scholars around the world, Winbush explains. Du Bois wanted the project to be the work of Afrikan writers and to have an “Afrocentric view.” A term was introduced, but Du Bois had been doing primarily Afrikan-Centered research back in the 1890s and throughout his life as I have already explained. Although he made a monumental contribution to Afrikan history through his life’s work, Du Bois is not “the father of Afrocentricity,” and I’m sure he would have made no claims. I’m also sure Du Bois would understand how ridiculous such a claim would be when the Afrikan worldview is a timeless core imbedded in Afrikan people and cultures.

In 1980, Jacob Carruthers wrote an essay for Black Books Bulletin entitled “Reflections on the History of the Afrocentric Worldview.” Later, he wrote an essay, “Reflections on the Revision of the African Centered Paradigm” building on the 1980 work. This 1980 essay was published the same year that Molefi Asante’s *Afrocentricity*

was published. Both of Carruthers' essays had some truth-telling facts about the origins of the terms "Afrocentric" and "Afrocentricity." In honoring the ancestors, Carruthers begins "Reflections on the Revision of the African Centered Paradigm" by quoting from the lineage of the Afrikan-Centered worldview genealogy. Carruthers opened the essay with the words of Ptahhotep and then a quote from David Walker's *Appeal*.

Then command the servant, thusly: Make an Elder's staff causing my son to stand in my place I will instruct him through the speech of the listeners and the counsels of the first of the ancients who listened to the divinities. In so doing troubles will be removed from the people. - Ptahhotep, 4500 years ago

Let us not underestimate the significance of Carruthers' (Baba Jedi's) decision to open his essay with these words of our ancestor Ptahhotep. The statement speaks to the fact that within the Afrikan worldview 4,500 years ago, Afrikans were already then looking to their ancestors for traditions, wisdom, and guidance to deal with the challenges and struggles they faced. Our ancestors in the Nile Valley called this *sabyt* (instruction), and today we call it, among other names, Afrikan consciousness or thought. The statement is all the more significant since a man, Ptahhotep, who was 110 years old when he lived, is making it. The next words in the essay comes from David Walker.

It is expected that all coloured men, women, and children, of every Nation, language and tongue under heaven,... (Who are not too deceitful, abject, and servile to resist the cruelties and murders inflicted upon us by the white slave holders, our enemies by nature) ... will try to procure a copy of this appeal and read it, or get some one to read it to them, for it is designed more particularly for them. - David Walker, 1829 C.E.

Although David Walker was a Christian and went on to make Biblical parallels with Afrikan history, he was committed, uncompromisingly so, to the liberation of Afrikan people. That his

Appeal is Afrikan-Centered for its' time is revealed in the fact that his subject was liberation and his audience was Afrikan people the world over. Walker's writings in fact carried the Afrikan worldview to the next generation, as will be noted later in this essay.

With obvious reference to Molefi Asante, Carruthers explained in this essay that:

We must first recognize that the African Centered perspective emerges from African life. Its existence, is found in the intergenerational transmissions among various African peoples. Obviously no one can "create" or "father" African Centeredness in such a context.

Carruthers explains that he and the "Chicago Group," nationalists who were working on the Afrocentric World Review that began publication in 1973, were influenced by John Henrik Clarke and the African Heritage Studies Association (AHSAs) who said in 1968 that their work would be along "Afrocentric lines." Yosef ben-Jochannon's work had a primary influence on this era as well. AHSAs was formed when John Henrik Clarke led a group of Black historians from the Montreal meeting of a group of paternalistic white historians. After making the call for studying along "Afrocentric lines," Clarke and AHSAs would inspire the Afrocentric World Review. Clarke would even become one of the writers for the Afrocentric World Review. This all happened prior to Molefi Asante's publication of *Afrocentricity*. Finally, Carruthers clears the fog like the rising sun when he quotes the 1973 words of Anderson Thompson:

Putting Black interests first, the view of Afrocentricity, is the plateau from which we launch our dialogues with those who are dedicated to the establishment of power among African peoples. Afrocentrism strives for reinforcing the New African Frame of Reference being forged by Black brothers all over the world. It seeks for a collective identity founded on Black ideas, rather than the ideas of non-Blacks.

Near the end of the essay, quoting from the 1974 publication of the Afrocentric World Review, Carruthers then notes:

... we assert that all foreign isms, doctrines, ideologies, and systems of thought are not only inadequate but must be avoided. In taking this stand we are not so much anti anything, we are merely pro Afrikan, or in other words, Afrikan Centered.

It is clear from the record that Afrocentricity was early used by WEB Du Bois in the remaining years of his life in Ghana while working on the Africana project. Du Bois would inspire and influence John Henrik Clarke and the formation of the African Heritage Studies Association. AHSAs would use the term “Afrocentric,” and the use ended up as the title of the Afrocentric World Review in 1973 where Anderson Thompson would continue to define it as a worldview as Du Bois, Clarke, and so many others had done before him. Eventually, in 1980, Molefi Asante would publish a book with the title, but in no way did he create Afrocentricity, define it before others, “father” the worldview, coin the term, popularize it on his own, or any of the other propaganda-myths associated with him around it. As Carruthers has stated in his books and essays, the worldview emerges from the intergenerational commune of Afrikan people throughout the world and throughout time. The worldview emerges from Afrikan traditions and struggle. The Afrikan worldview depends on the existence of our people, yet it is independent of time and space.

The Afrikan View of History and Culture

Before being taken in chains to the Americas, before colonization, before foreigners corrupted the intergenerational Afrikan mind, Afrikans had a worldview and culture that was fundamentally spiritual. I have always said that the current cultural movement is overly secularized. The so-called “Afrocentric” movement is one example of the secularization of the Afrikan worldview, and the Nguzo Saba (Seven Principles of Kwanzaa) is another. Both, Molefi Asante’s version of “Afrocentricity” and Maulana Karenga’s conception of Kwanzaa are supposedly leading ideas in the cultural movement, and they are both highly secular and place little or no emphasis on our ancestral Spirituality. Both Kwanzaa and Asante’s “Afrocentricity” can have a merit of greater significance among Afrikan people if they were properly placed in the Spirituality of the Afrikan worldview.. The same

is true of the overly secularized Black History Month idea of February. Afrikan celebrations and holidays must be Afrikan Spiritual if they intend to have a sacred Afrikan core. It is precisely because of our history being told in this secular society dominated by a European form of government and culture, a society which outlawed everything that made us Afrikan, that we now look at the world through the eyes of our oppressors instead of our own Afrikan worldview. Yet, the holidays and celebrations of Christians, Catholics, Jews, and Muslims hold a special place for them; that is their holidays and celebrations are religious based and sacred. Can you imagine a secular holiday for Catholics or Muslims? Must everything we celebrate be absent of the Spirituality of our ancestors. Is Kwanzaa really an Afrikan cultural celebration if it is not properly founded in Afrikan Spirituality, “non-religious” as Karenga says? Is “Afrocentricity” from the Afrikan worldview if it does not hold our ancestors lineage as a sacred tradition? Is Black History Month a celebration of our traditions if it does not rest on the pillars of our sacred worldview?

In the righteous redemption of our culture and traditions, we cannot stop at where we are comfortable in the process of re-Afrikanization if that means neglecting Afrikan Spirituality or marginalizing our culture to some academic exercise or yearly holiday. Afrikan Spirituality is a $365\frac{1}{4}$ yearlong lifestyle, and we must honor everyday. We live to become ancestors and so we give honor beyond the grave. We must rear our children on the fountains of Afrikan Spirituality, so we honor our worldview at birth and even before birth. Our Spirituality must become a total part of our lifestyle and worldview before birth, in life, and beyond the grave. For this great project of re-Afrikanization to reach maturity, we cannot escape the necessity of institution-building, Afrikan-Centered institutions, not simply institutions owned by Black people. There is a world of difference between the two.

Where is the world Afrikan Spiritual center, city, or nation governed by our people? Where are the Afrikan Spiritual institutions of the world that function as preservers of our traditions and culture? Where are our intellectual centers that are guided by the Afrikan worldview? It is because we are caged intellectually, spiritually, and physically in the institutions of our oppressors that we cannot even imagine a world network of Afrikan Spiritual institutions, universities, schools, and governments based in the Afrikan worldview. Yet, if you look at America, England, Poland, the Vatican, Mecca, Israel, China,

India, and other nations, you see nations set up on the traditions, political and/or religious, of their ancestors. Afrikan people must do the same. As Baba Jake said, "Restoration of African civilization is not possible without a return to African spirituality" (*Intellectual Warfare*, 1999). As he taught, our ancestors of the Nile Valley called this restoration the *Whmy Msu*, Renaissance or Repetition of the Birth. The role of history, culture, and Afrikan Spirituality are central to this historic project of rebirth.

Nile Valley Spirituality: Mother Cradle of the Afrikan Worldview

It was my teacher, Baba Jedi Jehewty, who labored for years to teach Afrikan people the significance of the ancient text of our ancestors. It is from his inspiration that I have dealt with text of Nile Valley Spirituality. The writings of Afrikan ancestors predate and are more abundant than the Holy Books of all other cultures. It is time we take our sacred, classical text as serious, if not more so, than others take the writings they say are their Holy Books. The land of Tawi, also known as KMT or Kemet, called Egypt by the Greeks, is the classical development of the Afrikan worldview. Yet, the Afrikan worldview did not begin in Kemet. The Afrikan worldview began with the first Afrikans in existence. To Kemet (Tawi), we owe a major historical advancement of the Afrikan worldview in classical literature. In this section of the essay, note will be made of the sacred text of the Nile Valley. We have allowed the secularization of our history, and now it is time to look at the past with Afrikan eyes.

The Afrikan / Black historian and educator today runs into so many problems. First, the mainstream view of history and education neglects the history and contribution of Afrikan people, and the mere fact one may bring it up is considered radical. Second, we have fallen for an idea of history that is a conception of the European mold. Even the way we define a historian is not in the Afrikan framework. Third, Afrikan history has been separated from Afrikan Spirituality. From the Nile Valley, throughout the rest of Afrika, the keeper of the past had a spiritual function to the society. The historian in the Afrikan worldview was much more than an academician. The concept of the academic historian is from the European worldview. Today, any "historian" of Afrikan descent who does not understand his or her role to the preservation of the Afrikan worldview will definitely neglect the spiritual role of the historian. The true Afrikan historian understands

that our history is sacred, indeed our culture is sacred. He or she is both a keeper of the past and a promoter of the Afrikan future.

Consider the words of Ptahhotep of at least 4,000 years ago. *The Teachings of Ptahhotep* or *The Sbayt of Ptahhotep* is a classic of classic instructions from the Nile Valley. After complaining about the aches and pains of having lived over 110 years of age, he allows one to ponder the question of what good is old age? Then Ptahhotep states:

Permit your humble servant to appoint a staff of old age.
Let my son be allowed to succeed to my position.
To that end I will instruct him in the decisions of the judges,
The wisdom of those who have lived in earlier ages,
Those who hearken to the gods.
So may the same be done for you;
May discord be banished from the people,
And may the Two Banks serve you (Simpson, *Literature of Ancient Egypt*, 131).

In the sacred words of our ancestor, we have the Afrikan worldview displayed over 4,000 years ago, long before our present time. Ptahhotep is speaking about the need to continue the intergenerational tradition of passing down knowledge from his ancestors to the proceeding generation. The text, the *Sbayt of Ptahhotep*, instructs us on the role of teaching to the nation, that the purpose of instruction is nation maintenance. Education was not then and is not now only for the sake of education. Instruction, as Ptahhotep explains is for the nation. The theme in the text is timeless for the Afrikan worldview.

The Sbayt of Khety for Merikare is over 4,000 years old. This is the instruction from one Pharaoh to his son before he takes over the throne of the nation. The sbayt or instruction is given from the years of experience in how to properly govern and defend the nation. Though over 4,000 years old, we can clearly see the Afrikan worldview. Because this was in the Intermediate period, chaos and rebellion had become widespread. Khety warns his son to be very mindful of the potential for rebellion in the country. Then he says, aside from military defense, another way to defend the nation is through *Good Speech* or speech with the foundation of Maat:

Be proficient in speech, so that you may be strong,
For the strength of a king is his tongue.

Words are mightier than any struggle,
And no one can outsmart him who is skilled of heart,
[But you will sit secure] upon the throne.
The wise man is a bulwark (even) for officials,
And those who are aware of his knowledge dare not assail him.
No evil happens in his presence,
But Ma'at comes to him refined,
Like the counsels of what was said by (our) ancestors (155).

We have heard the saying, “The pen is mightier than the sword.” It may have likely come from the banks of the Nile where our ancestors said, “Words are mightier than any struggle.” Maat was the way a nation must be governed. It is through righteousness that the nation’s stability must be maintained. Maat was the throne on which our individual and family lives were to rest. This is the same theme echoed in *The Eloquent Peasant* or *The Mdw Nfr of Khun-Inpu*. In this text, the commoner speaks to the nation about the blessings of following Maat. This is directly opposite the European worldview based in the Nicolo Machiavelli tradition of deceit, dictatorship, thievery, and the lust for power displayed in the writings from 16th century Europe known as *The Prince*. The Afrikans were very clear about the need for military strength, so important for the defense of any nation. This was a concept which the Organization of Afrikan Unity did not understand, and the Afrikan Union does not understand today. The Pharaoh Khety explained:

But as concerns the foreigners, let this be said:
The vile Asiatic is miserable because of the place wherein he is,
Shortage of water, lack of many trees,
And the path thereof difficult because of the mountains.
He has never settled in one place,
But plagued by want, he wanders the deserts on foot.
He has been fighting ever since the time of Horus.
He neither conquers nor can be conquered.
He does not announce the day of fighting,
But is like a thief whom society has expelled (161).

The Pharaoh is giving instruction on the military defense of the nation. The Asiatic in question is the nomadic Arab, related to the Hyksos who would later overrun the entire nation in the 15th and 16th

dynasties. Khety said that these nomads were “fighting ever since the time of Horus,” that is they were fighting ever since the beginning of time. There was no need to compromise with people who had nothing to offer your nation and civilization except chaos, colonization, and slavery. Military defense of the Afrikan nation was stressed by Khety. How significant are these words today as we witness genocides from slavery and neo-colonial, instigated wars throughout the continent?

Another great Sabyt is that of Amenemhet I, given to his son Senwosret. *The Sabyt of Amenemhet* is particularly interesting because it is clear that Amenemhet is teaching his son the lessons of ruling and the lessons of life from his grave. Amenemhet I was the great founder of the 12th Dynasty, and as is told in the *Prophecies of Neferti*, he was considered a savior or restorer of the *Wmy Msu* (the Afrikan worldview). Amenemhet would come from the South, Nubia, to bring order out of chaos in the world. This Pharaoh was a savior of his people 2,000 years before Jesus, except his message was the *Wmy Msu* or restoration of Maat in the Afrikan worldview.

This great Pharaoh was one of the kings of Kemet’s (Tawi’s) Second Golden Age or second *Whmy Msu*. He was assassinated while ruling the throne, and since the Pharaoh had not prepared his son to rule, he gave him lessons from the grave. The assassination of Amenemhet I is told in the *Tale of Sinhue*. The Sabyt texts are all classic examples of intergenerational transmission of the Afrikan worldview.

This misguided idea of “Afrocentricity” or the Afrikan worldview being something new from this era of history seems absolutely ridiculous when we sit it along side the *Tale of Sinhue*. The name “Sinhue” seems to have been one that was very patriotic to the nation of KMT, for it means “Son of the Sycamore.” The sycamore was a very common tree to Egypt, and it was a sacred tree. The name “Sinhue” speaks to the Afrikan roots that the person had with the nation of Tawi (KMT, Egypt). Although Sinhue would leave his ancestral land to wander from country to country, he returned as an elder to his beloved home. The Pharaoh informed Sinhue that he was not to be buried in a foreign land, but that his burial should be done properly in the land of his ancestors. He was given the blessings of the Pharaoh to return home and kiss the ground of his ancestors.

On returning, it was said, “Look, Sinhue has returned as an Asiatic, an offspring of the Syrians!” (Parkinson 40-41). At the moment of noticing that this once proud Afrikan had adopted the culture and ways of foreigners, the Queen and royal children began to grieve. The

grieving continued until the Pharaoh himself prayed for Sinhue. Eventually, Sinhue was re-Afrikanized in the story. He washed and shaved, and was given the fine clothes appropriate for an Afrikan in KMT, along with fine oils, and other cultural gifts to signify his return home. Sinhue said, “A load was given back to the foreign country...” (42). The Son of the Sycamore lived the rest of his life as a re-Afrikanized and happy patriot of KMT. On his transmission into ancestorhood, he received a royal Afrikan burial. *The Tale of Sinhue* is especially significant for us, not only because it is so steeped in the Afrikan worldview, but because this ancient text speaks to our current crisis of identity in the world as Afrikan people with foreign mindsets. The story also shows the great antiquity of the Afrikan worldview. We have to go back to Afrika (physically if possible, but definitely Spiritually) and kiss the ground of our ancestors as Sinhue did 4,000 years ago. Finally, as Sinhue did, we must be re-Afrikanized.

The total culture of Tawi (KMT, Kemet) is a display of our ancient worldview and Spirituality. Take for instance the pyramids, a key structure on the horizon of the ancient Afrikans. The pyramids were spiritual structures, themselves built over generations, believed to be massive tombs to the Pharaohs and others of nobility. Temples and non-pyramid tombs structures were no less impressive. The structures of Tawi (Kemet) were not built because of arrogance or any great obsession with death, as so many have claimed. The architecture of the Nile was a physical display of the culture’s Spirituality. Proud and honored citizens built these structures, not slaves. Look at the ancient paintings of the Nile cultures and witness offering scenes after offering scenes of food, drink, oils, gifts, and libations being given to parents by children, to Pharaohs by citizens, and to the ancestors or spirits by people. The act of giving an offering or libation is a spiritual act in the Afrikan worldview. The living honor the ancestors, live righteous, and will then be honored themselves by the young and the unborn. The Nile Valley gives us examples of the intergenerational worldview with a very spiritual link. The Afrikans of Tawi believed that it was a great and humble gesture to honor the ancestors, spirits, and the Creator. Thus, children and young people were taught to carry on this tradition. This gesture of honoring and giving reverence was repeated over thousands and thousands of years. Still today, throughout Afrika, and places in the New World where Afrikan survivals are alive, ancestors and the spirit-forces of the universe continue to be honored.

When the Afrikans of KMT (Kemet, Tawi) looked back at their history, they knew the sacred value of a culture's past. History was not simply an academic exercise as it has become in this modern society where we have lost of ancestor's view of history. We must see the spiritual value of the past. We must not study lives of those who have gone before us simply as an academic discipline. For the Afrikan-Centered view of history, we must study the past for our ancestral lifeblood and connection.

Historical Development of the Afrikan Worldview

What is the Afrikan worldview? It is essential to give a clear understanding of the Afrikan worldview and what is meant when we are discussing it. The Afrikan worldview must include at some levels, among the following:

1. A racial and cultural identity of Afrikan-ness is the very basic foundation of the Afrikan worldview. If we do not know who we are, we can't be conscious of anything else about ourselves.
2. An historical Afrikan consciousness is what the study of history offers to our generation. As is often said, one must know the past to understand the present and the future.
3. We must devout loyalty to the present struggles of Afrikan people. One can be versed in the dates and names of the past, and of course that is of great significance, but one must also be committed to some action today. What are we doing in the here and now to correct the wrongs of yesterday to better the future?
4. Ultimately, we must have an undying commitment to the future liberation of our people. All Human interests are first concerned about the righteous preservation and livelihood of their people first.
5. We must have a knowledge of and responsibility to our community, national, and / or global struggles as Afrikan people. We must be informed about the events of the world that affect our people, and in some way, we should be involved in some way to correct injustice.

6. Last, as Afrikans, a belief and practice of Afrikan Spirituality is central to the divine guidance we must receive from our ancestors and the Afrikan Creator.

As I adamantly state, “Afrocentricity” is not the brainchild of anyone in our generation. Neither is this the brainchild of anyone in the past. “Afrocentricity,” I argue, has developed into a misnomer itself. The use of the word itself dates to at least the early 1960s with WEB Du Bois, and so the word was not coined in this generation. For now, my point is that the *Afrikan worldview* or even Afrikan consciousness is much more encompassing than “Afrocentricity” as self-proclaimed “Afrocentrists” have defined it in this generation.

I would debate that what we call “Afrocentricity” has become an overly academic exercise of overt Blackness which escapes the responsibility of today’s struggle and the proper acknowledgment of our ancestral struggle. In other words, what we call “Afrocentricity” is becoming more and more a show piece of superficial consciousness. People claim to be “Afrocentric” simply because of their names and dress, or their study of a few courses and books. If that is all the “Afrocentrists” bring to the table, with a misunderstanding of the origins of “Afrocentricity,” then that is indeed a serious missing the mark of the Afrikan worldview. .

In the *African Origin of Civilization: Myth or Reality*, Cheikh Anta Diop has a chapter entitled “Peopling of Africa from the Nile Valley.” The chapter deals with cultural and linguistic similarities that note the Nile Valley and Eastern Afrikan origins of Afrikan people. His findings are supported by an abundance of archeological records. Not only are the oldest civilizations in the Nile Valley and Eastern Afrika, but the oldest Afrikan Human remains are in the same area. The Nile Valley complex and the surrounding areas are the physical, cultural, and spiritual cradle of Afrika and Afrikan people. Herein is the foundation of the Afrikan worldview. Hundreds of thousands of years ago, Afrikans began to develop ways to build societies and live in the world. This development would lead to the building of the world’s first civilizations where the worldview would reach maturation due to the Afrikan invention of writing in an advanced society. In the Nile Valley, the scribes were able to pass down the Afrikan worldview through literature over the course of centuries and thousands of years.

The Afrikan worldview has existed since Afrikan people existed, that is since the beginning of Human history among our ancestors. Unlike some Afrocentrists who believe our generation has enlightened history, the understanding that our history, or properly our

ancestors have enlightened our times drives Afrikan Spirituality. The Afrikan worldview is of the past, present, and future. While it will be developed by those who are loyal to our struggle, it is not new in the least. We have discussed the ancient development of the Afrikan worldview, and now some detail will be given to the transition of the Afrikan worldview in a new era dominated by resistance to the New World enslavement of Afrikans.

Without writing any documentaries, Afrikans led massive wars and battles that lasted for years and sometimes decades throughout the Americas. In parts of South America, the islands of the Caribbean, and the United States, Afrikans made a statement about our worldview in the wars, battles, and revolts fought against slavery. The wars of Palmares, the Guyanas and Surinam, Mexico, the Maroon wars of Jamaica and Cuba, and Puerto Rico, the battlefields of Haiti, Martinique, and Guadeloupe, the wars of Florida, the revolts of Virginia and the Carolinas, Afrikans have always fought slavery to gain freedom or sacrifice their lives in the struggle. In the process, a worldview of resistance was passed down. In many of the locations of battle, the Afrikan worldview and Afrikan Spirituality still survive today. In Brazil for instance, the memory of Palmares, libations to Ganga Zumbi, and the Spirituality of Candomble continue to inspire the hearts of millions of Afrikans.

Haitian Revolution and Afrikan Worldview

One of the most significant wars against slavery happened in the island-nation of Haiti from 1791 to 1804. As an introduction to the Haitian Revolutionary War, I think every reader and student should begin with the classic research entitled *Irritated Genie* by Jacob Carruthers. Where the Afrikan worldview is concerned, we learn several lessons from the study of the war and the words of our ancestors transmitted down to us over time in this great resistance war. In a statement that is not only historic, but a foundation of the transmission of the Afrikan worldview from our Motherland to the New World was a prayer by a Vodun priest named Bookman on August 14, 1791. The prayer initiated the long Haitian Revolutionary War that would last over a decade. The Haitian Revolution defeated the greatest military power of Europe at the time, Napoleon's France. This war was consecrated in the Afrikan worldview, with Afrikan Spirituality, two centuries ago with a prayer in the name of Ogun, the spirit of iron, war, and independence. The Vodun priest stated:

Good God [Ogun] who created the Sun which shines on us from above, who rouses the sea and makes the thunder rumble; Listen! God [Ogun] though hidden in a cloud watches over us. The god of the white man calls forth crimes but our [Ogun] wills good works. Our [Ogun] who is good commands us to vengeance. He will direct our arms and help us. Throw away the likeness of the white man's god who has so often brought us to tears and listen to liberty which speaks in all our hearts (Carruthers, *Irritated Genie*, 22).

This Afrikan prayer was given over 200 years ago from today. Is this prayer "Afrocentric" or Afrikan-Centered? Only a miseducated person or myth-maker would doubt it. Bookman called forth a spirit from the bosom of Afrika to assist in a liberation struggle that would last nearly 14 years and cost the sacrifice of much bloodshed. What's more, Bookman was very clear about not only the current uphill liberation struggle, he was clear about the need for ancestral power and the Afrikan worldview. "Throw away the likeness of the white man's god..." he said. Bookman understood that it was a military war as much as it was a cultural and spiritual war.

At the end of the war, the spirit of Ogun was still riding high in the souls of the Afrikan revolutionaries. This is obvious because of the words that were shared by Jean Jacques Dessalines, the Governor-General of the island-nation who had brought the people over the threshold of independence after the long war. Like Bookman, Dessalines was clear that the war was physical as well as spiritual. Like Bookman, Dessalines was committed to the Afrikan worldview. Like Bookman, Dessalines words were an historic mandate of the Afrikan worldview for a new era in our history symbolized by eternal resistance to oppression and an undying love for freedom and independence. Allow me to quote generously from Carruthers' very important work, *The Irritated Genie*, where there is an appendix of two proclamations by Jean Jacques Dessalines. Consider the following historic words of the Governor-General on the day of Haitian Independence, January 1, 1804:

It is not enough to have expelled from your country the barbarians who have for ages stained it with blood – it is not enough to have curbed the

factions which, succeeding each other by turns, sported with a phantom of liberty which France exposed to their eyes. It is become necessary, by a last act of national authority, to ensure forever the empire of liberty in the country which has given us birth. It is necessary to deprive an inhuman government, which has hitherto held our minds in a state of the most humiliating turpitude, of every hope of being enabled again to enslave us. Finally, it is necessary to live independent, or die. Independence or Death! Let these sacred words serve to rally us, let them be signals of battle, and of our reunion.

Citizens – Countrymen: I have assembled on this solemn day those courageous chiefs, who, on the eve of receiving the last breath of expiring liberty, have lavished their blood to preserve it. These generals, who have conducted your struggles against tyranny, have not yet done. The French name still darkens our plains; everything recalls the remembrance of the cruelties of that barbarous people. Our laws, our customs, our cities, everything bears the characteristics of the French – Hearken to what I say! The French still have footing in our island... (*Irritated Genie*, 123).

After this decree, the sword was turned on the invaders and the former enslavers again. Dessalines words exemplify the Afrikan worldview for his time where he explains the dimensions of the long war that led down the road to independence when he states, “Our laws, our customs, our cities, everything bears the characteristics of the French...” In this proclamation, Dessalines also stated, “And what a dishonorable absurdity, to conquer to be slaves!” By that he meant that the blood of revolutionaries was not spilled in the name of being half-free. He and the Haitian revolutionaries believed that freedom was sacred. We should try believing that freedom is sacred today.

And on the note of Afrikan Spirituality, Dessalines stated, “Natives of Haiti – my happy destiny reserves me to be one day the sentinel who is to guard the idol we now sacrifice to.” The Vodun Spirituality of Haiti, guided by the spirit of Ogun, is what led to the independence of the nation. Dessalines did not abandon the ancestral Spirituality and because of his campaign for liberation, he was

eventually given offerings of libation in the island when he became an ancestor.

Dessalines showed that he understood the past, present, and future of the Afrikan worldview. Not only did he honor the brave veterans who died in the war, in an April 28, 1804 proclamation, he also gave homage to Louis Delgres who was born in Martinique, and he gave his life to the cause of freedom in Guadeloupe in 1802. Dessalines said of him:

...the brave and immortal Delgresse, blown into the air with the fort he defended, rather than accept their offered chains. Magnanimous warrior! That noble death, far from enfeebling our courage, serves only to rouse within us the determination of avenging or of following thee.

He was committed at every moment to the present struggle, and he spoke to the future of Afrikan struggle by saying, "Never again shall a colonist, or a European, set foot upon this territory with the title of master or proprietor." News of the Haitian Revolution inspired Afrikans throughout the Americas. Dessalines words were a consecration of the Afrikan worldview that spoke to the eternal obligation to struggle against evil. From my analyses, Bookman and Dessalines laid an historic mandate, a spiritual mission, for Afrikan people throughout the world. The revolutionaries in the war were committed to this oath. They gave everything they had to give the struggle to posterity. Today, we have not committed ourselves to the oaths of our ancestors who fought and died in this great war of liberation and other great campaigns of resistance. Our children must learn the glories of their past, and they must learn the great resistance campaigns fought by their ancestors. Our historic mandate or task, those of us in the present, is to pass the great legacy of our ancestors to our children and unborn children of the future. It is at the core of the intergenerational worldview to teach our children that they have not only inherited a great legacy, but that they are the living manifestation of that legacy. The struggles of the Haitian Revolution must be included in the education of every Afrikan child, and it must stay alive in the Afrikan worldview through the generations.

**The Intergenerational Afrikan Worldview:
An Afrikan-Centered Critique
DEBUNKING “Afrocentricity” (the Propaganda-Myth)**

Part Two

Contents of Essay

David Walker and the Intergenerational Commune
The Arthur Schomburg Generation
Afrikan Worldview in Afrika
Olaudah Equiano
Facing Mt. Kenya
Amilcar Cabral
Marcus Garvey,
The Harlem Renaissance and Negritude Movements
The Black Shining Prince
The Unfinished Revolution
Notes to the Present Generation
Last Thoughts

David Walker and the Intergenerational Commune

David Walker, originally from the South, was a Boston business owner who secretly opened the doors of his home to escaping Afrikans from slavery. Likewise, he provided financial assistance for this struggle. He could have lived a comfortable middle class life, but Walker felt his freedom meant nothing while his people were enslaved. In 1829, David Walker published his fiery, outspoken *Appeal to the Coloured Citizens of the World*. In a short time, it was being circulated throughout the South at risk of the safety of those with it in their possession and with a price for the decapitated head of Walker or his body dead or alive. Although he was a Christian and did not advocate emigration from the America, Walker's *Appeal* was historic in continuing the intergenerational struggle for liberation. It is proper to begin Part Two of this essay with the contribution and sacrifice of David Walker to the intergenerational Afrikan worldview.

In my opinion, I believe that Walker spoke more to the present and future whereas Dessalines spoke to the past, present, and future. Nonetheless, Walker's *Appeal* was especially landmark for the nature of its uncompromising tone for liberation, and it is firmly placed in the Afrikan worldview. Some of us will fight for freedom as long as we are comfortable. However, in the tradition of Queen Nzingha, Dessalines, Nat Turner, David Walker, Harriet Tubman, Patrice Lumumba, Amilcar Cabral, and Malcolm X; others of us will sacrifice all for the sacred and righteous cause of giving an honorable struggle of independence to the future. Proclaiming that he was one of the "sons of Africa" willing to offer his life as a sacrifice to freedom, David Walker laid an historic oath that so many of us have lost. Indeed, that the sacrifice of life in pursuit of freedom honored above and beyond the cowardice of luxury and enslavement is what Walker believed. Although some believe he died from a disease, others believe his death was an assassination. In

this offering of his life for the struggle, David Walker echoed the words of Dessalines over two decades later.

David Walker would impact his generation in such a way that his influence would be passed down in time. It is believed that the Prophet Nat Turner read the writing of David Walker for several reasons. First, Nat Turner was able to read. Second, he had liberty to travel some distance to preach to other enslaved Afrikans which gave him more access to such a writing. *Walker's Appeal* was circulated in Virginia. In addition, the timing of the release and spreading of the *Appeal* went along with the revolt led by Turner. Walker was very likely an influence on Nat Turner and other armed revolutionaries of that time. Anyone who reads the "Confessions of Nat Turner," understands that it is due to the evils of slavery why he felt he should give his life as a sacrifice on the altar of Afrikan liberation. The mere fact that Nat Turner rose in rebellion against the slavocracy of America does more to prove that he was committed to the Afrikan worldview than anything else. He understood that Afrikans were not meant to be anybody's slaves, and he set out to make sure others understood it.

Further, we can trace the lineage of the Afrikan worldview through the confessions of Nat Turner. Although he was a Christian, Turner helped carry the Afrikan worldview into the next generation. As Prophet Nat Turner began to give his "confessions," his first recorded words were, "Sir, You have asked me to give a history of the motives which induced me to undertake the late insurrection, as you call it..." This speaks volumes to Nat Turner understanding that there was a fundamental difference in the worldview of his own people and those who saw nothing wrong with the inhumanity of slavery. Instead of calling his actions an "insurrection," in my estimation from Turner's own language, he would have preferred to say he was carrying out the "great day of judgment" or the "great work" of liberation. Obviously, Turner wanted to free Afrikans as much as he wanted to terrify and shake the very foundations of the slavocracy of America. Nat Turner stated in his confessions that he was not meant to be a slave. He was meant for a higher purpose.

I strongly recommend *William Styron's Nat Turner: Ten Black Writers Respond* edited by John Henrik Clarke. It not only has the Confessions, but Dr. Clarke and contributing writers set the record straight about our revolutionary ancestor Nat Turner. Dr. Clarke stated in some of his many lectures that the so-called "Confessions" was no confession because Nat Turner did not give away anyone who was not

already caught. His “confession” only included those already caught who should have been ready for the gallows like him.

Also, the great David Walker had a significant impact on a radical Afrikan woman named Maria Stewart. Her husband had been a friend of David Walker, and she admired Walker as an abolitionist. Maria Stewart was strongly moved by Walker’s death defying courage in the publication of his *Appeal*. In her 1833 lecture at the African Masonic Hall, she asked, “Have the sons of Africa no souls?” In carrying the generational struggle, Maria Stewart called on men who had made themselves too comfortable in the face of injustice to stand up. She asked, where are the men who will defend “African rights and liberty?” Speaking of David Walker who was now an ancestor, she said, “There was one, although he sleeps, his memory lives.” The Black leadership of Boston could not take the hard truth told by Maria Stewart. She eventually moved to New York, but she would continue to work in the interest of Afrikan people her entire life. Marilyn Richardson’s *Maria Stewart: America’s First Black Woman Political Writer* includes the writings and speeches of this great ancestor.

Others held Walker’s words to be sacred. The intergenerational Afrikan worldview, the promotion of the struggle through the power of language that broke ground in David Walker’s *Appeal* would be carried through time through the life of a former enslaved Afrikan, the great Henry Highland Garnet. In 1843, at the Ohio meeting of the Negro Convention Movement, Garnet gave an historic mandate of resistance to oppression, “An Address to the Slaves of the United States of America.” The speech was too radical many thought, and it was voted that it would not be published. In 1848, Garnet not only published his speech, but he included a reprinting of David Walker’s *Appeal*. His conclusions were the same that Walker had reached, Afrikans must rise up and strike for freedom or die trying. Garnet spoke to the hearts of enslaved Afrikans, having been himself once enslaved. He said to the enslaved on behalf of the “freed” Afrikans:

Many of you are bound to us, not only by the ties of a common humanity, but we are connected by the more tender relations of parents, wives, husbands, children, brothers, and sisters, and friends. As such we most affectionately address you (Bracey, 68).

Like many 19th century leaders, Garnet was a Christian. Yet, as I have said, the Afrikan worldview was being molded during these

critical years. In the speech, this historic mandate of resistance, Garnet spoke about the contradictions of a self-proclaimed democratic and Christian nation founded in the evils of slavery. Over a century before the world would come to know the words of our ancestor Malcolm X, Henry Highland Garnet would say:

The diabolical injustice by which your liberties are cloven down, neither God, nor angels, or just men, command you to suffer for a single moment. Therefore: it is your solemn and imperative duty to use every means, both moral, intellectual, and physical, that promises success (Bracey, 71).

Displaying within the Afrikan worldview, ancestral struggle and an indictment to the European enslaver of Afrikan people, Garnet continues:

Brethren, it is as wrong for your lordly oppressors to keep you in slavery, as it was for the man thief to steal our ancestors from the coast of Africa. You should therefore now use the same manner of resistance, as would have been just in our ancestors, when the bloody foot-prints of the first remorseless soul-thief was placed upon the shores of our fatherland (Bracey, 71).

Again, foreshadowing the revolutionary language of Malcolm X who said, “The price of freedom is death” in 1964 - Henry Highland Garnet said in 1843:

If they then commence the work of death, they, and not you, will be responsible for the consequences. You had far better all die – *die immediately*, than live slaves, and entail your wretchedness upon your posterity. If you would be free in this generation, here is your only hope. However much you and all of us desire it, there is not much hope of redemption without the shedding of blood. If you must bleed, let it all come at once – rather *die freemen, than live to be the slaves* (Bracey, 73).

In finishing the historic mandate, Garnet spoke of Denmark Veazie, Nat Turner, Joseph Cinque, and Madison Washington. Not only was he historically conscious, Garnet was conscious of the resistance of Afrikans against slavery. He had lived that resistance, and was continuing it long after 1843. In an 1848 speech delivered in Troy, New York, Henry Highland Garnet shows that he was not only conscious of the need and obligation for resistance against slavery, but that he was also conscious of the need for historical restoration. While he did rely heavily on Biblical references, as all 19th century Christians did. He displayed a timeless Afrikan consciousness and love for his ancestral land. In the 1843 address, he spoke about the Afrikan identity of Egypt; the Heru-m-Akhet (Sphinx), Menes, Nitocris, and Cleopatra. He made reference to “Hannibal, the sworn enemy and the scourge of Rome...”

As the landmark research of John Bracey so clearly informs us in *Black Nationalism in America*, Garnet was not an exception to Afrikans in the United States who were not only conscious of the obligation to undying struggle, but conscious of the need to restore the history of Afrika. This movement is hardly a modern creation. The building of historical consciousness has become more progressive over time, and it has led to some level of cultural restoration. Yet, as has been maintained, this has been the work of countless ancestors down through many generations. Those of us alive today are only continuing this great work.

Many of the 19th century nationalists were Christians, but they all thought themselves to be distinctly different from the Christian values of a nation that would enslave their people. Further, although Christians, which reflected their times, they carried the Afrikan worldview in their hearts and minds. It is up to us to advance that worldview today. It is time that Afrikan Spirituality takes its proper place in our hearts and minds. Let us not neglect the historic seeds of Afrikan consciousness because we have been trained in European-western universities and we have not been properly taught to honor our ancestors.

Molefi Asante has been wrongly called “the father of Afrocentricity” by his followers and others who are naïve enough. He has not discouraged the ridiculous claim, and has promoted it. Others mistakenly believe that he coined the term or defined the concept before anyone else. It is the fault of our present generation of “scholars and leaders” for not directly addressing this propaganda-myth at the heart of our worldview. What is called “Afrocentricity” today has no

father, and really no innovators, especially from this modern era of history. Additionally, in the Afrikan worldview, nothing has a father without a mother. The idea of a fatherhood for a then modern idea with ancient roots is a form of plagiarism of the older idea. The Greeks were labeled “fathers” of Nile Valley concepts they learned in Afrika. Our scholars and leaders continuously address the Greek plagiarisms of Afrikan ideas, but for political reasons, handshakes, and pats on the back, very few of our “leaders and scholars” will address the modern plagiarism of the cultural worldview improperly defined as “Afrocentricity.” Thus, in not addressing this propaganda-myth, and for some who even support it, the intellectual chaos has become an endless wire of confusion and mis-concepts in our movement. There are no modern day innovators of the Afrikan worldview because this generation’s knowledge has been passed down from our ancestors. The Afrikan worldview is a product of generations, a product of the history and culture of a people, not an individual.

We should remember that writing was invented in Afrika. The Nile Valley was the world’s first librarian culture. Due to a 2,500 year onslaught against Afrika, the dispersion of populations from the Nile to the rise of the enslavement era in the Arab world and the New World, Afrikans were separated from the language of Mdw Ntr, the language of our ancestors. The language of Mdw Ntr had the cultural imprint of the Afrikan worldview as Baba Jedi noted. However, when Afrikans in the US got the opportunity to use the press, the first words in pen were about freedom. In fact, the first Afrikan newspaper was founded by Samuel Cornish and John B. Russwurm. They called it Freedom’s Journal. “Too long have others spoken for us” were the 1827 words from the editors of this first Afrikan newspaper in the US. This first copy of Freedom’s Journal stated dedication to the uplift of the people, a vindication of information about Afrika, and a platform for “whatever concerns us as a people.” The paper spoke against the evils of slavery and highlighted the achievements of our people in the United States, Haiti, and parts of Afrika. Freedom’s Journal is but another example of how the Afrikan worldview was being shaped and passed down through time. One of the writers for Freedom’s Journal was the great David Walker.

The Arthur Schomburg Generation

No one can claim to be the father of a cultural form that stretches over generations and was shaped by countless men and

women. If we allow someone such a preposterous claim, we are ourselves highly questionable in much that we do. John Henrik Clarke's intellectual roots go back half a century before the publication of Molefi Asante's *Afrocentricity* in 1980. Dr. Clarke often illuminated the names of Afrikan ancestors who helped him on the great walk of teaching Afrikan history. He also spoke of the names of those whom we should all be familiar with in our own studies. By the 1930s, Dr. Clarke had been inspired and taught by greats such as Arthur Schomburg, Willis N. Huggins, and William Leo Hansberry among others. This was all in the 1930s, and Molefi Asante was born in 1942. Anyone who reads Arthur Schomburg's essay, "The Negro Digs Up His Past," published in Alain Locke's 1925 *The New Negro*, will understand that for someone writing then, he was far ahead of his time. Anyone who carefully reads Elinor Des Verney Sinnette's biography of Schomburg will understand how ridiculous it is to claim that Afrocentricity was born in this generation. In a lot of ways, Schomburg and Alain Locke were ahead of our time. Anyone reading Schomburg's little essay will begin to understand that what we call "Afrocentricity" goes way back. I am *not* saying that Schomburg was the "Father of Afrocentricity," but I am saying that he is one of our many ancestors ignored by the current movement that does not understand the historic roots of its own development. Schomburg's opening statements in the essay speak to his time and ours. He states:

The American Negro must remake his past in order to make his future. Though it is orthodox to think of America as the one country where it is unnecessary to have a past, what is a luxury for the nation as a whole becomes a prime social necessity for the Negro. For him, a group tradition must supply compensation for persecution, and pride of race the antidote for prejudice. History must restore what slavery took away, for it is the social damage of slavery that the present generations must repair and offset....

"History must restore what slavery took way," is about as Afrikan conscious as a statement can get for the last century or this century. The statement speaks to the necessity to be able to redeem historical consciousness in order to redeem cultural consciousness. No single individual has done or will do this for Afrikan people. This will be the work of a collective movement that must be globally sustained

and institutionalized. Schomburg wrote another equally impressive essay about a century ago in 1913 entitled, “Racial Integrity: A Plea for the Establishment of a Chair of Negro History in Our Schools, Colleges, etc.” In ways, Schomburg made the argument for what we call Black Studies more forcefully than many of us today. Why do we think this struggle is a new one? Schomburg said way back in 1913 before the Negro Society for Historical Research:

We have reached the critical period of our educational existence. I have shown by a few examples of the past available and useful material upon which we can base our future structure. We have chairs of almost everything, and believe we lack nothing, but we sadly need a chair of Negro history. The white institutions have their chair of history; it is the history of their people and whenever the Negro is mentioned in the text books it dwindles down to a foot note (Bracey, Meier, Rudwick; *Black Nationalism in a America*, 310).

What would Schomburg say about the current state of Black Studies across the country? Would he feel we that we have arrived? Would he feel that we are on the right track? I think Schomburg would be as frustrated with our times as he was with his own. The Black Studies movement is in dire need of new life and new leadership at all levels, from the student leaders to the scholar leaders. This new leadership must first recognize Schomburg and the others of his era as the path-makers of our current foundation.

A significant work from this era of history was *The Children of the Sun* by George Wells Parker, published in 1918. Also, Parker had been instrumental in the organization known as the Hamitic League of the World, founded the year before he published the essay. Parker would foreshadow the Afrikan-Centered Nile Valley studies of this present generation by decades. In fact, the little essay by Parker prefigured the studies of Afrikans in the early civilizations of Asia and Europe. Decades ago, Parker had already opened the door of Afrikan global studies. Drusilla Dunjee Houston’s *Wonderful Ethiopians of the Ancient Cushite Empire* in 1926; WEB Du Bois’s *The World and Africa* in 1947; Joel Augustus Rogers 1947 *World’s Great Men of Color*; G. K. Osei’s 1966 *African Contribution to Civilization*; John Jackson’s *Man, God, and Civilization* in 1972 were some of the earlier works on

Afrikan global studies. Afrikan-Centered research is simply not new by anyone's standard. John Jackson's *Ages of Gold and Silver* in 1990, the recent research and travels of Runoko Rashidi, and the recent editorial works of Ivan Van Sertima continued the work of Afrikan global studies.

WEB Du Bois, probably at his near finest as far as I am concerned, presented "The Conservation of Races," a paper over 100 years ago in 1897 before the American Negro Academy. In a lot of ways, like Schomburg, he also made a stronger argument for Black Studies than many of our leaders are making today. Du Bois stated:

For the accomplishment of these ends we need race organizations: Negro colleges, Negro newspapers, Negro businesses organizations, a Negro school of literature and art, and an intellectual clearing house, for all these products of the Negro mind, which we may call a Negro Academy. Not only is all this necessary for positive advance, it is absolutely imperative for negative defense (Bracey, *Black Nationalism in America*, 258).

There is a difference that must be understood in Molefi Asante and John Henrik Clarke. While Dr. Asante fans the propaganda-myth of being father of a movement, or originator of ancestral ideas, Dr. Clarke on the other hand would always say:

Arthur Schomburg taught me the interrelationship of African history to world history. Willis N. Huggins taught me the political meaning of history. William Leo Hansberry, in his lectures when he came over from Harvard taught me the philosophical meaning of history (*Who Betrayed the African World Revolution*, 117).

This often-repeated statement by Dr. Clarke was not to lift up himself, rather it is like a libation to the work of his ancestors. I am not saying that Dr. Clarke was the "Father of Afrocentricity," but that he was a mover and a way maker in this movement when Asante was known by another name and doing basically multi-cultural research in the 1970s. Molefi Asante, under the name Arthur Lee Smith, authored several multicultural books such as *Toward Transracial*

Communication in 1970; *How To Talk To People Of Other Races* with Allen and Hernandez in 1971; *Transracial Communication* in 1973; *Intercultural Communication: Theory Into Practice* in 1976 with Newmark. Few of the followers of “Afrocentricity,” or those who believe they are following “Afrocentricity” understand that Asante was a multiculturalist, or an interculturalist as he might say, before he considered himself “Afrocentric.” How could he be the father of the Afrikan worldview? Why are so many so silent? I bring up Dr. John Henrik Clarke and others for several reasons. The acknowledgment of Afrikan ancestral influence is not only a show of humility; it is also acknowledgment of a spiritual-cultural-intellectual bridge of those ancestors to our times. If one were supposedly originating ideas that are over hundreds of years old, thousands even, then one could not at the same time properly acknowledge that bridge built by our ancestors.

Many of us have not studied the little known, but great ancestor John Edward Bruce, known as Bruce “Grit.” They called him Grit because he defiantly spoke out and spoke up against injustice at risk of his own personal safety. We think that “Afrocentricity” is new when this great ancestor Bruce Grit founded the The Negro Society for Historical Research in 1911 to promote the study of Afrikan interest. Ralph Crowder has provided us with a biography of Bruce Grit. Bruce was among many collectors of Black books like Schomburg. *Black Bibliophiles and Collectors: Preservers of Black History* edited by three distinguished people; W. Paul Coates who is the founder of Black Classic Press, Elinor Des Verney Sinnette who is the biographer of Schomburg, and Thomas Battle who is director of the massive research center at Howard University. Not only was this great ancestor, Bruce Grit, a self-trained historian, world-renowned journalist, and organizer; he was a fiery journalist at a time when Afrikan people in the US could be lynched for looking a white person in the eye. Bruce Grit, born a slave, was also an early Pan-Afrikanist at the turn of the last century. He built an international network known as the Loyal Order of the Sons of Africa with members in the US, the Caribbean, and Africa. Bruce Grit was a forerunner and eventual partner in the struggle with the great Pan-Afrikanist Marcus Mosiah Garvey of the UNIA who captivated the whole of the Afrikan world.

While Schomburg’s 1913 essay, “Racial Integrity: A Plea for the Establishment of a Chair of Negro History,” was very impressive and progressive in Afrikan thought, he limited the argument to only the Chairpersonship within a university and other educational settings. In the essay, he said himself:

The object of this paper is not to revolutionize existing standards, but simply to improve them by amending them, so that they will include the practical history of the Negro Race, from the dawn of civilization to the present time (Bracey, *Black Nationalism in America*, 304).

Of course, although Schomburg didn't consider the proposal one that would revolutionize education, it was a revolutionary idea for his times and ours. Still, such a proposal has not been taken seriously. The reason is quite simple; we must build our own schools! If we want educational institutions to train teachers and students to teach what we know is necessary for the future of our people, we will have to build those schools ourselves. Where am I going with this?

Here's the multi-fold point:

1. What we call "Afrocentricity" is not a new concept to our era of history.
2. Schomburg was Afrikan conscious and so were others of his era, others before his era, and the entire body of men and women who laid the historic foundations for the Afrikan consciousness of our era. This second point has not been properly studied by many of today's "Afrocentric" scholars who themselves fail to fully understand what they call "Afrocentricity."
3. As historic as Arthur Schomburg's "Chair of Negro History" was as a foundational display of Afrikan consciousness, someone else made a stronger case in writings five years prior.

That someone else was a Ghanaian of a Fanti background. He was Ekra Agyiman, better known to history as Joseph Ephraim Casely Hayford, or simply Casely Hayford. I prefer to call him by his Afrikan name, Ekra Agyiman. He lived from 1866 to 1930. He was a strong Afrikan nationalist and Pan-Afrikanist. He was a lawyer, author, educator, and politician. Agyiman was so influential in the political arena as a nationalist that he was called "The Uncrowned King of West Afrika." Here was a man who was a foundation to the Pan-Afrikan movement and the Afrikan conscious movement. Agyiman's impact was global.

Ekra Agyiman was one of the many distinguished members of the Negro Society for Historical Research founded by John Edward Bruce, Arthur Schomburg, and others in 1911. Schomburg was familiar with the works and the person of Agyiman. The writing in question was

Ekra Agyiman's response in 1908 to a series of articles authored by Edward Wilmot Blyden entitled "African Life and Customs." Blyden was a world-renowned Pan-Afrikanist himself who had written *Christianity, Islam, and the Negro Race* in 1887. In his 1887 debate with religion and race in his larger work, Blyden had not seriously considered Afrikan Spirituality. In 1908, Blyden sought to redress the issue in "African Life and Customs." As only an appendix to Blyden's articles, Agyiman wrote a short response that was ahead of his times and ours in Afrikan thought on "the Race Question."

The crux of the educational question, as it affects the African, is that western methods denationalise him. He becomes a slave to foreign ways of life and thought. He will desire to be a slave no longer. So far is this true that the moment the unspoilt educated African shows initiative and asserts an individuality, his foreign mentor is irritated by the phenomenon (84-85).

Agyiman was very clear of the role that education would have to serve in the liberation of an oppressed people. In 1908, he asked a question, "Does a native [Afrikan] cease to be a native [Afrikan] when once he is educated?" Based on that question, this Afrikan made a plea a century before our time: "Heaven grant that the educated native [Afrikan] may never be wanting in his duty to his less privileged brethren or betray their trust in him." What would he say if he saw how far we have advanced a century later?

Ekra Agyiman seems to have had an impact on the essay by Schomburg. However, as I stated, Agyiman went a step further. He not only made the case for a "chair of History," as Schomburg did five years later, but Agyiman said we need a whole university. Afrikans must build the types of institutions free of foreign influence in order to promote the liberation and maintenance of Afrikan nations, in order to preserve our worldview and potential as a people. What we think is a new discovery of Afrikan consciousness is old, and our ancestors have already made the case. Our Afrikan consciousness is due to the worldview passed down by our ancestors. Instead of claiming originality where we have no right, we can make the unique contribution of continuing and institutionalizing the work of our ancestors in our time. In his own words, Ekra Agyiman stated in 1908:

And now I come to the question of questions. How may the West African be trained so as to preserve his national identity and race instincts?

As a precautionary measure, I would take care to place the educational seminary in a region far beyond the reach of the influence of the Coast. If I were founding a national University for the Gold Coast and for Ashanti, I would make a suitable suburb of Kumasi the centre. But why do I speak of a national University? For the simple reason that you cannot educate a people unless you have a suitable training ground...

A National Afrikan University, free from “the influence of the Coast” is something Afrikan people don’t have in Afrika or anywhere else today. After stating the case for an independent Afrikan university, Agyiman then went on to explain some of what the curriculum and instruction in the school would look like. In addition to having languages in the study of Fanti, Hausa, and Yoruba, Agyiman’s ideal university that he hoped of a century ago is one we have yet to come to in our times. He foreshadowed what we call Black Studies / Afrikan Studies / Nile Valley Studies back in 1908 with the following words:

I would found in such a University a chair of History; and the kind that I would teach would be universal history, with particular reference to the part of Ethiopia played in the affairs of the world. I would lay stress upon the fact that while Rameses II was dedicating temples to “the God of gods, and secondly to his own glory,” the God of the Hebrews had not yet appeared unto Moses in the burning bush; that Africa was the cradle of the world’s systems and philosophies, and the nursing mother of its religions. In short, that Africa has nothing to be ashamed of in its place among the nations of the earth... (86)

In discussing the impact that Ekra Agyiman had on Afrikan thought, note must be made of two people that touched his life, his wife of some years Adelaide Smith Casely Hayford and his Pan-Afrikanist colleague Edward Wilmot Blyden. Adelaide S. Casely Hayford was a leader in her own right. Adelaide M. Cromwell gives us the biography,

An African Victorian Feminist: The Life and Times of Adelaide Smith Casely Hayford. Adelaide Hayford was herself a nationalist, Pan-Afrikanist, and an educator who understood that education was essential for Afrikan people. Adelaide was a supporter of Marcus Garvey's UNIA and an officer of the Sierra Leone branch. Her life was dedicated to the interest of her people in general and the educational uplift of Afrikan girls in particular. We owe to the great Adelaide Casely Hayford the raising of Afrikan consciousness and activism in Afrika and the United States. When she toured the US on speaking engagements, she would often wear the pride of Afrika in traditional kente cloth. She promoted Afrikan arts, crafts, song, and dance. This was in the 1920s when she and others promoted Afrikan culture before anybody was using the word "Afrocentric" at the time. Today, we have a word and don't know the contributions of women like Adelaide Smith Casely Hayford.

Edward Wilmot Blyden (1832 – 1912) was one of the leading Pan-Afrikanist and nationalist of the 19th and the early 20th century. Hollis Lynch authored the informative biography *Edward Wilmot Blyden: Pan-Negro Patriot*. He was born in the Caribbean, the island of St. Thomas. After moving to the United States to attend Rutgers Theological Seminary, he was turned down because of American racism. He was in the United States when the 1850 Fugitive Slave Law was being enforced, kidnapping Afrikans who were never enslaved before and others who had ran away to gain their freedom. Shortly thereafter, Blyden was recruited by the American Colonization Society (ACS) and emigrated to Afrika, Liberia and then Sierra Leone. He came back to the United States over a dozen times, and each time was to interest Afrikan people in America of returning to Afrika. This did not mean giving up the battle against slavery. As the great Pan-Afrikanist and emigrationist Martin Delany, a contemporary of Blyden, had shown in the example of his life, the fight against slavery and the right of emigration to our Mother Land were one and the same. In fact, Delany's response to the 1850 US Constitutional Fugitive Slave Law is historic:

Honorable mayor, whatever ideas of liberty I may have, have been received from reading the lives of your revolutionary fathers. I have therein learned that a man has a right to defend his castle with his life, even unto the taking of life. Sir, my house is my castle; in that castle are none but my wife and my children, as

free as the angels of heavens, and whose liberty is as sacred as the pillars of God. If any man approaches that house in search of a slave - I care not who he may be, whether constable or sheriff, magistrate or even judge of the Supreme Court - nay, let it be he who sanctioned this act to become a law [President Millard Fillmore], surrounded by his cabinet as his bodyguard, with the Declaration of Independence waving above his head as his banner, and the constitution of his country upon his breast as his shield - if he crosses the threshold of my door, and I do not lay him a lifeless corpse at my feet, I hope the grave may refuse my body a resting-place, and righteous Heaven my spirit a home. O, no! He cannot enter that house and we both live. (Victor Ullman, *Martin R. Delany: The Beginnings of Black Nationalism*, 112).

Edward W. Blyden is one of the many ancestors who carried the Afrikan consciousness movement into the 20th century. He and other ancestors passed the Afrikan conscious spirit to the generation that would pass it to our times. My elder and teacher, Baba Jedi Jehewty (Carruthers), would often read one of his favorite quotes from Edward Blyden about the *Afrikan personality*. The statement was made in 1893, and shows significantly enough that the roots of the Afrikan worldview are not a modern affair. Blyden shows us that our ancestors carried the burden and love of fighting the struggle and passing it through the generations. Here's the 1893 quote by Edward Blyden:

It is sad to think that there are some Africans, especially among those who have enjoyed the advantages of foreign training, who are blind enough to the radical facts of humanity as to say, '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 philosophical as to say, let us do away with gravitation, with heat and cold and sunshine and rain... There is, only then, one fatal influence against all this teaching, and that is, The Whole Course of Nature. Preach this doctrine as much as you like, no one will do it, for no one can do it, for when you have

done away with your personality, you have done away with yourselves. Your place has been assigned you in the universe as Africans, and there is no room for you as anything else (Carruthers, *Intellectual Warfare*, 264-265; Lynch, *Black Spokesman*, 200-201).

Over a hundred years ago, in 1893 Blyden gave an historic mandate to the 20th century centered on the Afrikan personality. In the university, WEB Du Bois' mandate has been overplayed while Blyden's mandate has been all but totally ignored. In 1903, Du Bois opened *Souls of Black Folk* with the following words:

HEREIN lie buried many things which if read with patience may show the strange meaning of being black here in the dawning of the Twentieth Century. This meaning is not without interest to you, Gentle Reader; for the problem of the Twentieth Century is the problem of the color-line.

With all due recognition to the monumental works of Du Bois, in the *Souls of Black Folk*, he only stated a problem. This statement from *Souls of Black Folk* is often quoted, but more focus should be placed on some of Du Bois' other works, in particular his 1897 "Conservation of Races." The 1897 presentation of Du Bois was like Blyden's 1893 statement, both were prescriptive, that is solutions to the problems of Afrikan people. If the Afrikan Creator assigned us our place in the universe as Afrikans, we must protect and maintain that place as Blyden and Du Bois explained over a century ago. The historic mandate of the Afrikan personality and conservation of the race did not wither away after the 1890s. Fortunately, along with Blyden's and Du Bois' Pan-Afrikan spirit, the mandate was given breath through the ages.

One of our ancestors who labored throughout his life to provide our people with an Afrikan intellectual frame of reference was Carter Godwin Woodson (1875 – 1950). Let me say at the outset that he was not the "Father of Black History." In 1915, Woodson founded the Association for the Study of Negro Life and History. The following year, the *Journal of Negro History* was founded. The pages of the journal are still a wealth of valuable information for the Afrikan-Centered researcher today. In 1926, Woodson started what was then known as Negro History Week, and by 1976, it developed into Black

History Month. Some may call him the founder of Black History Month, but the notion that he is the “Father of Black History,” which is the *oldest* Human history in the world, is as silly as calling Molefi Asante the “Father of Afrocentricity.”

Carter G. Woodson’s most enduring and classic work is the *Miseducation of the Negro* from 1933. In this work, he laid out a foundation of study relevant to the reality of people of Afrikan descent in America. He understood, as many of his contemporaries did, that a European based education for Afrikans, without a critical analysis, is detrimental. Consider this often-quoted statement from the text:

When you control a man’s thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his “proper place” and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary.

The statement by Woodson speaks to the need for Afrikan people to create a system of education that meets the needs of our existence. Education, Woodson understood, is training for subordination or it is liberating. Either we will be trained into another people’s worldview, or we will receive an education that will promote our own. Woodson understood the need of an education for our reality decades before our times, and others understood it decades before his time. Our task today is to institutionalize the Afrikan worldview in bricks and stones. We must build the universities and schools that our leaders have designed the blueprint for some time ago.

While Woodson’s *Miseducation of the Negro* is his most enduring work, he has some other equally impressive works. One of which is *African Heroes and Heroines*, published in 1939. This work is highly Afrikan-Centered for its era, and that he laid foundational groundwork with it is undoubted. He opened chapter one of *African Heroes and Heroines* with a statement that expresses a common theme throughout his work that has helped chart the proper course of Afrikan history. The statement follows:

Neither Europeans nor Americans, as a rule, endeavor to tell the truth about Africa. Most foreign writers produce such accounts as support their religious

propaganda and the program of the economic imperialists. What they have found in Africa is observed through the eye of a prejudiced mind, and the faults of the natives are played up as justification for conquest and exploitation.

Carter Woodson went on in this work to detail great events and ancestors in Afrikan history, to disprove the idea that Afrika has no history, and to show to his generation of readers and ours that Afrikan people have an esteemed place among the people of the world. Woodson understood the need for Afrikan people to learn and appreciate their history at a young age. This is significant to his starting Negro History Week in 1926. Additionally, in 1928 he authored *African Myths, Together with Proverbs*. This was a children's book that was used in public schools that had folktales, proverbs, and myths from various parts of Afrika. The reader should see the need to understand that the historical basis for Afrikan-Centered thought is not new to our era in history.

The study of Afrikan nations, especially those at a time when they were less corrupted by foreign influences, is a study of Afrikan societies living the Afrikan worldview. John G. Jackson's *Introduction to African Civilization* and Cheikh Anta Diop's *Precolonial Black Africa* have been very helpful in basic yet fundamental research in this area to readers. Jackson and Diop, both foundation building, Afrikan-Centered scholars who laid groundwork decades prior to the 1980s, are names that any serious researcher will seek out. Jackson became an ancestor in 1994 and Diop made his transition in 1986. We tend to think of these men as contemporaries, but their works stretch back decades before the 80s and 90s. It was in Diop's 1955 work, *Nations Negres Et Culture* and his 1967 *Anteriorite Des Civilisations Negres: Mythe ou Verite Historique*, that would give rise to the English translation of *African Origin of Civilization: Myth or Reality* in 1974. John Jackson's masterful work in 1970, *Introduction to African Civilization*, branched from at least two earlier works from the 1930s. With Willis N. Huggins, Jackson co-authored *A Guide to the Study of African History* in 1934 and *An Introduction to African Civilizations* in 1937. To this list, we should add the already mentioned 1939 *African Heroes and Heroines* by Carter Godwin Woodson and his 1936 *The African Background Outlined*. Also, the historic 1947 work of WEB Du Bois entitled *The World and Africa* was a contributing

piece to the era. These works and many others began to pave the way for the Black Studies era and Afrikan intellectual thought in general for the latter half of the 20th century.

My emphasis, however, has been that from this historiography we can see that two generations of Afrikan people who did not know of or use the words “Afrocentric” or “Afrocentricity” became more knowledgeable about traditional Afrikan civilizations that existed after the decline of dynastic KMT to the rise of the resistance campaigns against foreign incursions into Afrika. My emphasis has also been that Afrikan people had the blueprint of their cultural worldview from at least the beginning of Nile Valley civilization over 5,000 years ago. As Afrikans dispersed from the Nile and East Afrika to populate the continent, they may have lost the Nile Valley writing systems of Kemet and Kush, but they took with them the Afrikan worldview as they founded new Afrikan civilizations throughout the continent. The great challenges of Afrikan civilizations came from foreigners whose very religions were based on the domination of Afrikan land and people. With the rise of Arab and European slavery and colonization, the Afrikan worldview was severely challenged, yet not destroyed. The Afrikans taken in slaveships to the Americas took the cultural blueprint of the Afrikan worldview. The Afrikan worldview manifested itself in massive resistance campaigns throughout the Americas and massive resistance campaigns throughout Afrika against colonization. The blueprint or seed of the Afrikan worldview can be traced across the generations because our ancestors have successfully transmitted this knowledge and wisdom in spite of the inhumane persecution they had to endure and fight. We must properly honor their struggle and continuity of the Afrikan worldview to gain our own strength.

Afrikan Worldview in Afrika

Afrikan-Centered intellectual thought is not new to our era, and it is not limited to the geographic confines of America. In fact, I totally disagree with the many scholars who believe it is an “African-American” creation. Afrikan-Centered thought is a birth from the worldview of Afrikan people and cultures. The ancient, classical worldview of Afrika from KMT (Tawi) has been given some space above. It is necessary to understand that before the rise of dynastic Kemet, Afrikans had a worldview. During the rise of dynastic Kemet,

Afrikans had a worldview. Then, after the decline of dynastic Kemet, Afrikans still and have since maintained a worldview. The rise of Afrikan nations through civilizations, kingdoms, and city-states were all expressions of the Afrikan worldview to varying degrees. Some of the primary source writers who eye-witnessed Afrikan civilizations before the rise of the trans-Atlantic Maafa were explorers who very frequently reported on the level of advanced civilization the Afrikan nations reached. These explorers reported on peaceful societies with intake cultural traditions, well built homes or palaces, trading systems, and specialized labor. A good work on the subject is Basil Davidson's *African Civilization: Revisited*.

The Arab and European slave trades, and the wars that resulted, eroded Afrikan cultures in many locations. Yet, the traditions and links from one generation to the other were not destroyed. From the decline of dynastic Kemet to the rise of the European slave trade, the ancient civilizations of Ghana, Mali, Benin, Congo, Zimbabwe, Kilwa, and others; we know that Afrikans were building thriving nations throughout the continent at different stages. While much of the early writings from this era are translated from Arabic, researchers must be mindful of the flagrantly racist or anti-Afrikan bias of such primary sources from the accounts of Ibn Battuta, Ibn Khaldun, Ahmad Baba, and others. However, these accounts and others give us some insight into Afrikan nations before foreign influence and the devastation that foreigners had on the societies.

Oludah Equiano

One such account is from an autobiography of an Afrikan who was enslaved as a child. We can get a glimpse into an Afrikan society uncorrupted by foreign influence through the autobiography of Oludah Equiano, entitled *The Interesting Narrative and Other Writings*. Equiano was only a boy when he and his sister were kidnapped into the horrors of the bowels of the slave trade in 1755. His account offers a vivid picture into Afrikan life, the inhumanity of slavery, and the endless desire to promote freedom. While separated from his people and their worldview, Equiano was converted to Christianity. Yet, as an abolitionist and a promoter of Afrikan emigration, Equiano believed in the struggle for freedom's cause. His autobiography was completed in later years, and it gives us a view of an Afrikan nation before foreign corruption. He was from the kingdom of Benin, and the people were very conscious of their worldview and the role of the ancestors in it.

Equiano explains in recounting his life that his people were a very Spiritual people who believed in the “one Creator,” but like all Afrikan cultures they also believed in the spirit-forces of ancestors and nature. He explains:

For this reason, they always, before eating, as I have observed, put some small portion of the meat, and pour some of their drink, on the ground for them; and they often make oblations of the blood of beasts or fowl at their graves. I was very fond of my mother, and almost constantly with her. When she went to make these oblations at her mother’s tomb, which was a kind of small solitary thatched house, I sometimes attended her. There she made her libations... (40)

Afrikan Spirituality is displayed here when Equiano described how his mother gave homage to his grandmother with libations. The fact the he was with her at the grave was another link in the intergenerational commune. In essence, with the reconstruction of the Afrikan worldview being our major project, commissioned to us by our ancestors; we intend to give a proper libation to our Mother Land, our culture, and our past. We are all Equiano’s now in search of the gravesites of our ancestors. The reverence and honoring of the ancestors is a cornerstone or pillar in the Afrikan worldview and Spirituality. The tradition is much older than the 1700s, but I note it here to explain the continuity of the Afrikan worldview throughout time. Like Kenyatta’s account of his nation that will be explained shortly, Equiano also explains how some traditions and knowledge were passed down through the generations.

It is worth noting that Afrikan nations had an intergenerational system of passing down traditions, wisdom, and culture. When foreigners went into Afrika, they brought devastation, not help and civilization. The people of Afrika needed no help from the Arab or the European. The Afrikan had a culture, language, and a spiritual system. The Afrikan soul needed no saving from the foreigners. In fact, foreigners have done a great deal of wrong in Afrika. Consider George Washington Williams’ 1890 letter entitled “A Report upon the Congo-State and Country.” Williams was equally appalled by the Arab slave trade in the Congo, as he said in the letter that the trafficking in Humans went on with the basic approval of Leopold’s men. He

explains from his travels how contact with the European slave trade, Belgian colonialism, and rum had devastated whole populations:

These various peoples are differentiated by their environs and occupations. In the Lower Congo, where the natives have been in contact with Europeans for centuries, felt the shock of the slave-trade and the degrading influence of rum, they are diminutive in form, obsequious, deceitful, untrustworthy, unmanly and unreliable. Their villages are the abodes of wretchedness, misery and common vice. Their huts, poorly constructed of bad material, and their uncleanness breed the most pestilential diseases, which often devastate whole communities of these hapless victims of their own filth.

Passing from the coast inland I found a slight improvement, a stronger and more active people, in the Cataract Region; and yet these pastoral people are surely falling under the destructive influences of poisonous liquor. Under the effect of this deadly liquor I found the old people looking older, and the young men weary and prematurely decaying; and villages, formerly the scenes of content and activity, at present rent by brawling disorder.

At Stanley-Pool, where the natives cannot obtain liquor, I found them an industrious and prosperous people. They are fishermen and traders, and live in neat and comfortable villages. And as I continued my journey up the river, I noticed the native type improving in feature, size, complexion and even in character. Among the people around Bolobo, Bangala, and Equator I beheld the most splendid types of physical manhood I had seen in any land or among any people I have traveled; I found them brave, frank and generous; but how long they will be able to keep this character if rum is introduced among them, I cannot say (Franklin, *George Washington Williams: A Biography*, 272).

It was clear from Williams' writings that he understood the damage done to Afrikan nations by slavery and colonization. In the

letter, he not only spoke of the physical damage done to the people, but also the damage done to the nations' character. People who once lived by the moral codes of their cultures had lost their ways and traditions. This is in the wealthy nation of the Congo where devastation and genocides still haunts the people. In the new Congo, just as in the old, the need for an Afrikan defense system of a continental scope is urgently needed. I use the example of the Congo, through the eyewitness account of Williams to show the damage done to the Afrikan worldview by Arabs and Europeans. Equiano's autobiography gives an example of the Afrikan worldview and how European slavery would erode it. Let us briefly consider the Afrikan worldview through the account of another Afrikan.

Facing Mt. Kenya

I absolutely recommend a reading of *Facing Mt. Kenya* by Jomo Kenyatta for everyone, and a revisit of the text by those who are familiar with it. In essence, the central purpose in Jomo Kenyatta's *Facing Mt. Kenya* was to explain the cultural worldview of his people. Kenyatta belonged to the revolutionary generation of Afrikans who led the Independence movement that stretched across the Afrikan continent. Kenyatta himself, in spite of his contradictions, was a great leader in the Independence movement. He would go on to be the first president of the nation of Kenya in 1963. Kenyatta understood the role of Afrikans understanding the intergenerational worldview. In *Facing Mt. Kenya*, he wanted to present the Afrikan nation of the Gikuyu before foreign domination.

The Gikuyu (or Kikuyu) people had a very stable and intake nation beyond the Arab and European slave trading and colonization assaults against Afrika. Kenyatta's writing gives us an in-depth look into that part of Kenyan culture not damaged by foreign influence. In the preface of the book, Kenyatta says, "The cultural and historical traditions of the Gikuyu people have been verbally handed down from generation to generation." He referred to this handing down of knowledge being equivalent to liberal education. Throughout the text, he explains how the elders and adults of society teach the Gikuyu Spirituality, customs, oral histories, legends, and traditions to the children. As a result, the Afrikan worldview was re-germinated in every new generation. *Facing Mt. Kenya*, published in 1965, is part of the intergenerational dialog or commune among Afrikan people and the Afrikan worldview. Kenyatta knew this well as he wrote, "I know that

there are many scientists and general readers who will be disinterestedly glad of the opportunity of hearing the African's point of view, and to all such I am glad to be of service."

On a second examination of the statement, Kenyatta reveals that his writing was for a higher purpose, a "service" as he put it. Likewise, Kenyatta was clear, as many of his contemporaries and comrades were, on the Afrikan worldview. He said that his writing's were "*the African's point of view*." That Afrikan point of view, Kenyatta explained throughout the book, was taught by remote ancestors to ancestors, and then taught by ancestors to living elders, and transmitted by elders and adults to young people and children. The children would one day have the responsibility and obligation to pass the Afrikan worldview to the unborn. In fact, he begins the text by discussing the divine origin of the world and the nation according to his people. Thus, we can infer from Kenyatta's knowledge, the Afrikan worldview is not the domain of any individual man. Rather, the Afrikan worldview is a gift of the Afrikan Creator that is passed on through time to maintain our societies. This analysis would make sense among any Afrikan culture at any time in history.

Amilcar Cabral

Again, the fact is that all Afrikan cultures, by the divine rite of coming into existence from a very distant past, possessed the Afrikan worldview. That worldview was thus passed down through the ages. My fundamental position is that the Afrikan worldview was not created in America among "African Americans," but rather began in Afrika. The Afrikans taken to America on slave ships carried the worldview with them. In a 1970 publication of his memorial to Eduardo Mondlane, entitled *National Liberation and Culture*, I agree with Amilcar Cabral where he states:

Whatever may be the ideological or idealistic characteristics of cultural expression, culture is an essential element of the history of a people. Culture is, perhaps, the product of this history just as the flower is the product of a plant.

This 1970 statement of Cabral, a revolutionary leader in the armed struggle for independence, were words to honor another revolutionary leader in the armed struggle, Eduardo Mondlane of

Mozambique who had founded Frelimo. Amilcar Cabral was the foremost leader of the armed struggle for the independence of Guinea-Bissau and Cape Verde in West Afrika. Cabral dedicated his life to the resistance campaign for his people, and eventually he gave his life to this struggle with his assassination in 1973 – Mondlane was assassinated in 1969. Cabral’s soldiers of the PAIGC often saw him, not only directing battle, but in battle with them. Cabral and Mondlane are honored ancestors for Afrikan people throughout the world as anti-imperialists and armed freedom fighters.

Cabral was an Afrikan nationalist and Pan-Afrikanist. Often, he is wrongly called a Socialist, Marxist, or Leninist. Without a doubt, he had Soviet leaning propaganda in his speeches and writing. Unfortunately, Cabral and his generation of armed revolutionaries have been seriously misunderstood, including Mondlane. Cabral and the other independence leaders were first and number one committed to the freedom of Afrikan people and Afrikan land. Many espoused Soviet-influenced propaganda for the primary purpose of getting arms and supplies for battle. They saw some valid parallels with class exploitation or the potential thereof among middle and upper class Afrikans in Soviet-influenced propaganda. Yet, Cabral and the leaders of the independence generation of the 1960s and 1970s were all first and foremost committed to Afrikan nationalism. Without understanding this, one can miss the fact that Cabral and his generation have made a great contribution to the Afrikan worldview.

Cabral’s contribution to the Afrikan worldview came on the battlefield. He was a modern day Afrikan warrior. Cabral was of the utmost what we call Afrikan-Centered or “Afrocentric” before either term became popular. Why? Because he was willing to go into battle for the land of his people, the land of his ancestors. He was not seeking status, tenure at some university, or political office; Cabral was concerned about one thing: liberation by any means.

Further, he has left us some of his writings and speeches. *Our People are Our Mountains, Return to the Source*, and *Revolution in Guinea* are among his contributions. In *National Liberation and Culture*, Cabral said that culture grows out of a people’s history as a flower grows from a plant. How appropriate that is for the issues raised in this essay! For anyone who would dare say that Cabral was not Afrikan-Centered, he spoke about the revolutionary influence of culture to a people. He also spoke about how oppressors always attack the culture of the oppressed. Cabral understood that resistance and freedom rest in Afrikan culture for Afrikan people.

Marcus Garvey,
The Harlem Renaissance and Negritude Movements

First, the Harlem Renaissance was bigger than Harlem, and Negritude was bigger than Paris. These are movements that developed from a growing historical and cultural consciousness among Afrikan people in different parts of the world. It was the international emigrationist and rising nationalist movements of the 19th century that laid the historic groundwork for the UNIA, the Renaissance, and Negritude. The 20th century movements were all anti-colonial. These movements would give foundation to what would later develop as the Afrikan Independence Revolution beginning with Ghana in 1957, and would spill over in the 1960s to other colonies in Afrika. My point is that, the Harlem Renaissance and Negritude had historical models before their times, and no movements ever develop out of a vacuum.

When discussing the development of the Afrikan worldview of the 20th century, its' influence on the opening of the 21st century, and the intergenerational development of Afrikan intellectual thought, we must make note of certain influences. The impact of the Honorable Marcus Mosiah Garvey and the UNIA (Universal Negro Improvement Association) on the 20th century must not be underestimated. Basically, after the height of Garvey's UNIA, every Black nationalist organization in America was influenced one way or another by the movement he led. His influence was felt deep in the Pan-Afrikan and decolonization movement decades after he became an ancestor. Garvey belonged to an era of the Harlem Renaissance and the general stirrings of decolonization in Afrika and around the world. Although it is not wise or accurate to do so, many have tried to write Garvey out of the Harlem Renaissance. If the Harlem Renaissance was a storm, Garvey and the UNIA were the eye of it. Garvey's name and organization was the name spoken of by the conscious masses of people in the 1920s at the height of the UNIA. Garvey impacted millions in America and around the world. For his era in history, none carried the Afrikan worldview over to the next generation like him. It is because of Garvey's organizational genius that his influence is still very much alive in our times.

Although not as far reaching as Garvey and the UNIA, the Negritude movement is in many ways equally impressive. The primary founders of the Negritude movement were Aime Cesaire from Martinique in the Caribbean, Leopold Sedar Senghor from Senegal in

West Afrika, and Leon-Gontran Damas from French Guiana in South America. The lives of these three Afrikan men crossed the borders of their respective countries to help build a movement. Their associations were examples of the potential of Pan-Afrikanism. While it is widely recognized that the writers of the Negritude movement were at times preoccupied with European culture, no one can deny that these writers and activist helped carry the Afrikan worldview into the following generation. The same is true about the Harlem Renaissance. Some writers were more preoccupied with American and European values than Afrikan restoration, yet the movement as a whole was significant in the intergenerational struggle for Afrikan people. We may critique the movements and leaders of the past, as certain Afrocentrists seem to often find necessary, but those leaders and movements of the past must be honored for laying the foundations upon which we stand today. We have not built our own foundation; on the contrary, our ancestors have built our foundation. We have an obligation to renew the foundation and pass it on, but we did not create it.

It must be acknowledged that Afrikan women were active in both movements. Zora Neal Hurston, Jessie Fauset, Queen Mother Moore, the women in leadership positions in the UNIA, and others were active in the Harlem Renaissance. TD Sharpley-Whiting has authored the text *Negritude Women*. In the Negritude movement, the works of Suzanne Lacascade, Suzanne Roussy-Césaire, and others were invaluable. There has been no movement or revolution of great significance in Afrikan history that excluded women. Our sisters have always been in important roles or in leadership positions.

The Negritude movement developed for many of the same reasons as the Harlem Renaissance. The historical era preceding the birth of both movements was marked by the heightened colonization of Afrikan lands. In America, the Garvey movement was also fueled by the rise of segregationist laws and practices against people of Afrikan descent. In essence, both the Harlem Renaissance and the Negritude movements were logical reactions to growing white supremacy in a world where Afrikans saw their continent being taken over by alien rule.

It would not be chronologically accurate to compare the Harlem Renaissance to the Negritude movement, the first went into decline in the 1930s as the other was just beginning. It is rather more accurate to look at these movements as an intergenerational continuum that bridged across language and space. The Negritude works were primarily in French while the Harlem Renaissance works were in

English. In fact, the Negritude writers acknowledged the influence that Harlem Renaissance writers had on their works. Claude McKay, Langston Hughes and others impacted the Negritude movement. It is highly commendable that the Negritude writers did this because there was not only the language barrier, but national boundaries that separated the movements.

Over time, the Afrikan worldview has and will always adjust to current struggles faced by our people in the world. The one constant factor of the Afrikan worldview is the struggle for Afrikan liberation. Developments and adjustment have occurred with time, and these will continue to evolve, as they should. At no point does the worldview completely recreate itself. The Afrikan worldview stems from Afrikan culture, people, traditions, and history. One of our great challenges as Afrikan people is to take the historical development of Afrikan intellectual thought, institutionalize it, and pass it to the future generations. Few understood this as much as Marcus Mosiah Garvey.

Tony Martin is the world's foremost authority on Marcus Garvey and the UNIA. His works, among others, include *Race First*, the biography of Garvey entitled *Hero, Literary Garveyism*, and *The Pan-African Connection* among other works. The Jamaican Robert Hill has published the massive volumes of the *Marcus Garvey Papers*. John Henrik Clarke and Amy Jacques Garvey have an informative work entitled *Garvey and the Vision of Africa*. There is endless number of books, websites, and other publications on Marcus Garvey today.

Garvey founded the UNIA in 1914 in Jamaica. The organization was rather conservative at the beginning. Yet, after Garvey toured the United States giving lectures, he decided to set up headquarters in Harlem, New York. Through his newspaper, *The Negro World*, Garvey and the writers who contributed to the paper would carry the message of Afrikan liberation to the far corners of the world. Beyond his times, Garvey and the UNIA would carry the message of liberation beyond his era. The UNIA would set up an international network of organizational chapters and businesses. Garvey did not fully realize his "vision" of Afrika, yet after his transition into being an ancestor in 1940, no one can doubt that he has impacted the Afrikan consciousness movement throughout the world. He has likewise left an indelible mark on the Afrikan Independence Movement. In short, Garvey was monumental, and it is because of the impact he left on history that we must look back to understand Afrikan consciousness today. If we do not look back to understand Afrikan intellectual

thought, whatever “theories” we create supposedly based on what we have not accurately studied and given homage to is what I have called a propaganda-myth.

As the Garvey Movement and the Harlem Renaissance began to decline in the 1930s, across the ocean, The Negritude movement was just stirring. Unfortunately, most of the books on Negritude deal with the movement as a literary movement. The same mistake is made with the Harlem Renaissance. Both movements were more than literary works, poetry, and dance. The movements were also political, radical, and anti-colonial. Both movements were a channel for nationalists thought and activism, some writers and leaders were more radical than were others. The Renaissance came after a low point in the 19th century emigration and nationalist movement in America. Yet, the Renaissance peaked at a time when segregation reigned in America. Negritude happened while France was a colonial power in Afrika and around the world. The Negritude movement developed from the anti-colonial sentiments of Afrikan students from various French colonies. Marcus Garvey, the Harlem Renaissance, and the Negritude movement would all have an impact on the Independence movement that would sweep through the Afrikan continent.

The UNIA of Marcus Garvey, the African Blood Brotherhood of Cyril Briggs, the NAACP of WEB Du Bois, the Brotherhood of Sleeping Car Porters of A. Phillip Randolph, and various other organizations should tell us that the Harlem Renaissance was much more than poetry and dance. The Afrikan consciousness literature, entirely unrelated to poetry, is often neglected. The Renaissance was a period of Afrikan cultural, educational, and political awakening. Likewise, the Negritude movement has been marginalized as only an aesthetic movement. Cesaire, Senghor, and Damas were all writers, but they were all politicians in their countries of birth at some point in their lives. That’s more than what we can say about particular “Afrocentrists” who are so quick to downsize Negritude, but are basically academicians in universities. One of the common factors among those who made the Negritude movement is that Afrikan nations on the continent and throughout the Afrikan world had a right to independence and sovereignty. To varying degrees, this idea influenced the political careers of Cesaire, Senghor, and Damas. The arts have an important place in Afrikan culture; however, Negritude and the Harlem Renaissance were much more than poetry and dance.

Again, it is silly to think that the Harlem Renaissance or Negritude were only artistic and literary movements. Alioune Diop is

not considered one of the “founders” of the Negritude movement, but his contributions would be immense. He gives us a concrete example of how Negritude was anti-colonial and political. Diop was a close friend of Senghor, both of them being Senegalese. Alioune Diop decided to create a central clearing house for the Negritude movement, and that is exactly what he did. The journal, *Presence Africaine*, was founded in 1947. Shortly afterwards, in 1949, the Presence Africaine Editions publishing company was founded. *Presence Africaine* became one of the most significant literary vehicles for Afrikan nationalism and Pan-Afrikanism on the eve of the Independence era in Afrika. *Presence Africaine* retained its’ anti-colonial, pro-independence tone throughout the 1960s and 70s. If there was any single literary bridge from the colonial era through the Independence movement, most would agree that it was Alioune Diop’s *Presence Africaine*. Such writers as Senghor, Julius Nyerere, and Sekou Toure were all heads of state who at some time wrote for journal. What seemed like a very modest project in the beginning would eventually impact an entire era.

It has been noted that Senghor was a factor in the publishing efforts of Alioune Diop, but so was Richard Wright and many others. In *Great Afrikan Thinkers*, James Spady notes the Wright-Diop connection (95). Alioune’s publishing vehicles thus represent a bridge for not only Negritude, but also the Harlem Renaissance into the era across the 60s and 70s. Diop’s publishing house, Presence Africaine Editions was founded as a vehicle for Afrikan authors. It was through publishing efforts of Alioune Diop, that one of many young writers got a start. One young writer in particular was Cheikh Anta Diop who published his first essay in *Presence Africaine* before he was 25 years old in 1948. The essay is entitled “Origins of the Wolof Language and Race.” Subsequently, all of Cheikh Anta Diop’s books were first published by Alioune Diop. In *Great Afrikan Thinkers*, edited by Ivan Van Sertima, John Henrike Clarke discusses how he came to know Diop. It was after becoming familiar with the research of Cheikh Anta Diop, Clarke sought an American publisher to reproduce his works in English from French. It took seven years (Clarke, *Great Afrikan Thinkers* “Cheikh Anta Diop and the New Concept of African History,” 110). John Henrik Clarke was in ways a product of the Harlem Renaissance movement; Cheikh Anta Diop was in ways a product of the Negritude movement. This was the most significant bridge of the two movements that would combine to have a great impact on the Afrikan conscious movement of the present generation. Between these two monumental ancestors, Cheikh Anta Diop and John Henrik Clarke,

neither of whom relied on using the word “Afrocentric” in their research, few have contributed to the Afrikan worldview as they did. It begs to be pointed out, however, that in the 1978 version of Diop’s book, *Cultural Unity of Black Africa*, Clarke said in the introduction about Diop, “Among the African writers using the French language he started the Afrocentric approach to history.” I don’t think that Clarke was saying that Diop was a complete innovator from out of a vacuum. Diop ushered in a new and scientific approach to Afrikan history with the use of various disciplines, as Clarke had often noted. What is significant is that in 1978, Molefi had not published his book, *Afrocentricity*, and in that year you had one master teacher saying that another was Afrocentric. By that time, both men had been doing Afrikan-Centered research for several decades. Both men paid due homage to the intergenerational worldview or those scholar-warriors who blazed the trail before them. Neither Clarke nor Diop claimed fatherhood titles.

Cheikh Anta Diop received an honorary doctorate from Morehouse in 1985. His words are as pertinent now as they were then. He spoke about the need to continue the work of intergenerational knowledge and the need to institutionalize the transmission for the very sake of survival. These are his words:

Distinguished guests, ladies and gentlemen, Mr. President, my colleagues and friends, I wish to seize this opportunity that has been given me to direct your attention to the gravity of the responsibility which has been entrusted to you – that of the transmission of knowledge to young generations of our community. Looking over history we are quickly drawn to the fact that our nations have declined, and, as a result, our communities. This is intimately tied to national sovereignty and especially to the loss of control of our educational systems which assure the transmission of understanding from generation to generation... It is also the classical technique of domination, of colonization, throughout history, to destroy and to weaken the historical consciousness of a people who become dominated. All the factors which reinforce that consciousness are taken away, taken out of the instruction so that progressively the dominated nation becomes amnesiac (*Great Afrikan Thinker*, 319).

Diop was fueled throughout his life to continue the intergenerational transmission of Afrikan consciousness to the next generation. He was very clear about the intergenerational transmission of knowledge and culture being the great issue of survival for our people, for any people. Diop was also clear about bridging the two movements across the Atlantic. In the same speech, Diop also declared, “Research in the periods concerned in prehistory and in antiquity have sufficiently advanced to permit a fusion of our programs on the two sides of the Atlantic.” To this effort, Diop committed his life to the restoration of the Afrikan nation of ancient Egypt (Kemet, KMT, or Tawi) to Afrikan history. He has led the path that a generation of historians and researchers have followed. We are still in the process of redeveloping Nile Valley civilization to Afrikan history. Racist white scholars have spent at least two centuries removing Kemet (ancient Egypt) from Afrikan history. Understanding the role of a people’s classical civilization to their intergenerational worldview, Diop has basically, single-handedly, corrected the myth of Egypt being anything except a product of Afrika. This has been his major contribution to the Afrikan worldview. Yet, as John Henrik Clarke was, Diop himself was a product of a movement, and both properly honored those who came before them.

Our Black Shining Prince

The late Ossie Davis eulogized Malcolm X as our “Black Shining Prince.” He made reference in the eulogy to Malcolm X’s travels in Afrika. Malcolm was in Afrika building bridges, Pan-Afrikan bridges, for the Afrikan world community. He understood that the strength of Afrikan people was in unity. He was quick to clarify to anyone that he was a Black nationalist and a Pan-Afrikanist. Few would argue that at the height of his influence, in the 1960s, Malcolm X did more than any other individual in America in passing the Afrikan worldview on to the following generation. Through his passion and eloquence, Malcolm X opened the minds of millions of Afrikan people in America to the concepts of nationalism.

There are several loose strings about the life of Malcolm X. There are several issues that are not clear or issues that people have a great deal of confusion about. One great issue is that three chapters were never published with the rest of his autobiography, three chapters that reflected his ideological development in his last years. Foremost

among issues that are unclear about Malcolm X is his assassination. Who killed Malcolm X? For any sensible person, I would only recommend a couple of sources to begin the research in finding the answers about who killed Malcolm. He is very revealing in his autobiography about the involvement of the Nation of Islam (NOI) in wanting him dead, and he was just as clear in his speeches when he was alive. Farrakhan has made statements over the last several decades about wanting Malcolm dead, or of him deserving death, or being partly responsible for “creating the attitude and atmosphere.” Many of us have heard J. Edgar Hoover’s diabolical statement about the need to “prevent the rise of a Black messiah.” Karl Evanzz has written some unearthing details in *Judas Factor: The Plot to Kill Malcolm X* and his other book *The Messenger: The Rise and Fall of Elijah Muhammad*. I have some disagreements with Evanzz regarding Malcolm’s personal life, but overall his research is sound. Let none of us forget, Malcolm was a threat to national and global white supremacy. The problem is that some of us are not sensible on this issue of Malcolm’s assassination for one reason or another.

Malcolm X was never only a religious leader. His earliest speeches in the Nation of Islam reveal that he was highly, politically conscious. When he was put out of the NOI, his mind and ideology was able to develop in ways it had not while he was under the leadership of Elijah Muhammad. It was after his break with the NOI that Malcolm began to more and more declare that he was a Black nationalist and a Pan-Afrikanist. What must be understood here is that the NOI did not introduce Malcolm to Afrikan consciousness, and this fact is often overlooked. Malcolm and his siblings were introduced to Afrikan consciousness by his parents who were both members of Marcus Garvey’s UNIA. With the loss of his father through a brutal lynching and his mother’s emotional breakdown, Malcolm would lose the guidance he would have received in his formative pre-teen and teenage years when he became a street hustler and eventually a convict.

There are primarily three groups of people who get this next issue confused: Muslims, Muslim sympathizers, and multiculturalists. The issue is the reality around Malcolm X’s trip to Mecca. Malcolm reported how he had witnessed the brotherhood of mankind on his hajj to Mecca. Maybe he did. What we do know is that for centuries Islam has been used by anti-Afrikan racist the same way Christianity has been used by anti-Afrikan racist. Arabs and their collaborators have been systematically enslaving Afrikans and committing genocide for about 1,400 years in the name of religion. The great question, as I see

it, is if Malcolm X understood the Arab oppression of Afrikans throughout many countries in Afrika and the Middle East, what would he have done or said about it? What we all know is that once Malcolm X transformed his life, he was a man of principles and integrity.

My contention is that, during the height of his influence, none other was more responsible for the intergenerational crossover of the Afrikan worldview than Malcolm X. According to *New York Times*, in between 1963 and 1964, Malcolm X was the most sought-after Black speaker on college campuses and universities. He was the second most sought-after speaker of any race on college campuses and universities. The first was the influential, Republican senator from Arizona, Barry Goldwater who was running for President of the US in 1964.

Malcolm X was not a chosen or accepted leader by mainstream America. Because of his commitment to the struggle, and the sheer passion he brought to it, he was accepted as our Black Shinning Prince. If I can site a few of Malcolm X's historic speeches, they will give some validity to the fact that he was a man who was developing ideologically after splitting from the NOI. In "Message to The Grassroots," delivered in 1963, he provides us with his analogy of the House Negro and the Field Negro. In this speech, it is very clear that he believes in freedom and revolution. In the famous "Ballot or Bullet" speech of 1964, Malcolm said over and over again that he believed in Black nationalism, which simply means that Afrikan people throughout the world have every right to control their nations, communities, and destiny. It was also in 1964, July, that Malcolm gave the historic Pan-Afrikan address to the Organization of Afrikan Unity before Afrikan Heads of States in Cairo, Egypt. In Malcolm's very last speech, given a week before his death, in Detroit, he spoke primarily about the "Afrikan Revolution," as he put it. He spoke about Afrikans in the Americas and Latin America. It is clear that he was an astute Pan-Afrikanist and very Afrikan-Centered. He explained that the only way to counter white supremacy and neo-colonialism was through global Pan-Afrikanism and nationalism. He also explained some details about the organization he founded, the Organization of Afro-American Unity (OAAU), founded after the principles of the Organization of Afrikan Unity in 1964.

More so than any of his speeches, Malcolm X's little-known, very last interview - last words before the day of his assassination - speaks volumes to the fact that he was still going through ideological transitions in his life. The *Al-Muslimoon Magazine* based in Geneva, Switzerland in February of 1965 interviewed him. The text is currently

available at www.malcolm-x.org. Malcolm began by explaining the differences between him and Elijah Muhammad that many believe led to his death. The interviewer more than once asked Malcolm X about his concern and attention to the struggles of Afrikan people in America and the world. Malcolm told the interviewer that his loyalty was “first” to his race, and then he informed him that, “I regard Africa as my fatherland.” This very last interview by our Black Shining Prince clearly places his loyalties to Afrikan people above all, a clear shift in his view when he was in the NOI seeking primarily converts. Again, speculation will never be final about what would have become of Malcolm’s view about Islam had he understood the Arab enslavement of Afrikans. However, we must understand that he carried the Afrikan worldview through the first half of the 1960s and passed it over to a new generation. His influence is still very alive today.

While he is generally celebrated among our people, few people understand Malcolm X and the significance of his life. Even fewer people understand that the life of Malcolm X was greatly impacted by the Afrikan worldview through the influence of the Marcus Garvey’s UNIA on his family. The UNIA also greatly influenced the Nation of Islam, however, that is not my emphasis. Malcolm was born into a conscious Black nationalist and Pan-Afrikan family. He became misguided as a teenager. Yet, it was due in large part to his family upbringing that he was able to get his life back on its’ divine track. Marcus Garvey was mentioned several times in the first pages of Malcolm X’s autobiography when he began explaining his childhood. In writing the Foreword to her father’s autobiography, Attallah Shabazz found it especially significant to note:

In 1919, my paternal grandparent, Earl and Louisa Little, married and began their large family of eight children. At the same time they both worked steadfastly as crusaders for Marcus Garvey’s Universal Negro Improvement Association, acting as chapter president and writer/translator for more than a decade. Their children were deeply involved and inspired by their parent’s mission to encourage self-reliance and uphold a sense of empowerment for people of the African Diaspora (*Autobiography of Malcolm X*, 8).

Malcolm X did not fully develop into a Pan-Afrikan nationalist until his mind and ideological foundation was able to grow after his

1963 split from the NOI. Prior to his split with the NOI, Malcolm's speeches were heavily focused on the conversion of Blacks to the NOI. Malcolm's most significant speeches came after he left the NOI. The "Message to the Grassroots" was given just before the split, yet friction was high between him and the NOI at the time. Tragically for the world, this great man's life was cut short by the bullets of assassins. Yet, Malcolm X was able to bring his life full circle back to the Pan-Afrikan nationalist roots taught to him and his siblings as children by their parents through the teachings of Marcus Garvey. People read his autobiography and often ignore the most important issues. After leaving the Nation of Islam, Malcolm X explained that he wanted to develop a Black Nationalist organization, specifically the OAAU.

"Why Black Nationalism?" he asked in the autobiography. "If you will remember, in my childhood had been exposed to the Black Nationalist teachings of Marcus Garvey..." (382)

I have pointed out that if Malcolm lived longer, he would have morphed again. Since he left the Nation of Islam, his mind and thoughts were allowed to expand, and in his thinking, forming new organizations and contacts, he was still figuring a lot of things out. Besides his travels in the Arab world, highlighted in Spike Lee's movie; Malcolm had met and had discussions with Presidents of Afrikan nations such as Nkrumah, Nyerere, Kenyatta, Azikwe, Toure, and others (378). Ideologically, Malcolm was still developing. Yet, Malcolm became one of the strongest proponents of nationalism and Pan-Afrikanism in the Afrikan world. In the process, he also became one of the great bearers of the Afrikan worldview.

The Unfinished Revolution

Let us be clear. What is a revolution? How does a revolution translates in terms of Afrikan people? A revolution is a reversal or radical change in the status quo of a society. A revolution can occur by peaceful means, or by armed resistance, or the threat of armed resistance. A revolution by an oppressed population must occur within that population's total worldview. To be successful, a revolution must also occur in the primary and secondary means of existence of the dominated people; meaning in the areas of political control, economics, education, religious/spiritual institutions, and other cultural institutions that shape a population's or a nation's worldview. This is the heart of what so many of our leaders and organizations have not understood. The gaining of the right to vote may be a revolutionary act in itself, but

it is not a revolution. A growing number of politicians and access to the judicial system are not revolutions alone. Access to higher learning is a great advancement, but it is not a revolution. A growing middle class is a desired achievement of any nation, but it is not a revolution either. These are some of the honored gains made by people of Afrikan descent in America, but these gains are not revolutions. In fact, in many instances, our progress as a people in America has at times proven to be counterproductive. There is no compromising gain in a revolution. I must add that a revolution is not dogmatic rhetoric, loud talking, or the right to speech. A revolution that would occur in an oppressed society has but one end, and that is the end of oppression and sustained independence.

An Afrikan revolution must occur within all of the aspects of our societies, i.e. culture, economy and business, education at all levels, politics, social, and spiritual. All of our revolutions in the modern era have missed one or more points. A complete revolution that we may use as an example is the revolution in the ancient Nile Valley begun by the founders of the 17th Dynasty from the royal family of Seqenenra Tao against the invaders known as the Hyksos. That was a very complete revolution because not only did the 17th Dynasty warriors expel the Hyksos, they also restored their total Afrikan worldview, in all domains. A total revolution is indeed a rare historical item because the oppressed usually adopts ways, traditions, and thought of the oppressor to the level that corruption is almost final unless the revolutionary fully understands that revolution is total, complete or physical as well as spiritual, conscious as well as subconscious in all domains of existence. Today, we have a more complete understanding of revolution from the study of the courageous movements and sacrifices of our ancestors. They have left the many examples for our study. Our obligation is to change the world for the better. Our responsibility is to look towards the future. Our motive is a complete Afrikan revolution and nothing short of it.

An Afrikan world revolution is our historic objective. This is not to say that Afrikans will be the new oppressors of anyone else. The most humane societies the world has known were built on the Afrikan continent. An honest study of Greece and Rome, the rise of modern Europe, America, the Arab nations, and India would all yield evidence of nations built on oppression. This would not be the case with an *honest and accurate* study of Nile Valley civilization and most of the early civilizations of Afrika. Unfortunately, many people have fell for

this created idea about slavery beginning in Afrika before the European and Arab invasions. These individuals have not seriously studied Afrika, or the rise of Arab and European culture in Afrika. An Afrikan revolution would have a foundation in the concepts of order and justice, known as Maat, in the Nile Valley and found among other Afrikan societies and traditions not so corrupted by foreign worldviews. An Afrikan revolution in any nation would take the environment into consideration. Any Afrikan nation based on the concepts of our ancestors would not pollute the waters, air, and land. The first revolution a technologically advanced Afrikan nation would take up should be a pollution free energy system. The next issue in an Afrikan nation would be how to feed and educate everyone. The Afrikan worldview is not based on oppression; it is based on harmony. Our movements of the past and present are a march to an Afrikan revolution in the future.

John Henrike Clarke wrote two very important books, one *Notes for an African World Revolution: Africans at the Crossroads* and the other *Who Betrayed the Afrikan World Revolution and Other Speeches*. He often spoke about the Afrikan world revolution as an “incomplete revolution.” Speaking of the revolutionaries who made their marks on the 20th century, Clarke said, “Our mission should be to complete their revolution and the completion should be the legacy that we leave for our people and for all people” (*African World Revolution*, 100). One of the major “incomplete revolutions” was the Independence Movement in Afrika. We still have every so-called independent nation in Afrika with neo-colonial ties to the European world or physically colonized by Arab populations and culture. Many nations are being slowly colonized economically by East Asians. In the Sudan, Afrikans have been fighting an independence war that they must fight for survival against a genocidal government. In the DR Congo, the nation is fractured in an instigated resource driven war. Zimbabwe has to defend its’ rightful and sovereign actions of taking lands from whites who are descendents of the colonizers who took the lands in the first place. South Afrika, where the masses protested and campaigned in armed resistance, is enriching European nations more than it is enriching the people who suffered for freedom. Even the nations with a stable environment free of warfare and coups are being ripped off of their resources. The revolution is far from finished. Furthermore, the Civil Rights Movement, the Black Power Movements, the conscious and political movements throughout the Caribbean and South Afrika; all of these movements are unfinished revolutions that must be

revitalized and whose bridges must be connected. Consider the following quotes by Clarke:

Perhaps the greatest political mistake that has been made in Africa in relation to the Independence Explosion is the European training of the African heads of state and their respective supporters, whose ideas of the state are negatively influenced by this training. Whatever system the Africans use for themselves must be reshaped by the concept of Africa for Africa. Neither the communists nor the capitalists have a master plan for African freedom. While there are strong ideological differences between the capitalists and the communists, their intention in Africa is the same. Both of them would like to rule over African people and their resources by any means necessary.

The salvation of Africa must be designed by the collective mind of the African world. The imitation European states now in existence throughout the African world have no long-range future (*Notes for an African World Revolution*, xiii).

Also, consider this quote:

In calling attention to the African world revolution and its betrayal, I am asking African people to reclaim those vital assets that have always been a part of their history, culture, and politics. As a people, we have always been revolutionary, creating change and adjusting to change. Today as we stand at the crossroads of our history in particular and world history in general, we might have to strategically step backwards in order to move forward... (*Who Betrayed the Afrikan World Revolution*, 56)

There can be no complete Afrikan revolution without an educational enterprise totally devoted to the Afrikan worldview and interest. We must educate the future generation to maintain and protect nations. That education must deal with the damages of oppression on the Afrikan mind. Otherwise, we will see a generation of people who think like their oppressors, and they will keep the door open for their

oppressors. The Afrikan movements of the 20th century have not been complete revolutions in the march against time. Pan-Afrikan bridges must be built between nations in Afrika and throughout the Afrikan world, and we as a people must understand what a complete Afrikan revolution encompasses. It requires institutions, really an infrastructure or network of institutions, dedicated to all domains of our interest and survival.

The center stage of the Afrikan world revolution was the Independence movement that began sweeping through Afrika once Ghana gained its' independence from Britain in 1957 with Kwame Nkrumah as the Prime Minister and eventually the President. Nkrumah and the example of Ghana lit a fire in the hearts of the Afrikan world community. The Independence Movement did not begin in 1922 or with the "independence" of Egypt because Egypt is still an Arab colony. Nasser, contrary to what many believe, is not a native Afrikan. He is descendent from the Beni Morr Arabs. Also, Nasser was a staunch Arab nationalist. The so-called "independence" of Sudan was turnover of power from the British to the Arabs in 1956. Morocco and Tunisia was also turnovers of powers from French to Arab governments in 1956. This is why the modern Independence Movement began in 1957 with the Afrikan nation and Afrikan presidency of Ghana. The Independence Movement, or explosion as Clarke calls it, spread quickly throughout the 60s and 70s. Wars against colonial forces would erupt in several places such as Kenya, Democratic Republic of Congo, Zimbabwe, Guinea-Bissau, Angola, and South Afrika. The British suffered financially with the Mau Mau resistance in Kenya. France suffered militarily with the resistance in Algeria. As a result, several nations were able to rely on protest and political pressure to win some level of political independence. The revolution of this era was won on the battlefield in war and by means of protest. On the other hand, the revolution was never completed.

The Afrikan world must recognize that the Independence revolution of Afrikan nations was never complete. North Afrika is still militarily a colony of Arab nations. Understood in its' historic context, the war in the south Sudan, renewed in 1983, was an armed resistance against the further infiltration of Arabs and Arab culture and religion further into Afrika. If these events were understood, every Afrikan nation would have had troops on the ground supporting the Southern Sudanese who had to fight that war virtually alone and lose over two million lives, mainly civilians, in the process. Those brave Afrikans in

Sudan were fighting to preserve Afrikan land, culture, and the worldview of our people.

If the independence movement were better understood, there would have been more cooperation among Afrikan freedom fighters, military and political cooperation against colonialism and neo-colonialism. The only reason the recent covert, US coup under the Bush administration was successful in Haiti is because the Afrikan world is so splintered. If we know for no other single example in any nation why Pan-Afrikanism is an issue of survival, we should consider the greatest tragedy of any nation in the last half century, the instigated war in the Congo that has cost over five million lives, mostly women and children. This issue of Pan-Afrikanism is not an ideological debate. This issue of the Afrikan worldview is not definitional. This is an issue about our very survival on Earth. We cannot afford to leave the Afrikan world revolution unfinished in a world replete with inhumane and anti-Afrikan interest. The Afrikan world revolution is our only chance to not only change the world, but to first survive in it.

Note to the Present Generation

Well, today, we have kept the Afrikan worldview alive in this generation. It will certainly be passed on to the next generation. If not for anything else, we can be certain of this fact because of the growing influence of the Afrikan conscious movement today. Since the 1960s, Afrikan intellectual thought and consciousness has continued to develop. However, in many ways the current generation has regressed. Those of us in this generation are not where we should be in the struggle. We have not taken the interest, survival, and worldview of our people seriously enough.

For one, the college and university protest movement for Black Studies has become a gross, student, careerist, movement and a gross, professor, tenure-track movement. It is gross because many if not most of these students and teachers have lost the memory of how they ended up with their positions in Black Studies or other programs and departments. The Black administrators have also lost sight of how they ended up with their position. The protest movement which peaked in the 1960s has put people in positions who have now become insensitive to that very movement, and in some cases these individuals have become bitter and even hostile.

As a community, we fought for the right to vote. People were hurt, beaten, and even shot for the right to vote. Now, today we have

too many people in offices who care less than an iota about making changes for their people. We have people in office who are afraid to speak up for what is right for their own communities, the constituency as they might say. If the movement was a feast, most of our politicians would arrive late and leave early. The rest would never bother to show up. We have very few exceptions, from what I see, of politicians who are willing to make a fight for our people.

We often wonder why we don't have more Black-owned and operated businesses. We wonder this and then look at all of the Asian, Arab, and foreign businesses popping up in our communities. We look at corporate white America getting filthy rich from the hundreds of billions of dollars that slip through our hands every year. We observe all of this and wonder what's wrong. We have not educated our children in nation-building and economy creation. We have not taught our young people a basic level of race consciousness and the need for interdependence with their own. A young woman or man leaves our community and learn business management, where do they go? A white university or a white university with a Black population (we call them HBCUs), all the same. We don't have an educational network to teach Afrikan global marketing or national business creation. With the money we make as a people, we could build a university every few months, one for each season. That's literally how much money we throw away. We must educate our children in how a nation of people must cooperate and use their resources to promote their interest, or what happens when they don't.

The Afrikan-Centered school movement has all but disappeared. In 1972, CIBI was founded. Today, that movement is a shadow of its' past. Only a few soldiers hold that frontline. We have a charter school movement, but like many of the independent schools, our schools lack teachers and administrators who are Afrikan-Centered. We have basically no Afrikan Spiritual schools today. Most of our people belong to the religions of foreigners, and thus they will not even take an Afrikan Spiritual based school as a serious thought. We have no Afrikan universities to even dream about. No people can promote their interest without an educational system that they built for that purpose.

Did anybody ever think that with all of these Black administrators and professors, what does it look like for us not to have one independent university? Where is the Afrikan university that promotes our ancient Nile Valley language and literature as classical texts? Where is the independent, Afrikan-Centered university devoted to the promotion and study of Afrikan cultures and Spirituality? Where

is the Afrikan university that develops think tanks devoted to the political and economic interest of our people? Where is the Afrikan university that has a medical department and hospital which trains students in the health and medical fields for the particular ailments we face as a people? Why don't we have a university or universities that address these issues facing our people and other Afrikans throughout the world? Is this exclusive or racist, some may think? Well, consider the fact that many nations on this Earth with the capital that we earn also have universities to meet the needs of their populations. Look around the world and you will see nations developing studies for their populations. The American university has never been committed to Afrikan people, yet we have yet to build our own. We have yet to even build enough high schools and grade schools for our children. When we understand the Afrikan worldview, we will begin to understand our mission as a people.

The Afrikan worldview is what I intended to set the record straight about in this essay. With our current state, our worldview is the one thing we got that has been passed down over the generations. We can't afford to have that distorted or destroyed. We can't afford to neglect this issue; too much is at stake. We do have some very serious scholars and leaders in this generation who take the Afrikan worldview very seriously, but we also have many who do not. For example, far too many have been willing to address the ideological chaos around "Afrocentricity." Still we have a cadre of scholars and leaders who work overtime to introduce our people to their history and potential. In all, I must say, we have yet to build a nation of people that is clear about the meaning of their existence in this world. We have yet to build a people who produce the institutions we need for our interest and survival. We have yet to build a nation of people committed to nation-building. If we don't mount the structures in this generation, let us at least be courageous enough to pass the tools, foundation, and blueprint on to the next generation.

Last Thoughts

"Fatherhoods" are from a paternalistic, European worldview. The "Father of science" Galileo, "Father of medicine" Hippocrates, "Father of math" Pythagoras, "Father of philosophy" Descartes, "Father of history," Homer, etc., etc., are all European, non-factual, titles. There was science, medicine, math, history, and civilization in Afrika long before people started calling Europeans fathers of what

they did not create. The European worldview is linear and set in the belief that through the march of time progress is inevitable and is always good. This mindset has led to mythmaking about the origins of science, math, and civilization in general; and it has led to technological “progress” that has resulted in the destruction of the environment and populations.

In the Afrikan worldview, history is cyclical. Our view of history is that it is based on harmonious cycles that we must stay in tune with. This cyclical view of history necessitates a renewing of the Afrikan worldview over time at different period in history. The renewal is always based on ancestral links or what Jacob Carruthers called *the intergenerational communication*. Fundamentally so, this is why “Afrocentricity” has no “Father.” Unfortunately, many of our scholars have adopted the European idea of concepts having “Fathers.” We sit and debate uselessly about whether or not Martin Delany is the “Father of Black nationalism,” Du Bois or Garvey is the “Father of Pan-Afrikanism,” Edward Blyden is the “Father of Negritude,” or if Woodson is the “Father of Black History.” Things really get interesting when we talk about Imhotep being the “Father of medicine” since he lived well over 2,000 years before Hippocrates. Well, Hippocrates was not the father of medicine, and Imhotep did master the science of medicine two millenniums and some centuries first. Yet, Afrikans were mastering medicine before Imhotep. In fact, in the Nile Valley educational system, Imhotep himself was taught medicine by his teachers or elders.

In the attempt to label Delany, Du Bois, Garvey, Woodson, and others with fatherhood titles, what is missing, among other issues, is the fact that none of these men were *self-aggrandizing* enough to promote themselves as “Fathers.” They understood they were continuing a tradition of struggle. The “Fatherhood” is not an Afrikan idea, and in every case the title is not historically factual – most of all the present one about Afrocentricity. That old saying: “it’s nothing new under the sun” is especially true here. Afrikan thought, consciousness, and struggle have been passed down from our ancestors. The gift of Afrikan-ness has been bestowed on the present generation from ages of the past. It is our responsibility to hand it over to the future. It is our responsibility to put the Afrikan worldview back on its’ proper course.

In the final analysis, as I have said, this issue is much bigger than Molefi Asante. This issue of historical consciousness, cultural awareness, and the building of a movement is central to the generation in which we live. It is also central to tomorrow’s generation. Our last

frontier in the war for Afrikan minds and souls is the institutionalization of the Afrikan worldview. Institutions are of utmost importance. We must build the necessary educational, Spiritual, cultural, political, social, and economic institutions to promote the interest of our people. Beyond institutionalization, we must nation-build. Institutionalization is a key factor in the process of nation-building, and we must reach the objective. If I may dare, looking back over the 20th century at the links with the Afrikan conscious movements of the Harlem Renaissance, Negritude, the Independence Movement, the rise of Afrikan consciousness in the 1960s in the US, I see these movements as an era or century of awakening for Afrikan people. Concurrent with these movements were the political movements among Afrikans in the Caribbean and South America where many are becoming conscious of their Afrikan-ness. The Afrikan consciousness movement has moved beyond our hemisphere to India and the South Pacific Islands as Runoko Rashidi has reported from his firsthand research and travels. The 20th century was an era of global Afrikan consciousness. John Henrik Clarke called it the Afrikan world revolution, and he also argued that the revolution was betrayed and left unfinished. As we go into the next century, let us not forget the revolutions of the past again. Those movements of the last century were all ultimately going in one direction, Afrikan liberation. If we betray that struggle, we betray ourselves.

The charge and mandate of the 21st century must be the institutionalization of the consciousness from the 1900s. Further, we must accept the charge and mandate of Afrikan nation-building in this new century. The Independence movement that swept through Afrika was never completed. Political independence was gained, Afrikans were elected to office, but Independence was never fully actualized. If the nations of Afrika gained independence, the horrific tragedies in Congo, Sudan, and other places would never have happened. Zimbabwe would not have been put in a position to confiscate land that belonged to the Afrikan people in the first place. The revolution of independence was never finished. We must finish this great project in this century. The nations around the world where Afrikans are growing majorities have a responsibility of nation-building. Afrikan Americans must build their own infrastructures; schools, banks, businesses, cultural centers, etc. The Afrikans of the Caribbean must do the same. The Afrikans of the many nations throughout the Americas must reach over the borders to each other and build nations within nations. The

Afrikan populations of the East and the Far East must unite and nation-build. As a world people, we have no choice. Either we build strong nations and defense systems or witness the regrets of vulnerability as we have seen time and time again over the last century. We must put the Afrikan worldview on its' proper course in history because the work is just beginning for a new generation and a new century.

Mis-education:

The Little Girl Who Couldn't Stop Asking Questions

"Mom, why is the sky blue?" she asked while she sat in the chair looking through the kitchen window with her head in her hands. She was swinging her feet back and forth, one at a time while they never touched the floor.

"Mom, why do I have to go to school everyday?" she asked her mother.

"You have to go to school so that one day you can be successful and make a difference in the world."

"I can't make a difference without going to school?" the girl asked.

"Yes, but it's better that way."

The girl was standing next to her mother as she was cooking over the stove. They looked out the window at Grandma picking for fresh tomatoes. The kitchen was warm from the smell of breakfast scrambled eggs and pancakes. The morning was bright with the sun shining through open windows. The scene might have been idyllic, except their neighbors a short distance up the road and downwind from the breeze ran a pig farm. It smelled every bit like a pig farm too.

"Mom, why do people keep those smelly animals," she wondered because her family raised chickens and grew a few crops.

"They have to make a living," she responded as she was reading the newspaper. The mother had picked up the paper left by her husband who was reading it before he left for work. A Black man was lynched, and it was front page. The paper said he was in town after dark. Blacks could not be caught in this town after dark. The mother opened the paper to finish reading the story, and the Little Girl caught a glimpse of the headline from the story on the front page.

"**Sunset and a Coloured Man was Hung...**" she read the headline out loud when her mother closed the paper, folded it in half, and placed it on top of the refrigerator.

“This is you Daddy’s paper. We have to ask him if we can read it.”

“Mom?” the girl wanted to ask about the story.

“Baby, we have to finish breakfast and get you to school. Mommy and Daddy don’t like you being late.”

Her Dad was a hardworking man. He had left before sunrise to rough through another day of work. He drove an old tin can of a Model T Ford that had been out of production for years, but he worked at a brickyard. His job was rough, and he endured the racial insults everyday. He figured, he only had to put up with the humiliation for a couple of more years, and then he’d move the family North to one of the big cities and settle in a new home. In the meantime, he pressed the old car all the way to work and back daily. He spent a lot of time repairing the car to keep it running, but over the years he became very handy with fixing all kinds of car troubles for friends and people around town. Although he made a little money fixing cars, that wasn’t his desire. He just new one thing – he had to get his family off that farm and out of the South, out of Dixie Land and segregation. Black people, “Negroes” the word everyone often used, couldn’t vote, own a business, or even walk with their head up too high around white folks. The most disturbing and unsettling part about this town, it was a sundown town for Blacks. The Little Girl’s dad had heard about factory jobs in Detroit and Chicago. Maybe he could work at a car factory, and that way get his family out of this town.

“Mama, why ain’t Daddy ever here in the morning?”

“Your dad goes to work early in the morning to take care of the family. Mommy does the same thing after I drop you off for school.”

They lived in a small town in the South, and the Little Girl’s dad had to drive to the next city, a large city about an hours drive away. It was difficult for Blacks to find good paying work in the Little Girl’s hometown. Factory work was considered to be white folks work. Blacks could at most hope to work at a store in the town’s commercial center, but they’d have to leave the area right after work, before the sunset.

So, her dad got up every morning and headed to work before anyone in the house rolled out of bed. Her mother, a lean Black woman with not-so-soft hands, did odd jobs like cleaning white folks homes. She would make rounds to homes where she did house cleaning throughout the day, and because her husband had to get to the next town in that old car, she had to do a lot of walking.

The one time the family always used the car together was when they were going to church. The Little Girl's dad drove the family every Sunday. But the funny thing about that, he never went to church with them. He would wait outside for the service to be over, or go into town and make runs. Last Sunday while waiting outside the church, he was lucky enough to tune into a Joe Louis fight just before the Brown Bomber, the pride of Negroes around the country, knocked out his white opponent.

“Did Joe Louis win Daddy?”

“Yes he did, knocked him.”

She'd ask her dad about Joe Louis and the Negro League, she'd ask questions about almost anything in the world, except religion. She had some questions about why her dad never went to church; she had questions about why the Pastor said God's word was in the Bible; she had questions about why people had to go to hell and burn all up; she had questions about why people had to give money to God; but she never asked questions like these. Her mother and grandmother had made it very clear, “You are not to question Jesus child.”

Yet, for some reason, she really wanted to ask her dad. She figured he'd really tell her some answers, but she obeyed her mother and grandmother. School was something different because her parents said, “If you don't understand your teacher, raise your hand and ask a question.” They really didn't need to tell her that.

On the way to school, leaving out the door with her Mom, her mother told her grandmother that she'd see her in the evening. The Little Girl held her mother's hand. Her mother always walked her to school. The Little Girl was in the 4th grade, and she was one of the smartest students in her class. But she had a question:

“Can I go to a closer school?”

She was tired of the long walks it took to get to school, and her school was rundown. It was not a one-room school, like the one a lot of Black children had to attend where all of the grades were in one room seated by rows. Still, she really asked the question because the white children didn't have to go so far to get to school. She just felt she had to walk too far to a school that was not in good condition. Then also, what troubled her is that her teacher, a young white lady, didn't like her asking so many questions, especially when it came time for their History class. But, the Little Girl just could not help herself. She asked questions because she really wanted to know answers.

“Mom, why do all of the Black people sit in the back?” she asked as the bus went by on the unpaved road kicking up dirt.

Her mother thought for a second, “It’s the law sweetie, and we have to obey the law.”

“Is that why we can’t go shopping in the city when the sun goes down?”

“Yes, that’s right. Because this is a sundown town, no Blacks can be in the city at night. It’s not right, but it’s the law”

“What happens when Black people are late getting home and they’re in the city?” the girl asked remembering the headlines from the newspaper she wanted to ask her mother about at breakfast.

“Bad things happen, baby. Bad things. Come on, let’s get you to school.” Her mother didn’t know if she asked because she heard about the Black man that was lynched in the middle of the city, hung from a street light, because he was caught in the town with the sun going down. He was accused of trying to enjoy the nightlife because of the way he was dressed, but the Little Girl’s mother knew better. This man was new to the town, and he went to a bank because he wanted to know about getting a loan for some land. Negroes could not live in the city’s commercial center, they could only shop their during the day. The man was asking about some land close to the city’s white center. He was accused of being an “uppity Negro” and the local Klansmen beat him to near death, and pulled him up a poll with a rope around his neck.

“Come on baby, let’s get you to school.”

After the long walk, she kissed her mother, and gave her a hug.

“Now, don’t worry your teacher today!”

“Yes mother,” she answered.

“If you have a question, be polite, raise your hand, and ask. But don’t worry your teacher.”

“Yes mother,” she answered again.

She watched her daughter as she ran into the school for class. The mother had to walk all the way back into the town, the white section where Blacks couldn’t live at all or be seen after sundown. She was going to visit the homes of whites where she cleaned to help her family make ends meet and save enough money to move North. Her husband crossed her mind as she went off to work.

The classroom was somewhat bare because the Black schools were under-funded. The school didn’t have enough books so the students had to share, and what books they had were used. The walls had one picture. It was of the President, Franklin Delano Roosevelt. Other than that picture, the walls had some graded student papers. The

Little Girl walked into the old classroom, and took her seat just before the day began. She had to move her seat over just a bit, because although there were under 20 students in the class, it was still crowded in the small room. The teacher had to teach from her desk or stand in the aisle. The chalkboard was so small it was useless to depend on it very much.

As the day went by at school, the Little Girl was her usual self, playing with friends, doing all of the work required by the teacher, respectful as her parents always told her, dressed neatly, always making sure her socks were pulled up just the way her mother did before she left the house. She was a farm girl but no one could tell.

Then, it was time for History class. The Little Girl was very disciplined, and she never got in trouble. She enjoyed school. But during her History class time, not any other subject, during History she gave her teacher the fits because she wouldn't stop asking questions. This day, the teacher was finishing a lesson on the American Revolution.

"...and it was in 1776 when the Americans began the fight for freedom, justice, and independence for all. Are there any questions?"

The Little Girl raised her hand right away, and the teacher looked around the class before answering waiting to see if any other students would raise their hands, and after the hesitation she asked, "Yes, what's your question?"

"I thought you said the Civil War freed the slaves?"

"That's correct," the teacher said.

"Americans didn't fight for the freedom of everybody?" the Little Girl asked from her seat.

"We don't have enough class time, but no they didn't exactly, and we have to stick to the lesson." The teacher knew this was when the Little Girl started asking question after question. She could never get the other students to ask any questions, but this one, well this one just couldn't stop asking questions.

"Who did the Americans fight for if it wasn't for everybody?" the Little Girl asked with the frustration of her original question not being answered.

"Well," the teacher said, "Negroes did fight in the war."

"So, the American Revolution freed the slaves," the girl said.

"No, I didn't say that," the teacher responded while looking directly at the little girl who then dropped her head and apologized for asking another question.

“No, don’t feel bad. It’s just we don’t have enough class time when you start asking all of these question.”

The Little Girl was almost in tears at this point.

“I’m sorry Ma’am. It’s just you said the American Revolution was fought for everybody. Then you said Negroes fought in the war too. But, you told us that the Civil War freed the slaves, so I was confused.” The Little Girl said as she wiped a few tears. Here classmates never understood why she always questioned things to the point of upsetting herself.

The teacher gave her some napkins from her desk, “Here, here, don’t cry. Maybe this war is just too confusing anyway. You know what? We’re finish with this lesson. How about we begin with reading about the discovery of America? Students, open your books to the first chapter. It’s entitled Christopher Columbus.”

She was confused again. She hesitated, but she had to ask a question. She raised her hand slowly, and all of the students looked at her.

“Yes? What now?” the teacher sighed.

“I thought you said we were going to read about the discovery of America?”

“I did...”

“But, you said open the books to the Christopher Columbus chapter,” the girl pointed out.

The teacher was frustrated again. “We can’t do this with every history lesson now. Christopher Columbus discovered America...”

“I thought the Natives were here first?” she asked looking at her teacher.

“Okay, never mind Columbus.” She said as she looked around the class trying to decided what to do during the History class time. She started passing out crayons and paper. She gave the students hasty instructions on drawing some type of historical scene, any historical scene. The teacher just didn’t want to deal with those questions at the moment. The students all sensed her frustration.

“We’ll read about the discovery of America later. I’ll finish teaching about the American Revolution later. We’ll teach about how Americans fought for freedom, justice, and equality for all later.” However, she was actually thinking that while Columbus didn’t discover America or anything else, she couldn’t teach that. Although she was white, she’d be fired. She knew that

The Little Girl pondered her teacher's statement: "freedom, justice, and equality for all." What does that mean, she thought to herself. She started thinking about the walk to school with her mother. She thought about the headlines from her father's newspaper. She thought about how was it that Blacks were supposedly freed by the Civil War, but the American Revolution was for everyone. Or was it? She asked herself, how could we be free if we can't go into town because the sun is setting? She was totally confused about this Columbus thing. She knew if she asked one more question, she'd get in trouble, but she had so much on her mind, so many unanswered questions, so much she wanted to know.

"If you have a question, be polite, raise your hand, and ask. But don't worry your teacher," that's what her mother said. So she raised her hand.

The teacher stood and looked. "Do you have a question," she asked.

The Little Girl nodded. She didn't know which question to ask, but her first words were, "I don't want to worry you..."

At that point, her classmates all started giggling. A few laughed out loud. The Little Girl was definitely worrying her teacher with all of these questions.

"Sarcasm!" the teacher said.

On top of all of this, she just knew the Little Girl was being sarcastic. She couldn't take anymore. After wasting much of the class time, now she was joking about it.

"Young lady, get your things and report to the principals office."

Interpreting the Facts, History, AND ACTING

Contents of Essay

Abstract

Introduction

Historical Development

Correcting the Crisis

Conclusion

Guidelines

“For the agenda of liberation, Black Studies deals with a cultural, historical, and systematic treatment of all spaces and subject areas in education and society.”

Abstract

Children of African descent in America are in an educational crisis, a state of emergency as seen in high dropout rates, violent and criminal offenses in and out of school, low performance and low test scores (test scores which are culturally and racially biased), educational apathy, and the general presence of mis-education that leads to psychological, cultural, and social trauma. Historically, American education has provided a racist system of education for African people used to promote dominance by the white power structure. Currently, the school systems continue to fail to implement policy changes based on the interest of African children who make up the great majority of student populations in all of the major cities and many districts throughout the country. Based on studies, statistics, the analysis of the educational crisis for over a century, over 30 years of concrete African-Centered education, and African-Centered education experts throughout the country, the primary remedy to the educational crisis among our children is the infusion and implementation of African-Centered education throughout the curriculum and the other structural changes in the guidelines at the end of this document. The Black community must be prepared to organize and mobilize to bring the necessary pressure on the school systems if our children are not educated properly, and we must be prepared to utilize all legal options to see that this occurs. Of most importance, we must build our own schools.

Introduction

It was not intended in the history of America, until very recently, for African people to receive an education, and the education that is received today is questionable at many levels. Carter G.

Woodson is known as the originator of what we call Black History Month today, it began in 1926 as Negro History Week. Woodson also founded the Association for the Study of Negro Life and History in 1915; later in 1933 he penned the still relevant classic *Mis-Education of the Negro* to address the educational crisis of African people. Before Woodson's work, WEB Du Bois called on the need for African people to have voice in his historic presentation to the American Negro Academy (ANA) in 1897 entitled "The Conservation of Races" published in the ANA's Occasional Papers. Another historic work in ANA's Occasional Papers is Arthur A. Schomburg's 1913 "Racial Integrity: A Plea for the Establishment of a Chair of History in our Schools and Colleges." Schomburg founded the Negro Society for Historical Research in 1911. Schomburg and Woodson lectured at the Universal Negro Improvement Association (UNIA) meetings, the international organization with millions of members founded by Marcus Mosiah Garvey in 1914 and dedicated to building a world economic network for African people and educating Africans about their true history. The UNIA had schools and training sessions at many of their branch locations. From these few examples, we see that as soon as African people had the doors of university education cracked a little, they began to challenge the racist and culturally biased interpretation of education. William Leo Hansberry of Howard University, his students, and others continued this tradition of challenging the racist paradigm of American education. The Mississippi Freedom Schools that began in 1964 grew out of the Civil Rights movement, and were schools based on protesting the racist education of public schools. Black history and the protest methods of the Civil Rights Movement were part of the Freedom School's curriculum. Malcolm X's Organization of Afro-American Unity (OAAU), founded in 1964, recognized in its' statement of objectives the need for culturally relevant education among Black children. The eminent historian John Henrik Clarke was a very important member of the OAAU; he played a large role in writing the objectives and in being an advisor to Malcolm X. The lineage for the fight for Black Studies is a continuous one.

In 1872, Edward Wilmot Blyden wrote the following words:

All educated Negroes suffer from a kind of slavery in many ways far more subversive of the real welfare of the race than the ancient physical fetters. The slavery of the mind is far more destructive than

that of the body (*Too Much Schooling, Too Little Education*, 39).

The Civil Rights protest and Black Power movements of the 1960s gave rise to the Black Studies movement. Black students protested, risking safety and life, to gain an equal opportunity to education in the United States. When more African people began to enroll at universities throughout the country, they didn't stop there. These dedicated students continued to protest in the interest of Black students and faculty. They demanded fair admissions and hiring policies. They demanded an end to racism on campuses. The Black student activists also demanded that the universities offer Black Studies. Finally in 1968, the students at San Francisco State College succeeded in forcing the establishment of the first Black Studies Department. Other student activists throughout the country began to protest and get similar results. Maulana Karenga's *Introduction to Black Studies* describes the emergence of the discipline in this era.

The forces of change must again rumble. Black Studies must be expanded at the university level where so many departments and programs are under-funded, under-staffed, and marginalized. Of great significance, the fight for Black Studies must be expanded beyond the university. Although an area of specialty at the university level, all elementary and high school students must receive Black Studies throughout the curriculum if they are to ever receive a proper and relevant education in this society. The topic of this brief essay deals with the very real emergency to infuse and implement African-Centered education in the school systems across the country.

In relation to African people, America's system of education was meant to sustain oppression and make the oppressed serviceable and subordinate to the white power structure. Education, or the lack thereof, and the structure of power relations in society have been successful over the generations by not providing the means and ways for African Americans to build stable communities. Most African American children are failing in the public school systems throughout the country. Many of these children who have been failed and mis-educated have become the misguided teenagers seen in the streets, teenage parents, those who depend on public assistance, and those who are herded off to jail in ever increasing numbers for a variety of crimes. For the past several decades scholars, expert educators, and community activists have yelled in the wind that African-Centered education, if implemented properly, can not only improve school performance and

behavior, but will also reduce many of the social problems faced by teens and young adults of African descent. “Alternative schools,” as used in this essay, refers to the non-public schools that are options for parents who choose to take their children out of public schools. This essay promotes the infusion of African-Centered education in public and alternative schools with any significant portion of students of African descent. The ultimate solution to the educational crisis, as will be noted, is Afrikan independent schools.

This essay intends to look at some of the research and studies done that support the need for African-Centered education. Throughout the country, Black teachers are grossly under-represented in the schools due to an obviously racist system of education. Of course, without Afrikan descent teachers, one cannot have Afrikan based education. Lastly, there is a lot to learn from the growing “alternative” modes of education. These are home, private, independent, and charter schools - all of which generally out perform the public schools in test scores and student behavior. It is significant because these alternative school environments, while showing a greater success rate with educating Black children, rely on teachers who are lacking the same credentials and experience of public school teachers. This essay calls for the dire need to properly infuse and implement mandatory African-Centered education in all school environments with children of African descent to begin to curb the psychological and cultural damage of mis-education or educating children outside of their culture, into self-hate, and thus increasing the possibility of them becoming teens and adults at risk for societal ills.

Historical Development

During slavery, education for Africans was strictly for the promotion of the slavocracy base of the United States. As far as the enslavers were concerned, education consisted of learning skills to sustain the plantations. Due to the radical abolitionist movement, plantation resistance, and resistance in general; Africans learned to read and write in the face of grave danger. The education of Africans was against the law, but that did not stop countless from learning to read and write. Africans who were literate would often read the newspapers to inform the others. It was believed that the education of the enslaved would cause trouble for the institution of slavery, and it did. Many of the leaders of revolts were literate Africans. The abolitionist movement was composed of many well-read Africans and orators. For learning to read and write, when they did, education became another tool used in

the liberation arsenal to fight against slavery. The first publications by African people were voices against the inhumane system of slavery. The first of the great African orators in the United States spoke out against slavery, often at risk of their lives. The writings and speeches of David Walker, Martin Delany, Henry Highland Garnet, Sojourner Truth, Frederick Douglass, Frances Harper, Mary Ann Shadd Cary, Maria Stewart, and so many others present evidence of the courageous will of Africans to stand up against the great evil of slavery. John Bracey's *Black Nationalism in America* and Dorothy Sterling's *We Are Your Sisters* would be informative.

In discussing African education, it should be noted that several thousands of years ago Africans along the Nile Valley invented the world's first writing scripts and complex educational systems. The myth of Africans coming from a non-literate past is one of the many corrections that must be made in the schools where there is ample evidence that mis-education is the rule instead of the exception. Also, Africans in traditional societies developed functional educational institutions. In the *Redemption of Afrikan Spirituality*, in an essay entitled "Afrikan-Centered Spiritual Pedagogy," I have a more thorough discussion on this subject. That essay has been added to this book. African systems of classical education were relocated into the continent due to invasions in the Nile Valley, but they were sustained. Slavery and colonization by Arabs and Europeans were assaults on African people, African cultures, and African systems of education. In all, African people and African systems of education survived the most brutal assaults against a people in the history of humanity.

After the end of the Civil War and the signing of the 13th Amendment, most African people remained on plantations as sharecroppers, often working for the same slave owners who held them and their parents in slavery. During slavery, African education on the plantations was underground. With the end of physical slavery, Africans set up their own schools. The people who had laws passed against them, banning the process and possibility of their learning, were now the most eager to learn. The Freedmen's Bureau went South to educate the "freed" people to find out that these former enslaved people set up countless schools for themselves. That would not do for those who saw a paternalistic need to control the education of Blacks.

As William Watkins' made clear in the *White Architects of Black Education*, the white elites of America dealt with what they commonly called "the Negro Question," that question is what are we going to do

with them since they are free now. Genocide of Africans, such as that promoted by the Ku Klux Klan and other terrorist groups, was found to be impractical. There was a colonization project during slavery, in which the plantation owners, politicians, lawmakers, and other supporters of the slavocracy wanted to send all free Africans in America outside of the country to better secure the enslaved population. This is the basis of the American Colonization Society's (ACS) founding of Liberia, which many people erroneously believe was founded by former enslaved Africans. Of course, countless Africans wanted to go back to Africa in the first place. The "Back to Africa movement" was popularized by Paul Cuffe, as described in his excellent biography, *Rise To Be A People*, by Lamont Thomas. Africans always wanted to go back to Africa, ever since setting foot on American soil. Although the children of Africa desired their homeland, many saw through the agenda of the ACS. Still, colonization of Africans outside of America was deemed impractical because of the large population of Africans who were "freed" after slavery. Consequently, with an enormous population of Africans in the country after the Civil War, the fear that many Southerners had with Reconstruction, and the racist-paternalistic attitude of whites in general, something had to be done with this new "status" of Africans in America. The solution to the "Negro Question" came out of the Mohonk Conferences of 1890 and 1891, other conferences patterned after these followed around the country. Former President Rutherford B. Hayes, General Samuel Chapman Armstrong, and others laid the guidelines for "Negro" education which still impacts education today. Another significant event was the Plessy vs. Ferguson case in 1896, which made segregation the constitutional law throughout America. Before the end of the 19th century, it was decided that the best way to deal with the problem of the "Negro" was to completely segregate them as near as possible to the old traditions of the slavocracy and to give them an education to make them better serve the interest of the white power structure.

Segregation and an education built against the interest of African people became the norm for millions. The decades of change and defiance were the 1950s and 1960s. African Americans drove overt racism in America from the mainstream through civil and violent protest, legislation, and community pressure. How can any of us forget the images of African students walking through lynch mobs to go and get an education, or being hosed down the streets from peaceful protesting, or children and women being attacked by dogs and

policemen? We shouldn't forget. Although legal and overt racism/segregation became less conspicuous, oppression and the actualization of oppression did not. Just as education, or the lack thereof, was a powerful tool used against African people in slavery and the era of segregation, it remains a way that oppression is maintained in society to this very day.

Correcting the Crisis

It is indisputable that America's system of education is biased and inadequate for African Americans. This is especially so if the child does not come from a stable two parent home. Marriage among African Americans continues to decline, and while it is not the school's job to "raise children," as so many teachers will exclaim, it is the school's job to provide a nurturing educational environment. African-Centered education rests on the African proverb: It takes a village to raise a child. A nurturing educational environment must include the socio-cultural reality of the student's background. American education was built as a model for European American students and the acculturation of Europeans into American society. This is obvious from a review of any textbook.

James Lowen's book, *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*, while not an African-Centered text, it exposes some of the bias in history books currently used in the schools. African-Centered scholars have been educating the masses for decades on the proper teaching of our history. From Arthur Schomburg, WEB Du Bois, and the African consciousness movement of the first quarter of the 20th century to the movement today, bodies of research have been provided for the correct interpretation of African history. The idea that African history is "reinterpreting" and "revising" history is far from the issues; the correct teaching of African history is teaching the truths of historical events as they have impacted society today. African children move from one grade to the other without ever learning about the great African personalities and movements in world history; they do however learn about the greatness of George Washington and Abraham Lincoln, of course without learning that the first was a large slave holder and slave trader while the second was a white colonizer intent on sending Africans out of the United States. Our children learn about how their ancestors were enslaved and/or colonized in Africa and the Americas, without learning anything about the massive resistance, and culture of resistance, to slavery and colonization. Richard Price's *Maroon Societies: Rebel Slave*

Communities in the Americas is a classic in African resistance that must become a resource in the schools.

For the agenda of liberation, Black Studies deals with a cultural, historical, and systematic treatment of all spaces and subject areas in education and society. We fail our future and the meaning of our own existence if we fail to understand that the education of African children is essential to the liberation of our people, and the maintenance of liberation in the future. This project of ensuring the proper education of African children is our obligation. We cannot allow the education of our children in the hands of a system responsible for our oppression. We cannot allow it and be mentally sane at once.

This neglect of the cultural reality of Black students permeates the textbooks in all subject areas. Cheikh Anta Diop's *Civilization or Barbarism*, Ivan Van Sertima's *Blacks in Science*, and the several works and articles of Beatrice Lumpkin all provide solid evidence on the African origins of mathematical concepts and sciences, which we use today. In fact, the world's oldest mathematical and medical-science documents (the Rind, Smith and Ebers papyri) were found in Kemet (Tawi). Also, being the first widely literate culture in the world, Kemet produced an abundance of literature, the world's first librarian culture, with documentations of spiritual, scientific, poetic and creative writing texts. I would refer you to Miriam Lichtheim's volumes entitled *Ancient Egyptian Literature*. The bodies of African Kemetic (KMT) writing were all done thousands of years before the Greeks and Romans were literate. African civilizations in the Nile Valley were the world's first literate cultures. Yet, so many of our children are taught that Africans had no writing systems, when in fact they had the first. African traditional societies have a rich culture of oral stories that must inform the literature curriculum in the schools with students of African descent. The great autobiographies, biographies, and literature of the African world must take precedence for the African child over European literature forms. White authors primarily write the textbooks that are used to teach children of African descent, and the contributions of Africans to the primary subjects are all but completely ignored while European classical math, science, literature, and art are incorrectly presented as the prototypes for world cultures. Additionally, certain literature books with stories by African Americans often still promote themes that are culturally and socially damaging to Black students. The greatest tragedy is that just as the students are mis-informed, so are the teachers and parents. The present educational paradigm must be

corrected; it is false and racist. How can we ever expect Black children to succeed in an educational paradigm that overtly and subliminally teaches that African-ness is inept, inferior, and should be left out? We need African-Centered educators in the classrooms; new models must be used. In addition to being selective of our student's learning process, a national team of African-Centered scholars must be used to write new textbooks in all subject areas.

Few discussions on the development of the education of African children will ignore the groundbreaking work of Mwalimu Shujaa, *Too Much Schooling, Too Little Education*. Shujaa, himself a veteran in the African-Centered school movement, has compiled essays by many scholars and activists concerned with the proper education of African children. Consider this piercing statement from Shujaa on *curriculum* versus *pedagogy* in the teaching process:

When discussing African-centered education I believe that more emphasis should be placed on pedagogy than on curriculum. My reasoning for this is that pedagogy conveys the importance of the teacher to the education process while curriculum is too often reduced to documentation. Working with and in independent African-centered schools for nearly 20 years I have seen good teachers grounded in African-centered thinking use European-centered, racist materials to teach brilliant African-centered lessons. I have seen European-American as well as some African-American public school teachers grounded in European-centered thinking use curriculum materials written by our best African-centered thinkers in ways that trivialize and misrepresent the content. These experiences have convinced me that it is the African-centeredness of the teacher's thinking that determines the African-centeredness of the teaching (265).

The issue is not about multi-cultural education versus African-Centered education. All cultures approach the study of other cultures from their own cultural framework. If you can show me someone who promotes the multi-cultural education of African children, I'll show you the same person who promotes European-centered education. It is a crime to even think that African children should suffer the study of other cultures at the expense of their own.

In essence, our struggle to implement Black Studies in the schools across this country must not stop at getting the curriculum on the books. Numerically, African Americans have the power to change the school system of this nation where our children are concerned. If we can finally understand the racist hiring practices of the schools, and see that there are more whites teaching our children than people of their own cultural background, we can force the policies we know are best for our children. However, having Black teachers in the classrooms is not enough. A teacher of African descent must understand the African uniqueness in the educational process, as it is relevant to the child. Otherwise, that teacher can be as damaging to the African child as any racist teacher.

African-Centered education is not an ideology, as Jacob Carruthers stressed in *Too Much Schooling, Too Little Education* (“Black Intellectuals and the Crisis in Black Education,” 53). African-Centeredness is a “worldview” critical to the survival of African people. Only the ignorant, mis-educated, or someone not truly concerned about the interest and maintenance of African people would try and reduce this worldview to an ideology. You may debate about ideologies. To the contrary, when one student stabs or shoots another in or out of school (as what happens in our community) the student learned to devalue African life at some time or another. This is about survival! Properly infused Black Studies in the schools populated by our children has the capacity to fundamentally correct the worldview of our youth. My life is a testament to that.

More Black educators are needed across the entire country. The schools populated by our children are under-funded while their white suburban counterparts are over-funded. Black teens have disproportionately high suspension and dropout rates. The curriculum and textbooks do not affirm the positive social, historical, and cultural reality of Africans. Our children suffer with drastically low test scores, compounded with psychological and cultural disorientation. Often, teachers are not even aware of the damage. Parents are misinformed about the depths of the educational crisis so many do not understand that the home should be the first school, the first learning environment. While the students suffer as a result, they are not the cancerous problem. The collapse in education remains with African American children because the school systems continue to ignore African-Centered experts on Black education. The days of old must come to an end when white educators assume to know more about how African

American children should be educated than do African Americans. The racist 19th century attitude of paternalism that formed the basis for Black education must be buried, and only then will progress begin.

The US Department of Education reports that Blacks makeup about one-fifth of public schools students, while under 10% of teachers are Blacks says the National Education Association, which means that a federal African American teacher recruitment drive should become one of the nation's top priorities. I seriously doubt that even a discussion of the issue will happen. Nonetheless, the issue is concrete. While over 90% of the teachers are white across the country, less than two-thirds of students are white. According to the US Census Bureau, Whites makeup 77% of the US population, and Blacks 13%, yet the disparity in education is most obvious in America's major cities where African people make up a great majority of the populations and the majority of Black students sit in front of teachers who are of European descent. Several studies show that teachers have higher expectation for students of their own race, and cultural and class prejudice permeates the schools. These factors have strongly impacted student outcome. They have likewise impacted the Black student's self-image of their capabilities and potentials. It cannot be over-emphasized that it is of paramount significance to the development of Black students that they see Black teachers and administrators, and this is especially so when they have to go home to single-parent families in impoverished neighborhoods.

As an example, in the city of Philadelphia, according to the school district, over two-thirds of the students are African American and less than one-fifth are white. Debra Kahn, Secretary of Education in Philadelphia explained once in an interview:

In Philadelphia, 65 percent of teachers are white and 35 percent black, and a lot of those teachers live outside of the city. Students are 70 percent people of color. Does that create an environment where the level of caring may be suspect?

Caring is one of many dynamics that are suspect in such an arrangement. Student performance and potential, behavior patterns, student self-esteem, cultural awareness, and perceptions of racial competence are negatively impacted when Black students spend their learning experience primarily under white teachers. There should be twice as many Black teachers in the Philadelphia schools, according to the statistics. Philadelphia is one example of the racial imbalance that

exists throughout this country in city after city. This racial imbalance in the schools must be corrected, and the only corrective measure that can solve this tragedy is an aggressive recruitment drive for African American teachers. The only way to force such a recruitment drive would be through sustained community protest. If our needs are not met as a people, we must reach the point of being organized enough and sensible enough to start our own schools that we should have already had in the first place.

One of the primary excuses given for the racial imbalance is the certification process. Teacher certification has not shown an equivalent rise in student performance or behavior in any studies. Yet school officials constantly preach of the need to have “qualified” teachers, meaning that because you go through the certification process, that makes you qualified. This is really a case of beating a dead horse because the fact is that the opposite is true as all alternative school settings outdo the public schools across America. Students in home-schools, private schools, charter schools, and religious schools tend to score higher than public school students where teacher certification is all but mandatory. The idea among school officials is that more of the old model/approach is needed, when a new model altogether should be implemented because the old model has failed, indisputably so.

This conclusion is not simply based on test scores because children are more than test scores. Asa Hilliard, an expert African-Centered scholar, has informed us for years that standardized tests do not test students’ intelligence. Hilliard’s articles and books should be read, in particular *Sba: Reawakening of the African Mind* and *The Maroon With Us*. Students’ scores are more reflective of socio-economic factors. In addition to that, it has been demonstrated that standardized tests, like the educational system in general, are culturally biased against non-white students. Only those whose interests or self-interests are being met continue to ignore the national research done which proves the cultural bias of the tests we rely on today. And again, I say the ultimate solution is independent, Afrikan based, school building.

Children interact with their society and must be functional in and beneficial to their society. Culturally based education and non-public school environments outperform public schools because they deal more holistically with students. Some of the alternative schools that do not outperform the public schools academically do instill a great sense of decency, self-respect, self-determination, and cultural

awareness in students. Test scores can be raised, but children must receive an education that teaches them the value of community responsibility. The hallmark of African-Centered education is that it is culturally holistic. It is not by accident that many of the African-Centered schools throughout the country use the Seven Virtues of Maat and the Nguzo Saba (Seven Principles of Kwanzaa) as value systems. Although they may differ slightly at various schools, the Seven Virtues of Maat are Truth, Justice, Righteousness, Reciprocity, Balance, Harmony, and Order. The Nguzo Saba, first developed by Maulana Karenga in 1966, are Umoja (Unity), Kujichagulia (Self-Determination), Ujima (Collective Work and Responsibility), Ujamaa (Cooperative Economics), Nia (Purpose), Kuumba (Creativity), and Imani (Faith). These concepts and others taught in African-Centered schools instill children with a strong sense of self-respect, community responsibility, and cultural awareness. To many parents, while concerned about test scores, they favor African-Centered schools because of the ethics and values that are taught. One parent who has supported the African-Centered schools for decades explained that while he wants his children to learn about planets in outer-space, he is more concerned about how they socialize with people in everyday life. A challenge for the African-Centered schools is to go beyond value systems to the deep internalization of what it means to be Afrikan, and to do that we must engage the Spirituality of our ancestors.

In African-Centered schools, once stabilized, the environment is very conducive for African children to score high on the standardized tests. However, the tests are not the ultimate measurement of student success. Numbers, data, and statistics do not explain the entire story of African children. Even when students perform well on tests, that does not mean the child is beyond the present educational crisis. A student can make good grades and score high on standardized test, but can in the process become thoroughly mis-educated about his or her own history and cultural reality. Do we consider a child who scores high academically, but has self-hate and no sense of cultural awareness properly educated? Absolutely not!

There are examples of functional Afrikan-Centered schools throughout the country. The Betty Shabazz Charter School on the South Side of Chicago, formerly a CIBI school called the Institute of Positive Education, had a very holistic curriculum. While the school still maintains a healthy vegetarian lunch for students that administrators attribute to higher test scores, at one time the students went to African

dance class and African drum class for recess. The founders of the school found it more relevant to the students' cultural reality as Africans to have African cultural expressions in place of the usual sports that are played after school. Another example is the Marcus Garvey School in the Crenshaw area of Los Angeles where children score over two years ahead of their grades. The students are thoroughly inundated with African-Centered education at the Marcus Garvey School. The benefits of African-Centered education are just being realized nationally, with the proper African-Centered training of teachers, scores and overall student performance will only increase. More importantly, African children receiving these types of cultural models of education will be inoculated against societal ills and inferiority complexes. Jacob Carruthers' *Intellectual Warfare*, Na'im Akbar's *Know Thy Self*, Marimba Ani's *Yurugu*, and so many other works came to the fundamental conclusion that because education was used improperly by the white power structure, it has been a serious detriment to African people since the end of slavery, and only a culturally relevant education will be fully corrective.

We are informed by the groundbreaking study of Thomas Dee, a Swathmore College professor in Pennsylvania. Project STAR (Student Teacher Achievement Ratio), as the study is known, was published via internet by the National Bureau of Economic Research. The study involved 6,000 school children in Tennessee, and it focused on performance in the subjects of Math and Science. The findings proved that when children (Black or White) have the benefit of learning from teachers of the own race, their grades and scores would show significant improvement. Class sizes also improved student's scores according to this study and others. While the study involved younger students, it must be recognized that older students are even more race conscious, and a similar study with older students would no doubt greatly reinforce the findings. When Black children are not exposed to African-Centered education, they are culturally and psychologically damaged by the schools and teachers who are supposedly educating them. The matriculation trend for far too many African American students supports this as the longer many of the students stay in public schools, their grades and behavior becomes worse and worse.

The Council of Independent Black Institutions (CIBI), founded in 1972, grew out of the protest and Black power movement of the 1960s. When many community activists and parents fought to have more control on the direction of the education of Black children, they

were refused by white officials in the school systems throughout America. As a result, and because of the historic need for African children to receive a culturally relevant education, the CIBI school movement was born. Although there are fewer CIBI schools today, the movement did provide great stimulus for public, home, and charter schools to see the value of African-Centered education. The position of CIBI schools is that only an independent and African-Centered education in a family-school environment has the greatest potential to holistically and properly educate the Black child. The unpublished dissertation of Uhuru Hotep of Duquesne University, entitled *Dedicated to Excellence: An Afrocentric Oral History of the Council of Independent Black Institutions, 1970-2000*, outlines the content of the CIBI schools' method to culturally relevant education.

CIBI has over 30 years of experience with exclusively educating African children; therefore, we may consider CIBI as the leading national body on African-Centered education. CIBI has educated a small, but significant segment of this present generation of children and young adults. The Lotus Academy in Philadelphia, Afrikan Peoples Action School in Trenton, NationHouse in Washington D.C., and Hofi Ni Kwenu Academy/Douglass Institute in St. Louis, Missouri are some of the CIBI schools across the country. Students exhibit exceptional behavior, respect for elders, and a consciousness about the African world and local community. These schools have a higher percentage of students who score above the national average. Experts in and outside of CIBI agree that an independent education, free of public school mandates, is essential for the African American community. Unfortunately, a larger percentage of our children cannot go to CIBI schools because there does not exist enough CIBI schools across the country. Independent African-Centered schools in operation must be expanded, and this will happen as mass cultural awareness continues to develop.

The majority of African American children are in public schools, and a growing percentage is attending charter schools, private schools, and religious based schools. African American children in CIBI, charter schools, and private schools generally score higher nationally than their public school counter parts. The pedagogy of African-Centered education is directed by a model dedicated to teaching the child that he or she can achieve in life because of an innate genius to do so, a genius that the student must reach within with the teacher's guidance, and achievement is defined ultimately in the

relationship of one's dedication to the overall community. African ancestors are used as models of righteous living, not just poster decoration during certain parts of the year. Obviously, this is different from the public school model of education based on the idea that good teaching is measured in student's test scores and teacher's credentials.

Regarding the deeper internalization of what it means to be African, African-Centered schools, by the very nature of African culture, approach the Spirituality that directs the culture. African cultures are not secular, and the European separation of Church and State, Spirit from Nature, is not part of the African psyche/cultural reality. Unfortunately, there is no national network of African Spiritual based schools; our children can benefit from such schools that could significantly advance the model of African-Centered education. Spiritual consciousness represents the height of any cultures consciousness, so I believe that African Spirituality and African Spiritual education will be the great threshold of African people in the future. Today, we must expand the African-Centered schools, all of them. Yet, the African community in America must not escape the fundamental responsibility it has to build new, culturally based, independent schools

With the hundreds of billions of dollars we bring home yearly, African Americans can indeed build our own schools, many of them. Our present "intellectual and ideological bankruptcy" of leadership is a large part of our crisis, to borrow a phrase from Amos Wilson's *Blueprint for Black Power*. In this classic work of Wilson's, in a section entitled "Black Education in the Service of White Domination" (191), he states "Negro industrial training" was developed to keep Blacks in their "place" in the social and economic system, that system was then called segregation. Industrial training in the early 20th century was meant to instill the old ethics of hard work and "dignity of labor," akin to the days of forced labor on plantations. It was wrong to think that Blacks could attain the higher levels of academic training, and the educational system was not built for that purpose. The education of Blacks was meant to be of service to the white power structure. Wilson states:

Any review of the perceptions of the primary purposes of Black education held by the White corporate elite today would quickly reveal that they do not differ fundamentally from those of their counterparts during the early to mid-1900s (192).

Education is for survival and the promotion of interest. We must understand the essential function of education is to create the type of society that is conducive to the survival and well-being of a people through the proper training of their children. That means if we are to build successful communities and nations as people of African descent, we must educate our children to do so. Only African people can properly educate African children for our future reality. Where we can impact the education of African children in environments that we do not fully control, we should do so. Yet still, we must not escape our responsibility to build independent institutions.

Amos Wilson's analysis is cutting when we consider the fact that Black men are resources for the prison industrial complex and almost all are high school dropouts. There is no need to create a conspiracy theory. The fact is that over a million Black men populate the prisons of the United States when according to the Justice Department's Bureau of Justice Statistics report that Black males are incarcerated at far greater percentages than any other group in the United States, but white males numerically commit more crimes. With nearly a million Black men in prison, that exceeds the number of Black men in college, and the prison industrial complex is worth billions of dollars. Not to mention that America imprisons more citizens than any other country in the world. The correctional system needs to be overhauled as much as the educational system.

There are several factors that influence student test scores such as the following: the cultural/racial bias of teachers, race of teachers, family and neighborhood environment, income, peers and peer subcultures, school environment, class size, school funding, teacher and parent expectations and relations, test preparation, and more. Consequently, standardized tests are more so symptoms of a variety of factors which have less to do with students' intelligence and teachers' quality. The closing of schools based on test scores is as ridiculous as closing schools based on family income or neighborhood locations. Scores are not everything. They don't tell the whole story. There are no standardized tests that inform us on the level of psychological, cultural, and social damage suffered by children in the public schools, or other schools for that matter. It is an educational contradiction to be more concerned with students' scores in their subjects while neglecting the damage done to the spirit. While we can't measure that damage with any tests, we can look at how Black children are failing in schools. We can also go to nearly any city and see the rate of crime among Black

youth. Most of these children could have been steered down a more productive road in life had they been educated in a school environment that centers its teaching on commitment and responsibility to the African community, as do all African-Centered schools.

Consider the example of Asians who as a group score higher than European American students on standardized tests. Asian children are raised within their traditions, and they have a profound respect for their elders. Asian children are centered within their cultures, and thus buffered from a level of the mis-education in American schools. Also, they get an education conscious of the fact that it is meant to promote the well-being of their families and communities, not for individualism. We must understand how this relates to African people utilizing an African cultural context to educate African children.

When Black children do not receive an African-Centered education, these children are socially, culturally, and psychologically damaged. This is the position of scholars, activists, teachers, and other concerned individuals in the African American community. This is supported by studies of the imprisoned (or incriminated) population of African Americans in which over 80% are high school dropouts. High school dropouts are the most likely to be unemployed or work in low-wage jobs, have teenage pregnancies or unwanted pregnancies, join street gangs, and engage in illegal street activity. If we do not educate these children properly, we all end up paying for it later! The crime of mis-education is committed against many soon-to-be felons while they are in the school systems. One of the basic premises of African-Centered education is that children are taught to be committed and responsible to their families and communities. Likewise, they are taught to have a tremendous amount of love and respect for their culture and their race. Someone from within that culture can only do this type of soul-felt, culturally based teaching, which again supports the need for building our own schools.

The need for a cultural based education remains very obvious for all of the reasons stated, and others. Even African American children in private schools across the country score lower than white children in public schools. Why? Simply because that was the way the educational system was set up; it is doing exactly what it was intended to do, and that is to maintain the reality of white America. Those white children receive an education that affirms their social, historical, and cultural worldview. We demand a system of education that does not damage our African children. If we correct education, we will be

correcting some aspects of historical events that have their roots in the founding of American slavery. If the educational system is not willing to correct the broken system, and it is not, we must be prepared to take our children out of the failing school systems and build our own schools.

Before concluding, a note should be made on holidays as we have discussed the role of culture and race to education. No institution, school, or family is Afrikan-Centered that honors and celebrates the holidays of other cultures. In fact, no culture that affirms the holidays and traditions of another culture truly exhibits an internalization of their own. It is not necessarily wrong to participate in the holidays of other cultures, but when you have allowed your own holidays and traditions to be totally supplanted by foreign holidays and traditions, that equates to mass confusion and insanity. This is especially so when people celebrate holidays that defame, dishonor, or denigrate their own ancestors. How sensible is it for Afrikan Americans to honor the independence of the US when our ancestors were held in brutal slavery in 1776? Why celebrate Columbus Day, outside the fact that he did not discover America, but when he was a major initiator of the transatlantic slave trade, called the Maafa? Here's a big one: why celebrate a Christian holiday called Christmas when your ancestors were enslaved, castrated, raped, burned, and forced to convert to Christianity by Christians who did not see them as even humans? What if we had a thoroughgoing knowledge and appreciation for Afrikan Spirituality?

Part of the crisis with Afrikan Americans is that we have been separated from the land of our cultural origins and a foreign, dominant culture has been imposed over us. Our challenge then is to develop authentic alternatives to foreign holidays or to completely ignore them. Kwanzaa as an alternative to Christmas and Umoja Karamu as an alternative to Thanksgiving are two such examples. The problem with alternative holidays is that in a way they still affirm the sacred time of foreign cultures. If we as Afrikans are to develop a culturally sovereign frame of reference, we must be separated enough from American culture to be here physically and not gorge ourselves on turkey because others do so. We must be separated enough to not spend money on gifts until we are broke because others do so. We must be separated enough to not feel guilt, emotional distress, or lonely from not participating in European holidays. Our guilt, distress, and loneliness should come from the alienation of not participating in our own holidays or culture. We should feel guilt from not affirming our Afrikan-selves. Our

challenge is to reach into the deep wells of Afrikan tradition and retrieve holidays, celebrations, traditions, and rituals that speak to our cultural roots in a modern day context.

Conclusion

In conclusion, it is recognized that the educational system disproportionately fails, suspends, and neglects African American children. This is not outside of the historic setting that did not intend to ever truly educate African children. If education is to meet the needs of children, and not leave them vulnerable to the social services or the prisons, some very radical changes must be made. Changes must be made that are far more radical than those that are concerned with advancing the old model of education that never worked for Blacks. The very core of the school system must be built over if it is to meet the needs of our people. We must be prepared to take all legal measures to force that change, and if the current educational system is as stubborn and as racist as the educational system of a century ago, then we must be prepared to educate our own children in our own schools that we build. In fact, we should have our own schools as an alternative to begin with.

The following guidelines are extracted from the above research and must immediately be put in place, into action, to correct the emergency state of Black children in education:

Guidelines

1. All schools (public, private, charter, or home based) with a significant population of Black children must be thoroughly infused with African-Centered education. An African cultural based education is essential for the psychological and social well-being of children of African decent. All school districts throughout the country must establish and build a strong Black Studies Department in their Boards of Education that will serve as resource and directive centers to ensure that African-Centered education is properly infused throughout all subject areas, in all schools.
2. Crowded schools and classes must be reduced. This promotes better class management and more efficient teaching. The reduction of classes will open an opportunity and strategy to recruit Black teachers who are under-represented in the schools.
3. The fair distribution of funds should be directed to better finance Black public schools, improve the physical environments, get better

quality books and supplies, and make computer technology more available to those students. Teacher's salaries must be on par with their suburban school counterparts. A Black Teacher's union must be formed to promote these objectives and others.

4. The family focused concept of African-Centered education must become the standard practice that will involve the parents in the educational process. Many of the alternative school environments have a higher level of parent participation, which is one of the factors in higher student performance.

5. There are very few Black teachers in the schools, and far fewer Black male teachers. An aggressive teacher recruitment campaign must be implemented across the United States to correct the racial imbalance with the severe lack of Black teachers. These teachers must undergo rigorous African-Centered staff development process because many of the teachers were mis-educated in the process of university and certification training. This will not only raise student scores, but will also begin to heal the psychological, social, and cultural damage suffered by Black children which is obvious in society, but cannot be measured on any test.

6. School boards must not be allowed to make decisions without the input of parents and community activists. Parent-focused African-Centered education must be implemented in the schools and community. This will raise parent consciousness on a number of issues, historic and current, which impact on the lives of their children.

7. Present textbooks must be very selective to ensure that they are not culturally or socially damaging to Black children. A national team of African-Centered scholars must be constructed to begin developing bodies of textbooks, in all subject areas, which will take the place of the present psychologically, socio-cultural damaging books presently used which mis-educate Black children.

8. The African-American community must start African-Centered schools wherever the opportunity is present, and those in existence must get mass community support. The community must reach the point where it no longer depends solely on public schools for education. Independent schools based on the needs of our children will provide the best atmosphere conducive to their present and future well-being. Our children will learn the meaning of nation-building only when we teach them.

9. The Black community must demand, petition, boycott, and protest the schools across the country to implement the necessary changes that will benefit our children educationally and socially. Teachers and parents must be part of this movement.

10. The African / African American Studies Departments throughout the country, as well as politicians and organizations, must get involved in this overall process.

**King Tut-Ankh-Amen:
*Modern Science and the Theft of Kemet***

Contents of Essay

Preface
Rise of the 18th Dynasty
Forensic Reconstruction or Deliberate Deception
Fact: King Tut is Afrikan
SCA Reacts to Counter Afrikan Identity of Kemet
Resurrecting Cheikh Anta Diop
We Must Not Rest
Selected Bibliography

Preface

I would like to give praise and tribute to the ancestors and Afrikan Creator. I would like to give honor and respect to the fighting legacy and work of Cheikh Anta Diop, Drusilla Dunjee Houston, John Glover Jackson, John Henrik Clarke, and Jacob Hudson Carruthers among others. I would like to give thanks to the Philadelphia chapter of the Association for the Study of Classical African Civilization (ASCAC), among others Ron and Cleanise McCoy and Jim Gray, my elders and inspiration. I must always thank Kamau Rashid for his insight and technical assistance.

Along with several other works, this essay was posted on the website www.mukasa.info. The essay is slightly expanded, but is basically the same as the on-line version with limited changes. The express purpose of the essay is to inform those who would wrongly believe or promote the idea of King Tutankhamen Nebkheperura being anything except an Afrikan Pharaoh of an ancient Afrikan nation. This form of the electronic essay became of critically significance due to the wide propagandizing of a 2005 reconstruction of a Caucasoid-Arabic Tut. The 2005 forensic reconstruction, led by Zahi Hawass of the Supreme Council of Antiquities (SCA), has been spread over the world, and unless the false image is countered and corrected by as many concerned individuals, students, teachers, parents, scholars, organizations, institutions, etc., the fake image stands to poison the minds of millions over the coming generations.

Afrikan civilization and history has been under assault for millenniums. This assault continues to this very day. The Arab government of Egypt and the head of the Supreme Council of Antiquities are only continuing this long assault. As our Afrikan ancestors rose up in the city of Waset over 3,500 years ago, formed an army, and marched out to reclaim their destiny from the Hyksos, we are

commissioned to meet this battle today. The Waset led army of Seqenenra Tao and his warrior sons would form the 18th dynasty that would give birth to the then little-known, boy-king who is the subject of this essay. Seqenenra Tao began a *Whmy-Msu* (rebirth), although he would die in battle and not witness the victory of his people over the foreign invaders. As Seqenenra Tao did in his lifetime, we must dare to restore *Maat* (truth) to the world.

“In practice it is possible to determine directly the skin colour and hence the ethnic affiliation of the ancient Egyptian by microscopic analysis in the laboratory; I doubt if the sagacity of the researchers who have studied the question has overlooked the possibility”
(**Cheikh Anta Diop** on the Melanin Dosage Test in *UNESCO, General History, Volume II, 20*).

Rise of the 18th Dynasty

Tutankhamen (the Living Image of Amen), also known as *Nebkheperura* (Lord of the Creations of Ra), was a minor Pharaoh who lived around 3,300 years ago. He belonged to a civilization that grew from the heart of Afrika. The land of Tut’s dynasty was populated from the base of the Nile waters and the Sahara before it was a desert. His family sat on the throne of the 18th dynasty that ruled over a land they often call Tawi (the Two Lands) in their writing, and at times they called their land KMT (Land of the Blacks or the Black Land). The 18th dynasty had subjugated areas beyond its boundaries into Asia and other parts of Afrika. As much as it may be to the dismay of some, Egypt is in Afrika and is an Afrikan civilization.

Tut-ank-*amen* was originally Tut-ank-*aten*, due to the religious fervor of his relative Akhenaten who promoted the worship of Aten as a way to circumvent the growing political influence of the powerful Amen-RA priesthood. King Tutankhamen was a boy-king when he came to the throne at a time wrought with religious and political upheavals from within and issues just as great from without. The 18th dynasty constantly fought wars to protect its borders and in the process spread its rule to distant lands. In fact, the 18th dynasty was born in warfare when Tut’s ancestors expelled the foreign Hyksos invaders who brought slavery, colonization, and chaos to the Afrikan

population. King Tutankhamen would be one of the last rulers in one of the greatest royal families of not only Afrika, but also the world. Art, literature, science, architecture, and the other hallmarks of civilization had reached a zenith in a great, old age of gold.

The boy-king who ruled in theory for about a decade would not be a major player in his dynastic era. Some of King Tut's ancestors, like Ahmose, had fought historic wars that freed the entire land from the foreign Hyksos. Others of Tut's ancestors, like Djehewty-Moses III, had waged ground-shaking campaigns that conquered distant lands and dozens of cities. Afrikan Pharaohs of other dynasties had built magnificent and breath taking monuments, pyramids, university-temples, and buildings that were wonders to behold. King Tut would not even live long enough to make these great contributions to Afrikan civilization. History is not without irony; the saying goes. One of the most insignificant Pharaohs for his time, Tutankhamen Nebkheperura, the boy-king, would become one of the most highlighted and most significant rulers of his dynasty in our time.

Today, we look back over 3,000 years later to understand his era, as we look back to gain the truths to the Afrikan identity of not only Tut himself, but his family-dynasty and ultimately his nation. The golden, boy-king can become a key through which future generations will no longer be able to deny the Afrikan identity of Tawi (Kemet), and it all began with a false claim, the perpetuation of a lie. The falsification now gives the world the opportunity to learn the truth about the Afrikan identity of Tut, the 18th dynasty, and Nile Valley civilization in general. In the process, we hope to learn the significance of Afrikan history to Afrikan identity, the need to build independent institutions, and the need to rebuild who we are as a people.

Forensic Reconstruction or Deliberate Deception

Cultural oppression and theft is not only the product of warfare and slavery. Today, modern science in the campaign of misleading propaganda has become very useful in the theft of the past. On January 5, 2005, the mummified remains of King Tutankhamen were removed from their tomb under the supervision of the Secretary General of the Supreme Council of Antiquities of Egypt, Dr. Zahi Hawass. The mummy of King Tut was subjected to treatment from a million dollar machine, a CT scanner, or CAT scan, or computed axial tomographic scanner, which rotated around his body and took 1,700 slices, computerized, digital, state of the art x-rays of the boy-king. It took minutes for the machine to do its job. The scan would prove that Tut

died from an injured, probably infected broken leg he may have suffered from riding a chariot. After the scans were done, three teams came up with three different forensic reconstructions of the boy-king. However, the National Geographic and the SCA would lay ultimate interest on one reconstruction. That reconstruction falsely depicts King Tut as an Arab/Caucasoid young man.

http://news.nationalgeographic.com/news/2005/05/0511_050511_kingtutface.html

<http://www.nationalgeographic.com/>

In a matter of months, millions had seen the false, deceptive image of Tut, and millions more will see it over the years. The truth must be told, and the campaign to spread the truth about Tutankhamen in particular and Afrikan civilization in general must be sustained. Let us consider the parties involved in the making of the fake Tut.

The National Geographic Society and the Siemens Medical Solutions company of Germany donated the CT machine to the Supreme Council of the Antiquities (SCA) of Egypt. Siemens is a world-leading supplier of medical equipment. The National Geographic was founded in 1888 as a magazine and society dedicated most specifically to geography, but also its related fields. The SCA is under the Arab Republic of Egypt's Ministry of Culture, and this political-educational body oversees the antiquities and archeological finds of the country. Siemens, National Geographic, and the SCA all stood to gain from the CT scans of King Tutankhamen. It was all a skillful manipulation of modern science to profit from and promote a fake image that had nothing to do with Tut's true likeness.

Siemens and National Geographic has gained an unbelievable amount of basically free commercial time as the world stands awe struck by the absolutely misleading forensic reconstruction that depicts Tutankhamen as an Arab-Caucasoid. An Arab himself, Zahi Hawass, heads the Ministry of Culture's SCA of the Arabic Republic of Egypt. Hawass and the government of Egypt descended politically and/or genetically from the Arab's who invaded Egypt in 639 / 640 ACE. The Arabs who now occupy Egypt are not the historical, original inhabitants of that nation. Alfred Butler's *The Arab Invasion of Egypt* is one good source on the subject. Hawass and the government he represents have imposed themselves politically and culturally over a land that did not belong to them, a land that was originally governed by Afrikan Pharaohs. Hawass denies the Afrikan heritage of the Nile Valley, Egypt in particular. Essentially, he is a propagator of cultural theft, and this is why he found it necessary to make a fake Tut.

The CT scan was completed and three teams were used to create three different forensic reconstructions to further give international publicity, stature, and validation to an outright lie. The most important team was that lead by Dr. Zahi Hawass, an expert archeologist. Forensic reconstruction expert Dr. Jean-Noel Vignal led the French team, and physical anthropologist Dr. Susan Anton led the American team. The Tut produced by the SCA would receive basically all of the attention. In fact, the others were never completed, no doubt because they were more Afrikan than the SCA's Tut. In fact, the reconstruction done under Anton's team was distinctly Afrikan. This is all the more of interest because only the American team of Anton did not know the identity of the skull while the French and SCA team knew it was the skull of King Tut. This shows deliberate deception or at best denial about the Afrikan identity of Tut and Egypt (Kemet).

The June 2005 edition of the National Geographic interestingly entitled "The New Face of King Tut," television coverage, magazines, and newspaper articles would run the face of the fake Tut, a non-Afrikan, all over the world, into schools, universities, bookstores, and the homes of millions. An international tour, shortly after the reconstructions, of some of the items from the boy-king's tomb and other Pharaohs, along with the fake reconstruction hit the road expected to be viewed by millions and to make millions of dollars. In the public relations work of the SCA and National Geographic, the racial identity of King Tutankhamen, the accuracy of the Arab-Caucasoid reconstruction was a secondary or third issue when compared to how he died and the publicizing of the tour. That King Tut's mummy is an Afrikan has been completely and deliberately ignored. The SCA is more concerned about their theft of Afrikan history and a predominately white audience viewing a fake reconstruction of Tut to make millions of dollars rather than revealing the true identity of the mummy and his family.

Chris Johns, the editor of National Geographic, said in the June issue:

What happens when 21st century technology – in this case a CT scanner – meets the 3,300 year-old mummy of an Egyptian pharaoh? First of all, there's this month's cover image, a visualization of the boy king...

Tut's features turned out to be predominately Caucasoid, colliding head-on with the *opinion* of some

scholars that the ancient Egyptians were black Africans (the italics were added).

Johns stated that debate and controversy would follow the reconstruction. That is not the most important concern; rather correcting the lie is what should follow. Johns states in reference to one of the forensic team leaders, Vignal, as they supposedly tried to figure out Tut's skin complexion, "We may never know the pharaoh's skin color... Our solution [in the reconstruction process] was to model the color on modern Egyptian skin tones, which vary across the spectrum." The skin tone that sits on the reconstruction is that of an Arab or Mediterranean Caucasoid. For those who are in the slightest familiar with CT scans know that the machines accuracy is with detecting medical illnesses or potential illnesses, bone structure or breaks, but *not* racial reconstruction. A CT scanner cannot tell the thickness of Tut's lips and nose. Nor can the machine tell his skin color or his hair texture in the absence of it. As sophisticated and expensive as the machine is, and as qualified (degreed) as the teams who did the reconstructions were, they got King Tut's race dead wrong, and what's more is that they knew it! Cheikh Anta Diop's melanin test, much cheaper than a million dollar machine, could accurately give us Tut's skin tone. I would caution, before we accept any conclusions from the SCA, that we have independent investigators because we are dealing with a group of educated liars.

Fact: King Tut is Afrikan

A forensic reconstruction is only as good as the evidence available, or the evidence chosen for use as in this case. Also, to a point, forensic reconstructions are basically artwork, left ultimately to creative interpretation. In the case of the reconstruction of Tut, art was relied on more heavily than the actual evidence. If the reconstructions of Tutankhamen Nebkheperura were intended as an actual and accurate representation of the Pharaoh himself, at least three critical types of evidence would have never been ignored. Yes, evidence was completely ignored that could have given an actual representation of the identity of the boy-king as the Afrikan he was in life and still is as we gaze at the mummy.

The scans from the mummy were used in the reconstruction, but observers have noted that the mummy is dried and the structure has sunk in to some degree. From the mummy, the basic shape of Tut's head was formed with some accuracy, and that's about it. A more

accurate nose could have been developed. The reconstruction should have had a stronger jaw structure. The evidence, deliberately ignored, consisted of the ancient images of the king and his family, the DNA of Tut to confirm his family members and thus create an accurate likeness, and finally the melanin content of Tut's skin. No serious reconstruction of King Tut would have ignored this evidence. Dr. Zahi Hawass and the others responsible for the reconstruction ignored this critical evidence because it was known before the project began the type of reconstruction they had in mind for the final product. Likewise, I argue that the SCA knows with certainty that Tutankhamen is Afrikan because there could be no other reason to ignore readily accessible evidence that could have properly rendered the image of the king for what he looked like in life.

From King Tut's tomb alone were found enough images of him to render a true likeness. There are several lifelike carvings, probably the most famous being a manikin, one that was used when the king was dressing. The manikin is in the almost exact image of the king as a younger teen some years before the time of his death. There are several artistic images of the boy-king, one of the most famous, I'd say, being the image that is on his golden throne with Tut and his wife. There are several life-size paintings of King Tut found on the walls of his tomb. We know from this physical evidence left by the artist who looked upon the face of the Pharaoh and chose colors to represent a person with a high melanin content that the boy-king was an Afrikan of a rich brown complexion. Additionally, known the world over, the single most attractive and most well known image of Tut, the most known image of any king, is the golden mask. The golden mask rested inside three coffins, two gilded and one of solid gold. Each of the coffins had the likeness of the king. The most accurate likeness, however, was/is the golden mask that rested directly on the mummy. The golden mask is a near portrait of Tutankhamen's physical features at the age of his last days. The mask clearly shows a person with full lips and nose that would fit the facial structure of any Afrikan. His cheekbone, brow, and jaw structure are that of an Afrikan. The golden mask does not have the king's complexion, but enough paintings right in his tomb show his deep brown skin.

Why would the SCA's reconstruction team use Arabs living in Egypt, who did not live in Egypt when Tut was alive, to give a skin tone to the king? The only predominate non-Afrikan population in KMT (Tawi) were the Hyksos, and by the time of Tut's reign, they were already expelled from the land. If they wanted to know his skin tone,

they should have used his skin by melanin testing. Can anyone think that the reconstruction experts, in deciding on the skin tone, simply did not think to use the evidence from the mummy and the tomb that clearly shows Tut was/is Afrikan? Why would such evidence be ignored unless the result was propagandized and deliberate deception? There is his own skin and there are clear paintings of Tut showing skin color, and all were ignored. Besides the images of Tut, available evidence includes the accurate likenesses of Queen Tiye, Akhenaten, and Meritaten. The mummy of Amenhotep III is available along with a mummy that is believed to be Tiye's and a skull believed to be Akhenaten's. The identities of the mummy and the skull are critical, and likewise so is establishing whether these are remains related to Tut or not. It is only one way to establish these strings of information as fact, and the method has been vigorously discouraged by the SCA. I speak of the reliability of DNA samples.

SCA Reacts to Counter Afrikan Identity of Kemet

If forensic reconstruction is a science, then the results would have been conclusive and agreeable between the different remakes of Tut. Not only did the three teams come up with different images, there was an earlier reconstruction done in 2002 by Dr. Richard Robins of University College London. For obvious reasons, this 2002 reconstruction did not receive the same attention and media hype as the 2005 reconstruction of Hawass. This reconstruction was digital and based primarily on 1968 x-rays of King Tut. Robins also used people who matched the king in ethnicity, size, and shape. This is a common practice in forensic reconstructions. A sculptor, Alex Fort, made the final product into a life-like finish. The results of the 2002 reconstruction: King Tutankhamen was Afrikan. The display was put in the London Museum of Science and a British based television documentary was produced. The famous golden mask was used at some phase in the reconstruction.

<http://www.sciencemuseum.org.uk/antenna/tutankhamun/111.asp>

The timeframe of the events of the two reconstructions, leads one to the conclusion that the SCA and Hawass was led to make the Arab-Caucasoid Tut in 2005 because Robins and Fort had made the Afrikan Tut in 2002. Unfortunately, the 2002 reconstruction could not rely heavily enough on the images of Tut and his family. The SCA would have no doubt refused to work with Robins or any project in which the true Afrikan identity of Tut could have been proven.

Additionally, a “reconstruction” of another great Afrikan personality from Kemet led the SCA to make the 2005 fake Tut. In 2003, a team of experts, led by University of York’s Dr. Joann Fletcher, reconstructed a mummy that some believe to be that of Nefertiti. Fletcher’s specialty deals with the examination of hair from the ancient burials. Dr. Fletcher has widely noted the presence of non-Afrikan hair in Kemet (Tawi), to the great satisfaction of those who would like to whiten the nation. Yet, Dr. Fletcher has acknowledged, which is often ignored, that while there is non-Afrikan hair found on mummies, the “standard” hair type of dynastic Kemet (KMT) is Afrikan (see the 1997 and 1998 articles of the *Nekhen News*, “Unraveling the Secrets of the Locks” and “The Secrets of the Locks Unraveled,” by Joann Fletcher). What’s more is that although hair dyeing was a common practice, so was wearing extensions (braids) and wigs. The wigs show Afrikan styled hair, and need I say that no women in the world braid hair the way Black women do. The Afrikan sisters of KMT were into hair as much as they are today. Fletcher fails to draw these conclusions in her research on hair, but it’s plainly obvious that her hair research further proves the Afrikan identity of Kemet. What is of great interest is that Dr. Fletcher has specialized in hair, and if you find as much Afrikan hair as she has, you would know that the ancient Egyptians were Afrikan. This Dr. Joann Fletcher, who studies hair, led the experts in 2003 who reconstructed a mummy believed to be Nefertiti, and the result is that they made her as she was in life, an Afrikan. Fletcher knows that it would not be honest to make Nefertiti white, Persian, or Arab because she has studied enough hair samples to understand that Kemet is an Afrikan civilization.

<http://dsc.discovery.com/convergence/nefertiti/face/face.html>

Now, as interesting as Fletcher’s findings are, and her acknowledging, basically reluctantly admitting, that Afrikan hair was the standard type found in dynastic Kemet, some other facts are sure to raise questions. The reconstruction of Nefertiti by Joann Fletcher was aired on a Discovery Channel special in 2003. The face of an Afrikan woman went across televisions to a mass audience saying that this is what the queen looked like, and that is when Zahi Hawass of the SCA countered Joann Fletcher, and thus countered the Afrikan reconstruction. Hawass countered Fletcher and the Nefertiti reconstruction by banning her from working in Egypt. Hawass in an article on his official website claimed that Fletcher was banned because she broke guidelines with the SCA by going to the press and producing

the documentary when she did not get approval first. This is what Hawass said on his official website:

Joann Fletcher did not discover anything. She tried to sell herself to the world as an expert in something she knows little about. Last week I went to Luxor and entered the tomb of Amenhotep II once again, and I am now more certain than ever that this mummy cannot be Nefertiti.

<http://www.zahihawass.com/>

Hawass has attempted to completely discredit Fletcher as an expert, when in fact she delves into areas completely ignored by him and basically the entire field of archeology. Surely, Fletcher is an expert. Fletcher's crime was *not* in saying that she discovered Nefertiti or breaking SCA rules. Her crime against the SCA is that she chose to get her Ph.D. in ancient Egyptian hair, an area where her findings could only prove the standard presence of an Afrikan Kemet, as she has reluctantly admitted herself. Fletcher has said that Afrikan hair is predominating throughout dynastic Egypt, which is critical / pivotal and honest, yet she spends more time focusing on non-Afrikan hair types. On this matter, Fletcher is misleading because, with all of the confusion, there is no way one could speak and write so much about hair and not consistently mention the obvious, that is she has spent countless hours studying Afrikan hair which proves the Afrikan identity of ancient Egypt (KMT). However, the crime of Fletcher with the SCA is that she was bold enough to tell the truth about the race of an Afrikan royal mummy, Nefertiti or not. She has an excellent case, as she explained in the documentary, but whether it was Nefertiti remains to be seen. Yet, that was a minor issue compared to her research proving the Afrikan identity of Kemet. This was too much for Hawass, who is hell bent on lying to millions of people. He, in his mind, had to make the fake Tut. He had to promote the myth of a non-Afrikan Tut because he does not want to believe that Kemet (Tawi) is an Afrikan nation.

In a BBC radio interview, Hawass gave his position on Cheikh Anta Diop's research, the Afrikan identity of Kemet being a "theory," and how he felt Arabs who live in Egypt are related to the Pharaohs. When asked how he felt about Cheikh Anta Diop, the SCA's Zahi Hawass said:

Of course Cheikh Anta Diop was completely wrong! This is a kind of a theory that he developed because it doesn't mean, look at the features of the

people, the Black, in Egypt today, their nose, their lips, is completely different from the Negro and therefore Cheikh Anta Diop's theory, he did it I think in a time to please the Black Americans, who really feel they're a minority, and they want to be connected with this place, this civilization like Egypt. After Cheikh Anta Diop did make his theory, there is a conference was made by UNESCO and the recommendation at the end of the conference that this cannot be accepted, and they said we need more work in prehistoric time to understand more about the origin of the people.

When asked how he felt about people saying Egypt was an Afrikan civilization, Hawass said:

I really do not believe that Egypt is an African civilization. I believe that the Egyptian civilizations were unique. Egypt is in Africa, but the Egyptian civilization has nothing to do with the African cultures because of many, many, many features. If you look at the pharaonic period, it's completely different from anything. If you look at the production of the technology that the Egyptians left, it's completely different from any belief in any time. If you look at the Egyptian from the anthropological point of view, they're different from the African. And this why I believe that pharaonic Egypt is completely unique, they have no connection with the Africans, or even with the Arabs, completely independent. And this why, even today, Egyptians are Egyptians. *The idea doesn't mean that we speak Arabic, that we can be Arabs. We are really, I feel personally, that we are related even today, to the Pharaohs.* (italics added)

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/3audio5.ram>

Unlike Diop, who relied on a multi-disciplinary, researched approach to prove the Afrikan origins of Kemet, Hawass can only say that he disagrees without giving any concrete evidence for why he argues against the Afrikan identity of Kemet. As will be detailed shortly, Diop relied on science, history, linguistics, and anthropology to prove the Afrikan origin of Nile Valley civilization. Hawass relies on a fake forensic reconstruction and his opinions. He has tried to crush the reputability of Fletcher because she has relied on physical, indisputable

evidence in her research, that of hair. Hawass, likewise, stands against any scientific research that may prove the Afrikan background of Tawi (Kemet or KMT).

Dr. Scott Woodward, molecular biologist of Brigham Young University is believed by some in his field to be the first scientist to extract dinosaur DNA from a bone. I'm not arguing whether he really extracted dinosaur DNA or not. What is significant here is that Woodward is world renown, and in 2003 he was denied the possibility of using DNA samples to genetically reconstruct the 18th dynasty. Japanese scientists were earlier denied the same possibility in 2000. This was all despite the fact that Woodward was doing DNA testing on royal mummies in the 1990's. The denials came after the 1999 Discovery Channel's documentary, "Secrets of Pharaohs" in which Woodward said that it was very possible to genetically reconstruct the entire 18th dynasty because the gene pool was very narrow due to intermarriage in the royal family. Woodward said there seemed to be *NO* outsider blood in the royal family, which is contrary to what has been thought. Why wouldn't the SCA want Woodward to reconstruct the 18th dynasty?

History would have to be rewritten if Woodward or some geneticist were allowed to do such a study. Such a study would remove certain mummies *wrongly* identified as Afrikan royals. *Certain mummies have been cataloged that are not Afrikan, and they were not family members of the 18th dynasty.* This task will be left to future researchers to finalize. I'll refrain from much speculation here, but the genetic chronology is the only sure way to know. I do argue that the family relationship of Seqenenra Tao II, Djhewety-Moses I, II and III, and Tutankhamen Nebkheperura could be genetically proven through DNA samples. Due to the certainty of the identity of his mummy, King Tut would thus become a marker for the genetic reconfiguration of the 18th dynasty, which would in turn prove his Afrikan identity, and all or most of the misidentification that has occurred can be corrected. Mummies that are not identified may prove to be members of the royal family. Likewise, the relationships of Tiye and Nefertiti to the royal families would be reconsidered. DNA holds so much promise to the 18th dynasty and therefore Nile Valley civilization in general, and I am convinced this is why the Supreme Council of the Antiquities of the Arab Republic of Egypt and Zahi Hawass refuse to allow the sampling. If one is attempting to create a false identity of an individual king,

really an entire population, one would not rely on concrete science like DNA, rather emphasis would be placed on interpretive science like a forensic reconstruction that can really go either way.

Consider again the highly questionable method of the 2005 reconstruction team who used Arabs to choose a “skin tone” for King Tut. Why would this be the way to solve the mystery of his skin tone when the SCA could have used the mummy itself? The melanin in Tut’s skin is as present as it were 3,300 years ago. Cheikh Anta Diop proposed a study that could have concretely proven the Afrikan identity of the royal mummies through testing of the melanin content of the skin. Diop, now deceased, has yet to be taken seriously because the research would cause the academic world to admit that it has been lying for generations.

Hawass can only say that he disagrees with Diop, but Diop put his research on a multi-disciplinary foundation. At the 1974 UNESCO Conference on Egyptology, Cheikh Anta Diop and his protégé Theophile Obenga argued before the world that scientific, linguistic, and cultural studies must be used to properly classify the people of ancient Egypt (Kemet, Tawi). One method that could still be very useful if used today is his Melanin Dosage Test. This is what Diop had to say in his own words from the paper presented at the 1974 conference entitled, “Origin of the Ancient Egyptians;” it reads as follows:

Melanin Dosage Test

In practice it is possible to determine directly the skin colour and hence the ethnic affiliations of the ancient Egyptians by microscopic analysis in the laboratory; I doubt if the sagacity of the researchers who have studied the question has overlooked the possibility.

Melanin (eumelanin), the chemical body responsible for skin pigmentation, is, broadly speaking, insoluble and is preserved for millions of years in the skins of fossil animals. There is thus all the more reason for it to be readily recoverable in the skins of Egyptian mummies, despite a tenacious legend that the skin of mummies, tainted by the embalming material, is no longer susceptible of any analysis. Although the epidermis is the main site of the melanin, the melanocytes penetrating the derm at the boundary

between it and the epidermis, even where the latter has mostly been destroyed by the embalming materials, show a melanin level which is non-existent in the white-skinned races. The samples I myself analyzed were taken in the physical anthropology laboratory of the Musee de l'Homme in Paris off the mummies from the Marietta excavations in Egypt. The same method is perfectly suitable for use on the royal mummies of Thutmoses III, Seti I and Ramses II in the Cairo Museum, which are in an excel state of preservation. *For two years past I have been vainly begging the curator of the Cairo Museum for similar samples to analyze.* No more than a few square millimeters of skin would be required to mount a specimen, the preparations being a few um in thickness and lightened with ethyl benzoate. They can be studied by natural light or with ultra-violet lighting which renders the melanin grains fluorescent.

Either way let us simply say that the evaluation of melanin level by microscopic examination is a laboratory method which enables us to classify the ancient Egyptians unquestionably among the black races (*UNESCO General History of Africa: II Ancient Civilizations in Africa*, 30 and Van Sertima, *Great Afrikan Thinkers*, 41).

As has been noted, there are certain mummies that have been misidentified. If Woodward and other scientists were/are allowed to conduct DNA sampling, the mislabeling of mummies can be exposed. Diop may have found this out if he were allowed to conduct his Melanin Dosage Test on the mummies. I would argue that Diop would have been led to the conclusion that mummies have been mislabeled because his research was highly meticulous. Diop did not only promote melanin testing, he basically wanted to bring all available science and research to the table. If Cheikh Anta Diop were alive today, he would intensely promote the DNA sampling of the mummies along with the Melanin Dosage Test. As well, Joann Fletcher's hair sampling of mummies can only be completely reliable with melanin testing. Today, the combination of DNA, melanin, and hair testing must be done in order to properly place the ethnicity of the Pharaohs, the 18th dynasty, and the general nation of Tawi. Only someone whose career is built on

phony propaganda would avoid these scientific tests. Only someone who wishes to avoid the Afrikan identity of the mummies would avoid these tests. Only someone who wants a fake Tut would avoid these tests. The end result is the mis-educated and ignorant conclusions of millions of people the world over, that is unless we do something about it ourselves. While Fletcher is an expert in hair sampling, Diop prefigured her in the area. In fact, Diop explained that if researchers were to study a population to find out their racial identity and general background, these researchers would use all available science at their disposal to unearth the facts. Let us take a closer look at the multi-disciplinary approach to unearthing the Afrikan foundation and identity of the Nile Valley developed by Diop.

Resurrecting Cheikh Anta Diop

We have people and institutions in this world such as Zahi Hawass and his colleagues, National Geographic, the media, and all of the museums that will display the exhibit with the fake Tut, who in the process of misleading the world about the identity of this king will mislead us about the identity of the civilization. Yet, we also have those who have championed the cause of rescuing the Afrikan identity of Kemet through evidence. There are none who led the way in this historic project as Diop. There is not only a need to revisit Diop, but also a need to institutionalize his legacy and promote his work. This must be done through universities and museums around the world. Indeed, Diop's legacy should be a national project of every Afrikan nation and any museum or university in the world that honestly promotes the awareness of Nile Valley civilization. We have failed to understand the significance of his work. In fact, the world has failed to understand his work.

Ivan Van Sertima has done an impressive job in the book dedicated to Diop, entitled *Great Afrikan Thinkers*. It is a work that no one should ignore who is serious about Nile Valley studies and Diop himself. Cheikh Anta Diop (1923-1986) was a master-teacher, a master-scientist. While the works of Woodward and Fletcher are highly significant, the Afrikan Senegalese who dealt with science half a century ago to prove the Afrikan identity of Kemet prefigured both of them. Diop had strongly recommended the study of hair as one method to determine the racial identity of the people of Kemet. Fletcher seems to think that hair lice are more important than racial identity. Likewise, Diop had encouraged the use of all sciences available. While Diop lived during the dawn of the scientific world's use of DNA in mapping

human populations and relationships within families, he would have emphatically promoted the use of this method. Yet, Diop had developed a comprehensive and scientific system or network of systems to identify the racial ethnicity of the ancient Egyptians.

Emphasis is worth noting on a particular battle that Diop fought some decades ago against certain academicians about the race of Ramses II, also known as Ramses the Great. It is especially significant because the battle for Ramses II is not over, and it is very related to the issue herein this essay.

At the 1974 UNESCO Conference, among a plethora of other concerns raised by Diop was the possibility of testing the Pharaoh Ramses the Great for his melanin content to determine his race. Again, in his major work, *Civilization or Barbarism*, Diop raised the possibility of testing the melanin content of the mummy believed to be Ramses. Diop had observed the historical records on the 19th dynasty concerning Ramses. He observed the great temples and statues of this Pharaoh, especially the Abu Simbel architecture built in Nubia with the massive statues of Ramses seated at the entrance. The statues have full lips and broad noses. Diop looked at the many paintings of Ramses, which show him to have the classic rich brown complexion of the ancient Egyptians. No doubt Diop looked at the “lock of youth” pictures shown in bas-relief carvings of Ramses when he was a child. The hair type is clearly Afrikan, and although braided, it is very thick, as if in dreadlocks. In *Civilization or Barbarism*, Diop had the picture from the tomb of Ramses III reproduced which showed three racial types. Two were foreign to Afrika, the Arab and European. The third type painted in the tomb was the Egyptian and Nubian, both were painted black with Afrikan features. Few writers have questioned the fact that Ramses III constantly campaigned militarily against foreigners. The only logic of having such a clear emphasis on the commonality of the Egyptian and Nubian is that they were in cooperation with each other at the time of the painting, a cooperation forged out of military need against common enemies. All things considered, how could Ramses II be anything except an Afrikan? Diop was adamant about Ramses being Black.

For years, Diop proposed a melanin test of Ramses’ skin which did not happen then, and it has not happened now. Diop especially wanted a melanin test of Ramses because, beginning in 1975, the mummy had undergone a tremendous amount of testing and radiation had turned the skin from black to yellow, as Diop had witnessed with his own eyes (67). Despite the color change, Diop noted that the

melanin was still present in the skin, and still detectable. Again, although being flown to Paris to undergo testing, no melanin test was ever conducted on Ramses, at least that is known. Professor Ceccaldi and Dr. Joann Fletcher have said that their tests have indicated that Ramses had red hair, wavy red hair, and so he must have been white. A 2004 Discovery Channel documentary would have the world believe that Ramses and his descendents were white. Ramses dyed his hair red as was common among some people then, and in old age his hair was gray. Fletcher and Ceccaldi claim that the roots of a 90 year old man still retained its original red color from when he was a child while everything else grayed. A redheaded Ramses is highly questionable because, as Diop noted, his mother was from the royal family. Also, all of the images, paintings, and carvings of his time indicate that he was an Afrikan, as were his ruling descendents who Fletcher claims were also redheaded. If Ramses is redheaded, why avoid the melanin testing? Why avoid the DNA testing? Fifty Parisian laboratories studied Ramses II, says Diop, so should we believe that no melanin testing was done on the mummy? Maybe they didn't get the results they desired.

Lastly concerning Ramses II, Diop raised the question, "Did they even question whether this was really the same mummy that was discovered by Gaston Maspero?" It is a strong possibility that the mummy we have associated with Ramses II may not be him in the first place. The mummy thought to be that of Ramses II was not found in its original burial place, as was the case with many other mummies. We do not know if this mummy belongs to Ramses? We do not know the melanin content or the DNA family relations of the mummy? What we do know for certain is that Ramses the Great was depicted in all of his carvings and paintings as a proud Afrikan ruler. We know that his father, Seti I taught him to honor the rulers of the past. We know that this warrior-king, Ramses the Great, did not hesitate to defend his nation. As Diop said, "Ramses II was a Black. May he rest in peace in his black skin for eternity" (67).

One of Diop's most widely read works is *The African Origin of Civilization: Myth or Reality*. This is with good reason. It is probably one of the more understandable of his works for those who lack a background into the areas he deals with, but also because this work deals straightforward with the issue at hand. In this book, Diop shows pictures of Egyptian hairstyles and wigs, and then he compares these hairstyles with those worn by Afrikan women and girls to this very day, with little change (39-41).

Chapter seven of *The African Origin of Civilization: Myth or Reality* is entitled “Arguments Supporting a Negro Origin.” In this chapter, Diop forms the core argument of the book itself. He addresses 10 areas, really suggestions for future research, which prove and identify the Afrikan heritage of Kemet. He states that each of these areas can inform us of a commonality, a kinship with the rest of Afrika. Those areas are as follows:

1. **Totemism**, which we can say is the spirit worship found among Afrikan nations
2. **Circumcision**, which originated and is still found among Afrikan nations. Diop also made note of the spiritual significance the ancients of Kemet attached to the practice as is done in traditional Afrikan communities.
3. Kingship, **divine kingship**, of which is quite often forgotten is a development of the Afrikan continent.
4. Some similarities between the **cosmogony** (account of the universal beginnings) of Kemet is compared with that of the Dogon.
5. Diop does not have a separate section dealing with **philosophy** in this work. However, he makes note of the issue under the section on cosmogony. In Part Four of the book *Civilization or Barbarism*, Diop deals with Afrikan philosophy.
6. Diop made note of the common features of **social organization** with Kemet and traditional Afrikan societies. Although only a few lines in this work, he expanded this research in Part Two of *Civilization or Barbarism*.
7. **Matriarchy** or the Matri-focal orientation of Kemet and Afrika is another shared feature that explains the Afrikan-ness of the Nile Valley. Neither Arabs nor Europeans have matri-focal societies as they are found in Afrika. This issue was so profound that Diop would develop it into a full length book, *The Cultural Unity of Black Africa: The Domains of Matriarchy and Patriarchy in Classical Antiquity*.

8. **Kingship of Meroitic Sudan and Egypt** builds from point 3, where Diop is noting the common features of Afrikan kingship.
9. **Cradles of civilization**, this is a section where Diop notes the Afrikan heartland origins of not only the Nile Valley, but of other ancient cultures. This topic is still widely debated, but no one can sensibly deny 3 points: A. the Afrikan presence of the world's ancient cultures, B. the Afrikan migrations from the continent through the prehistoric and ancient world, and C. the Afrikan presence in these lands today. This was further evidence of the Afrikan origins of Kemet because Afrikans took civilization wherever they went. Ivan Van Sertima's edited journals on the *African Presence in Early Asia* and the *African Presence in Early Europe* is worth the research on this topic.
10. The last area in *The African Origin of Civilization* that shows the relationship with Kemet and Afrika is the study of **linguistics**. Diop made it a habit in his research to observe the languages of Kemet and compare it with other Afrikan languages.

In 1974, at the Cairo UNESCO conference on Egypt, Diop presented the paper "Origin of the Ancient Egyptians," to the great frustration of white and Arab Egyptologist who would have preferred to bury the facts. Theophile Obenga was a great support to Diop in the area of linguistic studies. Diop knew that science could have a very useful role in identifying the race of the ancient Egyptians. As a result of his belief in the validation of science and knowledge of various disciplines, from the publishing of *The African Origin of Civilization: Myth or Reality* to the 1974 UNESCO conference, Diop was able to better scientifically develop his web-like system that interlinked disciplines to prove the Afrikan identity of Kemet. Some areas were overlapping while others, such as melanin testing, blood groups, and bone measurements were new. Here is a summary outline of the paper:

1. *Evidence of physical anthropology on the race of the Ancient Egyptians*

This included the findings of remains and items by anthropologist of the ancient civilization.

2. *Human images of the proto-historic period: their anthropological value*
 In this section, Diop explained the Afrikan people called the Anu from southern Egypt and Nubia. In particular, he made note of images that point to the Afrikan origin of Kemet. He also cited the fact that the color black was sacred in the Nile Valley worldview.
3. *Melanin dosage test*
 This was a very concrete way to prove the ethnicity of the mummies by testing their melanin content.
4. *Osteological measurements*
 Measuring the general bone structure of mummies could yield information about the racial category to which the people of Kemet belonged. Diop explained that measuring the body proportions as opposed to craniometry is one of the least misleading methods in finding out race.
5. *Blood Groups*
 Diop noted that the main blood group of present day Afrikans in Egypt, especially in Upper Egypt was the same as West Afrikans, Group B. This was contrary to the A2 Group of whites. Blood testing of mummies could be used.
6. *The Egyptian race according to the classical authors of antiquity*
 Herodotus, Aristotle, Lucian, Apollodorus, Aeshylus, Achilles Tattius, Strabo, Diodorus of Sicily, Ammianus Marcellinus were all ancient writers, among others, who all said that the Egyptians were Afrikan in phenotype (skin color), hair texture, and cultural traits. The ancient writers didn't say the Egyptians were white; they said they were Afrikans. The world today ignores or denies what these ancient writers witnessed.
7. *The Egyptians as they saw themselves*
 The language and literature of ancient Egypt gives evidence that the people were Black. Diop notes the kmt, which in its root, km, means black. In paintings and sculptures, the Egyptians are Black.
8. *The divine epithets*
 Black was the most sacred color of the people of ancient Egypt, notes Diop. It was the root of the very

name of the nation, and the root was also found in the names of their divinities. Even if they did not mean the very color black where skin was concerned, as many of the people were shades of brown, the point is that had they been white, likely, black would not hold such prominence in their mind.

9. *The witness of the Bible*

Diop noted that in the Bible, Egypt is classified as a Black nation as one of the sons of Ham along with other Afrikan nations. The linguistic relation with Ham and Km (Kem or Kam, meaning black) is readily obvious.

10. *Cultural data*

Under this category, Diop revisited the cultural traits of circumcision and totemism (spirit worship) as Afrikan cultural traits.

11. *Linguistic Affinity*

Diop noted the family relationship of Afrikan languages with the language of ancient Egypt.

12. *Kingship*

Although he did not make it a separate category, in his conclusion, Diop again emphasized the Afrikan practice of divine kingship.

A people who lose the knowledge of their history will also be lost and vulnerable in their future to domination and perhaps even destruction. No sensible people would permit the theft of their past. For Afrikan people to rebuild who we are, we must continue to regain and rebuild our historical memory. We must always protect our history from thieves who intend to rewrite it using false claims and modern science. Theft of a people's history takes place one step at a time. As much, rebuilding of a people's history takes place a step at a time. The racial identity of Tut-Ankh-Amen is a step that we must not falter on. If we lose Tut to the clutches of the SCA, Hawass, National Geographic, and museums, dynastic Kemet is up for grabs next.

We Must Not Rest

We cannot rest! People like Zahi Hawass work hard around the clock to mis-educate and deceive millions of people about Afrikan history and culture. The Hawasses of the world must be confronted, challenged, and exposed as cultural thieves of the Afrikan past. Hawass

will always disagree with Diop, deny Woodward, and discredit Fletcher. The works of these three scientists would prove the Afrikan identity of Nile Valley civilization, contrary to Hawass' deception. Regardless of the resources of the SCA, we must deal with this issue. One day, history will vindicate the truth and liars will be exposed as liars. We must not feel overwhelmed by the task of taking on those who have millions of dollars to create deception. Truth has no price, and it must be taught. What can be done?

1. We can protest the exhibition of the fake, forensic reconstruction of Tut in whatever city it lands in.
2. We can write what we think to the Supreme Council of Antiquities of the Arab Republic of Egypt.
3. Through writings and lectures, we can correct the lies that are so often told about Afrikan history. We can support events that properly deal with Afrikan history or issues related to our people in general. We must support organizations that promote the study of Afrikan history and civilization. We must form study groups and book clubs.
4. We can raise these issues in the classrooms of our schools.
5. We should strongly encourage the museums and libraries of this country, especially the Black ones where we would have more influence, to develop exhibits that teach the truth about Afrikan history and civilization.
6. Whatever we do, we must not avoid our ultimate responsibility. We must teach to the future. We must teach truth to our children. We must arm them with their Afrikan history so they can resist all of the pitfalls of misinformation in this world that are awaiting them.
7. Very importantly, we *must* build our own independent schools. We cannot expect that our children are taught the truth in schools that we do not fully control, schools that we did not build, schools that do not have the best interest of our people at their core.

8. From experience, I must say this: it is not enough to build our own schools. We must re-educate and Afrikanize ourselves as a people. We must understand the value of protecting our culture and history. We must understand that we have been taught to hate who we are and work against our own self-interest. We must extricate the identity crisis that is at our very heart.
9. We can take some time out to teach the truth to children we know. Buy the books and videos that teach the Afrikan background of Nile Valley civilization and Afrikan history in general. Make the home a learning environment. We can have an enlightening dialog about this issue with family members and friends, when possible.
10. We must understand our obligation and responsibility to our children, our future. We must know that there is something that each and every one of us can do.

The theft of Tutankhamen Nebkheperura is one distortion in a million. The way to properly address these distortions is to build our own institutions. If we allowed, our history would be completely taken and given to the ownership of those who would claim we never had a history to speak of in the first place. All sane people protect their history and the memory of their ancestors. They do so for the sake of their children and their very future as a people. We must see the value in that, especially as a people whose civilizations and history have been under assault for thousands of years. Afrika was not stolen overnight, and the recovery and redemption of Afrika will not happen in one day. However, we must always work towards those ends, and all of us can do something, everything counts.

Selected Bibliography

- Ani, Marimba. *Yurugu: An African-Centered Critique of European Cultural Thought and Behavior*. Trenton, NJ: Africa World Press, 1994.
- ben-Jocchannan, Yosef and Clarke, John Henrik. *New Dimensions in African History*. Trenton, NJ: Africa World Press, 1991.
- Browder, Anthony T. *Nile Valley Contribution to Civilization*. Washington DC: Institute of Karmic Guidance, 1992.
- Butler, Alfred. *The Arab Invasion of Egypt*. New York: A and B Publishing Group, 1992.
- Carruthers, Jacob H. *Intellectual Warfare*. Chicago: Third World Press, 1999.
- Mdw Ntr: Divine Speech*. London: Karnak House, 1995.
- Clarke, John Henrik. *Notes for an African World Revolution: Africans at the Crossroads*. Trenton, NJ: Africa World Press, 1991.
- De-Graft-Johnson, J.C. *African Glory*. NY: Walker and Company, 1966.
- Diop, Cheikh Anta. *The African Origin of Civilization: Myth or Reality*. Chicago: Lawrence Hill Books, 1974.
- *Cultural Unity of Black Africa*. London: Karnak House, 1989.
 - *Black Africa: The Economic and Cultural Basis for a Federated State*. Chicago: Lawrence Hill Books, 1974.
 - *Civilization or Barbarism*. Brooklyn, NY: Lawrence Hill Books, 1991.
 - *Precolonial Black Africa*. Brooklyn, NY: Lawrence Hill Books, 1987.
 - "The Origin of the Ancient Egyptians" *General History of Africa, Volume II*. G. Mokhtar. London: Heinemann, 1981.
- Jackson, John G. *Introduction to African Civilization*. Secausus, NJ: Citadel Press, 1970.

- *Ethiopia and the Origin of Civilization*. Baltimore, MD: Black Classic Press, 1985.
- Osei, G. K. *African Contribution to Civilization*. Baltimore, MD: Black Classic Press, 1999.
- Parker, George W. *The Children of the Sun*. Baltimore, MD: Black Classic Press, 1981.
- Van Sertima, Ivan (editor). *Great African Thinkers: Cheikh Anta Diop (Great African Thinkers, Volume 1)*. New Brunswick: Transaction Publishers, 1986.
- *Egypt Revisited*. New Brunswick: Journal of African Civilization, 1995.
- *Egypt: Child of Africa*. New Brunswick: Journal of African Civilization, 2002.
- Williams, Chancellor. *The Destruction of Black Civilization*. Chicago: Third World Press, 1987.

CLASSICAL AFRIKAN LITERATURE

“Let us recover and restore our classical civilization so that it serves us like the classical civilizations of other people serve them”
(Jacob Carruthers, *Intellectual Warfare*, 273).

Introduction

My first serious study of classical Afrikan literature was in the classroom of Baba Jedi Shemsu Jehewty (otherwise known as Jacob H. Carruthers). I distinctly remember extended discussions covering several class periods on Sinhue, the Instructions of Ptah Hotep, Khun Inpu’s Good Speech (“Eloquent Peasant”), and the Mdw Nfr of Neferti. Baba Jedi taught me the first lessons I had in reading and understanding Mdw Ntr (hieroglyphics). After those initial lessons under his guidance, my understanding of the value of the content has grown with time. I never knew until after Baba Jedi made his transition into the home of the ancestors that he was teaching the contents of a major work he intended to publish, but never did. The work deals with the classical literature of Afrika. I mention Baba Jedi for several reasons. He labored for years teaching the community the lessons of the ancestors from classical Nile Valley civilization. He would only want us to continue the work to which he dedicated his life. Baba Jedi often gave credit to his elders / ancestors, such as Cheikh Anta Diop, John Henrik Clarke, and Yosef ben-Jochannan. These men, the men and women of ASCAC (Association for the Study of Classical African Civilization), and many others are part of the historic lineage which is rebirthing our culture. This rebirth, Baba Jedi called the Whmy Msu, the KemetiC (KMT) term which means “repetition of the birth” or “renaissance.”

Allow me to quote the great teacher:

Let us recover and restore our classical civilization so that it serves us like the classical civilizations of other people serve them. Every great European institution is molded in part in the image of the ancient Greek-Roman civilization... Every great Jewish project is enriched by the idea of the classical culture of the Torah... Every organization in the Moslem world harkens back to the classical Islamic civilization of the Middle Ages...

Our classical Nile Valley civilization is even more appropriate for us. In the first place it is more ancient and achieved greater accomplishments than any of the others. In the second place, it was an inspiration and model for later cultures. In the third place, it brought the African world to the highest point of perfection thus far.

It is therefore fitting and appropriate that we restore our classic civilization. It is the deep well from which we must draw the waters of African revitalization... (Carruthers, *Intellectual Warfare*, 273-274)

The word “classical” is defined in dictionaries as literature, art, or music related to European culture. In particular, dictionaries and works that deal with “classics” are works about Greece, Rome, or Latin literature, music, and art. Also, European 18th and 19th century music are considered classical. The opera and symphony are considered “classics” as if other cultures do not have classics, or as if the European were the only culture to reach such a level of art and culture. In opposition to this, some have called Jazz music a form of classical “Black” music. I don’t totally agree with that analysis. Classical music for our people can be found on the shores of Afrika and in the continent. This music, danced to with the sacred rhythms of the drum and various instruments, has been passed down for many generations. Afrikan classical music is older than the European classics by centuries, and it is much older than Jazz. The very recent music form called Jazz is simply too young to be considered classical by Afrikan standards. Jazz has its origin in the classical Afrikan rhythm and dance from the continent. I would agree that Jazz is classical “Afrikan American” music.

There continues to be a small growing documentation of classical Nile Valley literature. Yet, discussions about the significance of classical Afrikan art and literature are topics all but entirely ignored, and no efforts are made to include this great literature in the curriculum while Afrikan children sit in classes and learn about the classics of Europe. There is a reason for this erasing and distorting of cultural history which will be detailed. First, all cultures have a classical tradition of music, art, dance, architecture, and literature. To ignore that in the educational process and only teach European classics is criminal. From the elementary to the university levels, Afrikan classics are marginalized at best or completely ignored at worst.

The reason Afrikan classics are ignored is the same reason that captured Afrikans were denied their history and culture and given the history and culture of Europeans in the Americas. For the same reasons that our Afrikan ancestors resisted slavery and European cultural hegemony, is the same reason we must do so today. Afrikans will only open the doors to freedom and liberation when we live and learn our distinct cultural personality, and that cultural personality has its foundation in the classical antiquity of our continent.

A classic is by definition from an ancient or earlier period. It laid an influencing foundation on later art forms, be they in art, music, dance, literature, or architecture. A classic would bare the cultural print of a civilization, or its internal support structure. While acknowledging the cultural significance of Afrikan oral traditions, those oral traditions do not represent classical Afrika because of the greater antiquity of the Nile Valley culture. Also, the greater emphasis on “oral” tradition has left many students with the myth of the “preliterate” Afrikan past. Afrika was not “preliterate.” On the contrary, literature was born in Afrika.

The Nile Valley is the cultural cradle for the rest of Afrika. In fact, from the years of labor Cheikh Anta Diop made of the Nile cultures, we can see the cultural print that Kemet gave to the rest of Afrika. This does not mean that Kemet was Afrika’s first civilization because it was not. Kemet grew from the origins of the Nile in Ta-Seti or Nubia, but the crystallization of the classic culture, the highest point of the civilization occurred in Kemet (KMT, Egypt) or the land known as Tawi (the Two Lands of Upper and Lower Kemet).

As a college student, I’ve seen countless professors who could proudly quote the European classics from Homer and Plato to Shakespeare. I’ve only known very, very few who had any idea of the Afrikan classics, or who could even name one of them. I’ve known

college students, and unfortunately children, who believed that Afrikans did not invent any writing. High art in the American educational system has been wholly narrowed into a false European worldview, and it does not fit. The myth is furthered as many believe Afrika had no classics or “philosophers.” By the countless millions, students are thoroughly miseducated on the history of Afrikan classics of literature. No one can claim a competent educational system that lacks Afrikan classics, and to and fro throughout this country they all are lacking.

I must raise a very important issue that deals with the crisis in the educational process. The teacher is as miseducated as the student. The student and the teacher must be re-Afrikanized in our schools. In addition to that, the reinforcement of Afrikan education and Afrikan values must take place at home and in the community. The parent must be re-Afrikanized and learn that they must be the first teachers of the Afrikan child. A greater challenge is the re-Afrikanization of the community. Our religious institutions and community institutions are headed by people who have been taught the great myth of Egyptians enslaving the Hebrews, and it is only a myth that never happened. The great Exodus and Pharaohs army drowning in the Red Sea are only myths. The problem is that Afrikans have been taught these myths, and so they have a predisposition to devalue the classics of their own cultures which predate the Hebrew myths by thousands of years. A re-Afrikanization and a new educational process must occur if we are to save the minds of Afrikan children and our own future.

The facts are altogether contrary to the myths taught about Afrikan people. We not only have classics, we have the world’s first classics. We not only invented writing, we taught writing to the ancient world. From the great land of Afrika came the world’s first written poems, stories, teachings, epics, and sacred texts. All cultures have classics, and Afrika has the world’s first classics. The educational process that denies the classic heritage of a people is denying their civilization and indeed their humanity. The Afrikans of the Nile Valley invented the world’s first paper, and placed their literature in enormous stone temples in the world’s first libraries at cities like Mennefer, Waset, and Abju. This was the building of Afrikan classical literature which is the subject of this essay.

Mdw Ntr

A brief note on Mdw Ntr, what is often call hieroglyphs, should be made. Mdw Ntr means Divine Language or Sacred Speech. The Afrikans of KMT, like all Afrikans with their worldview based on their ancestral Spirituality, have a thorough understanding of the universe as being fundamentally spiritual and alive. People were conceived of as children of the great ancestor, and a great ancestor was the Creator represented by the Sun. Thus, people were considered divine by nature. This meant that any righteous expressions, especially art, were a work of and to the Creator. Thus, writing in KMT (or Kemet) was thought to be the invention of a spirit (netcher) named Djehewty. Writing was a sacred process, as much as speaking words of truth and goodwill.

Mdw Ntr is the world's first written language going back to over 5,000 years ago, and deserves much more attention if not for only that reason. Also, because it is an Afrikan language and for so long we have been taught that Afrikans did not invent a written language, we must study the works of our ancestors. There were three main Nile Valley scripts from Kemet, the hieroglyphic, hieratic, and demotic. I refer the reader to *Middle Egyptian* by James Allen and *How to Read Egyptian Hieroglyphs* by Mark Collier and Bill Manley.

Hieroglyphic is often called picture writing, but it is so much more than pictures consisting of ideograms, phonograms, and determinatives. The language has its own set of rules and regulations. Hieroglyphic is the very artistic form of the writing. It was so artistic that the writing of words was very often abbreviated for space. This form of writing was used for carving inscriptions on stone or in metal such as gold.

The hieratic (cursive) script developed very early in Kemet, and it is not as old as the hieroglyphs which predates it by several centuries. There was a closer cursive script to hieroglyph that was not as cursive as hieratic. This type of writing occasional used a period to separate thoughts (Allen, 6). Hieratic was used when writing letters, accounts, or when the scribe did not have time to spare for the artistic hieroglyph. In schools, often the cursive script would be used, but one can imagine the tired student sitting down to enjoy the artistic drawing of hieroglyphs after a long day of cursive and lecturing in the school-temples called Per Ankhs (Houses of Life).

Very late in Kemet history, the demotic script would develop out of the hieratic. Demotic was even more cursive than hieratic and thus facilitated more rapid writing. In administrative functions this would be necessary. It is very logical to study the cursive scripts in addition to the hieroglyph to see their relationship to other writing

scripts that developed near that part of the world around the Mediterranean, such as cuneiform, Greek, Arabic, and Hebrew. The research will prove insightful about the Afrikan origin of letters. What we know is that Kemet gave the world its first classics, and the writings of Kemet were profoundly spiritual.

The Issue of Religious Texts

As was stated, all cultures have classics. The problem is that Afrikan people have been miseducated into seeing the classics of other people as their own. Part of the classical texts of all cultures includes the ancient sacred texts of those cultures. They are in fact the core of a cultures literature, often reflected in other works to varying degrees. Due to the cultural damage from centuries of slavery and colonialism, by Europeans and Arabs, we Afrikans have been wrongly taught that our classical religious texts reside in two books, the Koran and Bible. Afrikans of the Hebrew/Jewish religions believe that the Torah is our core religious text, Afrikan Christians believe it to be the New Testament, and Afrikan Muslims believe it to be the Koran. The fact is that Afrikan classical sacred text is thousands of years older than the Koran and Bible.

We must consider the ignored chronology, although there is much disagreement about the exact dates. Abraham was born around 1770 BCE, Moses around 1600 BCE, Jesus around 1 ACE, and Mohammed in 570 ACE. Regardless of the disagreement about the historical dates for the founders of the so-called “world’s religions,” what is certain is that Afrikan Spirituality existed in the world over 150,000 years ago when Afrikans were the only Humans walking the Earth. In regards to classical sacred text, I have to refer the reader to several very important works: Jacob Carruthers’ *Mdw Ntr: Divine Speech*, John G. Jackson’s *Christianity Before Christ* and *Pagan Origins of the Christ Myth*, Yosef ben-Jochannan’s *African Origins of the Major “Western Religions,”* Amon Saba Saakana’s *African Origins of the Major World Religions*, and my work *The Redemption of Afrikan Spirituality*. It has been thoroughly documented that Judaism and Christianity have their origin in the Nile Valley Afrikan culture of Kemet. Islam has its origins in Christianity and Judaism, and less directly in the Nile Valley.

What is the central concern? All cultures teach their religious texts alongside their classics. Look at the Hebrew school, the Catholic school and other Christian based schools, the Islamic school, and you will see the use of religious text used to teach the core values of a people. Even in the public schools, regardless of the “separation of church and state,” children do not totally escape lessons in textbooks and from teachers about religious texts. Now, what is the Afrikans of the world to do? Are we to teach the sacred texts of those cultures as our own? Should we continue to ignore the great library of the Nile Valley?

To begin with the study of classical Afrikan literature, we must understand the necessity to begin the widespread study of reading and translating at least sections of Mdw Ntr (the proper name for hieroglyphs). Just as studies in other cultures grapple with translating and reading ancient classical text, Afrikans must do the same with Mdw Ntr as this language is the classical language of our people. Let us consider a few themes from Kemetic Spiritual text, which predate the religious text of other cultures by thousands of years and is their origin.

Collier and Manley translate three revealing lines from Mdw Ntr that deal with the sacred obligation of giving and helping those in need to benefit the whole. The lines are as follows:

I buried the old [the dead].
I gave bread to the hungry and clothes to the naked.
I ferried the boatless in my own ferry. (1998, 73 and 167)

While only three lines from the workbook, they give a fundamental insight into the Afrikan worldview of Kemet. That worldview taught through its’ literature that in righteousness the order of a society would prevail. There was one very famous text that dealt with this theme.

Sbayt of Ptah Hotep

Do not be proud and arrogant with your knowledge. Consult and converse with the ignorant and the wise, for the limits of art are not reached. No artist ever possesses that perfection to which he should aspire. *Good speech* is more hidden than greenstone (emeralds), yet it may be found among maids at the

grindstones (Hilliard, Williams, Damali, *The Teachings of Ptahhotep*, 1987).

This statement is from the Teachings of Ptah Hotep. Some scholars believe the writing to be from the Fifth Dynasty under the reign of the Pharaoh Issi well over four thousand years ago. Others believe it to date from the Twelfth Dynasty and was written in honor of what was a more ancient and inspirational period in KMT history. This would make the document about 3,500 years old. Either way, the Teachings of Ptah Hotep was a classic Afrikan text in its' own time and should even more so be in our time.

Ptah Hotep was a 110 year old elder who chose a life of service for the nation as a priest and a teacher. "What good is old age?" the elder seems to ask. He answers that the purpose is to create a "Staff of Old Age" for the purpose of teaching the words of the Creator, the ancestors, and the spirits (Netchers) to bring order (Maat) into the world. This is Mdw Nfr (Good Speech). The Classical Afrikan text of Ptah Hotep discusses the value of Sacred or Divine Speech which is so much more than mere talking or rumbling.

Mdw Nfr does not belong to the royal or the rich, it can be found among servants at grindstones. Although it can be found among the servants, Mdw Nfr is more hidden and more valuable than precious jewels. From the classical text we learn that Mdw Nfr is speaking Maat, and Maat is universal order. The power which sustains nature and rotates the Earth is Maat. In Kemet, spirits governed the universe, as in other forms of Afrikan Spirituality. According to our Nile Valley ancestors, for people, universal order is speaking and living truth. For Ptah Hotep, there was no higher service than bringing Mdw Nfr into the world.

Ptah Hotep's Sbayt or instruction is not often considered "religious text," but there is no sole "religious text" in Kemet or KMT as even the so-called "secular" is sacred. That is, thoughtful language is sacred, and therefore so is the written language. The writing often called hieroglyph or hieratic is properly known as Mdw Ntr or (Divine Speech). One text that may be considered almost strictly of the spiritual genre is a story about a man's inner conflict with his soul.

"The Dialogue of a Man and his Soul"

One aspect of the soul of man and woman in Kemetic was his or her Ba. The Soul had several parts, such as the Ba, Ka, Khu,

Sekhem, Sahu (Budge, *Gods of the Egyptian*, vi 1969, 162-163). The Ba is one part of the soul endowed with its own intelligence and judgment, and it is able to separate from the person at will. The Ba, as we can see from the text, can be reasoned with by the person, and strong disagreement can lead to serious inner turmoil.

In the text, the man desires to reach the West, the Valley of the Dead on the side of the Earth where the sun sets. The world of the living is on the East. Ready to die, disappointed with life, and ready to transition into the spirit world is “like the smell of flowers” the man says to his Ba (Parkinson, *The Tale of Sinhue and Other Ancient Egyptian Poems*, 1997, 160). Yet, almost as if another person, the man’s soul talks to him about missing the joys of life, not over indulging but loving life. Of course, the man is torn, and he attempts to convince his soul to understand his readiness to transition. In the end a healthy compromise about life and transition is reached with the man and his soul (Ba). The man’s soul ends the dialogue by saying desire the West, but love life today. The soul has done his job by giving direction and balance to the man in a time of need, and the man has done his job by listening to his soul. The soul and man are both enriched. Balance is reached in the end.

This text and many others should be read not only for their educational quality, but also as sources spiritual inspiration in everyday life. The KMT text are timeless lessons that we must infuse throughout the educational process of the Afrikan child.

Pert m Heru

Mistakenly referred to as the “Book of the Dead,” the Pert m Heru is translated as “Coming Forth by Day” or “Coming Forth Into Light.” If there is any literature in the world that we could consider a classic among all classics, this is it. This is the oldest text known to the world. It has predynastic origins in the Nile Valley, before Mena or Narmer founded the First Dynasty, older than five thousand years ago. Later, in dynastic times, verses of the Pert m Heru were buried with the deceased, engraved in the Coffin Texts and the Pyramid Text. The Coffin Text was particularly from the Middle Kingdom’s Eleventh and Twelfth Dynasties, or what is the Second Golden Age (or Whmy Msu). This is significant because the Second Whmy Msu continued and expanded on the classic works of their ancestors from centuries before their time. The Coffin Text of this period continued and expanded on the writings from the First Golden Age’s Pyramid Text which was

found primarily in pyramids. The pyramid of the Pharaoh Unas of the Fifth Dynasty has the earliest surviving Pyramid Text from about 2350 BCE. However, it seems that the Pyramid text reached its' zenith with pyramid construction itself.

It was Snefru's son, [Khufu], who carried the process to its ultimate conclusion by erecting the Great Pyramid. This is 756 feet square at base and is the most ponderous building ever set up by man, consisting of about 2,300,000 stone blocks, averaging 2 ½ tons each. The inner blocks were once covered by a smooth casing of fine-quality polished Tura limestone, which must have glittered in the sun. The detail of the Great Pyramid was as impressive as its bulk. The casing was later covered in hieroglyphic graffiti; over the centuries it was stolen, but even at the end of the twelfth century AD, an Arab writer, Abd el Latif, declared that the remaining inscription on the outside of the Great Pyramid would fill 10,000 pages (Johnson, *The Civilization of Ancient Egypt*, 1999, 55).

The "graffiti" that Paul Johnson mentions was classical Afrikan literature in the form of Pyramid Text likely from the Fourth Dynasty of over 4,500 years ago. Foreigners who invaded the Nile Valley would destroy much of the classical literature and the Arab Muslims in particular removed tons and tons of stone to build mosques and palaces. Yet, as Johnson notes, as late as twelfth century AD, there was still enough Mdw Ntr of the Pert m Heru on the Great Pyramid alone to fill 10,000 pages!

In recovering the classical literature of Afrika, we are turning the tides of the cultural wars waged by foreigners against Afrika and Afrikan civilization for over 3,000 years. We have a sacred obligation to restore Afrikan literature and education to the classrooms and homes of our children, that obligation we owe to our ancestors and we must fulfill it. Fortunately, the Afrikans of KMT wrote in stone to pass their words down through time. Centuries after the building of the massive Great Pyramids, the Pert m Heru was still being written and some of the many, many pages and verses have survived into the present despite the long assault against Afrika.

Below are three lines from Budge's *The Egyptian Book of the Dead* (lvii-lviii). The transliterations are altered, but his translations are basically the same.

Ba ir pt sht ir ta - Soul to Heaven, body to Earth.

Mu-k r pt ka-k r ta - Thy essence is in Heaven, thy body to Earth.

Pt kr ba-k ta kri tut-k – Heaven hath the Soul, Earth hath thy body.

From the Papyrus of Ani, found in the ruins of the great city of Waset (Thebes) in Tawi (Kemet), we can further see the Afrikan Spiritual integrity of the classical literature. Again, the transliteration and translation are slightly altered.

I3w n R' Nb pt ity 'nkh dja snb –
Praise Ra, the Lord of Heaven, the Prince: Life Strength, Health
(Budge, 2).

The *Pert m Heru* was intended as sacred words that would accompany the deceased into the world of the ancestors to help them with a safe passage. They would of course serve as a reminder for those on top of the Earth to live Maat and righteousness. The reward of righteous living, and assistance from the sacred book, was life forever. The *Pert m Heru* is extensive, and it was a function of the culture throughout all of KMT history. Without credit being given, the text was copied into the scriptures of other cultures.

Good Speech of Khun Inpu

For extended study, I must refer the reader to Miriam Lichtheim's three volume work entitled *Ancient Egyptian Literature*. Lichtheim has documented classics of Kemet from all of the Golden Ages, that is the Old Kingdom, Middle Kingdom, New Kingdom, and Late Kingdom.

Another classic that we must labor to include in the educational process of Afrikan children and adults is often called "The Eloquent Peasant." Yet, Baba Jedi Jehewty (Carruthers) taught us for years that the title does not capture the essence and meaning of this text. One of the most serious works that deal with the restoration of classical Afrikan literature is *Mdw Ntr: Divine Speech* by Jacob Carruthers. I

strongly recommend the book for anyone who takes this issue with any depth of seriousness. The text is more properly called the Mdw Nfr of Khun Inpu.

Khun Inpu was a common man, a farmer and countryman (sekhety), who supports his family and lives Maat. He is no wealthy person, but he possesses Mdw Nfr (Good Speech). “This connects us with the first instructions of Ptahhotep which teaches that good speech, though extremely rare, may be found among the humblest little girls,” says Carruthers (148). The farmer, an honest and hard working man, loads his donkeys with items to trade which is how he feeds his family, and in route to his destination he crosses paths with a man named Nemtyakht whose name means “Strong Robber,” and yes the farmer is beaten and robbed of his property.

The farmer first appeals to the heart of the robber to no avail. Then he appeals to an agent of the High Stewart Rensi, whose name means “Shuffler.” True to his name, Rensi orders Nemtyakht to repay Khun Inpu, but he shuffles around giving out due justice by not punishing for the crime. Then the humble man who speaks Mdw Nfr appeals to the Stewart himself pleading that Maat is not ignored.

Nb.i iw gm.n.i w' m nn n skty nfr mdw n wn m3'

“My lord I have found one among those farmers whose speech is good, of true essence” (Carruthers, 144).

This is what Rensi said when he approached the Pharaoh Nebkaure to inform him about this man with speech that is rare as greenstones. This was at a time when the nation of Kemet was in an intermediate period and not prosperous as in one of the Golden Ages. Baba Jedi states that “the nation was ‘sick’ and required a healing.” Maat is universal order and social order, thus, the farmer whose speech is true and sacred speaks words capable of healing a nation. As a result, the more profound meaning of the literature goes well beyond Khun Inpu receiving his goods and justice being given to the Strong Robber. There are lessons of hard work, patience, protocol, and honesty in the text, but the paramount lesson is that Mdw Nfr can heal the nation. As Khun Inpu is a complete and stable person, despite his very humble lifestyle, the nation can be made stable again through Good Speech.

The Pharaoh orders that the farmer is held to keep him speaking, that he and his family are feed, and that his Good Speech is written down. The Pharaoh orders that everyone remains silent so that

the farmer keeps talking. Khun Inpu makes 9 appeals about justice and truth. At one point he appealed to the goodness of the Shuffler:

“For you are a father to the orphan,
A husband to the widow,
A brother to her who has been cast out,
The clothing of him who has no mother”
(Simpson, *The Literature of Ancient Egypt*, 2003, 29).

Khun Inpu speaks against the evils to which society has fallen. He strongly admonishes those of authority who have not upheld Maat. He states:

“Nobles perpetuate crimes...
Judges steal what has already been stolen...
The arbiter is (now) a thief...” (Simpson, 31).

Although being beaten again, the farmer holds true to Maat. We see him suffering, but maintaining to what is right and just for society. In another petition, he speaks to the need to uphold truth and order to keep chaos away when he states:

“Let your eyes see! Let you heart be instructed!
Do not be tyrannical in your power,
That evil may overtake you.
If you ignore one incident, it will become two” (37).

On the last appeal, Rensi was finally brought around, and he stated to the farmer, ‘On my life! Shall I eat of your bread and drink of your beer forever,’ meaning that he would never forget the words he heard. Also, the words were recorded and sent to the Lord of Tawi, the Pharaoh Nebkaure, whose heart was full of joy. He allowed Rensi to pass the judgment which he did, and Khun Inpu received the justice he was due. Khun Inpu means “Protected by Inpu;” Inpu being the final judge of the deceased.

The Drama of Dramas

The most enduring story from Tawi (Upper and Lower KMT) is one that is not found in its entirety in the land of its birth. The story of Ausar and Set is predynastic, was told throughout the history of

Kemet, and is properly the most well known classic from the Nile Valley. Reverence to Ausar, Aset, and Heru were very widespread in Kemet, and today in our times this trinity attracts a great deal of attention. Some reconstruction of the story from Kemetic fragments is necessary because the most extant version of the story is from Plutarch's *Isis and Osiris*.

The drama of Ausar and Set is literally the classic story of good against evil because this story is one of the very first examples of good against evil on written record. Ausar, the rightful ruler was deceived by his evil brother who killed him and eventually chopped his body into pieces. His wife, Aset, having found his body then assembled the pieces, all except the phallus. In Plutarch's version of the story the son was born before the reassembling, but from descriptions in Kemet it is clear that Heru was born after the reassembling which gave the drama a virgin birth. Virgin births were very common in the literature of Kemet, so this was not unusual. Aset was impregnated with the Ankh (Breath of Life) with the savior-child Heru. After growing older, Heru avenged the death of his father by defeating his uncle Set and claiming the throne. Aset plays a very central role throughout the story. This story was central in Kemetic literature. It underlined several important concepts. The role of woman as an equal player in society is seen in Aset's significance throughout the story. The foundation of sacred kingship is validated as every king was considered a Heru. The concept of Ausar being the great judge of the deceased is found in this story. The eventual defeat of evil and the triumph of good is the overall direction of the drama. For several reasons, this is the drama of dramas.

The Good Speech of Neferti

The Good Speech of Neferti, sometimes called the Prophecy of Neferti, is definitely a classic Afrikan text. It displays the value of Mdw Nfr, wisdom, and tradition. It is believed to have been composed in the Twelfth Dynasty with a setting in a much earlier period, in the Fourth Dynasty under Snefru several centuries earlier. This would make the literature about 4,000 years old. This text is ultimately about the prophesy of a liberator and savior 2000 years before Jesus.

It begins with a bored Pharaoh asking that someone be summoned to speak some Mdw Nfr in the court for his entertainment. Neferti is summoned, and he asked the Pharaoh if he wanted to hear things of the past or things that were to come in the future. He chose the future, and Neferti begins his prophesy. Although "bored," the

Pharaoh writes down the words of Neferti. The foremost person in the land takes notes from a man who is before him only because of his Good Speech and wisdom.

Neferti speaks of doom and gloom, a period when Tawi would fall from the Golden Age into a long period of chaos, warfare, drought, and famine. After going on about this doom and gloom, Neferti then suddenly foretells of a liberator, a savior who would deliver the people and the nation from evil and fight off all the enemies of the land. A King from the South “son of a woman from Ta-Seti (Nubia)” would come to restore Maat and destroy Isfet (chaos and evil), and his name would be “Ameny,” the abbreviated and affectionate name of Amenemhet I. Ameny also means the “Hidden One,” which is significant because Neferti describes the liberator appearing out of nowhere. Neferti ends by saying that future sages will pour libations to him when everyone see that his words became true. Amenemhet would become the founder of the Twelfth Dynasty. Again, the classical texts are abundant with valuable lessons.

Sinhue

There are scores of Afrikan classics from the Nile Valley, yet we must acknowledge the painful fact that we are only glimpsing at a small reflection of an immense literary past, most of which has been lost in ruin and war. Fortunately, the writings which have survived are definitely enough to give us an appreciation of the Nile Valley antiquities. In the above overviews, we have barely scratched the surface of the deep literary past that includes narratives, dialogues, epics, poems, teachings, hymns, and scriptures. Before concluding this section, there is one piece of literature which must be discussed.

The story of Sinhue is also from the Twelfth Dynasty, nearly 4,000 years old.

Sinhue was composed in the first half of the Twelfth Dynasty, probably shortly after the end of the reign of Senwosret I (c. 1875 BC). The earliest surviving manuscript date from the reign of Amenemhat III, and late copies show that it was read for at least 750 years (Parkinson, 21).

Carruthers begins the chapter in *Intellectual Warfare* where he discusses the significance of Sinhue by quoting a statement from the

text made by the Pharaoh Senwosret to Sinhue while he was in self-imposed exile from the land of his ancestors:

Come back to the Black Land
Come back to the place
where you were born
Kiss the ground at the great gate
Mingle with the officials (61)

Sinhue worked in the royal court of the Pharaoh Amenemhet I. While away on a military expedition with the heir to the throne the Pharaoh is assassinated. Sinhue overhears the oldest son and soon-to-be Pharaoh Senwosret being informed of the tragic news about his father. For reasons exactly unknown, Sinhue went into a panic and fled Tawi (KMT).

He traveled for many days and nights until he reached a land of the Asiatics. There he would find a new home, become well-known, marry and have children who all grew up to become as prosperous as he was in this new land. Sinhue became an administrator and a military leader. Yet, in all of his success, Sinhue longed for the land of his ancestors throughout the years.

In this foreign land, attaining great success, Sinhue was challenged in a death match. Unable to avoid a contest of unnecessary violence, he defends himself and defeats his opponent. This scene is widely thought of as the source of the Hebrew encounter of David and Goliath.

As a result of coming close to death, and the continued longing for the land of his ancestors, Sinhue prays for the day he can return home. His prayers are answered when the Pharaoh sends a decree to him stating, among other things that he need not roam from country to country and should return home to be treated like royalty. The Pharaoh says that Sinhue has grown old and he should be planning a proper transition to the ancestors in his own land. The Neb Tawi (Lord of the Two Lands) Pharaoh Senwosret, promises that Sinhue would receive a royal burial with gold, semi-precious stones, sacred oils, singers and dancers. He would be placed in a great limestone tomb with the proper linen wrappings, ceremony, and mummification process as opposed to the burial in animal skin he would receive away from home. In other words, Sinhue would have the proper transition to the ancestral world, and this could not happen if he remained and died in a foreign land.

Sinhue returned to his ancestral land where he lived the remainder of his life as a member of the royal family. He was clothed in fine linen and anointed with oils. He deserved these things because, as the Pharaoh said, he was a righteous man and his speech was good. He enjoyed his last days, and he was eventually buried in a pyramid of stone to live forever.

Carruthers felt that the Sinhue classic was one of the most significant pieces of literature for Afrikans today. It is the story of a man who loses touch with his ancestral land for a great period of time, but royalty was waiting for him all along. He roamed country to country like a nomad without a home, but he would eventually go home where he was buried in a pyramid of stone. Sinhue is similar to Afrikans who have lost touch with their cultures and classic literatures. Sinhue receiving a royal burial in Kemet is not our desire to become financially rich, but rather our regaining of Afrikan consciousness and Afrikan content based education which is greater than riches. Let us not settle for an improper home and an improper burial; let us return to the royalty of Afrikan consciousness.

The Blossoming of Afrikan Literature Beyond KMT

This essay has dealt with the classical literature of the Nile Valley, which is the classical literature of Afrika. The Nile Valley was the root and stem of Afrikan world literature that blossomed after the last Golden Age of Nile Valley civilization. Due to the massive wars that swept across North and East Afrika, replacing populations, the people who survived the catastrophic period would migrate closer to the heart of the continent. These migrations are discussed in Chancellor Williams' *The Destruction of Black Civilization*, and are the topic of the chapter he entitled "The Scattering of the People: Routes to Death and Resurrection." The migrations are also discussed in Cheikh Anta Diop's *African Origin of Civilization* in the chapter "Peopling of Africa from the Nile Valley." Due to the nature of these sporadic migrations over centuries and millenniums, due to the constant attacks against Afrikan people and Afrikan civilization, due to the outlawing of Afrikan culture by the Europeans, Assyrians, and Arabs, the transmission of the world's first written language was lost for two thousand years until its recent deciphering our times.

Although the course of history was altered, the classical written language was not allowed to properly spread throughout the continent; many imprints from the Nile Valley remained in the spoken languages,

art, religion, and the general social structure of societies throughout Afrika. This is where the oral traditions become of utmost importance. Traditional Afrika is rich in oral traditions, histories, proverbs, epics, and stories. The classical literature is absolutely necessary in the curriculum of the Afrikan child, but the oral tradition must not be left out as an important source of the literary past. The oral tradition has a total history of Afrika in itself about the founding of nations, great ancestors, lessons, proverbs, and a wealth of insights about the Afrikan worldview. The oral traditions of the Nigerian, the oral history of the Ghanaian, Sundiata's founding of ancient Mali, the South Afrikan stories of creation, the wise sayings of the East Afrikans, the oral Spiritual text throughout the continent, and more are all necessary in the literary curriculum of Afrikan based education.

Protest Literature

With the rise of the European enslavement era came another phase of Afrikan literary history and Afrikan history in general. Resistance literature was born of this new period. Poems, autobiographies, pamphlets, articles, newspapers, and speeches became vehicles of protest against slavery. The Afrikan student must learn about the great writings of Olaudah Equiano, Frances Ellen Watkins Harper, David Walker, Frederick Douglass, Martin Delany, and so many others. The protest literature is just as important as learning about the great revolts and wars fought against slavery. It is absolutely critical to the mind of the Afrikan child that knowledge of the history and literature of resistance is properly taught. Also, if we understand that Dessalines of Haiti, Nanny of Jamaica, Zumbi of Brazil, and the Afrikans who waged wars, guerrilla war, maroon activity, slave mutinies, and resisted evil in the Americas are great histories that can be told through the creative writing of short stories, we realize that we have not done enough writing of the types of books our children should be reading. The valorization of a people's ancestors is necessary in the cultural transmission of not only values but as well a racial competence of the group. "We can succeed because our ancestors have succeeded," or "We will fight injustice because we have always fought injustice," or "We can build nations because our people have always built nations," is the idea of racial competence. If the memory of past accomplishments is lost, then you can teach a person that he or she is a slave, or you can teach them anything. When children are disconnected from their

traditions, we get the social ills that everybody often complains about, that so few understand how to solve.

Protest literature went into a new phase with the rise of colonization in Afrika. The Afrikan world responded to the European colonization of Afrika with the Pan-Afrikan movement. The anti-colonial literature, speeches, and writings of George Washington Williams, Marcus Garvey, Kwame Nkrumah, Amilcar Cabral, Patrice Lumumba, and George Padmore are as important as the protest literature from the Civil Rights era in the United States. In discussing protest literature, we would be incomplete to leave out the literature of the Black Power movement from Malcolm X and SNCC to the Black Panthers. The speeches, autobiographies, books, and articles are all necessary in a sound literary curriculum for the Afrikan child. The way many students and teachers are familiar with Martin Luther King's "I Have a Dream" speech is the way they must become familiar with the great protest literature of the last few centuries. If our children are not familiar with the protest literature that sprang from their history, they will only assume that the battles against hypocrisy and injustice were never waged. They will not understand the sacrifices made by so many for them, and these same children will not understand their role as change-makers in the society they live in today. Worse still, they may continue to sink into the ills and misfortunes that so many of them encounter.

Conclusion

The classical text of any culture is the core of their literary curriculum, and it must be so for Afrikan people. The protest literature must be taught because many of the same injustices still exist in society. Above all, Afrikan children must receive an education of competence. This is the powerful role that history and literature must play in the educational process. Literature and Reading classes / courses are not just the study of sentence structure and parts of speech. Education is a weapon for liberation and a tool to build not only the individual, but also the family and society. This process includes literature. We must not sit by the sidelines and leave our children to a system of European modeled miseducation which has consistently failed them.

Education is a tool of propaganda, but the question is propaganda for what? We need only look to the purpose of education among other groups to find that answer. Regardless of the subject,

education among all nations in the world has one central objective. If education is not set up to build and maintain nations, pass on traditions and culture, create the tools for a people to prosper, then that is not education at all. This is why only someone who considers their group a “minority” would discuss education without discussing the objectives it should achieve. Most of our children will respond that they believe that the purpose of education is to get a job. What they have been taught is that you get a job and make some money, buy a car, get some nice clothes, and wear expensive shoes. Many are happy when they become adults and are able to do just that, especially without creating a great deal of debt. In other words, our children grow up thinking that education is meant to help them be more successful consumers in the retail market.

The purpose of education is nation-building and nation maintenance. This is what our children must learn. Education is not for selfish gains, but rather the uplifting of a people. In reading the classical literature of Afrika, our children will see a nation, a government, a people, and a society based on Afrikan values and concepts. They will see a fully functional community. They will see the nation that held the standard of civilization for over 3,000 years. Our children will see an Afrikan nation based on the universal order of truth and justice. They will see a world class civilization second to none, then or now. Finally, they will see what they are capable of achieving today, and they will understand that they are the proud and dignified bearers of Afrikan culture and civilization.

AFRIKAN SCIENCE AND TECHNOLOGY

Theophrastus, Dioscorides, and Galen perpetually cite the prescriptions that they received from the Egyptian physicians, or more specifically, as Galen says, that they had learned by consulting the works conserved in the library of the Temple of Imhotep at Memphis [in Egypt in Afrika], which was still accessible in the second century A.D., and where, seven centuries before, Hippocrates, the ‘father of medicine,’ was taught” (Cheikh Anta Diop, *Civilization or Barbarism*, 283).

Introduction

At a bookstore in Chicago, years ago, I saw a text starring at me edited by Ivan Van Sertima entitled *Blacks in Science: Ancient and Modern*. Since then, I have always kept a copy or two in my library. Like everyone else, I was all but wholly unfamiliar with the Afrikan contribution and foundation of science. I grew up, like all mis-educated people, thinking that Europeans brought knowledge of the sciences to a backward people in Afrika. Reading the book, the truth began to slowly erode away years of lies that had been implanted in my mind as an Afrikan child. The essays in Van Sertima’s book were my introduction to Afrikan science.

In the educational school systems of America, and throughout the world, children are not taught an inkling about Afrika’s contribution

to the sciences. They are left to think that the advances in science happened in Greece and Rome, and peripherally among non-whites. Of course, the Afrikan contribution and background to those civilizations are conveniently deleted. The Afrikan child is predictably left with a sense of innate inferiority about the capabilities of her or his own ancestors, and consequently her or his own race today. The error in curriculum and instruction is on the one hand that Afrikans are not inferior, whether we made contributions to science or not. On the other hand, the error is that what we call “education” would better fit the label “indoctrination” because it is false yet serves the purpose of instilling a damaging sense of identity in the Afrikan child. Ancient and modern Afrika, and Afrikan people throughout the world not only have made major contributions in the sciences, but also it was from the deep fountains of Afrika that what we call “science” had its very origin.

A New View on Science

Raymond Webster, author of *African American First in Science and Technology*, explained to me that after closely reviewing literally thousands of Black Studies courses across the country only four had some background on the Black contribution / foundation to the sciences. The tragedy is that the Black Studies movement should be at the cutting edge of the subject. It points to the great need for research and instruction in Afrikan science and mathematics that must take place. In addition to that, Raymond Webster agreed when I said that the teacher must be retrained in this subject area we call science. In fact, the teacher must be retained overall.

The purpose of this essay is to provide an introductory method of approach to Afrikan science in the instructional and curriculum building of the educational process. How should we teach Afrikan science? Out of profound ignorance, racism, or both, many have even doubt that such a thing as *Afrikan science* even exists in the first place. This myth will be dealt with in the proceeding pages. The concern of instructional methodology in properly teaching our children is the primary objective. Also, debunking the myths of Afrikan inferiority is of great importance.

Afrika not only contributed to science, but science began in Afrika. Again, as we have cited in other essays, and as so many experts and scholars have proven, humanity began in Afrika circa 150,000 years ago when no other races were on the planet. For Afrikan people, this fact beams with racial pride due to the history of the world

suffering from oppression, slavery, and racism. The “Afrikan Law of Primacy” is based on the Afrikan being the first in the world. That is simple. If Afrikan people were the first people on Earth, we naturally had a headstart among others to develop civilization, in the case of this essay – science.

Concerning Afrikan primacy, what has the world-renowned scholar Ivan Van Sertima explained? Relying on the *Journal of Afrikan Civilization*, in the monumental work *Blacks in Science: Ancient and Modern*, Van Sertima stated:

Five centuries of these falsehoods have been exploded in just five years. These years have seen the discovery of African steel-smelting in Tanzania 1,500-2,000 years ago, an astronomical observatory in Kenya 300 years before Christ, the cultivation of cereal and other crops by Africans in the Nile Valley 7,000 years before any other civilization, the domestication of cattle in Kenya 15,000 years ago, the domestic use of fire by Africans 1,400,000 years ago (one million years before its first known use in China) the use of tetracycline by an ancient African population fourteen centuries ago, an African glider-plane 2,300 years old... (5)

Afrikan civilization was no bystander with the development of the sciences. In fact, Afrikan civilization was front and center stage. Throughout the history of science, Afrikans have always made major contributions. Modern times have been no exception. Afrikan people in America and around the world have made major contributions to the fields of science in the industrial revolution, agricultural science, engineering, telecommunications, transportation, safety, the medical field, the computer age, space exploration, and more.

In *Intellectual Warfare*, Jacob Carruthers notes that Afrikan-Centered education is not myth making, but restoring honesty to the curriculum. Centuries of white supremacy has distorted the educational process and today damages Afrikan children. Correcting this process is not simply the including of Afrikan contributions, but exposing falsehoods and why the falsehoods were/are accepted in the first place. True education deals with power, and if our Afrikan children are to be educated into power, we must teach them ourselves.

On the question of science, Carruthers underlines the significance of the following research when he states:

Today, science and education ignores the fact that the ancient Egyptians were considered by individuals such as Aristotle and Francis Bacon to be the founders of mathematics and certain sciences. Ignoring the Egyptian mathematical and medical texts, while still explaining the impact of Euclid and Pythagoras on geometry is a clear case of unacceptable Eurocentrism. Highlighting the Hypocratic Oath, while ignoring the medicine and surgery of the ancient Egyptians, is yet another example. In fact, one can take science and mathematics from elementary school through the Ph.D. degree and never learn that a single African contributed one idea to either science or mathematics (97).

This essay will overview some of the major advances and contributions of Afrikan science to world civilization. Although mathematics is a science, there will be very little discussion in this essay on that subject. An entire essay has been dedicated to the subject of Afrikan mathematics. The areas of exploration will be threefold, at least. The Nile Valley contribution to science, especially Kemet, will be considered. This essay will have some discussion on Afrikan science outside of Kemet in the greater continental body of Afrika. The last major area of focus will overview the Afrikan American contribution to science.

The “Scientific Method”

It would only be proper to begin our research with what has been called the “Scientific Method.” The scientific method is considered one of the groundbreaking pathways to modern science that separated arriving at a process through reasoning, experimentation, and the collection of data. Observation is the necessary beginning in order to derive at a workable hypothesis, collect data, and gain some scientific reasoning along the way.

We have all been wrongfully taught that modern science had its’ roots in Greece and Rome. It is wrongfully taught that the scientific method began in Europe with Roger Bacon, the English philosopher of

the 13th century, Copernicus the Polish astronomer of the 16th century, Galileo Galilei, and / or Francis Bacon. All cultures who have developed any great buildings and monuments, domesticated crops, smelted metal of any kind, developed different paints and dyes, built boats or ocean-going ships, understood astronomy, found ways to treat illnesses, etc. have all used the scientific method. It is through the human mind, which evolved in Afrika, and later impacted all the civilizations of the world that the scientific method exists. No one people or culture created the scientific method, it is a human function of thought. It is only through a system of mis-education that anyone would teach about a European creation of a human reality called the scientific method. After considering the Great Pyramids of Egypt, the Great Wall of China, the Aztec and Mayan calendar, the temples of India, the astronomy of the Babylonians, how could one honestly say that only Europeans developed the scientific method?

The argument is that the separation of science from myth and the spiritual cosmos began to happen in Greece and continued to develop in Europe. This is a cultural argument since the European worldview is less spiritually connected to the universe than other cultures. The argument is also racially biased because there are many other cultures who have made great advances in science. The scientific method is a human method of approaching a process. It is wrong to argue that it belongs solely to Europe or Afrika. To say that someone is human, but devoid of the scientific process is to say that they are inferior. In fact, it can be argued, the scientific method can be found in many animals. The human brain is and has always been capable of the scientific process. You cannot build a civilization, high arts and science, without the scientific process. Also, let us remember that the European was late in comparison to the other civilizations of the ancient world in their development.

Now, not only does common sense tell us that any people who built great monuments, developed their arts, and made contributions to the sciences, had to have fully understood a scientific method / approach to their projects. In addition to that, our great scholar Theophile Obenga has re-translated the The Ahmose Mathematical Papyrus and found therein the Scientific Method 4,000 years old. In other words, Afrikans have left the physical evidence of understanding the scientific method, and they left the first ever documented source in the Ahmose Papyrus of knowing and using the scientific method over 1,000 years before the Greeks went to the Nile Valley to learn science, and over 3,500 years before Francis Bacon was born. For Obenga's

translation, the reader is referred to “‘The’ Scientific Method from Kemet to Greece” in *Egypt: Child of Africa* edited by Ivan Van Sertima (283). The Edwin Smith Medical Papyrus will be discussed later, and in it is a very scientific approach / scientific method to treating 48 cases of injury through examination, diagnosis, prognosis, and treatment.

To the Afrikan of Kemet and elsewhere, science and spirituality do not contradict each other. There is a balance between Afrikan Spirituality and science. From the Great Pyramids of Giza, to smelting of gold from Nubia, to the observatories of Kenya, the Dogon astronomers of Mali, and the medicines of the Congo basin and beyond, Afrikan Spirituality and science are more often than not interlinked. The question of “pure” science is settled when we consider one fact. The Afrikan led the world in science and taught the first “civilized” Europeans, the Greeks, what they knew. Still, there are unanswered questions that surround the development and advancement of Afrikan science such as the Kemetic astronomers, the Dogon astronomers, the architecture of Kemet, the massive libraries of Kemet, the surgical doctors of Timbuktu, the steel-producing blast furnaces of Tanzania, the widespread practice of Afrikan navigation for millennia, and much more. Only a fool or a racist, or both, would claim that the Afrikan made no contributions to science. Let us take a closer look.

Agriculture

Agricultural science is the one advance in humanity that has probably changed the course of history more so than any other. The primary preoccupation with early societies was the gathering of food and hunting. The refinements of the arts and sciences were limited to the time constraints necessary to have the essentials of survival, food and water. With the development of agricultural science, specifically a “class” devoted to food production, the arts and sciences could only become developed to unprecedented levels. All cultures have contributed to agricultural science and food production in one way or another. The exchange of crop foods is a global interaction. Dishes are shared among many cultures. Ideas for scientific farming come from many societies. This must be acknowledged by any study that is not prejudiced. At the same time, the development in early agricultural science, that would eventually reach throughout the entire world, began in one place, the Afrikan Nile Valley. The historic phenomenon that has

helped the advance of the entire world is owed to the Afrikan agriculturalist of tens of thousands of years ago. What is the evidence?

Again, one book that should be part of the class of every science teacher is *Blacks in Science: Ancient and Modern*, edited by Ivan Van Sertima. Fred Wendorf should be a world-renowned anthropologist today, on the scale of a Louis Leakey. The problem is that Leakey's fossil finds could not be ignored because of its implications to the Afrikan origins of Humans. Wendorf's finds could be marginalized or ignored, and that has occurred. Wendorf's finds on the origins of agriculture are not as explosive as the origins of Humans, but it is just as pertinent to world history.

In *Blacks in Science*, Fred Wendorf, Romuald Schild, and Angela Close have an entry entitled "An Ancient Harvest on the Nile," originally published in the American Association for the Advancement of Science in the magazine *Science*. The authors reported that the move from hunting and gathering societies to settled, larger communities with a higher attainment of the arts and sciences was not as clear-cut as is often taught. With knowledge of farming, the early communities still hunted and gathered for thousands of years (58). Also, strong evidence was noted that the idea of farming beginning in Asia about 10,000 years ago is just an idea and nothing more. Concerning the Afrikan origins of farming, and the unsubstantiated idea of an Asian origin, the anthropologist reports the following:

Our excavations at Wadi Kubbania, a desolate region in Egypt's Western Desert, throw all this into doubt. We have found that, between 17,000 and 18,500 years ago – while ice still covered much of Europe – African people were already raising crops of wheat, barley, lentils, chick-peas, capers, and dates. They were doing it in the floodplains of the Nile, much as people would continue to do for another 13,000 years until the classical Egyptian civilization arose, and on into modern times (58).

The evidence points to an early form of agriculture where the farmers waited for the Nile River to recede and leave its rich silt deposits. They used this rich topsoil to plant some of the earliest crops that Afrika would give to the world. This basic practice led to the domestication of the world's first crops and the development of the ancients' most advanced civilization.

With a surplus of food, other classes of men and women could focus their crafts and talents on other areas. Slowly, over the course of thousands of years, but ahead of the other civilizations from what all evidence informs us, Afrikan Nile Valley civilization and science began to develop until it reached its classical stage in Tawi (Kemet). Let us be very clear about what the evidence informs us in the greater context. Afrikan migrants from the beginning of the Nile waters migrated upstream over time, and they began to build the fountain, mother civilization for Afrika, and the ancient world

Medical Science

The Nile Valley Afrikans developed a very sound medical field that was acknowledged throughout the ancient world. KMT was a veritable intellectual center of the ancient world, and the same applies for the field of medicine. The Afrikans of Kemet were advanced in bone setting, surgery, herbal remedies, circumcision, gynecology, dentistry, autopsy, and anatomy. Capsules were used, birth detection, contraception, and pulse taking were common in the medical profession. Health was taken very seriously in Kemet (Tawi). In addition to bathing, they cut all body hair to ensure good hygiene. Nutrition was understood to be central to well-being and vitality in life. Certain papyri show a modern approach to medical science in which a diagnosis was made and then the problem or disease was treated.

Cheikh Anta Diop, in the chapter “Africa’s Contribution to Humanity in Sciences and in Philosophy” of the book *Civilization or Barbarism*, states the following:

Theophrastus, Dioscorides, and Galen perpetually cite the prescriptions that they received from the Egyptian physicians, or more specifically, as Galen says, that they had learned by consulting the works conserved in the library of the Temple of Imhotep at Memphis, which was still accessible in the second century A.D., and where seven centuries, Hippocrates, the “father of medicine,” was taught (283).

It must be acknowledged that the Afrikans of KMT believed that disharmony with the spiritual world caused most illnesses. Thus, the individual received physical and sometimes spiritual treatment. Those in the modern medical field looked down on such healing in traditional societies, especially in the Afrikan field of medicine. Now, however, many studies conducted by different universities and hospitals have recently surfaced that give evidence to the power of belief in the healing process of physical ailments.

Allow me to rely on the wonderful research of Charles Finch who has done painstaking work to document Afrikan medical science. In the insightful book, *The African Background to Medical Science* by Charles Finch, he quotes Homer's statement that "In medical knowledge, Egypt leaves the rest of the world behind." Finch's book is all the more significant because he is a medical doctor. He has a very informative essay entitled "Imhotep the Physician: Archetype of the Great Man." Imhotep is often called the "world's first multi-genius" because he was an architect, scribe and sage, priest, astronomer, Vizier to the nation under the Pharaoh, and among his many titles he was also a doctor. However, Imhotep was not the first physician or the first documented physician. Afrikan medical science goes back tens of thousands of years. In addition to that, the first documented physician was Athothis, the second Pharaoh of the First Dynasty who wrote a treatise on anatomy (153 and 202). In his book, Finch has two essays that deal with Afrikan medical science, one "The African Background of Medical Science," and the other "Science and Symbol in Egyptian Medicine."

Finch's essay "The African Background of Medical Science" is a brief yet general study on Afrikan medicine. He notes the significance of the most important medical papyri to survive from Kemet, the Ebers and Edwin Smith Papyri, but from those papyri and others, and what we know about the civilization, thousands of medical books must have been written. Finch notes that through a rigorous training process, the doctors of Kemet were skilled at the task of treating hundreds of different bodily ailments. "Like all African peoples, the Egyptians had a large *material medica*, using as many as 1000 animal, plant, and mineral products in the treatment of illness" (127). The ancient Afrikans of Kemet even "dispensed their prescriptions as pills, enemas, suppositories, infusions, and elixirs in accurate, standardized doses, causing some to wonder if they had separate pharmacies and pharmacists" (127).

Finch notes Afrikan medical science beyond Kemet. He notes the surgical skill of the Banyoro of Uganda. In particular, he discusses the Caesarean section operation among these Afrikans that was carried out with great success at a time when women in Europe did not survive this operation as it was done only to save the child (135-136). All Afrikan societies have a large pharmacopeia. The Zulus, Finch notes, use 700 different plants for various illnesses. Afrikans have developed effective herbal remedies for many of the ailments we complain about ourselves today

The other essay by Charles Finch is “Science and Symbol in Egyptian Medicine.” This essay takes an eye-opening look at the ancient Afrikan medical treatise known as the Edwin Smith Papyrus. Based on his years of research, Finch states “The level of medical science revealed in the Edwin Smith Papyrus makes it the most remarkable medical document to survive from antiquity” (146). The Smith Medical Papyrus displayed an extensive knowledge of cranial, skeletal, and internal anatomy among this ancient Afrikan culture. The surgical skill of the doctors was likewise advanced. The medical document has 48 medical cases. Very modern, each case involves an examination, diagnosis, prognosis, and treatment - if possible.

Just as every student learns about the myth of Hippocrates being the “Father of Medicine,” and the falsified Greek origin of modern medicine, the truth must be taught. Modern medicine, along with the Greeks, benefited tremendously from the Afrikan foundation in the Nile Valley. The first specialized physicians in the world were Afrikans, and they were very skilled in their professions. Every child should know that because it is an historic fact. The Afrikan child should especially know this because it would begin to widen the aspirations of children who have been mis-educated for far too long. Afrikan-Centered education is based on honesty and facts. As was noted earlier, we can’t present on only contributions, leave lies and myths in the teaching and learning process, and then call that multi-cultural.

Astronomy

Astronomy in Kemet tells so much about the civilization. We learn about their ancient understanding of the laws that govern the universe. We are informed about the mathematical-astronomical science that still benefits the world today. We gain an appreciation for the spirituality of the people. Lastly, we learn about the chronology of the civilization itself.

The physical science of astronomy, like life on Earth, was believed to be governed by the order of Maat. It was believed that the same force which caused the planets to be suspended in space, that made the sun give heat, that brought the Nile's flood, is the same force or spirit that gave peace to the lives of people. Maat was not only the basis of astronomy, but of all the sciences, indeed of life itself.

Naturally, because the first Humans were in Afrika, Afrikans were the first astronomers. In addition to being the only astronomers for tens of thousands of years, Afrikans made advances in the study of astronomy that we still benefit from today. The first lunar, solar, stellar, and seasonal calendars were all first used by Afrikans. Beyond that, the calendar achieved such an accuracy that it is impressive today. Certain Afrikan astronomical, astrological, and spiritual concepts are still with us today. It was from the Afrikan Nile Valley that the year was divided into twelve months with twelve zodiac signs. It was again the Afrikans of the Nile Valley that separated the months into weeks, the weeks into days, the days into hours, and the hours into seconds (Pappademos' "An Outline of Africa's Role in the History of Physics," *Blacks in Science*, 187; Finch's *The African Background to Medical Science*, 145; Browder's *Nile Valley Contribution to Civilization*, 78-80). It was the Afrikan water-clock that gave the notion to divide the hour into seconds.

From the Temple of Het-Heru of Dendera, we can see a later form of the Afrikan zodiac calendar that birthed the very zodiac system we use today with all twelve signs. We can see the division of the circle into 360 degrees or days. The Afrikans understood well the need to add five additional days, and the leap year was also known and understood. The Dendera zodiac calendar is one piece of evidence that informs us that the 365 $\frac{1}{4}$ day calendar that is presently used throughout the world is from Afrika. Our very concept of timekeeping is from the Afrikan Nile Valley, and so very, very few people know that fact.

Afrikan ethnic groups throughout the continent have astronomers, but the Dogon of Mali offers an interesting point of study with Afrikan astronomy. For centuries the Dogon had an intricate knowledge of the solar system. The source of note on Dogon astronomy is *Pale Fox* by Marcel Griaule and Germaine Dieterlen. Among other things, the Dogon had a sound knowledge of the Sirius star system for centuries. This star system could only be seen with advanced telescopes, and thus several theories have cropped up about how the Dogon possessed this knowledge. In *Blacks in Science*, Ivan Van Sertima notes "The Russians have found crystal lenses, perfectly

spherical and of great precision, in ancient Egypt, during the African-dominated period” (13). In the same text, Hunter Adams notes that after extended star watching, the Dogon astronomers would develop very sensitive dark-adapted eyes (“New Light on the Dogon and Sirius,” 48-49). Besides European travelers, missionaries, and visits from outer-space aliens, it is very possible for the Dogon astronomers to have gathered the knowledge they knew about the Sirius star system and the universe in general.

Architectural Engineering in KMT

Of all the civilizations of the ancient world, few marvel the observer more than the architecture of Kemet (Tawi or Egypt). For those who have traveled to Egypt or who have seen photos, they are often amazed at how an ancient people without modern technological equipment could move five, ten, hundred ton stones, or more.

The column and the colonnade is an Afrikan architectural innovation that has spread throughout the entire world. Columns can be found imbedded in the architecture of buildings, museums, and homes among many different cultures in almost every city on the planet. Although the column is very common in world architecture, so few people know that it is an Afrikan creation.

The colonnade temples of KMT (Kemet, Tawi) are one of the highly impressive sights in the Nile Valley. The temple was also the center of education due to the fact that in the Afrikan worldview, the sacred and the secular were one. The worldview was spiritual in orientation. Usually known as the Karnak temple, the Ipet Iset temple / university that is dedicated to Amon-Ra has 134 massive djed columns that are about 70 feet tall, weighing countless tons each. The colonnade is a virtual man-made forest. As large as the columns are, their ancient beauty is equally impressive. They are carved as lotus flowers in the various temples, often with the top blossoming out. This added to aesthetic, but also helped more securely hold the roof placed on top. The fact that flowers were used in the architecture speaks to the spiritual worldview of the people.

We must keep in mind that the Afrikans of the Nile Valley built on large scale. The columns, statues, and tekhens were massive. How were they moved? How did they erect the massive columns? One of the obelisks or tekhens built by Hatshepsut’s architects was nearly 100 feet tall with a weight of over 300 tons. Two towering pylons or walled gateways built of smaller brick were between two tekhens that greeted

the Afrikans as they walked into this greatest of the Nile Valley centers of spirituality and education. The temple / university was very modern by our own standards. For thousands of years, the world marveled at the architecture of Ipet Isut. It stands today as a masterpiece of engineering and architectural science. An excellent resource of Kemetic (KMT) temple architecture is *Egyptian Temples* by Margaret Murray.

The temple / university was built over the reigns of many different rulers, and was thus classic and up-to-date at once. To build such a grand temple as Ipet Isut, the state funded an organized and supervised team of workers. An experienced architect would supervise the workers. A group of skilled professionals cut, shaped, and placed the various rock structures in place. Scribes carved the feats of the Pharaoh on the walls and columns. The engineering, organization, and cooperation were no doubt a sight to see in itself.

Luxor or Southern Ipet, which has many of the same features as the Ipet Isut temple, is just as impressive. Some of the other major temples / universities include Dendera, Philae, and Edfu. They are all several thousands of years old, and they are a testament to the Afrikan standard of architectural science set when Greece didn't have the slightest idea of how to build in stone, or even writing.

Agreed by many, the greatest architectural achievements in the Nile Valley are the pyramids. Since much has been written about the architectural and scientific accomplishment of the Great Pyramids, only some cursory notes are needed here. The pyramids were not simply stacked or thrown up in place, as some suggest. The Giza plateau was the site chosen for specific geological reasons. The bedrock foundation had to support such a massive project. A ground layout and geometric measurement of the base square for building was done. It is likely that a plan was drawn up because such blueprint diagrams have been found for other construction projects. Such geometric measurements and the use of slopes and weights were used throughout the entire process. This was calculus at work. From start to finish, the builders studied the stars for the purpose of aligning the manmade mountains to certain phenomena in the sky. A building diagram was likely used, especially when the internal passages of Khufu's pyramid are considered. Some stones were cut on site, most were transported via land and boat. The quarrying, measuring, and shaping of stones were very important, especially the outer casing. Ramps were built to raise the stones averaging 2.5 tons to heights of hundreds of feet in the air. Massive polished limestones with sacred texts written on them were placed on the outer core. Such a feat as displayed on the Giza plateau in the Great

Pyramids required a sophisticated use and understanding of geometry, calculus, geology, architecture, astronomy, and engineering.

We must also keep in mind that the evolution of pyramid building was a process that took place over several centuries. The mud-brick mastaba tombs of the earliest Pharaohs became brick tombs by the Third Dynasty. The Pharaoh Djoser, with the experience of the architect Imhotep, built the 200 feet tall Step Pyramid in stone. Pharaoh Sneferu would encase the steps of his pyramid, and the architectural sophistication reached its zenith under Khufu's pyramid. What happened to the polished limestone that had Mdw Ntr (sacred writings) on them? What happened to the capstone (the benben stone)?

Like his predecessors, Khufu used limestone from local outcrops for the bulk of his pyramid, while for casing he used fine limestone from Troyu and the Moqattam Hills east of Cairo. The capstone was probably gilded. But nearly all the fine stone was peeled off by the medieval Muslim rulers of Egypt to build bridges and houses in Cairo (L. Sprague de Camp, *The Ancient Engineers*, 34).

A wide variety of tools were used in the building of Kemet's monuments that were built to defy the ages of time. Many of these tools have changed very little with time and cultures. Hammers, mallets, chisels, ropes, measuring ropes, levers, measuring rulers, right angles, knives, plumb levels, a device for screwing holes in stone, axes, adzes, saws, and other tools were used. With the abundance of stone and the flexibility of the carpenter's and architect's tool kit allowed the Afrikans to build to the heavens. This could only happen with the experience and sound knowledge of architectural science.

Chemistry

From *The Star of Deep Beginnings* by Charles Finch, we have an enlightening chapter on metallurgy entitled "The Followers of Horus: 40,000 Years of African Mining and Metal Technology." In *Great African Thinkers* edited by Ivan Van Sertima, the great Cheikh Anta Diop has two essays significant to the topic of Afrikan science entitled "Iron in the Ancient Egyptian Empire" and "Africa's Contribution to World Civilization: The Exact Sciences." The latter essay by Diop is an abbreviation of his more extensive treatment in

Civilization or Barbarism in the chapter entitled “Africa’s Contribution to Humanity in Sciences and in Philosophy.” Finally, through *Blacks in Science* edited by Van Sertima, we can gain some insight into iron making outside of the Nile Valley. We will note that the evidence suggest that iron and metallurgy in general was introduced into Kemet by way of the lands to the south deeper in the continent. Kemet was peopled from the south, and the Afrikan migrants brought civilization and metal making with them into the area.

Charles Finch notes in *The Star of Deep Beginnings* that Afrikans were mining, smelting metal, and making tools continually from a very remote period. A manganese mine, along with tools from Zambia, date to 28,000 years ago. Iron mining was occurring in Swaziland 40,000 years ago. Finch states, “It seems evident that the entire region – encompassing Zambia, Zimbabwe, and Swaziland – had been the site of extensive mining operations repeatedly since the Upper Paleolithic” (26). It is generally assumed that the iron mines from this very remote period were used to get hematite for body decorations. The reason is that anything else would completely destroy the accepted Iron Age chronology. Finch states that although iron oxidizes (rusts) rapidly, that would eliminate much of the evidence if any were present from such a remote period. Nonetheless, we await further evidence. Yet, there is still enough evidence to support the Afrikan origin of iron making.

Before noting 2,900 to 5,500 year old evidence of iron slag and charcoal, evidence of smelting among the ancient Nok of the area of present day Nigeria, Finch points out that Afrikans of the Nile Valley were manipulating meteoric iron for practical usage 6,000 and 12,000 years ago (35). This was the introduction to the metal that familiarized the smelters with the chemistry and how to eventually derive it from Earthly or stratum sources. Then Finch notes that an iron tool was discovered in the Great Pyramid of Kufu. Diop makes the same observation in “Iron in the Ancient Egyptian Empire” (65). This is evidence that the Iron Age is at least 1,200 years before the believed Hittite beginning of the Iron Age of 1,500 BCE, according to Diop and Finch. Also, Finch stresses that all the latest evidence on Kemetic chronology forces us to reevaluate everything; the Great Pyramid was built around 3,000 BCE, several centuries earlier than what was thought. That would mean that the Iron Age is at least 5,000 years old, and it began in the continent that gave civilization to the world, Afrika.

Mining and the separation of various metals from their ores to be fashioned into tools, weapons, jewelry, ceremonial items, and

household decorations were very common in Kemet (KMT, Tawi). The single most famous sculpture is that of the solid gold mask with semi-precious stones and glass found in Tutankhamen's coffin, three coffins of gold. How differently would the world view Kemet had the burial chambers of great Pharaohs and Queen Mothers not been looted over the ages? Still, Tutankhamen's gold treasures give us a blink into the refined jewelry crafts of the ancient empire. Gold was the metal of choice. Royal regalia, thrones, statues of animals, statues of the boy King, jewelry, were all solid gold or gold covered.

As was stated, metal was fashioned for a variety of reasons. Whether it is a silver statue, gold earrings or a pendent inlaid with lapis lazuli, an iron hoe or steel knife, a bronze adze, a cooper tool, an electrum piece of art, or a bronze tool, the Afrikans of the Nile Valley were masters of metal shaping. Sculpting with glass was also practiced.

The use of various colors of paint, dyes, and cosmetics reached an impressive stage. Wigs were dyed, eye paint was made from black galena and green malachite as a cosmetic and sun-protector, oils were massaged over the body, fine linens were fashionable, foundation and lipstick were made from ochre. Lastly, and to top it all off, the Afrikans of the Nile Valley used polished and buffed bronze or copper mirrors.

When considering the chemistry of Kemet (Tawi), note must be made of the brilliant colors that the Afrikans of this land were able to make for painting not only small pieces of artwork but columns and temple walls. Faience ceramic had a bright blue color. Shaw and Nicholson in, *The Dictionary of Ancient Egypt*, informs us about the beautiful faience.

Ceramic material composed of crushed quartz, quartz sand, with small amounts of lime and plant ash or natron. This body material is usually coated with a bright blue or green glaze of soda-lime-silica type...

The material was known to the Egyptians as *tjehenet*, the literal meaning of which was 'brilliant' or 'dazzling'. Like glass, which was introduced in the New Kingdom (1550-1069 BC), its main purpose was probably to imitate gem-stones such as TURQUOISE and LAPIS LAZULI (95).

In *Ancient Egypt*, David Silverman states, "Paint was made by mixing water and gum arabic with ground pigment. Black, blue, green, yellow, red and white were the most common colors" (221). To say

“ground pigment” is an injustice of oversimplification. After all, “ground pigment” can very well be mud and rain water, but it was not. In a brief but informative essay by Hamed Ead entitled “Ancient Egyptian Science,” we quote the following concerning this “ground pigment”:

Thus, the pigments from the tomb of Perneb (at estimated 2650 B.C.) which was presented to Metropolitan Museum of New York City in 1913, were examined by Maximilian Toch. He found that the red pigment proved to be iron oxide, haematite; a yellow consisted of clay containing iron or yellow ochre; a blue color was a finely powdered glass; and a pale blue was a copper carbonate, probably azurite; green were malachite; black was charcoal or boneblack; gray, a limestone mixed with charcoal; and a quantity of pigment remaining in a paint pot used in the decoration, contained a mixture of haematite with limestone and clay.

The use of extracting minerals, not only for sculpture and tools, but also for paint displays the civilizations advanced stage in the chemical process. Thus, what we call the “Periodic Table of the Elements” was not discovered yesterday. Many of the elements were in practical and ceremonial use in Afrika for thousands of years. We cannot say that the Periodic Table is an Afrikan invention, but we must point out the historical fact that Afrikans were the first to use many of the elements on the Table such as copper, iron, gold, silver, silicon, and possibly others. Other ancient cultures used the elements on the Periodic Table. It is due to a lack of focus with such important details that our children are not educated properly.

Mummification

Professional, priestly embalmers conducted the task of mummification. The mummification process in Kemet was central to honoring the deceased in their passage to the ancestral world. It also lent strongly to the idea of a resurrection. The heart was left in the body because of the spiritual significance attached to this organ. The brain is taken out through the nostril with a metal hook made especially for this purpose. The liver, lungs, stomach, and intestines were surgically

removed and stored in canopic jars that represented the Four Sons of Heru or the four corners of heaven. After removal of the organs, the body was stitched. The body was repeatedly washed with palm wine in this process. Frankincense, myrrh, cedar oil, and resin were used in the process. The key chemical compound was natron, and along with the climate of Kemet, this assisted in the preservation of the body for ages. The body was allowed to lay in natron for 70 days, the longest stage in the process. The last stage was the very careful wrapping of the body with fine linen before the burial process. A good source on mummification is *Egyptian Mummies: Unraveling the Secrets of an Ancient Art* by Bob Brier. There are any number of books with information on the science of mummification.

Modern Afrikan Contributions to Science

For thousands of years, Afrikans played a central role in the historical development of science. To write a science book or to teach a science course and totally ignore the Afrikan foundation of modern science is to promote the mis-education of children or students, and that is all too common in the present educational system. As terrible as it is to ignore the ancient Afrikan foundation of science, it is equally shameful to ignore the modern contributions to science by Afrikan people, and this mistreatment of instruction is equally pervasive in the education settings. Let us briefly highlight the contributions that Afrikan people have made to modern science. From the industrial revolution to the medical field, from the computer age and communications to safety inventions, from engineering to agriculture, from chemistry to astronomy, from advances in military technology to NASA space exploration, people of Afrikan descent have made major contributions to modern science, and continue to do so today.

Black Genius by Dick Russell would be a good resource to begin with on the modern Afrikan contribution to science. The book is not an end-all, but there are several good essays on what Russell rightfully calls Black genius. In “Ancestors – The Astromer/Surveyor,” Russell states:

By the time he died in 1806, Benjamin Banneker was somewhat of a legendary figure along the East Coast of a recently independent United States – a self-taught mathematician, astronomer, inventor, surveyor and almanac writer who corresponded with

Thomas Jefferson in an attempt to influence his views on slavery (345).

In “Ancestors – Lewis Latimer and the Early Black Inventors,” Russell makes note of an Afrikan American scholar from the University of Massachusetts at Amherst, one Asa Davis whose specialty was in Afrikan-American science and invention. When asked about the first time he heard of Lewis Latimer, Asa Davis begins by recounting some other significant facts of modern Afrikan science. An Afrikan Ghanaian, Kwakwe wrote a book on the classification of plants that would influence modern biology. Davis stated that Edward Everett Just, a Black biologist:

...became the first scientist to unlock the secrets of cell function during the 1920s and 1930s. He discovered the essential part that the outer surface played in the development of the egg and the entire cell, shattering then-accepted thinking that only the nucleus was important (291).

Davis also mentions the Black astronomer from Russia, Bolotov. It was this astronomer, who through his observations “was among the first to point out that mass and time in space interlock, which ties into some things Einstein worked on for his theory of relativity.” Davis continued, “Today, what we know as Riemann geometry is really based on Bolotov’s observation” (291).

Like a good history teacher, before discussing Latimer, Davis notes the significance Norbert Rillieux, who completely changed the sugar processing industry; Elijah McCoy who invented the first self-lubricating system for trains; and Jan Matzeliger who revolutionized shoe production throughout America and the world. Finally, after these brief but very important facts, Asa Davis begins to discuss Lewis Latimer, the man who invented the carbon filament to make light bulbs burn, and who lit up the cities of New York, Philadelphia, Montreal, and London.

In *Blacks in Science*, John Henrik Clarke has an excellent essay entitled “Lewis Latimer - Bringer of the Light.” Latimer worked with the Thomas Edison Pioneers, invented his own electric lamp with Joseph Nicholas, invented a more efficient method for the production of carbon filaments, and made the drawing’s for the phone which Alexander Graham Bell received the patent. Also, Latimer authored the

first book on this lighting system entitled “Incandescent Electric Lighting: A Practical Description of the Edison System.” Latimer was called on in Edison’s court cases as a specialist concerning the invention. Of the Edison Pioneers, Latimer was obviously the expert on his invention above the others, including Edison.

The inventions of Banneker, Latimer, McCoy, Rillieux, Matzelliger, and others are all the more significant when we consider that these scientists were descendent of enslaved Afrikans. One of the greatest of the scientists, of any race, in the early 20th century was born into slavery, left on the ground, and sold for a horse when he was a baby. That was the beginnings of George Washington Carver’s life. More than any single individual, he saved the agricultural economy of America, influenced scientific farming throughout the world, and began an alternative food industry. Some of Carver’s many inventions were types of beverages, over 30 types of milk, snakes and candy, various meat substitutes, medicines, cosmetics, fuel, and more. In *George Washington Carver: His Life and Faith In His Own Words*, biographer William Federer states of the centuries greatest agricultural scientist:

George [Washington Carver] showed the farmers the benefits of planting legumes, such as peanuts, which replenish the soil with nitrogen. The farmers heeded his advice but soon had more peanuts than the market wanted, as peanuts were primarily used as feed for animals.

He discovered over three hundred uses for the peanut, over one hundred eighteen for the sweet potato, over sixty for the pecan, as well as dozens more for the soybean, okra, cowpeas, wild plums, etc (15).

Where modern contributions to science are concerned, few sources are as helpful as Raymond Webster’s *African American Firsts in Science and Technology*. There are well over a thousand entries in this chronological book, covering such fields as astronauts, aviation, biology, chemistry, engineers, inventors, mathematicians, physicians, physicists, and many more. A good classroom teacher would know to preface this before certain classroom discussion, locating particular people of Afrikan descent who made scientific contributions depending on the lessons for the day. Also, Webster has a very excellent bibliography for the serious reader and researcher.

Russell Adam's *Great Negroes Past and Present* is a good reference book for K-12 teachers and students. Overall, it can also be very useful for the undergraduate university levels. He has a section in the book entitled "Science and Industry" where there is some detail on the following: mechanical inventor Elijah McCoy, scientist Norbert Rillieux, mechanical inventor Jan Matzeliger, electrical engineer Granville T. Woods, stop light and gas mask inventor Garrett Morgan, ethnologist Martin Delany, explorer Matthew Henson, agricultural scientist George Washington Carver, first successful heart surgeon Daniel Hale Williams, cellular biologist Ernest Just, renowned surgeon Ulysses G. Dailey, surgeon and inventor of blood plasma preservation Charles Drew, chemist Percy Julian, and dermatologist Theodore Lawless.

A few notes should be made of some of the prior mentioned individuals who have made contributions to science. Many of the doctors and inventors of Afrikan descent have changed the quality of life and extended the possibility of longevity. Consider how the traffic light and gas mask of Garrett Morgan have saved countless lives since their invention. Morgan had to hire a white man to sell his gas mask because of American racism.

Granville T. Woods had dozens of inventions, and he invented an effective telegraphing system for railways that significantly reduced the number of crashes in the outdated system. Woods invented what we call the "Third Rail" today. He invented the overhead conducting system for trains and trolleys. After Edison lost two court cases to Woods over his electric motor regulator, Edison tried to hire Woods and was turned down (*Black Genius*, 300-301 and *African American First*, 4-5). In short, Woods helped modernize the railroad industry.

Percy Julian's extraction of sterols from soybeans made cortisone available to the common masses of people. Before this, only the rich bothered to treat arthritis. He developed a method to mass produce the drug physostigmine for the treatment of glaucoma. He also invented a foam to extinguish fires (*Great Negroes*, 74 and *African American First*, 293). These were his primary contributions, and when Dr. Julian moved to Oak Park, Illinois, his home was firebombed. Percy Julian's grandfather was a former enslaved Afrikan with fingers missing as a punishment for learning reading and writing.

Lewis Latimer, one of the most outstanding inventors of his time, was born to George Latimer and Rebecca Smith, who both had to escape the evil and inhumane system of slavery to gain their freedom. After escaping from Norfolk, Virginia to Boston, Massachusetts, the

highly publicized case about George Latimer's freedom began. With the support of Frederick Douglass and others, the case was won. Yet, with the passage of the 1850 Fugitive Slave Law and the 1857 Dred Scott case, the Latimer family lived in constant fear and had to move frequently. George and Rebecca lived in constant worry about their freedom and safety in a land where slavery was constitutional. Winifred Latimer Norman, granddaughter of Lewis Latimer, authored the very important book *Lewis Latimer: Scientist*.

Marie Brittan Brown invented the home security system. Philip Emeagwali, a Nigerian, is one of the "fathers" of the supercomputer and the internet. Emeagwali had to face the exploitation and forces of colonialism and neo-colonialism in Nigeria. Dr. Jane Cooke Wright and her father Dr. Louis Tompkins Wright have been pioneers in the treatment of cancer with chemotherapy drugs. Dr. Ben Carson has trained hundreds of doctors around the world in complex operations of brain surgery. Dr. Patricia Bath invented the Laserphaco Probe for eye surgery to remove cataracts, and she relates how she dealt with racism and sexism. There are literally thousands of inventions, improvements, and contributions of science by people of Afrikan descent. In no way is this essay a complete account as that would take at least several volumes. What is attempted here is to broaden the appreciation for Afrikan science, and to give a method of approach to the student and teacher. The Black Invention Museum, with world traveling exhibits, located in Los Angeles, California furnishes the patent dates for countless inventions. The Museum is highly recommended, and it provides an historical background on Afrikan science from antiquity to the present. This subject is one that must be treated systematically in the classroom setting. This essay attempts to give some direction. There continues to be a growing body of text on this subject. The reader, teacher, parent, student must become more informed. In addition to all other works cited in this essay, I do suggest the two following works: Vivian Sammon's *Blacks in Science and Medicine*, and Spangenburg's and Moser's *African Americans in Science, Math and Inventions*.

Conclusion

Math and science are the two subjects with the greatest emphasis in the school systems. In addition, these are the subjects that our children have the greatest problems in because these subjects are taught so backwards with no cultural relevance. Most individuals fail to even recognize how math and science are culturally and historically

bound in the points of views that people teach and learn from. As a result, we have a very European point of view of math and science. Is it no wonder why our children are being outperformed in a school system that does not teach to their particular needs and interests?

Essential to the problem is that school systems are too ignorant to understand the identity of Afrikan children with an American geographic location. The bare concepts of education aside, we should know that Afrikan children in America have specific cultural needs that are not catered to by the mainstream. Our responsibility then is to cater to the culturally and socially relevant curriculum and instruction of our children ourselves. It is insanity to do otherwise.

We must understand why education is important, critical. The purpose of education must go beyond getting a job, house, and car. Education must have cultural and social relevancy to any people. If our children are receiving an education, we must ask ourselves how is that the education will uplift and build our people in the future. In the subconscious or the conscious of all people is this primary question about the purpose of education – the building of people and nations. We who are of Afrikan descent around the world must not let it escape us.

No nation or group of people can build without a sound class of scientific experts to rely on. Currently, the nations of Afrika, the Afrikan American population, and many other majority Afrikan nations, have a brain drain. That is, our experts and doctors of science have little nation and race consciousness. The crisis with the Afrikan world is not that we lack medical and scientific experts, although we can use many, many more. Our crisis is one of loyalty. Our scientists are no different from the average person in our communities that lacks any racial or cultural loyalty. This crisis goes back to the self-negating type of education, socialization, and values we are taught. The type of education and values our children receive depends on who controls their school systems, media, and information outlets. The only way Afrikan (Black) children will receive an education for the liberation and the maintenance of their people is if we build that type of education and socialization systems for them. Since when did a system built on oppression properly educate the oppressed? Education teaches one to run a nation, build and maintain an economy, utilize natural and manufactured resources, install global communication systems, develop the necessary administrative levels for management, direct political influences, create defense forces, etc. Why would a country built on oppression from its very foundation properly educate an oppressed class? With all the money we frivolously waste, we could change

history. When we build our own *independent* school systems in America and around the world, then and only then will our children receive a proper education. Otherwise were playing in someone else's game, by their rules. We need to create our own systems, with our own rules and objectives.

AFRIKAN KEMETIC MATHEMATICS

“Egypt was the cradle of mathematics.” Aristotle.

Introduction

The Nile River Valley's ancient past is a product of Afrikan development and migrations into that area. The Nile has been fed for thousands of years from inner Afrika, the Great Lakes region of Central-East (especially DR Congo, Uganda, Kenya, and Tanzania) and the Highlands of Ethiopia. The first Humans in the world came from this part of Afrika. The Afrikan people who populated the greater Nile Valley came from these regions and West from the Sahara. They brought civilization with them into the Nile, and they also brought the mathematics that they later developed even further after the founding of dynastic Kemet (Ancient Egypt or the Two-Lands). The Nile Valley would be the parent cultural cradle of Afrika. I refer the reader to Diop's essay “Peopling of Africa from the Nile Valley” in *The African Origin of Civilization*. In and around this region was the parent location of Afrikans, humanity, civilization, and mathematics. My first introduction to Afrikan mathematics came by way of the great Cheikh Anta Diop in *Civilization or Barbarism*. Further, I was profoundly impressed with the subject of Afrikan mathematics from the works of Beatrice Lumpkin and convinced that math, like all the subjects of learning, had been told through a false European view of the world that was not accurate and intentionally falsified to bolster European supremacy.

It is through this European supremacist view of education that children are incorrectly taught math and all of the subject areas. This, I

maintain, is one of the key reasons why children of Afrikan descent perform poorly in school. Children are taught about great Europeans who created math, the “Father of Geometry” as Euclid is known, or the “Father of Algebra” as Diophantus is known, or the “Father of Numerology” as Pythagoras is known. The fact is that geometry, algebra, and numerology all existed before the Greeks had the most vague understanding of mathematics. As much and more will be explained in the following pages. Children, and adults in universities, are taught or indirectly left with the impression that Greeks fathered, not only math, but science, philosophy, and all areas of knowledge. The Greeks were latecomers in the history of mathematics; indeed the Greeks were latecomers in the history of world civilization that sprang up in the Nile Valley and later in the Tigris-Euphrates, Indus, and China before entering Europe. From the current educational system, we are left to believe that civilization started with the Greeks and spread to Afrika very late with the era of slavery. This is altogether false. As all cultures and peoples have, the Greeks did make some contributions to mathematics, but the Greek contributions to mathematics was built from an Afrikan foundation before and during the Library of Alexandria period in Egypt where many of the great “Greek” mathematicians went and studied. It is significant to note that the ancient scholars associated with the Library of Alexandria are all assumed to be Greek merely, it seems, because they made a contribution to some field of knowledge and wrote in Greek. The fact is that the identity of many of the philosophers is not clear in the least. Instead of doing guesswork about racial identity, I want to focus on Afrikan mathematics. In fact, before the building of this library, Greeks were already studying Afrikan math and other subjects in this Afrikan nation.

The Greeks never claimed to be “Fathers” of math, science, history, or philosophy. Those fatherhood titles were given in later times. However, the Greeks didn’t always give credit to the Afrikans of the Nile who taught them mathematical and knowledge otherwise. Consider the following quote from Basil Davidson in *Egypt Revisited*:

The philosophers and mathematicians were in full agreement. Pythagoras spent no fewer than twenty-one years in Egypt. Aristotle said that “Egypt was the cradle of mathematics.” Eudoxus, Aristotle’s teacher and a foremost mathematician of his time, had likewise studied in Egypt before teaching in Greece. Isokrates

and Plato were profoundly influenced by Egyptian philosophy. Euclid, again, learned mathematics in Egypt before applying them elsewhere. And who could be surprised? For the pyramids and temples of the Nile were not built by guesswork or rule of thumb. They were built by the use of mathematical propositions which the Egyptians had discovered and proven. How otherwise could it have come about that the difference in length between the shortest base-side of the Great Pyramid at Gizeh (c2600BC) and the longest side (756.08 [feet]) is no more than a staggeringly 7.9 inches? Herodotus and the men of his time did not know this, but they did know that the Great Pyramid was only one of innumerable mathematical marvels to be found in the land of the Pharaohs (44).

Mathematics is not an invention as much as it is a realization of what already existed, the realization of phenomena, the manipulation of numbers to arrive at solutions to known and unknown figures, and the calculations of shapes. All cultures have made contributions to the progress of mathematics. Lumpkin states: “Any unprejudiced view of world history must acknowledge that many different people and races on every continent have made great mathematical discoveries” (*Blacks in Science*, “Africa in the Mainstream of Mathematics History,” 101). Still, as Lumpkin would agree from her research, Afrika led the world in mathematics for thousands and thousands of years, and the foundations for much of what is taught in math is from the Nile Valley.

This brief essay will focus on the Afrikan KMT foundations of mathematics, as it was from the Nile Valley that mathematics shed its light on the Old World by way of the KMT mathematicians and later the Library of Alexandria, a library based on a massive collection of Afrikan writings. Yet, this essay’s focus will be on the development of mathematics prior to the Library of Alexandria, that is the foundation knowledge of the library. The focus of this essay will be on Kemet of the Pharaohs, beginning from the very conservative estimate of the first dynasty of at least -3200. For dating purposes, BC and AD (Before Christ and anno Domini) will not be used. Nor will use be made of BCE and ACE (Before the Common Era and After the Common Era). Instead - or + years will be used. For example, instead of 3200 BC, or 3200 BCE, it will be found as -3200. Instead of 1000 AD, or 1000 ACE, it will be found as +1000.

The focus of the essay will deal heavily with the mathematics of the pre-Dynastic and Old Kingdom period (what is also known as the First Golden Age from the First through the Sixth Dynasties). The mathematical concepts later used in Kemet had their origins in this early period. Witness of this is the architectural and mathematical achievements of the early period, which were in ways never surpassed by later Dynasties, in ways never surpassed by any nations up to this day. The Great Pyramids of Giza are still marveled at in their ruin like no other pyramids in the world. They were a much more wonderful sight when they were encased in polished and shining limestone, tipped with the ben-ben stones, with a complex of fine buildings and smaller pyramids around them thousands of years ago. Millions and millions of extremely massive bricks went into the construction of these monuments. It is supported by evidence that mathematics were essential in the building process from the precision of the architecture, astronomical and Earthly alignments, tools and records found in Kemet, inner and underground chambers.

Early Afrikan Nile Valley Civilization

There is some agreement on the definition of civilization. Most scholars seem to believe that civilizations originated in settled communities that developed complex trades or occupations among the residents. These settled communities were able to develop high arts, sciences, and writing. Many scholars place the beginning of civilization at the advent of writing. By either of these definitions, the Afrikan Nile Valley is the seat of civilization.

However, we have been operating from a limited and Western definition of civilization that employs a vocabulary with such terms as “pre-modern,” “primitive,” and “savage.” Civilization implies a level of cooperation among people, and the conscious attainment and passing on of knowledge to further survival. Civilization implies a higher order of thinking and acting, regardless of technological advancement or the existence of writing. It is always amazing when cultures are defined as civilized who systematically bomb innocent people, wage wars, enslave, colonize, and commit genocides. My position is that the first Humans on Earth were civilized. How and why can a group be classified as being Human, but not yet civilized, especially people who lived in peaceful and developing communities. This definition of civilization accepted by most scholars is a product of Western influenced thought. It is more sensible to speak of early civilizations and written civilizations than to speak of “primitive” and “preliterate

cultures.” In fact, the ability to write can be less skillful than certain functions in early civilizations that existed before writing; such as astronomy which involves the observations of the heavens over countless generations, or medicinal herbology which involves a vast knowledge of healing properties found in plants, roots, bark, and other vegetations from Nature.

It is senseless to argue that mathematics or civilization did not originate in Afrika. Most scholars avoid or juggle with this debate. The first Humans in the world originated in Afrika at least 100,000 to 150,000 years ago, and there they began to develop the first early civilizations in the world. To the dismay of some, Afrika is the only continent where the entire chain of Human evolution can be traced back to pre-Human hominids. There in Afrika, Humans first lived in small communities where they began to observe the skies and bury their deceased. For thousands of years, they observed the changing seasons and the sun’s daily passing across the sky. They saw the blossoming of certain flowers, plants, and trees that would yield fruit and other foods. Many of the communities studied the migrating patterns of animals and knew where the most successful hunt awaited them. These communities manipulated nature to make tools for hunting, fishing, and gathering foods from nature. It was found that certain plants had medicinal properties that aided in the healing of particular ailments. Women observed the repetition of the menstrual cycle, sometimes occurring regularly with lunar appearances. A lunar calendar and seasonal calendar were created at such remote periods that the time frame escapes our knowledge. All of this occurred over the space of tens of thousands of years in Afrika alone, before humanity reached the other continents, and subsequently tens of thousands of years before the evolution of other races. One of the earliest and most advanced notions of mathematics came with the lunar calendar, and was likely a creation of Afrikan women. That Afrikan women were involved in science in Kemet is not doubted, they were also very important political administrators. The Kahun Medical Papyrus of approximately -1800, although not exclusively the only writing on the issue, is an ancient document that deals with treating female medical concerns.

It was from these early Afrikan civilizations that math was first employed in history. Math was essential in the development of the lunar and seasonal calendars. The Afrikan Ishango Bone with notches carved on it is a form of an early calendar, uses prime numbers, addition, and division. The bone is at least 20,000 years old, and was found near the borders of the present day DR Congo and Uganda. It is

the world's second oldest mathematical artifact. The world's oldest mathematical artifact is the Lebombo Bone and is about 40,000 years old, and was found near the borders of Swaziland and South Afrika. The Lebombo Bone uses the same type of math as the Ishango Bone. The *Gazette* math article by Naidoo and Webb entitled "The Oldest Mathematical Artifact," is often cited on this fact (1987).

It is important to note that after Afrikans migrated into Asia, the South Pacific Islands, and Europe; they remained Afrikan in phenotype (skin color) for tens of thousands of years, and some groups would later evolve into the other races we know today. What is fascinating about early Human migrations is that many of the early migrants did not evolved into other races at all. Subsequently, we can see the Afrikan populations in South-East Asia, Australia, and the South Pacific Islands. Millions of these Afrikans have been there for fifty thousand years or more. In fact, we know from archeological evidence, that some of the early migrants into America from Asia were Afrikans. The migratory descendant of the ancestors of Afrikans who went into the Americas from Asia can be found in South-East Asia, Australia, and the South Pacific Islands. The pioneer researcher and world traveler, Runoko Rashidi has documented this in *African Classical Civilization* in the chapter "Men Out of Asia: The African Presence in Prehistoric America."

The early Afrikans, parents of the Earth's entire population created the first systems of passing knowledge to future generations through an educational system. As knowledge was acquired that was essential to the survival of these small communities, the children were given the task of learning it as soon as they were old enough to benefit to the community.

In the top of the Nile Valley from where the rivers begin to develop, the base from where humanity sprang in Central-East Afrika, the communities became more and more organized into developing, complex societies by -5,000. At this time, migrants from the base of the Nile in Central-East Afrika and the Sahara began to settle in the broader Nile Valley. Afrikans were attracted to the Nile Valley from the Sahara as that once fertile and wet-land began to dry up. From the base of the Nile, Afrikans migrated down following the flow of the river (what we call North today). The Nile attracted Afrikan migrant because of fishing and other sources of food. The river overflowed once a year leaving a rich deposit of soil behind that was a farmers dream for planting and yielding a good harvest. Afrikans began to settle in the Nile Valley,

eventually making it the most populous region of the continent by the time of dynastic Kemet.

Much of the evidence points to a massive settling of Kemet from the base of the Nile. The ancients told and wrote stories of how Ausar, Aset, and Heru came from Ethiopia to settle the land and bring agriculture. The people of Kemet considered the land at the base of the Nile as their ancestral home. The four Golden Ages of Kemet were all stabilized from Pharaohs who had lineage ties to Upper Kemet (South). The archeological discovery of the fragment from Ta-Seti shows that the Pharaoh tradition came from the South in Nubia or Kush. These early migrants developed and often brought with them into what would become Tawi (The United Two Lands of Kemet or KMT) much of the mathematics that would be the foundation of Kemetic civilization.

While Kush would often rival KMT militarily and culturally, the most advanced mathematics and architecture would crystallize in KMT due to a more conducive environment where a lot of stone and papyrus plants were available for carving and writing the language. Also, the papyrus plant was the world's first paper. The word "paper" has its origin from the Afrikan based word "papyrus." The papyrus plant was skinned of the green outer-core, cut into strips, laid vertically and horizontally across each other, pounded, and dried. Depending on the color, the ink and paints of many colors were made from plants, soot, and Earthen based chemicals. The colors of Kemetic ink and paint are still brilliant today after thousands of years.

Thousands of years before the settling of Kemet before -3200, the conservative date, Afrikans who migrated to the valley had agricultural and pastoral knowledge. A minimum knowledge of basic math was necessary for such communities. In agricultural one had to be able to count, divide, and as communities grew be able to figure the volume of barely and wheat in storage from season to season. A working knowledge of astronomy and the calendar became essential, and both required ongoing mathematical computation. The pastoral communities had to count the sheep, goats, and cows. A sense of division was necessary for the distribution of food. As communities grew before the founding of dynastic Kemet, the collection of taxes became important which brought many developments to Afrikan mathematics, even an early geometry with needed knowledge of land area.

This early pre-Dynastic era is essential to a correct understanding of the history of mathematics. The Nile Valley was the world's first complex culture, before China, India, and the Tigris-

Euphrates developments. It would logically be from the world's first high complex cultures that mathematics would see its first blossoms.

Mathematics in the First Golden Age (Old Kingdom)

As the Nile Valley became more settled, and communities grew into small towns and cities, a more complex mathematical system became necessary. With all things considered, it is no surprise that by the time of the First Dynasty we see the use of mathematical place values well into the thousands. The Pharaoh Narmer (also called Mena or Menes) united Tawi (the Two-Lands of KMT) and was the founder of the dynasties. Of course, the concept of a pharaoh and dynasties came before Narmer from the Ta-Seti Nubia regions. The Narmer Palette, although simple, is very revealing. On the front, Narmer is wearing the White Crown of Upper Kemet or KMT as he smites one of his enemies. His name is in Mdw Ntr (hieroglyphs) above his head. Behind Narmer stands a sandal bearer with a vase of water. Below is seen his defeated enemies. Before Narmer is the falcon symbol of Heru with a head of an enemy with 6 lotus flowers growing from an extension behind the head. The lotus flower is the Kemetic place value for one thousand, and clearly the palette reads that Narmer had subdued 6,000 enemies. On the back of the palette, Narmer is seen with the Red Crown of Lower Kemet. Below are two lionesses with necks being intertwined to represent the uniting of Kemet in the Two-Lands, or the beginning of the Pharaohnic era. From the Narmer palette, we see the use of high place values in math at the very beginning of dynastic Kemet -3200. It goes without saying that a complete system of values is necessary for understanding numbers as large as 6,000 and beyond.

KMT (Kemetic) Place Values

The KMT place value system allowed for the understanding and manipulation of simple and complex numbers. The system was based on place value units of ten. Lines were used for the numbers 1 through 9. 10 was an opened half circle, similar to a horse shoe. 100 was an encircling rope. 1,000 was a lotus plant. 10,000 was a finger. 100,000 was a frog or tadpole. A million was a kneeling man with arms raised to heaven. This system of numbers allowed for the computations of large and small numbers. Further, the KMT system employed a fraction / decimal system based on the different parts of the "Eye of Heru" or the Wadjat or Udjat. One of the most common myths about the history of math is that the zero is an East Indian invention introduced to the world by Arabs. What culture or group of people

would not understand the zero? Furthermore, in KMT, when they wrote a number with zero as one of the place values, they very simply skipped to the next digit leaving the place for zero blank.

The KMT numerals, like the words in the written language, were written in three types or styles. The Mdw Ntr (hieroglyphic) type is the oldest and most common. However, in KMT there was also the use of the two cursive scripts for writing, the hieratic and later the demotic writing style. Dr. Stephen Chrisomalsi of McGill University in Montreal recently documented how the Greeks learned their alphabetic numeral system from the Kemetite demotic numeral system. The research is available in the international journal *Antiquity*, and it is of great interest. On the other hand, scholars such as Diop, Yosef ben-Jochannan, and others have stressed for decades that the basis of Greek writing and learning were from Kemet. It is factual, but should not be surprising that the Greek mathematicians learned their place values and concepts of mathematics from Afrika. Dr. ben-Jochannan addresses this issue in *Black Man of the Nile* in a section entitled “Greek Interpretation of African and Asian Philosophy” (334-336).

The KMT mathematical system used sacred symbols, like the Mdw Ntr (writing) system. Of course the symbols were transformed into cursive with the hieratic and demotic. The written language itself was considered sacred, being the creation of the Netcher (spirit) Djhewty, who was also said to have invented mathematics. This Netcher Djhewty was drawn as a man with the head of an ibis bird, and is one of the oldest Netchers in the Nile Valley. The KMT writing and mathematical system is spiritually based, deeply so like the Afrikan worldview in its totality. Djhewty was the male counter-part of the Netcher Maat. The Netcher Maat was the symbol of balance, among other things. Mathematics, the word we use today comes from the Greek word “mathematikos.” Yet, the Greek word has KMT origins in the word Maat which means balance and harmony. Maat was closely related to the weighing scales with an image of her mounted at the top-center of the scales, furthering implication of the meaning balance. The spiritual element never absent in the Afrikan worldview, Maat is mostly associated with Truth and Righteousness. Numbers in Kemet had a deeply spiritual significance, aside from their very practical use in architecture, taxes, land surveying for irrigation and floods, and pure education.

The scale itself is worth mention. The scale was invented in KMT (Kemet). It was accurate enough to detect the slightest differences in weights. An entire system of weights and measures were

thus created due to the practice of weighing for trade, taxes, and the distribution of items. This practice of switching the amounts of weight on the scale assisted the development of algebraic thought and written equations.

The Afrikan Calendar

From the Temple of Dendera, we see a fine example of the spiritual significance of numbers and math in Kemet. In the ceiling of the Temple, before it was dynamited down by Napoleon in 1799, there was carved a circle of the heavens / universe. From this carving we see the division of the circle into 360 degrees represented by 36 decans, each being one of the Kemetic 10 day weeks. The Kemetic calendar was 365.25 days, in other words the calendar we use today around the world is an Afrikan calendar. The last five days in the Kemetic year were festive days of celebration. The 12 months of the year are shown in the Dendera calendar, and the 12 zodiacs are shown. Planets and stars are shown. The division of the day into 24 hours is also present on the carving. The calendar was central to the numerological-based spiritual system. At the end of the Kemetic year, creation was honored in celebrating a day for what was believed to be the first people in the world Ausar, Aset, Set, Neb-Het, and Heru. The Temple is said to have been built at the very late Ptolemaic period, yet the architecture, literature, and many, many other carvings in Kemet ensures the distinctly Afrikan creation of the Temple and the knowledge composed in it. Tony Browder's *Nile Valley Contribution to Civilization* outlines the significance of the Calendar from Dendera (79).

Timekeeping

Several methods of timekeeping were developed in KMT (Kemet). The solar, lunar, and stellar calendars were all used for yearly timekeeping. The tekhen (obelisk) was a timekeeping structure as well as a spiritual symbol used for daily timekeeping. The very accurate water clock, an artistic bowl or cup shaped instrument with markings on it was used to tell time as the water dripped out. The water clock was used for hourly time keeping. The round and bar shaped sundial, also called shadow clocks, were both Kemetic inventions. These measured the shadow cast by the sun as it moved across the sky, like the tekhen, and were used for daily timekeeping in hours depending on the length of the shadow on the instrument. Timekeeping had been perfected in Kemet from the year, month, week, day, hour, minute, down to the second. From the drips of the water clock, the second was

arrived at in concept. The Kemetic year of 360 units, plus 5, was divided into the smallest unit. The word “hour” even comes from the Netcher Heru. It is the least to state that a high competence of mathematics was necessary for the ancient Afrikans to reach this understanding. John Pappademos has a very excellent article entitled “An Outline of Africa’s Role in the History of Physics” published in *Blacks in Science* by Ivan Van Sertima. Among other subjects, Pappademos explains the Afrikan contribution to timekeeping and invention of timekeeping devices.

To the Egyptians we owe the concepts of most of the fundamental physical quantities; distance, area, volume, weight, and time. Europe is indebted to Egypt for the invention of standards, units, and methods for accurate measurements of all of these quantities. They (the Egyptians) could compute the areas and volumes of abstract geometric figures, including the circle’s area accurate to 0.06% (Pappademos, 184).

Architectural Tools

Pappademos discusses the Kemetic measuring ruler. The Afrikans of Kemet invented the measuring ruler and other mathematical instruments still used today. “The ancient Egyptian primary unit of length was the cubit - the length of the forearm. Thus the hieroglyphic sign for the cubit was the forearm and all subdivisions of fingers, palms, great and little spans and the foot” (186) Eventually, this system of measure would be changed into today’s units of measure. Diop notes the Kemetic measuring ruler in *Civilization or Barbarism* (259). Aside from the scale and ruler, Afrikans invented other instruments for architectural design still used today. The chisel, wedge, pickax, crowbar, and hammer were all used in Kemet. Afrikans in Kemet invented the A shaped square level with plumb bobs, which were wooden right angles with a string and weight hanging down the middle to create a vertical line. The other type of level was a vertical board with two short steps sticking from it on the upper half, and hanging over it was the plumb line and weight at the end. The instruments made sure architectural projects were precisely level and vertical into minute fractions of an inch, and it is obvious that they were used very early from the precision of the Great Pyramids in the Fourth Dynasty. For more detail, I must refer the reader to the work of Dieter Arnold entitled *Building in Egypt: Pharaonic Stone Masonry*.

Shown from the tomb of Senedjem (Senejem), the great mathematician and architect of the 19th Dynasty, the wooden right angle, or “builder’s square,” was used without a line on it for design and architecture. Again, this is another instrument common still today.

A modified square level / plumb bob called the groma or gruma (sometimes called a surveyor’s cross today) was invented in Kemet. The surveyor’s cross was used to survey and plot large areas of land into equal distributions, as it is used in construction and land surveying today with the square level. Another modification with the plumb line was used for astronomical observations. The Greeks and Romans learned to survey land from being in the Nile Valley, and they used the Afrikan tools for the same purposes.

Although only a very limited part of the book addresses Afrikan mathematics, David E. Smith’s *History of Mathematics* is worth mention. He notes the Roman use of the groma, without mention of its origins (124). Smith notes “groma” is from the word “gnomon,” a distinctly KMT (Kemetic) word. The Greeks called shadow clocks or sundials gnomons, after witnessing the use of the devices in Kemet. The Romans would also learn of the use of this Afrikan instrument, which eventually led to today’s clocks.

Smith says, “Whatever claims may properly be made for the antiquity of mathematics in various countries, claims of even greater validity can justly be made for the science in Egypt” (41). Smith notes census taking (or population counting) for taxation in Kemet, the plumb line in astronomical observations, discusses the Ahmose Mathematical Papyrus, and the sundial (46-50). The plain wooden right angles were useful in construction, and were a common tool in building as many paintings of Kemetic life show us from the past.

The Afrikans used rope on land measurements, sometimes knotted, rolled on a wooden handle for the same purposes that measuring tape is used today. The ropes were likely not used on buildings where more precise calculations were arrived. Yet, discoveries of some of these ancient ropes reveal another of many examples of the Theorem wrongly attributed to Pythagoras. For land surveying, the Afrikans would make a 3-4-5 right triangle, or one with lengths of the sides distributed along the numbers 3, 4, and 5. The 3-4-5 triangle is the very foundation of the formula $a^2+b^2=c^2$ where a and b squared are the sides of a right triangle and c is the hypotenuse squared opposite the right angle, which is the Theorem (Kemetic Theorem). James Newman, who also has a very limited study of Afrikan mathematics, states, “But the Egyptian skill in practical geometry went

far beyond the construction of right angles: for it included, besides the angles of a square, the angles of other regular figures such as the pentagon, the hexagon and the heptagon” (*The World of Mathematics*, 80). From Kemetic geometry and architecture we can see the origins of all of the so-called Platonic solids, and need we not forget that Plato studied in Kemet for over a decade.

Architecture and Mathematics

Although not used for timekeeping, but reflecting a high level of architectural and mathematical knowledge are the massive Kemetic columns. They came into use during the Old Kingdom period, and not only influenced architecture in Greece and Rome, but all around the world. One can go to Washington DC, Rome, and many other places to witness the Afrikan KMT influence on world architecture. It is astounding to realize that the Afrikans of Kemet frequently moved carefully sculptured stones weighing tons with relative ease using no modern construction technology equipment. Some people even believe that Europeans or aliens built the KMT monuments. Others argue that Kemet was a slave based culture and Hebrew slaves built the pyramids and monuments. All claims are ridiculous. The monuments of Kemet were built by skill, genius, and precision of Afrikan mathematical-scientific architects and paid workers. This is known because the burial sites of architects have been found. There are also paintings of Afrikans constructing monuments and moving enormous statues. Use of sledges, levers, rockers, ropes, rollers, ramps, man and animal power for pulling and pushing guided with a sound understanding of mathematics, geometry, and physics by supervisors got the work done. The wheel had very limited use in Kemet. It was attached to the base of a scaffolding ladder, the type that would have been used to carve and paint images hundreds of feet in the air on KMT (Kemetic) monuments. The wheels would be locked once the scaffold was in place (see Lumpkin’s “The Pyramids: Ancient Showcase of African Science and Technology” in *Black in Science*, edited by Van Sertima, 80 and 81).

The Afrikans of Kemet made blueprints before they undertook building projects. This was a revolutionary idea in architecture, and it seems that the Afrikans of Kemet never undertook building projects without at least an external blueprint on grid of the design to be built. The land was studied, labor was divided, and material was selected. Experienced professionals in mathematics and architecture worked for the state who supervised the building. These architects became very

well-known in their times and enjoyed frequent company with the Pharaoh.

As Pappademos notes, because of the burning of the Library of Alexandria, looting and plundering throughout Kemet over the years, we do not know the names of these very important figures in Afrikan history (*Blacks in Science*, 183). Senmut or Senenmut and Imhotep are two exceptions.

Senenmut's most famous building project was the burial Temple of the female Pharaoh Hatshepsut. It was cut with great precision out of the side of a rock mountain. The Afrikans had tools (non-electric) used to break and chisel away large amounts of rocks. They also possessed metal and stone tools (non-electric) used to cut and drill through stones. The remains of cut and drilled stones can be seen today.

Imhotep of the Third Dynasty of Kemet was the most well-known of all architects. Without doubt, the architects of the Great Pyramids must have received as much acclaim or more in their lifetimes and afterwards. Imhotep was employed under the reign of the Pharaoh Djoser. Imhotep revolutionized building in the ancient world. Mastabas, some made in mudbricks and others in stones, were used as burial chambers. Imhotep built a series of mastabas on top of each other. From an architectural tradition founded by the culture to which he belonged, and his ancestors, Imhotep built the first stone building in the world. His Step Pyramid for Djoser stood over 200 feet in the air. It was complete with buildings near it, underground chambers, and a massive wall enclosing the entire complex. Imhotep was not of royal birth, but he was deified for thousands of years after his physical death.

The architect(s) of Amenemhet III built a labyrinth during his near five decade reign. This labyrinth was the largest building in ancient history. It was reported to have 3,000 rooms with 1,500 being below ground and 1,500 being above ground. The building does not stand today, but the architect(s) must have been treated with great admiration.

The most impressive and mathematically accurate pyramids are the Great Pyramids. There are three of them on the Giza plateau built for the Pharaohs Khufu, Khafre, and Menkare of the Fourth Dynasty about 5,000 years ago. The largest pyramid is the one dedicated to Khufu, rising nearly 500 feet with an enormous 13 acre base. With perfect right angles, directed one degree from true North, sides facing the cardinal direction, with over 2 million massive stones weighing an average of 2.5 tons, the Great Pyramid is a mathematical and scientific

wonder. All of the pyramids were completely enclosed in polished limestones weighing tons themselves and positioned to incorporate what is erroneously called the “Pythagorean” Theorem over 2,000 years before Pythagoras was born. I think it best if it is referred to as the KMT or KemetiC Theorem! The Great Pyramid is supposedly the only of the Seven Wonders of the ancient world still standing, but in Kemet there are many wonders of the ancient world still standing.

As much as Kemet fascinates the present day world, it did more with the ancient world. Scholars from throughout the ancient world thirsted for the deep fountains of knowledge in this Afrikan land. The Afrikans of Kemet dazzled themselves and others. Consider the following:

Garden design and town planning are other aspects of Egyptian architecture. The Egyptians had a great fondness for gardens. Even the poor managed to plant a tree or two in the narrow courtyards of their houses. When they were rich, their gardens rivaled their residences in size and luxury. The garden was arranged around the [manmade] pool or pools, for there could be several of them. They served as fish ponds, as reservoirs for watering and as a source of cooling fresh air for the house near by. Frequently, the master of the house had a light wooden pavilion built near the pool where he [or she] could come for a breath of fresh air in the evening and receive friends for cold drinks (UNESCO, VII, 114-115).

Some of these pools, such as the ones built for Amenhotep III and Snefru (Senefru), were large enough to sail a boat on with a crew during moments of leisure.

Afrikan Mathematical Documents

A fraction of a percent of KMT writing on papyrus has survived the ruins of time and bandits. Yet, what has come down to us is of great interest and challenging to the current understanding of the disciplines of learning. Afrikan papyrus documents in science, literature, medicine, and mathematics have leaped forward in time to destroy the myths about European supremacy in thought, intellect, and education. Among the most interesting documents found in KMT is the Ahmose Mathematical Papyrus from the 15th Dynasty, and it is the

most detailed discovery in KMT math. The scribe and mathematician Ahmose stated that he was not the author of the document, but that it was a work from his ancestors in the 12th Dynasty 200 years prior to his time. Still, from the writing of the text, it is clear that the original was from the time of the Great Pyramids when such mathematics would have been essential for such building projects. This act of not claiming authorship was a common practice among writers in KMT (Tawi, Kemet). They did not claim authorship, but gave the credit of their writings to the ancestors. The Ahmose Mathematical Papyrus is approximately dated at -2,000, or about 4,000 years old. It is the world's oldest mathematical textbook to date. Charles Finch describes the papyrus as the world's foundation text in mathematical science.

A second and very important document is the "Moscow" Mathematical Papyrus, named as such because it is in a Moscow museum. The name of the scribe-mathematician is not known. It is not as complete as the Ahmose text, but is of great importance in the world's history of mathematics. It dates to the Middle Kingdom or the Third Kemetite Golden Age. Both documents are between -2000 and -1750.

In *Civilization or Barbarism* by Cheikh Anta Diop, a chapter entitled "Africa's Contribution: Science," there is some detailed information about the Afrikan foundations to mathematics and the Afrikan methods and formulas used to solve problems. Primarily, Diop uses information about the Ahmose and "Moscow" Kemetite papyri. Diop takes a close look at Kemetite arithmetic, geometry, algebra, trigonometry, and other related areas. I recommend this section of his cornerstone work for further study. Diop references T. Eric Peet's "A Problem in Egyptian Geometry" in the *Journal of Egyptian Archeology*; Peet's *The Rhind Mathematical Papyrus*; RJ Gilling's *Mathematics in the Time of the Pharaohs*; and other interesting works that Diop does not hesitate to critique.

In Kemet, the mathematicians were very accustomed to working with fractions / decimals, unknown variables, square roots, equations, and irrational numbers. They had formulas for solving the areas of squares, triangles, circles, quadrants of circles, and surface of spheres. They had formulas to figure out the volumes of pyramids, truncated pyramids, and various geometric shapes. Diop does an excellent work in showing where the Greeks derived their methods in mathematics. Diop also deals with astronomy, medicine, chemistry, and other subjects.

A very excellent article by Beatrice Lumpkin can be found in *Egypt: Child of Africa*, edited by Ivan Van Sertima. The article is entitled “Mathematics and Engineering in the Nile Valley.” She notes that the use of the grid for architectural design and art began in Kemet. The use of the square grid in KMT (Tawi, Kemet) before the design was drawn was obviously to ensure accurate proportions and measurements in the actual building project. Lumpkin not only makes note of Kemetic fractions, arithmetic, geometry, and trigonometry; but she also makes note of a problem by Ahmose in which a method of “Aha Calculus” is used to find an answer to an equation with the “false position” method. Lumpkin sites her own work, *Senefer and Hatshepsut* in noting the development of the Kemetic Theorem of right angles, wrongly associated with Pythagoras who studied in Kemet for over two decades. She also notes that the Arabs introduced knowledge into Europe that they had acquired from Kemet, directly and indirectly. In her conclusion, Lumpkin sums up the significance of her work, and the significance of why we Afrikan people must recover the mathematical genius introduced into the world by our ancestors. She says:

Now suppressed, this [mathematical and scientific] genius will be free to produce again when there will be peace and freedom from imperialist oppression. Here, the true history of the achievements of the Nile Valley civilization can play a liberating role by restoring the sense of continuity and identity with a great past, pointing to a great future. In particular, knowledge of the mathematical achievements can help allay “math anxiety” among the descendents of the Nile Valley people in Africa and in the Americas (339).

Conclusion

Elementary to university level education is the only way such basic to advanced methods were taught to children and adults in Kemet. Kemet was a literate culture, and education was not limited to the priestly or royal as so many have erroneously claimed. Jacob Carruthers discusses Kemetic education in the essay “African-Centered Education” of the work *Intellectual Warfare* (257-259). Asa Hilliard has two essays on the Afrikan University of Waset in Kemet. One essay is in *The Maroon Within US* and the other is published by the Journal of African Civilization in *Egypt Revisted*, and is entitled “Waset, the Eye

of Ra and the Abode of Maat.” Kemet was the world’s first librarian culture with institutions at Waset (Thebes) and many of the other major cities along the Nile. Kemet, the Two-Lands, was also the world’s first university based culture. Much of the physical structure of the university of Waset dates to the New Kingdom around -1550, or 3,550 years ago. Yet, the foundations of all the subject areas studied at Waset were thousands of years older than the physical building, as Hilliard notes. The University / Temple of Waset was a center of Kemet’s network of educational institutions, many of the past shadows of which can be seen today. Mathematics was a central part to the Nile Valley educational system. All children were required to learn the basic education, and depending on one’s occupation, one would learn more a certain areas of learning. Math was not only studied as an abstracted subject, but was relevant to the Afrikan understanding of not only the universe, but also the soul. That’s why such meticulous care was given to the construction of temples, monuments, and pyramids. These architectural structures were built on Afrikan Spiritual principles of time and dimensions transmitted down thousands of years by the ancestors. Math was part of Maat, or balancing the person and the person’s inner self. Maat, in the company of Djhewty, was central to balancing the community and the nation. There were 42 districts of the Two-Lands, corresponding with the 42 Laws of Maat, and each district had a particular Netcher or spirit that was central to it.

As Beatrice Lumpkin stated, understanding the true history of Afrikan mathematics will be liberating. Afrikan children, and adults, taught mathematics through the historical and cultural lenses of their reality will not only do better academically; mathematics properly taught to Afrikan people will direct us to the great significance of the subject. Math is essential in the building of an economy or economies, or a nation or nations. This is why we must abandon the false methods of teaching and learning mathematics that have been common for too long, that have failed many of our children for too long. A new learning process must take place for the student and the teacher. With teachers grounded in Afrikan mathematics, the subject must be introduced to our children with the understanding that their ancestors are the people who gave math to the world. This is of central importance at the K-12 grade levels. The beginning of any mathematics class should include the Afrikan background to the subject. Separate classes from high school to the university should deal specifically with the Afrikan foundations of mathematical science. Any class on math, properly taught, would in a number of areas deal with the Afrikan background, directly or

indirectly. Any class taught on mathematics must take some time to correct many of the false concepts that have been so ingrained in the minds of students and teachers.

When Afrikan children are taught the true foundations of the subject, they will excel beyond our expectations. The study of history is not only so that we may feel of significance about our past, but more importantly to look to the great examples of what we are capable of achieving today and in the future. Afrikans built the foremost civilization in the ancient world, a righteous and moral based civilization, and Afrikan people have the capacity to do no less today.

Afrikan-Centered Spiritual Pedagogy

This essay is reprinted from *The Redemption of Afrikan Spirituality: An Afrikan-Centered Historical Critique of Judaism, Christianity, and Islam*.

Long after invasions of and colonization in ancient Africa by outside nations, Africans maintained sophisticated systems of education... We can still see some of those systems today in traditional communities. It was these systems that were the priority targets of colonizers. Only when they were destroyed would Africans be weakened and confused to the point of serious vulnerability (Asa Hilliard, *The Maroon Within Us*, 118).

Introduction

Education takes place in and out of school, at home, in front of the television, listening to music, in conversations, and throughout the day. Essentially, pedagogy is education and the method of teaching that carries out a particular curriculum or set of teaching standards and values. It is through education that worldviews are made. Pedagogy is of great significance in the generational transmission of culture and a civilization's longevity. Afrikan-Centered pedagogy addresses the educational needs and concerns of Afrikan people from our particular cultural orientation and worldview. The need for relevant pedagogy in the question of cultural retention and survival, indeed liberation, for

oppressed people is essential. Because Afrikan people have been enslaved, colonized, segregated, and oppressed in so many ways in recent history, foresight is often lost of long-term planning that extends years and decades into the future.

Long-term futuristic planning for nation maintenance is the very purpose of education for any oppressed group. Otherwise, the only options become assimilation into the oppressive group. Paulo Freire in *Pedagogy of the Oppressed* notes that oppression gives the oppressed a narrowed view of existence based on service to the dominant structure for the sake of survival, or what is thought of as survival. Therefore, any oppressed group or nation which seeks to educate their children for a future in which they control their destiny would naturally encounter some type of resistance from the dominate / oppressive structure. The oppressive system always has a pedagogy, or an educational plan, for the oppressed.

In *Notes for an African World Revolution*, John Henrik Clarke stated:

THE CRISIS IN AFRICAN EDUCATION is really a crisis in African self-confidence. Most of us who have thought seriously about this matter know that our former slave masters cannot afford to educate us. Powerful people never educate the victims of their power in how to take power away from them. This simple fact eludes most of us, especially those African-Americans who call themselves scholars and leaders (55)

It is a simple, yet profound statement, “Powerful people never educate the victims of their power in how to take power away from them.” This statement speaks to the urgency of any oppressed group to properly educate their children and students, if they ever wish to be liberated. First, however, it is necessary that the reality and impact of oppression is realized, or the oppressed will go and carve out his own back door - to paraphrase Carter G. Woodson’s *Mis-Education of the Negro*:

Lead the Negro to believe this and thus control his thinking. If you can thereby determine what he will think [through education and socialization], you will not need to worry about what he will do. You will not

have to tell him to go to the back door. He will go without being told; and if there is no back door he will have one cut for his special benefit (192).

The fears and thoughts that hold Afrikan people in oppression are fueled when they are not thoroughly erased and replaced with an affirming worldview. The imprint of “mis-education” can be subconscious, but the oppressed can be aware of it and still perpetuate the worldview of their oppressors due to coercion or choice for material gains. “In other words,” as Woodson explains, “a Negro teacher instructing Negro children is in many respects a white teacher thus engaged, for the program in each case is about the same” (23). An educational program for liberation and nation-building must be promoted by the Afrikan people of the world. Such a program must be implemented for the coming generations of Afrikan children. The most outstanding example of Afrikan-Centered education for grades K-12 is the national movement of the Council of Independent Black Institutions (CIBI) founded in 1972. There are many Afrikan-Centered charter schools in the US, but the extent to how much they can engage the students in a thoroughly cultural-based education is somewhat questionable due to the lack of independent funding, which is the courageous step that CIBI schools take to promote Afrikan-Centered education. The need for an alternative to the public school education of Afrikan children is readily observed by many. In fact, the CIBI schools began because the parents simply refused to continue to allow their children to be mis-educated and pulled them from out of the public schools.

In the discourse on Afrikan-Centered education / pedagogy there is little if any discussion on Afrikan Spiritual pedagogy, or in other words the type of education based on the spiritual worldviews of ancient and traditional Afrikan societies. There are several reasons for the absence of this discussion. First, discussions about religion are always sensitive, and many people simply avoid them unless it is some recognizable common ground. Secondly, Afrikan Spirituality and culture receives no affirmation by foreign cultures and religions, and consequently there is no affirmation by Afrikan people who are followers of the foreign religions which negate their own ancestral cultures. The negation and self-negation of Afrikan culture and Spirituality goes back to slavery and colonialism. The foreign religions that influence millions of Afrikan people throughout the world often belittle or even demonize Afrikan Spirituality. Such negative terms as

“idolatry,” “fetish worship,” “paganism,” “heathenism,” and so many others are engrained into the images that people have about Afrikan Spirituality. If Afrikan history and culture are to be redeemed, we cannot avoid correcting the misperceptions about Afrikan Spirituality. If Afrikan-Centered pedagogy is to be Afrikan it cannot be divided from the Afrikan Spiritual worldview, as there was no such division in the cultures of our ancestors.

The worldview of “religion” for millions of Afrikan people throughout the world was drastically altered from contact with European Christians and Arab Muslims, but also from contact with other Afrikans who followed the religions of those foreign groups. Yet, Afrikan Spirituality has survived the last two thousands years of invasion after invasion, and the foundation and essence of our ancestral belief system is still intact. However, for millions, the ancestral Spiritual worldview was distorted and altered. When the “religion” of any cultural group is distorted and altered that groups fundamental understanding of the world, traditions, and life is transformed. This is especially so for the various Afrikan ethnic groups due to the complete permeation of Afrikan Spirituality in Afrikan cultures.

Through socialization, customs, rituals, and the rites of passage in Afrikan societies, children were taught the Spirituality of their people. In these methods, Afrikan Spiritual traditions were passed down for generations. With the spread of Islam into Afrika, beginning in the 7th century, many of the Afrikan traditional values would be lost due to conversions, but also because of long periods of war and slavery. Later, with the rise of the European Christian slave trade (Maafa) more devastation would be brought to the generational continuity of Afrikan Spiritual intergenerational transmission. The devastation of either religion to Afrikan culture and people can only be denied due to ignorance or dishonesty.

The trans-Atlantic Maafa spread Afrikan people throughout the Americas, and while many converted to Christianity as a coping mechanism in an attempt to lessen the horrific realities of slavery, others did not. In South and Central America, the Caribbean Islands, and the Southern United States, Afrikan Spirituality was retained in varying degrees. Because of resistance to slavery this retention of Afrikan Spiritual traditions was impressive in many areas in the Americas. The retention was impressive even with the intermixing of Catholicism in many cases. There was no comparable Afrikan retentions in the Arab world where Afrikans were imported into slavery.

There are some basic reasons for the fewer survivals of Afrikan retentions in the Arab world which were highlighted in earlier essays.

Today, what is the role of non-Afrikan religious pedagogy and curriculum for Afrikan children? What is the role of religious education for children within their own cultures? Is there a need for Afrikan people in America and throughout the world to return to Afrikan Spiritual pedagogy? Is there a need for Afrikan people to return their children to the rites of passage traditions of their ancestors?

Rites of Passage and Education

Education was always a fundamental part of traditional Afrikan society. It was used in Afrikan traditional societies as it is used among all cultures and races throughout the world to prepare the children to one day be the custodians of their livelihood and the preservers of their civilizations. However, Afrikan cultures were not secular cultures. Spirituality permeates Afrikan traditional and ancient cultures. One of the most significant institutions in Afrikan cultures for educating the youth and preparing them to be the custodians of Afrikan livelihood is what is called the rites of passage. The rites of passage can be called the “Afrikan school” because it served all of the purposes that a “school” would serve in any other society. It was in the “Afrikan school” that children received instructions to prepare them to be functional in their communities. These schools also had a Spiritual basis to develop the character and help seek the ultimate meaning of existence.

In Ancient Afrika

No one would argue that children were being educated in Kemet. This would not be a supportable argument due to the Kemetic writing system, the sciences, and the architectural achievements of the civilization. Additionally, the Nile Valley civilization of Kemet had a rites of passage for their children, similar to the many other traditional Afrikan cultures. Evidence is available. From the writings of Herodotus, the Greek historian, it is known that circumcision was common in Nile Valley civilizations (Davidson, *African Civilization Revisited*, 52-53). Male children in Kemet wore braids that were cut upon their rites of passage. One example of this braid can be seen in a carving of Ramses II (Diop, *African Origin of Civilization*, 203). Also, upon going completing rites of passage, the children in Kemet wore “adult” clothes. The difference in children and adult clothes can be seen in the many carvings from temple walls and papyrus drawings. In

Stolen Legacy, by George James, we get a good idea of the Kemetic initiation system.

Carruthers finds it of great necessity to discuss Afrikan education in *Intellectual Warfare*. He states:

Most of us are ignorant about African education before the European invasion... A smaller group has examined the great African Koranic universities and extolled their virtues in comparison with the mediocrity of Western education. All of this, though, leads to a false impression of indigenous African education (257).

Carruthers notes that those who do examine Afrikan education do so with the outside bias of European methodology or Islam. He explains that Afrikan education in Kemet was both practical and scribal. Practical education consisted of occupational skills such as farming, brick masonry, and carpentry. Carruthers states, "It was through scribal education that the civilization produced its priest, civil administrators, physicians, scientists, astronomers, and architects" (257). The children in Kemet learned the basic subjects of reading, writing, and arithmetic. Their education prepared them to be functional contributors to society, and Kemetic Spirituality was deeply interwoven into the education. The children learned about the virtues of Maat (truth and justice), Mdw Nfr (Good Speech), and the civilizations sacred concepts that governed their worldview.

Asa G. Hilliard wrote an essay in his book, *The Maroon Within Us*, on the educational worldview in the ancient Afrikan nation of Kemet. The essay is entitled "Pedagogy in Ancient Kemet." The city of Waset in Kemet was a major center of educational and Spiritual studies which helped in shaping the worldview of the Nile Valley nation. Hilliard explains "It was at Waset (Thebes or Luxor) where the oldest records of a university headquarters existed. Speculation places the age of this headquarters as far back as 3,000 B.C." (93).

Later, Asa Hilliard wrote an essay, "Waset, the Eye of Ra and the Abode of Maat," for the *Journal of African Civilization*. Hilliard states that two of Waset's great temples, the Southern Ipet and the Ipet Isut were major centers of Kemetic education and Spirituality. They were built almost entirely in the New Kingdom or the Third Golden Age (*Egypt Revisited*, 212). Of course, the foundations for Waset's temples are much older than the New Kingdom which began around

1550 BCE. Afrikan Spiritual studies is the oldest form of “religious” education in the world. There is no church, mosque, synagogue, or other comparable religious monument older than the Temples in Waset or some of the other temples / universities in Kemet. The reader should also know that the Temples (or Per Ankhs meaning Houses of Life) in Waset was one central location in a system of branches in Kemet.

It is also important to note the influence of Kemetic Spirituality on Europe and Asia. Hilliard notes in reference to the Afrikan Spirituality of the Nile Valley:

It was this ‘African religion’ of Isis [Aset], Osiris [Ausar], Horus [Heru], and Amen (Amon or Amun) that remained one of the major religions of Europe until the national government of Rome installed Christianity as the state religion, after the Council of Nicea, nearly three hundred years after the death of Christ (94).

The ancient world admired the cultures of the Nile Valley, and often borrowed from them. The Romans, who became converts to Christianity, had a different religious orientation in mind for the world that they came to control. All nations and people, in various ways, promote the longevity of their cultures and the existence of their civilizations through the spreading of their worldviews and religions. Those nations and people who do not spread and maintain their cultural centers will become the cultural parasites of others. We have been parasites for too long, in contrast to our ancestors who were not parasites, but cultural fountains.

George James, in his classic book *Stolen Legacy*, decades earlier came to the same basic conclusions about Kemetic education and Spirituality that Asa Hilliard reached in the essay “Pedagogy in Ancient Kemet.” Although Hilliard’s research is somewhat of an update of James’ *Stolen Legacy*, the conclusion is that education in Kemet was fundamentally Spiritual. Like education throughout Afrika, sacred life was not divided from the secular. In fact, in the Afrikan worldview, secular life did / does not exist. If life is the gift of the Afrikan Creator, then life and all aspects of it are sacred, especially the education of children. Hilliard summarizes that “In the final analysis, the ancient Egyptian sought MAAT (truth, justice, and order)... to become one with MAAT, the cosmic order.” Maat was one of the many guiding Netchers or spirits. Maat was depicted as a female, and her counterpart

was Djhewty, the Netcher of wisdom and intellect. Hilliard continues with the following encouragement: “A careful study and reconstruction of this aspect of our African past can guide the reconstruction and development of educational aims, methods, and content appropriate to the children of the sun” (102).

In Traditional Afrika

The rites of passage in Kemet served the same function as it does in traditional Afrikan societies. In Afrikan societies the rites of passage was a strong Spiritual institution for the cultures. Concerning Ghanaian culture in relationship to other Afrikan cultures, Peter Sarpong stated “An element of religion is introduced into initiation ceremonies as in many other practices of the African” (*Ghana in Retrospect*, 74).

The Afrikan rites of passage in Ghana is similar to the Afrikan school in many other parts of Afrika. There are variations from ethnic group to ethnic group, but they all have several common features. Afrikan Spirituality is the common basis of all the rites of passages in Afrika. The initiate will gain a clear understanding of their duty to the ancestors and the Afrikan Creator. They will also have an intimate understanding of the spirit world, nature’s power, and life-giving forces. They all provide the child with proper training to enter adulthood as productive individuals. All of the Afrikan schools build social and communal relationships. The age-grades or groups who go through rites of passage together develop lifelong bonds with each other. Of great significance, the individual develops his or her relationship and responsibility with the society. Chancellor Williams in the *Destruction of Black Civilization* explains, “The age-grade or age-set (also called ‘class’) was the specific organizational structure through which the society functioned” (165). The age-grade or Afrikan school helped develop the child into the communal Afrikan worldview. If one does wrong or commits a crime, it is a wrong to society, the ancestors, and the spirits of the universe. Therefore, that individual’s family is accountable to some extent to correct the wrong with the individual.

For certain very important lessons, the men taught the boys and the women taught the girls. In particular lessons, a woman could not teach a boy; and in particular lessons, a man could not teach a girl. Women did not teach the boys how to hunt, and men did not teach the girls how to nurture and care for babies. These gender specific lessons led to successful families in traditional Afrika. What we should learn

from this is that today we cannot leave the education of our children up to chance or the media.

In the classic book *Facing Mt. Kenya*, Jomo Kenyatta, the first President of independent Kenya, explains Kikuyu culture, traditions, the function of education, and the rites of passage is discussed in great detail. Kenyatta notes that the Spiritual traditions and moral code of the culture is transmitted to the youth in this manner, with all of the customs, legends, songs, and history of the Kikuyu. The boys learn about hunting, taking care of the animals, farming, and warrior-hood among other things. The girls learn about plants and herbs, house keeping, and mothering among other things. The rites of passage is part of the bond of Afrikan cultures, as Kenyatta explains, and it is based largely on the relationship of people to each other and nature. This is the Afrikan Spiritual basis of the rites of passage in Afrika.

The idea that *every individual worked for the benefit of the whole* was more than a theory, it was daily practice. The concept of *if one had food then all will eat* was natural. The need for honesty, stability, and peace permeated the civilizations of Afrika. The Afrikan communal worldview led to the belief that the deceased never departed the living. The ancestors watched over society and were angered when stability was not maintained. This communal worldview, in Kemet and traditional Afrika, was instilled in the people as they graduated through the rites of passage. Afrikan people need not copy the social theories or religions of foreigners.

A utopia of Afrika is not being painted. But, the fact that Afrikan cultures were functional and stable before contact with foreign (and religious) invasions cannot be denied. In large part, it was the destruction or weakening of the Afrikan school that severely damaged the functionality of Afrikan cultures. Modernization and urbanization have played a role, but if people have their cultures intact from one generation to the next, they can transition to modernity without the lose of tradition.

It has already been noted that in the Afrikan school (or rites of passage) children learned a variety of skills that prepared them to be upright and functional adults dedicated to the well-being of their people. This educational process did not stop with the childhood rites of passage, it was an educational process that was lifelong. The Afrikan educational system helped one function from childhood to the revered old aged elders. The basis for the Afrikan school was the ancestral Spirituality of the Afrikan, and in this system elders were next to ancestors and given reverence. What I have conceptualized as the

Miamba Tano of Afrikan Spirituality, which includes the ethical codes of righteousness of Afrikan people, were taught and strictly adhered to in the Afrikan school's of our ancestors. It would, thus, become the duty of the Afrikan who successfully completes the Afrikan school to be an example of good manners, good conduct, and overall righteousness. Individuals who did not complete the Afrikan school were partially or completely, depending on the ethnic group, ostracized from their people. These individuals did not complete the process of becoming adults, and were viewed as children. People refrained from socializing with them, they could not marry, or live functional lives as those who had prepared themselves through the Afrikan school to participate in society. For these reasons, it was uncommon when someone did not graduate.

Conflicting Schools in Afrika

Because of this strong Afrikan Spiritual and educational system, the societies were very productive, and each individual knew his or her role to the common whole. The European missionary schools and the Arabic Koranic schools had to separate the Afrikan child from their village to be successful in instilling a new pedagogy and worldview. It is important to examine the cultural erosion of missionary and Koranic schools on the Afrikan school. A thousand years before the European initiated Maafa, Islamic-Arabs crossed over into Afrika, and with their Afrikan agents, changed the Afrikan school and the course of history.

Islam spread across North Afrika in the seventh century, and over the course of the next few centuries the religion would gain a stronghold on the upper-third of the entire continent. This would give rise to the Arab slave trade in Afrika that drained many Afrikan cultures of its most precious resources - the people who were taken into this slave trade destined to forced labor in different parts of the Arab world or death, and often both. The Arab slave trade especially targeted children because the child could be easier imprinted with Arab-Islamic culture than the adult. Just as the European Christian replaced and denied the Afrikans of their Spiritual names and culture, the Arab and Black-Arab Muslims did the same.

Also, with the Arab-Islamic invasion into Afrika, which was part militaristic and part proselytizing with traders, came the Koranic schools. In the Koranic schools, Afrikan children would have to write and recite verses from the Koran for several hours a day. They were also taught how to pray as Muslims, the glories of Mohammed (the

founder of Islam), and the Arabic language. John Alembillah Azumah in *The Legacy of Arab-Islam in Africa* gives a lot of space to discussing the cultural realities of Islam in Afrika. The fact that Islam has a competing pedagogical paradigm from the traditional Afrikan's worldview is not sensibly disputable. There are Afrikan people who belong to Judaism, Christianity, and Islam who are very honest worshippers of the Creator. The critique of this book, however, is focused on the power structure of the religions (Judaism, Christianity, and Islam), and not on individual members. The power structure of Islam, like Christianity, had a specific design for Afrikan people that had little to do with religious attainment and more to do with slavery and colonialism..

In *Precolonial Black Africa*, Cheikh Anta Diop makes a contrast of the Afrikan institution of the rites of passage and the Koranic school. He states that education in the Koranic schools began at age four or five, and the children would be separated from their parents, and often their villages, for months and even years. In these schools, the Afrikan child learned the entire Koran and Arabic grammar by age eleven, and later was taught Arabic-Islamic customs, law, and history (190). Diop explains:

Before Islam, children were marked by the period spent with other members of their generation at the time of circumcision... all the groups of circumcised form classes by age and are initiated into the secrets of the universe on the same day, at the completion of this ordeal. A bond of solidarity is thus established that lasts throughout life... (191)

In the late 19th century, Edward Wilmont Blyden, the great Pan-Afrikanist from the Caribbean, in his often cited book, *Christianity, Islam and the Negro Race*, made the argument that Islam was preferable over Christianity and “paganism” for the Afrikans. It is not surprising that Muslims of Afrikan descent often make note of the book. However, two decades later, Blyden seemed to have retracted on some of his fundamental conclusions. He wrote, in *African Life and Customs*, that Afrikans had their own institutions and “religion” for socialization of people and children. *African Life and Customs* is not as frequently cited as *Christianity, Islam and the Negro Race*.

Christianity had two major waves in Afrika. The first was in remote times before and during the period of the Roman Catholic

church which gave rise to the Egyptian Coptic and Ethiopian Orthodox Church. The early Afrikan Church borrowed heavily from Kemetic Spirituality before the Romans became Christians under Constantine. The Romans were killing and persecuting the early Afrikan Christians, then the Romans became Christians and took over the church. In *African Glory*, deGraft-Johnson discusses this history. The second wave of Christianity into Afrika came as a result of slavery, beginning with the Portuguese, and later moving into the nineteenth century and twentieth century periods of colonization.

Reading *African Glory: The Story of Vanished Negro Civilizations* by JC deGraft-Johnson would be helpful in understanding the political and military spread of Christianity and Islam in Afrika. It is important to note that the success of Christianity in Afrika was due to sheer force on the one hand and proselytizing on the other, like Islam. Catholicism's success in North Afrika was due to the ancient Roman colonization of North Afrika. North Afrikans adopted Christianity before the religion was official in Rome. But, when Rome adopted the religion, the Afrikan Kemetic temples and artifacts that displayed the Afrikan's Spirituality were destroyed. Of course, the Nile Valley had suffered many other invasions by the time the Romans arrived in 30 BCE. When the Romans officially adopted Christianity, after the Nicene Council in 325 ACE, they would intensify their campaigns against Kemetic Spirituality. The Romans closed Kemetic temples, and destroyed Kemetic artifacts. It was to their benefit to try and erase any resemblances to their new religion on the ancient Afrikan monuments.

Eventually North Afrika was in the hands of the Romans, and would later fall into the hands of the Arabs. The Romans and Arabs became engaged in wars over the control of North Afrika, beginning with Egypt when Islamic armies stormed into Afrika in 639 ACE. Muslims fought harder for North Afrika than they did for Egypt. The Egyptians, deGraft-Johnson explains, were disenchanted with Roman Catholic taxation and oppression. As a result, they did not resist the new colonizers. However, when the Arabs gained control, the taxation and oppression continued just the same (*African Glory*, 72-74). What differed completely with the new religion in Egypt, and the rest of North Afrika, was the religious worldview and pedagogy of the new colonizers. Islam, Mohammed, and the Koran replaced Jesus, Mary, and the Bible. But, neither considered that the Afrikan had a worthwhile Spiritual worldview of their own. The Afrikan worldview was, in fact, more ancient and more developed than either of the two new comers to Afrika.

The second wave of Christianity into Afrika began with the slave trade and peaked under colonialism in the 19th and 20th centuries. The European-Christians, like the Arab-Muslims, set up schools to spread their religion and their culture, and to check or alleviate the culture and Spirituality of the Afrikan people by focusing on the reorientation of the Afrikan children in these schools. Concerning Christian missionary education in Afrika, Jomo Kenyatta states:

In the early days of European colonization many white men, especially missionaries, landed in Africa with preconceived ideas of what they would find there and how they would deal with the situation... The European based their assumption on the conviction that everything that the African did or thought was evil. The missionaries endeavored to rescue the depraved souls of the Africans from the 'eternal fire'; they set out to uproot the African, body and soul, from his old customs and beliefs, put him in a class by himself, with all his tribal traditions shattered and his institutions trampled upon. The African, after having been detached from his family and tribe, was expected to follow the white man's religion without questioning whether it was suited for his condition of life or not (*Facing Mt. Kenya*, 259-260).

Just as the Koranic schools assisted the Islamic control and colonization in many North Afrikan countries, missionary schools assisted European colonization. In fact, as Jomo Kenyatta explains, the European missionaries themselves played a central role in the colonization of Afrika. The missionaries were often information gatherers for the colonizers. In country after country, the missionaries would precede the colonial occupation. Chinua Achebe provides a vivid description of how missionaries played a central role in the colonization of Afrika and the destruction of Afrikan Spirituality and institutions in the very popular novel *Things Fall Apart*. The story is set in the land of the Igbo (or Ibo) people of modern Nigeria. Achebe gives a lively account of Igbo customs, festivals, and traditions. Then he displays the disastrous impact of missionaries and colonization on traditional Afrikan culture. Achebe also highlights the resistance of Afrikans to foreign intrusions.

The spread of the new religions of Islam and Christianity into Afrika presented many challenges to the Afrikan traditions. Among some groups, Afrikan Spirituality was forcibly replaced, others created a dual relationship that was at the core Afrikan, while still others completely resisted. Often, the generational continuity of Afrikan pedagogy suffered or was lost.

The Dogon people of Mali resisted Islam and Arabic culture. The Dogon fled to the safety of mountainous areas in their country while much around them was absorbed by Arabic-Islamic culture. As a result of steadfastly holding onto their traditions and passing their Spirituality and worldview to succeeding generations, a wealth of knowledge about Dogon Spirituality was preserved. The Dogon have astounded the world about the Sirius star system, the rings of Saturn, and the moons of Jupiter. The reader is referred to *The Pale Fox* by Marcel Griaule and Germaine Dieterlen. Diop explains that the Dogon use a lunar, solar, and sidereal calendar similar to what was used in Kemet. Diop explores the many commonalities of Dogon and Kemetic astronomy and Spirituality, and from his research concludes that the Dogon inherited their science of the stars and “heaven” from Kemet. This section of his major work, *Civilization or Barbarism*, is a good exercise in Afrikan Spirituality (313-322). Diop states, “The myth of the Dogon’s pale fox *yurugu* strangely recalls the myth of the Egyptian god Seth, who has the same animal form, and who, like him, introduced the creation of disorder, evil, and sterility” (320).

The comparison supports Diop’s life-long research that Afrikans inherited Kemetic civilization through long, generational, migratory patterns. If the Afrikan school of the Dogon was replaced with the Koranic school of Islam, or the missionary school of Christianity, they would have surely lost this complex, ancient, Afrikan Spiritual wisdom. One wonders how much ancient wisdom has already been lost in Afrika due to foreign worldviews?

Pedagogy and Slavery

Devastation to the Afrikan Spiritual worldview and pedagogy came with the processes of enslavement in the Americas and in the Arab controlled world. Afrikan children were taught a completely different worldview, one used by their captors to suit them for their new reality as slaves, servants, and subordinates. This function of non-Afrikan religious pedagogy for Afrikan children was the foundation of colonial missionary schools and Koranic schools. Religious principles aside, religious education is no different from secular education which

socializes the future generations to serve certain roles to society. Afrikans were brought to America for the purpose of forced labor and profits. Consequently, the religious indoctrination of Afrikans had a very economical purpose for the European enslavers. It was a method to advance their structure of the world. For the Afrikans who converted to Christianity, it was ultimately a coping mechanism to lessen the inhumanity and brutality of slavery. Blassingame states, "The shock of seeing their parents flogged was an early reminder to many black children of what slavery was" (186).

Because slavery was a structure created by the plantation South in which Afrikan people had a specific place, after slavery it was a lot of discussion on what to do with the freed Afrikans. This discussion was very often called "The Negro Question" or what to do with the Negro. William Watkins states, "The Civil War and surrounding activity brought the 'Negro question' to the center of social and political debate. The question of what to do with the newly freed slave evoked a multitude of responses" (*The White Architects of Black Education*, 31).

Watkins further explains that the desire to answer the "Negro Question" culminated in a series of Southern conferences. The first two conferences set the stage for the later ones. The first two were held at Lake Mohonk in the Catskill Mountains in 1890 and 1891. The basic resolutions from the conferences were that Afrikans ("Negroes" as they said) had to be properly educated to fit the future of the South (144-148).

Concerning the Mohonk conferences, Jacob Carruthers stated:

This is the place where the leading white educators and ministers met to hammer out a consensus on Negro education. No blacks were in attendance - none were invited, but the conference thought they had successful meetings and more importantly they - those white men - plotted the course of black education that still exist today! That pattern was later transferred to Africa by the British (*Intellectual Warfare*, 256).

White educators and *ministers* plotted the course of "Negro" education, and their plot was not absent of a religious value system in the European worldview. They decided that Afrikan people must be educated as workers to promote the interest of a white power structure

and future. Furthermore, Christianity would have a simple, yet central, role in the “education” and “civilization” of Afrikan people in America. The same analysis is applied to the role of Islam and the Koranic schools in Afrika today. The historic role of Islam in Afrika to the Arab is the promotion of an Arabic worldview at the expense of the traditional Afrikan worldview. This is the central question: Will Afrikan people continue to receive a religious and / or secular education of subordination by foreign people and foreign cultures, or will we develop our own education of liberation? Until all Afrikan children receive an education and worldview of liberation and how to build and maintain nations, we will remain unprepared for the future, and dominated by others. Only an education developed by Afrikan people will advance an Afrikan structure of the world, and we must never forget that the Afrikan school was never divorced of Afrikan Spirituality.

Conclusion

It has been noted that a spiritual / religious pedagogy for children serves the function of inter-generational transmission of a cultural worldview and sacred ethics. This is the role of religions and spiritual systems among all people throughout the world. This is also the shortcoming of non-Afrikan belief systems for Afrikan people. All religions originate out of and reflect their cultural settings. When Afrikan children are being taught a non-Afrikan belief structure (Judaism, Christianity, or Islam) they are also being taught a non-Afrikan culture and worldview. This will eventually lead Afrikan people on non-Afrikan physical and psychological journeys. Thus, Afrikans are not receiving an education based on the preservation of an Afrikan worldview. Again, religious principles aside, all religions / spiritual systems serve a purpose in the promotion of their cultures and civilizations in the world. If a group of people loses their spiritual and cultural ground, that may indeed be the end of that people’s worldview and civilization, as history has proven time and time again.

Afrikan Spiritual pedagogical methods were challenged or threatened by foreign religions in Afrika through Arabic-Islamic and European-Christian education, socialization, colonization, and enslavement. The Afrikan Spiritual worldview was never completely eliminated. However, with the adoptions of non-Afrikan belief systems, Afrikan Spirituality has surely suffered. We can be certain in saying that Afrikan Spirituality has stood the test of time, armies, and centuries of persecution - and is not going anywhere.

Many Afrikans in Afrika resisted the foreign traditions. In the Americas, Afrikans being taken captive into slavery, in varying degrees, remarkably held onto their traditions in several countries throughout the Caribbean, South America, Central America, and the Southern United States. Afrikan maroons, runaways who set up rebel camps that raided and threatened the institution of slavery, held onto Afrikan Spirituality. Because of the frequency and longevity of many of the maroon communities, and the presence of children, it cannot be doubted that there were sincere efforts to pass on the Spiritual traditions to succeeding generations. Also, there are millions of Afrikan people in the Americas who inherited the Spiritual traditions down through time since slavery. There are also many who have converted to Afrikan Spirituality in the Americas. Still, there are millions of Afrikans throughout the world who have little knowledge about their ancestral Spirituality, and often think it is “evil” or “pagan,” and it is they who must also be redeemed or reborn.

A return to the Afrikan concept of education will be one of Afrika’s Spiritual traditions that will benefit Afrikan people throughout the world. Many Afrikan American organizations in the United States have started rites of passages for children and adults. Reliance on the public educational school system will not be enough to make Afrikan children functional to their communities, as we have repeatedly seen among our children. The conflict of the various rites of passage programs now in place, many of which are in churches, is to incorporate the Afrikan Spiritual worldview among Afrikan Americans who faithfully follow non-Afrikan religions. The conflict may not be readily obvious. The Afrikan Spiritual frame of reference was completely interwoven in the Afrikan school and the rites of passage, and it is only in an Americanized context that the separation would take place.

Properly guided Afrikan-Centered education is healing for Afrikan children, and it should be. Today, we absolutely need a Rites of Passage to teach our young males and females about the dynamics of adulthood, manhood and womanhood in a family and community centered context. We cannot leave this fundamental process up to chance or the public schools. Our ancestors taught children about adulthood as they became adults. This void is a central part of the crisis in the Afrikan community. It cannot be filled with foreign traditions unless we plan to lose or compromise our own identity and traditions.

If Afrikan American children were raised into an Afrikan Spiritual worldview, they would receive a protective shield against

many of the problems that plague the community (self-hate, violence, drugs, gangs, etc). This is a very reasonable conclusion because the Afrikan school has worked for our ancestors for thousands of years before foreigners introduced new educational systems to Afrikans - systems which invariably do not work. The standard curriculum in the public school system does not reflect the history and culture of Afrikan people, and this is also the case with the missionary schools and the Koranic schools in Afrika.

What is the role of religion for non-Afrikan people throughout the world? If religious pedagogy is essential to the cultural bond of all cultural and ethnic groups, it is also essential to the cultural bonds of Afrikan people. Millions of Afrikan people hunger for an Afrikan Spiritual movement as Afrikan-Centered consciousness develops. Such a movement is inevitable, and it will be both national and global. To be successful, it will have to be a movement at the grassroots level, and this is already occurring. That such a movement in culturally relevant Afrikan Spiritual pedagogy is necessary is not doubted by many who have made efforts. The Spiritual worldview of Afrikan people is essential for group survival. Thus, the Afrikan Spiritual movement must and will happen.

Health, Fitness, Wellbeing, Spirit, and Education

Fitness and Spirituality

It's always funny when people tell me that I need their religion and they go have some hog mauls or chitterlings for dinner. They tell me I need salvation and they go and eat a fat red-meat burger on buns of white bread. Whatever religion you belong to, if it does not promote health and fitness, you should make some adjustments one way or another in your life. Either get another faith, or include some exercise in you life. We all know the numbers; Afrikan Americans die at the highest rates from nutrition-based diseases such as cancer, heart disease, stroke, etc.

I don't get on diet kicks; Atkins, Jenny, John Doe or anything else. Most of us don't need another diet kick anyway. We need lifestyle changes, to be honest, drastic ones, real quick as in yesterday. Weight lose is simple, it's the discipline that people have a problem with. Just remember that your body needs a minimum of 1200 calories a day just for normal functions, heartbeat, breathing, circulation. That means you have to add a few hundred calories when you include your daily activities such as walking, working, and hopefully exercise. Intense training will require more than usual calories for needed energy. Ideally, you want a low or adequate calorie intake lifestyle with exercise. You have to sweat, not just eat right. In addition to weight loss, you have to be concerned about your cardiovascular health. Don't just worry about fitting your jeans you used to wear. How's your heart? How's you lungs?

Still, exercise is part of the game. Cellular health, the stuff that will keep you from getting cancer, depends largely on what you eat. Live foods are the key. A vitamin and mineral supplement will not hurt,

but your body needs live enzymes found in fruits and vegetables. Cellular regeneration should be on everyone's radar. Don't enough people die from cancer in our community? Because the actual quality of food is poor nowadays, we should drink homemade vegetable juices. I would recommend 3 to 7 full cups a week, or one a day if possible. An apple today is not as rich as an apple 100 or 50 years ago. Try some organic foods. I don't eat meat, and I don't miss eating meat. Saturated fat, zero fiber, drugs shot up in poor farm animals, blood, bacteria, low FDA standards – no I don't miss eating that stuff. What's more, meat has the tendency to take up room that should be used for live food. Okay, you say so and so lived to be 90 years old, smoked, drank, ate meat, and did everything else. Well, so and so could have lived a lot longer and a lot healthier with nutrition and exercise.

Everyone should exercise a minimum of three days a week. If you are doing high intensity workouts, remember your muscles need recovery time. Muscles recover in 24 to 48 hours, depending on the workout. However, very serious weightlifters will concentrate on one muscle group once a week, of course their in the gym 5 or more days a week working the whole body. In addition to eating sufficient amounts of proteins, as a vegan I am also concerned with getting complete proteins in a day. Whole grains, nuts, seeds, and legumes become very important. Soy products are great for protein and calcium. Athletes need 50 – 70 grams of protein a day, and that's a minimum range.

What does this have to do with Afrikan Spirituality? The body is a temple. It is through the body-temple that we will accomplish the goals we set in life. Poor eating, lack of exercise, and inadequate sleep will lead to overweight, fatigue, and illness. Exercise and proper nutrition is one way to give thanks to your existence, that is by not taking your temple for granite. The body is a gift, cherish it. We need a clear mind and lots of energy to deal with the world, stay focused, and climb to our heights. Cultural and historical consciousness are very important for our people. Yet, we must not ignore health consciousness and spiritual consciousness. Mumia Abu Jamal once wrote an article on health. He said that we can't talk about personal health while Mother Earth is sick. Mumia is one amazing, inspiring, and insightful Human being. Air and waters are polluted, food quality is poor, the soil is contaminated, rain forests are being destroyed, and the Earth is getting sick and tired. Disturbing the Earth in this manner is not wise. I did see a science magazine where the cover said something about looking for new worlds in space? Maybe, the industrial polluters and their scientists are bent on profiting and destroying this world in hope of

finding another to do the same. If we believe in nutritional and spiritual consciousness, we must also believe in promoting Life on Mother Earth. The Human body is a microcosm of the Earth. If you believe in personal health, you should believe in environmental health.

Spirituality and exercise go hand in hand. Understand your body-temple. Understand the foods you eat. Promote good health. Read daily, books of substance please. Exercise, pray, meditate, give thanks to the ancestors and Creator for giving you existence. In Afrikan Spirituality we believe in two concepts from the Nile Valley, *Maat* and *Mdw Nfr*, which at the very basic level means you speak truth and live righteously. Ultimately, use your existence to better the existence of others, and begin by using your life as an example.

Nutrition and Thinking Power for Afrikan People

When we speak of Afrikan liberation, we must forecast far into the future and ask the following question: What can I do to promote the overall well-being of my people? When we ask and answer this question, we cannot leave nutrition out of our program of liberation. I have found it necessary to do some basic research in this area.

When we think of eating, do we think of brain food? Does eating effect thinking? If so, what kinds of food should the brain have for superior functioning? It is essential that we produce Afrikan children who are clear thinking as they grow up in later years. There used to be a time when children were not labeled “hyperactive,” “learning deficient,” or “behavior disordered.” There also used to be a time when our parents told us, “Baby, eat all of your vegetables,” and even “Baby, try some fruit instead of those sweets.” Now, we have more and more Afrikan Americans enriching all of the fast food chains in our community which contribute to our poor health and poor thinking.

For children, and adults, refined sugar (or what is called refined carbohydrates) is one of the main culprits to good thinking power! In the book *Smart Medicine For Healthier Living* it says, “The average adult eats 150 pounds of sugar each year; the average teenager eats a whopping 300 pounds annually” (Zand, Spreen, and LaValle, p. 51). If that is the national average, I guarantee you that it is higher for Afrikans in America. Sugar has a long list of negative effects on the body that we could list. Suffice it to say, sugar adversely effects everything from the teeth and bones to the immune system. Sugar is also addictive, as we all know one way or another. But, as far as

negatively effecting thinking power, sugar causes “jitteriness, agitation, and an inability to concentrate, followed by tiredness and irritability.” Does sugar sound like brain food to you? First it makes you jittery, then it makes you tired. Remember, what effects the body also effects the mind. How can we expect Black children to come to school and do their best when they are dosed up on sugar, cow’s milk, processed cereal, donuts, and candy for breakfast? The breakfast our children eat is just as destructive as the European focused education they get in the classroom.

Sugar is not only in junk foods. High amounts come from selecting those brand named cereals that most our people love, such as Fruity Pebbles and Lucky Charms. When looking at the ingredients you find a lot of fancy names for sugar like barley malt, molasses, sucrose, and plain old “sugar.” Soda drinks are loaded with sugar, and even most fruit juice drinks that may seem to be healthy from looking at the name and label contain sugar. I don’t know about you, but like many of our youth today, I grew up thinking cool-aide was one of the best drinks in the world. Of course, there was more sugar than cool-aide in the water.

So, what foods are needed for good brain power? When you think of brain power or brain fuel, Complex Carbohydrates and Complete Proteins should come to mind. Complex Carbohydrates and Complete Proteins are needed to give the body and the mind lots of quality energy. They are needed for the mind to stay focused and clear. You can get Complex Carbohydrates from whole grains such as rice (any kind except white rice is good), corn, oats, and wheat. Look for cereals with whole grains in the ingredients. You will Not find them in the section with Lucky Charms and Frosted Flakes! Also, try a good health food store every now and then. It goes without saying that you should support Black stores. Complex Carbohydrates and Complete Proteins are in whole grains, vegetables, fruits, and legumes (dried beans and peas), nuts and seeds. Meat is a source of Complete Proteins, but eating animal meat has the tendency to take up needed space in the stomach that should be used for Complex Carbohydrates and a lot of other needed nutrients you cannot get in meat. High consumption of animal flesh is one of the reasons Afrikan Americans have such high death rates. Besides, you can get plenty of protein from healthier sources. Too many of us are eating ourselves into the grave with a SLAVE diet.

If you want optimal, high quality brain power, then you should eat lots of foods high in Complex Carbohydrates and Complete

Proteins. Avoid or eliminate animal meat and refined sugar, soda, and sugary juice drinks. Instead try 100% juice drinks, and eat lots of fruit. Eat healthier cereal. For breakfast, try soy milk and healthy cereal mixed with whole oats and fruits. For lunch, try a healthy salad with nuts and seeds mixed in it. Remember cleaned water (bottled or filtered) is important to proper body and brain functioning. Give your brain the food it needs for powerful thinking.

Mention should be made of our wonderful ancestor, George Washington Carver. Born enslaved and sold for a horse, he would become one of the greatest inventors in the world. You may ask, what does he have to do with nutrition? George W. Carver started the alternative food industry with a variety of healthier food products. He did so much more than inventing peanut butter, in fact, he had approximately 1,500 inventions. He invented what we call the veggie burger and other meat substitutes. He also invented a rubbing oil which he used to heal people who were paralyzed. We have allowed other people to get rich from the alternative food industry created by our great ancestor. George W. Carver was healer. A good book on his life is *George Washington Carver: His Life and Faith in His Own Words* by William Federer.

Everything that Afrikan people do in life should be for the liberation of our people. If you think this is extreme, consider the fact that our oppressors modeled their entire lifestyles around our continued oppression. If we continue to deform our children with improper nutrition, we will continue to guarantee our oppression in the future.

Have a Lifestyle to Prevent Illnesses and Live Longer

Too many of our people continue to die from early deaths. We need Afrikan people to live long, healthy lives. Afrikan people have developed unhealthy lifestyles here in America. We need to live healthy and productive lifestyles for the benefit of the overall well-being of our people.

It is often assumed that we will simply get sick over the natural course of life. But, have you ever wondered why some get sick more often than others? Or, have you ever wondered why some seem to never get sick, or as sick, as others? We have been trained to think that when we get ill we must go to the medicine cabinet or to the store and get aspirins, cough syrups, and nasal decongestants. Many of us believe if you have a headache you should pop a pill; or if you have the fever you should take some Bayer; if you have the flu (influenza) you need

some Tylenol and / or Advil. While taking pills and drinking cough syrups may bring short-term relief to the flu, headaches, and runny noses this treatment does not actually cure the illnesses. Conventional medicines only hide the symptoms until your body heals itself. As a result, many people who feel better often continue with the same lifestyle that caused them to get sick in the first place. They continue until they get sick again, then they find some type of medication to take again. Aside from the many side-effects of over-the-counter medicines, the long-term results of this pattern is the enrichment of medical companies and drug stores, and a slow and general deterioration of Black health.

A little secret is that you do not catch a cold from being exposed to a virus. You catch a cold from the inability of your body's immune system to fight off the virus. Every time someone sneezes or coughs in a room everyone in that room is exposed to the virus. We are exposed to millions of viruses and bacteria when we shake hands, hug, touch doorknobs, and just go around breathing everyday. The secret to not catching a cold or an illness is building up your body's internal protection system. This is important because Afrikan people in America, and throughout the world, do not get the same medical treatment that Europeans get. Sometimes, when Afrikan people go to the doctor, we walk away with more problems than the one's we had. The greatest example of this was the United States sterilization of millions of Afrikan women in Brazil in the past several decades. You probably have not heard of this! But, the US is guilty of sponsoring the genocidal-sterilization of millions of Afrikan women. Reparations for this is only the beginning of the solution to this problem.

How do you prevent illnesses before they happen? How do you stop the flu or a runny nose before it happens? How do you live a longer, healthier, and have a more joyful life? You simply adopt a lifestyle that will achieve those ends. Of course, it goes without saying that alcohol and cigarettes are very destructive to our community. Leading a healthy lifestyle is really simple. You only have to do three basic things: 1. Eat Right 2. Exercise 3. and Maintain Harmony.

1. Eat Right: Eating right is easy. Curing our addiction of fast foods, junk foods, and not-good-for-you foods is what is hard! The American media, our family, and our friends all play some role in why many Afrikan people are programmed into eating habits that promote illnesses. To eat right you must remember the Five Live Foods: Vegetables, Fruits, Whole Grains, Legumes (Beans), Seeds and Nuts -

and of course lots of water. Herbs and spices are tasty and healthy. Afrikan people have used herbs and spices for thousands of years. Herbs and spices are not only tasty, but they promote good health. Avoid or eliminate animals and animal products (cheese, milk, etc.), refined sugar (junk foods), refined foods (pasta, white bread), soda, and sugary juice drinks. There are so many healthy substitutes that you will not miss any of that stuff! Afrikan people must reach the point when we realize that nutrition is essential to our existence.

2. Exercise: Children usually get enough exercise with playing. But, with the rising influence of video games, and the most famous babysitter (also known as the television) this is changing. Children are loosing the art of playing and sports. Lack of exercise is much worse for adults. If you think children are couch potatoes, then you should look at adults. Overweight is a very serious problem in our Afrikan community in America. The condition of being overweight leads to so any other illnesses. Find some types of exercises or sports that you enjoy. Try to have some kind of physical activity at least three times a week. Walking, biking, jogging, dancing, weightlifting, and all kinds of sports are highly recommended. We have to get in shape, physical shape and mental shape. The battle already started and so many of us are not in shape.

3. Harmony: Afrikan Spiritual and physical harmony is essential for a healthy lifestyle. Lack of sleep and stress are two of the problems that lead to illnesses. Find the time to smile, laugh, and compliment one of your brothers and sisters. How many times have you walked into a store and received a nasty attitude from a brother or sister. We have to eliminate the self-hate we suffer from in our community. Self-hate is the root cause of Black-on-Black violence. We must learn to love what makes us who we are. Go to events and enjoy Afrikan culture. Learn about the rich traditions of Afrikan people. Spread joy and goodness in our community and world. We can't regain control of our communities and nations if we do not first appreciate who we are as Afrikan people.

We also enrich the medical industry which relies heavily on the unhealthiness of our community. I am not saying that you should not go to the doctor. I am saying that Afrikan people must get into preventive health. Simply, if you don't get sick, you wont need to go to the doctor, and you will live longer. For Afrikan people, maintaining a healthy physical and mental lifestyle is very serious because our community suffers disproportionately from most illnesses. If Afrikan people have

fewer illnesses, we will live longer and healthier lives. That means we will also live fuller and more joyful lives. What better gift is there to give to the Afrikan family?

Vigorous Exercise and Vegetarian Eating

Unless you learn to enjoy it, which you should, exercise can seem like a laborious task. This has a lot to do with lifestyle, eating habits, whether you smoke or not, etc. Eating the wrong foods and working out is absolutely a drain on the body. Conversely, not eating the right foods will zap your energy and essential nutrients from the body. Vigorous exercise and vegetarianism can be two opposites that don't mix. With proper nutrition and sufficient muscle recovery, you can workout intensely and be a vegetarian. You can also gain excellent muscle growth and fitness.

Exercise and eating healthy should be part of your lifestyle. This would promote longevity, a healthy mind and body, and I argue spiritual energy. I would recommend a minimum exercise routine of three days a week with at least one rest day after every workout day. The workout should be medium to vigorous for at least 30 minutes to an hour. Also, we should be generally active on all other days, working, walking, cleaning at home, etc. Just avoid a couch-potato and television sitcom lifestyle. This weekly, minimum, exercise routine could be a Monday, Wednesday, Friday schedule. It could be a Sunday, Tuesday, Thursday schedule. As long as there is an off day between each medium to heavy workout day, that would be fine.

Some of us who are very serious about health, fitness, and wellness exercise on a more frequent basis than others. Make the time to do what you can because it pays off in the long run. At most, we should exercise, in my opinion, 5 or more days a week. This should include a variety in the workout schedule such as cardio-vascular, aerobic exercises (like treadmills, step machines, biking, jogging, and/or other intense sports with light resistance); also strength training with free weights and machines. I can never separate spirituality from exercise, and must say, prayer, meditation, and/or libation on a regular basis is very important.

In regards to eating, some simply try to eat healthy portions of food but do not exclude anything from meals, other than foods that may cause allergic reactions or are simply disliked. Others may have had the doctor's visit and were told they have a health crisis of diabetes, high

blood pressure, or some other health risks. These people must cut out red meat and other fatty foods, starchy foods, refined foods, and too much sugar and salt. They will have to eat more fruits and vegetables. They also must eat smaller portions of foods.

Finally, there are those of us who eat right for preventive health, which means that we want to prevent or lower the risk of illness and disease before we get it. Some even incorporate spiritual views into their nutritional lifestyle. This makes complete sense if you believe that the body is a temple. Those of us with this mindset eliminate many foods from our eating habits. Some may not eat the meats that are hardest to digest, such as red meat and pork. Others who eat for preventive health go further and refuse to eat any meat. Still others will not eat or at least reduce fiber-less foods such as white rice (or other rice without whole grain), white bread (or other bread without whole grain), highly processed or refined foods, and junk foods. There is no fiber or health benefits in a donut.

We should be very conscious of our health. The need for health consciousness becomes very necessary the more vigorous we exercise or the more foods we restrict from our nutritional lifestyles. I learned this not in a classroom or from a book, but the hard way, in the gym.

I have exercised my entire life. I was always physically active in sports, racing, and playing as a child. In my teenage years, I played basketball on teams in schools, park tournaments, and just for everyday fun. I started lifting weight when I was in 7th grade, and by the time I got to high school, I was lean-built but a lot stronger than the average kid. I didn't get serious about lifting weights until I was an undergraduate in college, but even then I had not studied the science of weightlifting or nutrition. The problem was that I was already a vegetarian by then and was doing a lot of serious weightlifting and running. Like others, I thought being a vegetarian meant not eating meat, and I have found that it means so much more than that.

You might have guessed where this is going. I suffered some serious injuries in college. I had torn or inflamed the tendons in both of my shoulders from heavy bench pressing. Once, I overworked my forearm from curling dumbbells and it was numb and felt like rubber for days. I would be extremely sore for days after working out. With all of the running and weightlifting, and not understanding nutrition, I was basically depleting my body of vitamins and minerals. Of those injuries, the torn tendons in my shoulders were the most serious. I went from regularly bench-pressing 225 pounds to not being able to do a push up or raise my arm without pain. Of course, I was worried about

needing surgery because tendons and ligaments repair very slowly, over years.

With heavy weight training, vegetarians can suffer problems that are more serious. Some vegetarians have lost teeth from lack of calcium. Women have become anemic from lack of iron; and men have had erectile dysfunctions from lack of zinc and other nutrients. Others have had lowered immune systems and have become prone to illnesses. Some have lost more than the desired weight and have other health risk. Some vegetarians have given birth to children with vitamin and mineral deficiencies. Still, others who are trying to be vegetarians without first learning about proper nutrition for such a lifestyle have faced a host of other problems.

My solution was not really a solution. I simply cut back on how vigorous I worked out and maintained my vegetarian lifestyle over the years. During those years, the tendons in my shoulders never fully healed, and I really wanted to get in the gym and workout. I thought I never would be able to workout again the way I did when I was 20 years old. I was disappointed, but I did spend those in-between years studying and becoming more health conscious.

For anyone interested in good health, and especially those who exercises vigorously and may be vegetarians, there are certain things they must know and do:

1. For starters, hydration is necessary, 8 cups of fluid is generally recommended. Drink a cup of water or fruit juice in the morning instead of coffee. With lunch have a cup of water or juice, and have a vegetable juice (homemade juice) or some water with dinner. Remember, that a well-balanced diet contains an important amount of fluids that are present in fruits and vegetables.
2. Oxidation is a natural process that increases with aging. We usually don't think of oxygen as having bad effects, but exercise increases oxidation in the body. Oxidation is the production of free radicals or molecules that attach onto and damage healthy cells that result in wrinkles, hair loss, bone and muscle weakness, degenerative illnesses, cancer, and what we call "getting old." The process of oxidation is part of life and death. However, one does not want to quicken the process, I hope. Therefore, we must learn about antioxidants or nutrients that prevent or slow the

process of oxidation. The basic antioxidants are vitamins A, C, E, and beta-carotene, all of which are contained in a well-balanced diet of vegetables, fruits, whole grains, and seeds. A salad a day, a homemade vegetable juice every so often, a one a day supplement is ways to keep sufficient levels of antioxidants in the body.

3. The role of protein in exercise cannot be overemphasized. When you exercise, you are actually tearing muscle fibers. The more you exercise and the more intense the exercise, the more muscle fibers you tear. Also, strength training puts stress on the tendons and ligaments. It is after the exercise that the body begins to rebuild itself to be stronger. Nature is miraculous. The exercise is called “stress” while the process of rebuilding is called “recovery.” Stress and recovery combined will build endurance and strength. The recovery phase is sometimes neglected, but it is very important. During the recovery period, when the muscles are rebuilding, adequate amounts of complete proteins are essential for muscle development and body maintenance (good health). Sleep is necessary for the recovery phase. Protein intake will depend on your body weight and how active you are in your daily life. There are any number of great books and reliable web sources on protein intake. Protein is also necessary for general body (cellular) regeneration and health. As a vegetarian who does heavy training exercises, and this is very important, I eat foods high in protein like brown rice and other whole grains, beans, soy products, and pasta (not too heavy on the pasta). For men, I would recommend you go light on the soy products due to the levels of estrogen in the soybean that can reduce sperm count. Too much of anything can be bad. One of my favorite foods is a peanut-butter and jelly sandwich on sprout-legume bread because it makes a complete protein, plus it tastes good. For those vegetarians who are allergic to peanuts, there are so many sources of proteins in a well-balanced diet. I do recommend that all vegetarian athletes of any kind take daily amino acid supplements. The reason is that the average person may need only 50 to 70 grams of protein in a day, while an athlete may require 100 or more grams of

protein, depending on the person's weight and type of workout regime. Also, of the 22 amino acids that make up proteins, 9 are essential while 13 are non-essential. The essential amino acids are not produced in the body like the non-essential ones. Amino acids are the building blocks of protein. For this reason, I would discourage protein supplements. Why take a protein supplement when you can take an amino acid supplement which is more complete. It's in a way like cutting down a tree for paper when you have a notebook in your book-bag. Vegetarian or not, you should be very concerned about getting quality protein, without all of the saturated animal fat, in your nutritional lifestyle.

4. Calcium is the most abundant mineral in the Human body, and its deficiency can be very harmful. Calcium intake is also very important. Women who do not have enough calcium in younger years tend to suffer later from osteoporosis and other diseases later. For those of us who do not drink or eat dairy products, we must get calcium from soy products, spinach, kale, broccoli, or fortified juice. Again, taking a supplement a day can be very helpful. Exercise and especially weightlifting is one recommendation to strengthen bones.
5. The last note is on general health and digestion. It has been many days that I have lost track of time in the gym and stayed until closing time. I usually have a tremendous amount of energy to burn in the gym. I swear, if I had the time, I could workout for 12 hours on some days. This energy level is due to several reasons such as hydration, protein intake, good digestion, and general nutrition. I don't overeat, not anymore at least. Lack of enough food or lack of the proper foods will result in low energy levels. Too much food or too much of the wrong foods will suppress your energy output. You want enough of the right food at the right time, at least three, well portioned, healthy meals a day. Meat and other fiber-less foods are bad for digestion. Healthy eating will promote good digestion, which is a key factor to your energy levels and mental state

during the day. Live foods, raw or lightly cooked are also great for enzyme replacement.

Well, my tendons in my shoulders still get sore if I'm not careful with my workout, but now I workout a lot smarter than when I was 20 years old. I work my whole body, and not just benching and curling. My bench press is approaching 305 pounds, my goal for this summer. But, I machine squat, work my calves, back, shoulders, laterals, abs, you name it. I can do 5 miles on the track on a bad day. I'm intent on showing people that a vegetarian can not only be more fit and healthy but also as strong or stronger than a meat-eater. I know people who eat steaks for breakfast to gain strength, and I don't need to say that makes little sense to me. If I'm blessed to do so, I want to prove that you can be a vegetarian and benefit from intense weight training. As of now, I will tell you that I am definitely on track, and I encourage you to do the same. Set your nutritional, fitness, and spiritual goals – and know deep down that you can reach them.

21 Djedu-Kheperu-Ra
(21 Pillars to the Transformations
of
Better Health, Fitness, and Spiritual Well-Being)

Introduction

21 Djedu-Kheperu-Ra, 21 pillars to the transformations of the Creator, are stages of progression that are intended to lead one ultimately to a higher spiritual consciousness and higher spiritual lifestyle. It is often stated by many that “the body is a temple,” and indeed that is true. Yet, I argue that the statement is not properly understood and exercised in the everyday living habits of individuals and families. Yes, the body is a temple; but what exactly does that mean? What is the purpose of understanding the body as a temple?

A temple is a channel used to open a way between the natural and spiritual worlds. If the body is a temple, its purpose is to maintain harmony on Earth. We, our bodies/temples are intended to continue the divine work of Maat began at the first moment of Creation. This work cannot be done if our temples are poisoned, polluted, and unhealthy. Divine messages are hindered when the body-temple is not open. We not only succumb to illnesses, we also experience confusion, conflict, and character flaws/imbbalances. One will hopefully see that not seeking proper health, fitness, and spiritual well-being will do more than only led to being overweight. To open ourselves up to the channel of divinity, we often pray, fast, and attend spiritual gatherings. The Djedu-Kheperu-Ra lays out several pillars/steps to an even more holistic and spiritual lifestyle. So, this entire concept goes way beyond mere dieting.

The Djedu-Kheperu-Ra is laid out in three major levels, one level being necessary for the development/foundation of the next. Those levels are in the name itself, Level one is Djedu (Pillars), Level two is Kheperu (Transformations), and Level three is Ra (the Creator). Additionally, each level has a particular focus: One is Nutrition and

Foundational Ground Work. This level is for basic health, the beginning of opening one's channel by the elimination of toxicity from the body and promotion of life-giving nutrients. Level two, Exercise and Structural Support, turns health and fitness up several notches with exercise, rest, recovery, and optimal physical health. Finally, The last level, Spirituality and Transcendence, is a road to spiritual consciousness and well-being. The 3 levels have 7 pillars each for a total of 21. These levels are not hierarchical, but rather cyclical. Meaning, the individual may start wherever she or he is at with improving her or his life, yet one must move to the functions of the other pillars. However, the levels do not exactly work one after the other, but simultaneously where needed in life. They are constant, you may say. Health, fitness, and spirituality are constant and daily factors in our lives. At least that's what is best.

Now, what's the whole reason and purpose for improving our own lives? We do the work of our Afrikan ancestors so that we may improve our communities, spread Maat with those we come in contact with, and ultimately improve life – all life – on Earth.

21 Djedu-Kheperu-Ra
*(21 Pillars to the Transformations
of
Better Health, Fitness, and Spiritual Well-Being)*

DJEDU Level One: Nutrition and Foundational Ground Work

1. Avoid Dead Foods
2. Eat and Drink Live Foods/Nutrients
3. Hydration
4. Proper Digestion, Absorption, Metabolism, and Elimination
5. Guarantee Balanced and Replenishing Nutrients
6. Make Healthy Meals Delicious and Enjoyable
7. Maintain and Always Seek Nutritional Awareness

KHEPERU Level Two: Exercise and Structural Support

8. Avoid a Sedentary Lifestyle
9. Maintain at Least Light Physical Activity on Daily Basis
10. Intense Cardiovascular Exercise at Least Three Times a Week
11. Do Enjoyable Workouts, Sports, and/or Physical Activities
12. Avoid Overstress in Exercise Routine
13. Rest and Rebuilding
14. Maintain and Always Seek Fitness Awareness

RA Level Three: Spirituality and Transcendence

15. Love of Self
16. Peace of Mind and Honor of the Physical Temple
17. Respect and Honor the Oneness of the Universe
and the Cycle of All Life
18. Harmonious Relationships in One's Life
19. Live with Purpose
20. Daily Recognition of Higher Power(s)
21. Open One's Being to the Spirit Realm

21 Djedu-Kheperu-Ra
*(21 Pillars to the Transformations
of
Better Health, Fitness, and Spiritual Well-Being)*

DJEDU Level One: Nutrition and Foundational Ground Work

1. Avoid Dead Foods

The first and fundamental step in better health, fitness, and well-being is avoiding or eliminating dead foods from one's eating habits. Dead foods are one of the top culprits to poor and degenerating health. Dead foods are foods that are not life giving and are life taking. These foods may have some nutritional value, but when weighing the pros and cons of if one should include dead food in their consumption, the cons weigh out the pros, heavily. Knowing and understanding the pros and cons of food, the effects that foods and all supplements have on the body is what is called nutritional awareness or nutritional consciousness. Dead foods are the meats that people eat especially, but also dairy products, white flour, sugar and junk food. Breads, pastries, and pastas are dead foods, but because people tend to prefer them without whole grains they have little nutritional value. One is encouraged to eat pastas and bread that have whole grains, otherwise, much of the nutritional qualities are absent.

2. Eat and Drink Live Foods/Nutrients

Nutritional consciousness is not only knowing what not to eat, but also knowing what to eat. Live foods grow from Mother Earth, and they have fewer man-made ingredients than overly processed foods. Live foods are vegetables, fruit, whole grains, beans (legumes), seeds and nuts. Generally speaking, the closer to the Earth, the better food is for your health. Soy and other alternative products are becoming more and more popular as healthy substitutes for dead foods such as meat, milk, and cheese from animals. Yet, over-consumption of soy and other products is not recommended.

3. Hydration

Hydration, of course, is essential to good health. We usually hear that we should drink 8 cups of water per day. That is not a bad suggestion, however most people don't understand the need for hydration through not only water but also foods, all foods. It is not enough to drink the proper amounts of water and then avoid healthy eating. Fruits and vegetables contain a large quantity of natural, clean water. Along with the nutrients held in the fibers of these foods, drinking the right amounts of water and eating a balanced/holistic diet would provide excellent hydration and nutrients.

4. Proper Digestion, Absorption, Metabolism, and Elimination

Unfortunately, most people are only concerned with part of the first stage of digestion, how foods taste. Digestion really has four stages of processing food, from the moment when you place food in your mouth to the point when you eliminate it out of your body. Really, we can say that digestion begins in the choice of food made and the preparation of it. Dead foods digest a lot poorly than live foods. Foods that are not prepared properly would not digest properly or have an appealing taste. Basic digestion is the point from eating and chewing food to prepare it for the intestinal digestive tract.

Absorption is the next process. At this stage, after digestion, food is broken down and made accessible to the body for uptake from the digestive tract into the circulatory system. The liver plays an important role in this process as a type of filter of waste. The better our choice of foods, the better our absorption and the more balanced we feel.

Metabolism is the process in which the organs and tissues of the body take in the nutrients brought to it through the circulatory system. Here is where the cells, organs, and tissues are replenished and made new. Through metabolism, the defenses of the body from many ailments are built up. Again, if the mind is not right, the choice of foods will be poor and digestion, absorption, and metabolism will be weakened. If those processes are hindered, then of course the proper function of elimination will be hindered. Elimination is the removal of waste from the body. This last stage will go without a thought if the first process is correct. We should eliminate waste on a daily basis. In all, it is naïve to only consider how food tastes and ignore digestion, absorption, metabolism, and elimination.

5. Guarantee Balanced and Replenishing Nutrients

It is critical to basic/foundational health to eat right, and by that I mean first avoiding dead foods as recommended in Step One, and then eating and drinking live foods as recommended by Step Two. Next, to guarantee balanced and replenishing nutrients, supplements in a world where foods are less nourishing are basically mandatory. A multivitamin a day can go a long way. Women should take iron and calcium supplements. Zinc is a good immune system booster, but men should especially take zinc for prostate health. Vegetarians should take amino acid (complete protein) supplements, especially if they exercise. We must remember that the body is made up of vitamins and minerals found in every cell of our being. To not replenish our being is what has led to countless nutritional based illnesses.

6. Make Healthy Meals Delicious and Enjoyable

One of the pleasant secrets to healthy eating is to enjoy what you eat. With some adequate level of nutritional awareness and some old fashioned creativity, you can turn your kitchen into a place where healthy and delicious foods are made everyday. Spices and herbs are the key to making foods appetizing. The idea that people who eat healthy, especially vegetarians, are missing out on good food is just an idea. I make one of the best salads in the world because I'm vegetarian. If you take meat out of your diet, it can help you explore the combinations of foods you may have never considered.

7. Maintain and Always Seek Nutritional Awareness

For the Foundational Ground Work level of nutrition to be complete, the interested person must always seek information and knowledge on nutritional awareness. There are few things we do in life more than eating. From the day we're born, to our last-meal, we will be eating. With all of the foods in the world, with all of the effects that foods have on our bodies, generally speaking, we are all but totally ignorant on matters of which we should very informed.

KHEPERU Level Two: Exercise and Structural Support

8. Avoid a Sedentary Lifestyle

Otherwise known as the habit of being a couch-potato, a sedentary lifestyle is what leads to weight gain, a weakened immune system, poor circulation, and generally bad health. The cardiovascular system is depressed, and a host of other problems can develop. A

sedentary lifestyle leads to poor eating habits and poor digestion. All of the television watching in the world is just not worth your good health.

9. Maintain at Least Light Physical Activity on Daily Basis

Whether it is walking, working, cleaning, or doing some other light physical activity, it is important to have frequent physical activity. In the long run, such physical activity makes a big difference in overall health.

10. Intense Cardiovascular Exercise at Least Three Times a Week

For excellent fitness and health, one simply cannot avoid exercise. In addition to daily light exercise, you should workout intensely at least three times a week on average, a maximum of 4 to 6 times per week. Working out strengthens the cardiovascular system (heart and lungs), which are central to longevity.

11. Do Enjoyable Workouts, Sports, and/or Physical Activities

If you were born into this world, you are a product of divine union, and as a consequence of your existence, you should love yourself. Loving self does not mean inflating egotism. Loving self means feeling adequate instead of lacking, being satisfied instead of insecure, giving thanks for all that you are and all that you have instead of always focusing on the things you don't. Love of self means love of one's people. For Afrikans, this is critical because we have been indoctrinated into self-hate and self-negation. We must remember, what you love is what you protect and respect.

16. Peace of Mind and Honor of the Physical Temple

The person must always strive for peace in self. The relationships you have with loved ones, family, and friends must build your peace of mind, or Maat in your circle of relations. Where you have relationships in your life that do not build Maat, you must consciously seek Maat in those relationship or place healthy limitations on them. One cannot have peace of mind with unhealthy relationships.

Additionally, one must seek harmony of the body. You must eat foods that are life giving, get you exercise, get adequate amounts of sleep, and use wise decision making when your physical body interacts with this world and people in this world.

17. Respect and Honor the Oneness of the Universe and the Cycle of All Life

In many of the steps in the 21 Djedu-Kheperu-Ra, they ultimately point in one direction – to the quest for the spiritual divinity of the person with herself/himself and one’s surroundings. These 21 steps are all connected in that sense. They are intended to assist in the opening of the soul. When we live righteously, we allow ourselves to be used as change makers in society, to be some type of ray of light or hope for others, directly or indirectly. We honor the oneness of creation and the cycle of life by first seeking wholeness, purpose, and meaning with ourselves.

18. Harmonious Relationships in One’s Life

It is significant enough to reiterate, we must constantly strive to build and maintain harmonious relationships. Personal/professional relationships, friendships, family relationships, and more all go into making the interactions we have in our lives. If those relationships are not productively building who we are, we must adjust or limit them accordingly. We must also consider the relationships we have with self.

19. Live with Purpose

Generally, individuals who experience hardships in life are not on the road of their divine purpose. When you are not living your divine purpose you engage in behavior that is detrimental to your and your community’s well-being, and you make acquaintances that are not productive. Purpose has a way of keeping your mind clear. You think thoughts that would not have entered your mind. You make choices you would not have made. In effect, purpose gives guidance.

20. Daily Recognition of Higher Power(s)

Every person must have a spiritual core to sustain one through hardships and to give one the inner light to inspire others. To keep your spiritual core sound, you must give daily recognition to the Creator. Daily recognition of the Higher power in the universe also comes by way of proper eating, fasting, prayer, meditation

21. Open One’s Being to the Spirit Realm

If the above 21 steps/pillars are followed, they would naturally lead to this last one. Prayer and exercise have the same function, the way I see it. Proper nutrition and love of self go hand in hand. These steps will open the person to conscious existence and spiritual living.

Afrikan Rites of Passage Outline

Introduction

Rites of Passage refers to the Rite, sacred and ritual, to pass from one stage of life or being to the next. Rites of Passage, while universal and existing in all cultures, is a fundamental element in the historical and current educational framework of Afrikan people. Rites have existed in Afrika throughout the history of the people, being utilized to instill a great sense of community responsibility, cultural continuity, and spiritual grounding from generation to generation.

The elements of community responsibility include, among others, responsibility of the individual to his or her family, the role of growing into adulthood, the sanctimony of marriage, and caring for the wellbeing of not only the community but the people in the community. For young people and teenagers, the need for community responsibility is ever so critical as evidenced in the social ills faced by Afrikan youth.

Due to slavery, colonialism, war, oppression, and ignorance, Afrikans have been separated from the cultural umbilical cord of our ancestors. Cultural continuity would therefore include relearning and reestablishing at least some of the traditions, ceremonies, and customs that are characteristic of our people. When people do not celebrate their own cultures it is because they are the slaves of others.

Spiritual grounding has been the sustaining power of our people for over thousands of years, long before we arrived in the Americas. The complex dilemma of Rites today is that most Afrikans born in America, even millions in Afrika and other parts of the world belong to non-Afrikan faiths. In the days of our ancestors, one could NOT possibly complete his or her Rites while holding the religious/spiritual values of another to be more sacred than his or her own culture. What's more so is that we belong to the faiths of people who have been our historic enemies. In that sense, we have generations of Afrikans who have not met the Rites of Passage and spiritual standards of our ancestors. Need I say what happens when a people are disconnected from their cultural lifeblood and foreign/alien cultures are injected into their way of life.

Rites of Passage is intended to teach the responsibilities that one has to oneself, one's family, one's community, one's nation, one's race, the world, and the Creator. These are called the Seven Responsibilities:

1. Self
2. Family
3. Community
4. Nation
5. Race
6. World
7. Creator

Due to this, the Rites process is all the more critical and transformative. However, at the same time, we have to carefully infuse Afrikan Spirituality into Rites in public settings. Usually this is done by emphasizing the cultural integrity of Afrikan-ness while downplaying the spiritual value of our culture. Kwanzaa, while it plays a very important role in the cultural recovery of our Afrikan Consciousness, is a prime example of emphasizing *less* Afrikan Spirituality and more cultural integrity. Indeed, this is one reason for the success of the Holiday. The only way to solve this dilemma is to build our own institutions where we can openly promote Afrikan consciousness, Afrikan culture, and Afrikan Spirituality. Those institutions must be educational, social, and sacred places that affirm our worldview as people of Afrikan ancestry.

Nonetheless, our task is a great one, and we must grapple with the dilemma as we promote the intergenerational values of our ancestors. In our families, however, the task does not have to have the same complexity. If the parents, both parents, are able to achieve a functional and proficient level of Afrikan Consciousness and Spirituality, those intergenerational values will be more efficiently and effectively transmitted to the next generation. Either way, our task is serious and we have a holy endeavor to our ancestors and Creator.

The Afrikan Blood Oath / Oath of Secrecy

I must begin this section on Rites of Passage by emphasizing that our ancestors took oaths of brotherhood in the male Rites and oaths of sisterhood in the female Rites. Those were oaths to hold the most sacred aspects of the Rites secret. It was thought that individuals are ready for certain sacred and cosmological knowledge only after they

have completed the processes. The oaths of secrecy were also for the general process of initiation and completion of Rites.

The Afrikan Blood Oath has been provided in the earlier part of this book. It is a verbal oath, not an actual pouring or letting of blood. The Afrikan Blood Oath is a verbal oath to continue the struggles of our ancestors, the global and historic struggle against evil that has sustained our people for thousands of years. In the Rites of Passage, students may be required to commit part of the oath to memory. The oath itself is also a teaching tool/guide on certain great Afrikan ancestors. The Rites teacher can take each name in the Oath and make a biographical study of it.

Nonetheless, we Afrikans must make an Oath to our ancestors who sacrificed their very lives for those of us who have followed them. Countless Afrikans gave their lives as a sacrifice in the wars, battles, revolts, and resistance against foreign oppression over the centuries, in fact over several millennia. The campaign may have slightly different fronts, but the long war against Afrikans never ceased. We must take up the Afrikan Blood Oath, or some other oath, to continue to always fight oppression and evil in the world as our ancestors did.

Initiation/Naming Ceremony

Young people should undergo an initiation ceremony at the beginning of their Rites of Passage and subsequent Ceremonies may follow. The ceremony may be annual, as the instructed will reach a new stage of life with each yearly cycle around the sun. In a family setting, the new initiation ceremony may happen on the birthday (or Earth-day) of the child. The initiation ceremonies/Rites ceremonies may occur at certain stages in the child's life. The first Rites of course is from conception to birth. The next Rites is from childhood to adolescence. From the teen years into adulthood is the period where the young people learn the meaning of adulthood based on their genders. The Rites ceremony would represent a passing from an old stage to a new stage of life. On certain of the Rites ceremonies, the young people may be given Afrikan names. Opened with libations for the ancestors to bless the initiates and ask for guidance, the ceremonies should be ritual and festive. They may be accompanied with Afrikan drums and dance, words from elders, reflections on times of challenge or triumph in the Rites process, teaching of great ancestors, reinforcing Afrikan spiritual values, etc. Lastly, in Rites much as it is in life, men teach boys to be young men, and women teach girls to be young women.

The Core of Instruction

The core of the Afrikan Rites instruction must be Afrikan Spiritual. This will require the instructors or parents to become familiar with one or another branches of Afrikan Spirituality. The historic struggles and survival of Afrikan people must become part of the knowledge base of everyone of our children. Yet still, the child must know about her or his own family tree, and the child must know what struggles did the family endure to be at their present locales and situations in life.

The most ancient value system in the world is an ancient Afrikan value system called Ma'at. The Nile Valley concept of Ma'at should be part of the core instruction in the Rites process. Ma'at should be accompanied with the concepts of Mdw Ntr (Divine Speech) and Mdw Nfr (Good Speech). Libation, meditation, and Afrikan prayer should be taught and practiced. The core instruction in Rites is meant to build character, humbleness of person, and inner-strength through introspection.

In the core instruction, all involved in the Rites process must be true to the process of Sankofa or re-Afrikanization and character building. Our people have been systematically stripped of our cultural and historic memory, and this has led to much of the emptiness that we have as a people. Rites is a return to this state of cultural wholeness. In turn, young people must be given the coping skills to deal with the challenges of emptiness (i.e. sadness, loneliness, depression, hurt, helplessness, insecurity, anger, hopelessness, overcompensation, etc.). Young people must learn to address the questions that were given to me by an elder years ago: Who Am I? What Is My Purpose In Life? Why Do I Exist? Sankofa or re-Afrikanization is personal at one level, related to the healing of one's family at another level, and refers to the healing of a people at another. We must build strength, security, and a sense of direction in the lives of our young people.

Health, Fitness, and Self-Defense

Discipline is the first lesson of health, fitness, and self-defense. This generation of young people must learn to avoid or diffuse volatile situations, but they must also learn survival skills. Every child should learn at least basic self-defense techniques such as blocks and counters. Nutrition is essential to survival, and exercise is not only needed for health but also defense. Engaging in sports is a social and fun way to stay in shape, but everyone should find some type of exercise to engage in. The topic of health and fitness has been elaborated on in another

section. It is noteworthy that every Black woman should know at least basic self-defense.

Anti-Socialization of Afrikan Youth

The Rites of Passage must address the de-socialization and anti-socialization of Afrikan youth. The problems our children and teens face are so pervasive in society. The misogynistic hatred and the sexual objectification of women in rap music impact the image of our young girls and women throughout our community. Males grow up with a totally distorted image of manhood based on the gun brandishing, drug dealing, cash flashing images they see in the videos and hear in the music, usually from “studio” gangsters who influence children and teens into a very negative lifestyle. The comedy and sitcoms lead to our teens acting out the kinds of television behavior they watch every night. The materialistic emphasis on cars, skimpy clothes, and jewelry continues to shape the values of our young generation. All of this, with the breakdown in the family structure, leads to teen mothers and absent fathers. Our children are more influence by the media and their own peers than their parents, and many grow up with a general lack of role models in their communities. The Rites of Passage is missing in our communities. While not the end-all cure for these social problems, it is definitely part of the solution.

Recommended Resources for teachers and students:

Throughout the Rites of Passage, there is a body of research and materials that the students must become familiar with. It is no single set of books that must be read, rather it is a body of work that the student and teacher must be informed about in some way, with some level of competence.

1. Assata Shakur's *Autobiography*
2. Malcolm X's *Autobiography*
3. Amos Wilson's *Blueprint for Black Power*
4. John G. Jackson's *Introduction to African Civilization*
5. Tony Browder's *Nile Valley Contribution to Civilization*
6. Marimba Ani's *Let the Circle Be Unbroken*
7. Maulana Karenga's *Kwanzaa: A Celebration of Family, Community, and Culture*
8. Tony Martin's *Race First* and *Marcus Garvey: A Hero*
9. Ivan Van Sertima's *Black Women in Antiquity*
10. Jomo Kenyatta's *Facing Mount Kenya*
11. Chinua Achebe's *Things Fall Apart*
12. Jacob Carruther's *Mdw Ntr, Irritated Genie, and Intellectual Warfare*
13. Chinweizu's *Decolonizing the African Mind*
14. Oludah Equiano's *Interesting Narrative*
15. James Conyers' *Pan African Nationalism in the Americas: The Life and Times of John Henrik Clarke.*
16. Dorothy Sterling's *We Are Your Sisters: Black Women in the Nineteenth Century*
17. Cheikh Anta Diop's *Civilization or Barbarism*
18. Jacob Olupona's *African Spirituality*
19. Anthony Ephirim-Donkor's *African Spirituality: On Becoming Ancestors*

Afrikan-Centered Sbayt Curriculum Outline

I have examined the Afrikan origins of education throughout the previous pages of the book. This is particularly the case in the essays on math, science, and literature. It is also the case to some extent with Part One of the essay entitled “The Intergenerational Afrikan Worldview” which forms a section of the overall historical analysis that has been presented. Any culturally significant instruction would address the Nile Valley origins of educational concepts still in practice today, as I have attempted to document in this labor. Additionally, what I have done in the book is presented a broader operational knowledge of Afrikan-Centered education and instruction (sbayt).

Too often, Afrikan-Centered education is discussed and written about from a philosophical and conceptual approach. Out of sincere concern, teachers and parents often read books, attend workshops, and are given slide presentations which they walk away from with little or no idea of how to implement what they have learned as it relates to the quality of education for their students/children. This book is essentially a how-to-do text on implementing Afrikan-Centered content into the major subject areas by the processes of correction and infusion. First, the misconceptions and myths of miseducation must cease and then the correct Afrikan content must be infused. Additionally and very necessary for this purpose, a curriculum outline or an instructional map is provided in the proceeding pages.

Below you will find a curriculum outline/map for the subject areas of math, science, literature, social studies, and the general arts (meaning creative and performing arts). Although the descriptions are not extensively detailed, much of what is listed, not all, is in previous the pages of the book itself, often with resources. Either way, teaching is a creative profession, and I cannot stress enough that for Afrikan-Centered instruction and learning to work, the teacher must become a student and study. In each subject category, you will find a curriculum outline, modules or units of study which includes recommended subject content, personalities, eras of study, and/or some resources in a short explanation or statement about the purpose of certain of the sections.

The modules are organized into subject sections and numbered. MM (Math Module), SM (Science Module), LM (Literature Module), and HM (History Module) should make for easier use and reference. Additionally, Afrikan-Centered education is eclectic, that is the historical basis of all subjects is significant, literature and history are particularly linked, math and science will overlap, and art can bridge into several other areas. In essence, the instructor must use the best of whatever content to make the learning process alive and reachable in the student's mind.

Each module includes a short list of skills and/or objectives that the teacher should use as an instructional guide when deciding on how to construct their lessons around the recommended content. The skills/objectives are flexible. The instructor may consider more or less from this area.

The modules also include *suggested* lesson duration or frequency. How long or how often a lesson is taught, its duration or frequency, its emphasis in a given area, depends ultimately on the creativity and knowledge base of the teacher and what the teacher is willing to learn. The suggested duration or frequency is very open. One teacher may create a full unit of what another may teach as a 10 minute preclass lesson.

The previous pages of the book and outline are in no way all-inclusive, but rather they are a list, more or less, of recommended content for the process of enhancing education in the areas of Afrikan-Centered practice and methodology. For the interested researcher, the categorical curriculum lists that follows can prove very useful in directing the educational and socialization process of the Afrikan student and/or child.

Students should gain a level of content understanding or exposure with the recommended modules and skills. It is dependent upon the teacher becoming a student in this process. The road to becoming a teacher takes at least four years of college training, advanced degrees, and/or certificates. The process of re-teaching the teacher is no shortcut. The teacher must be willing to first think differently about the dynamics of the classroom. The teacher must also be willing to think differently about the purpose and the process of education for the Afrikan student. A change in perception is very critical in this process. The teacher must be open to different and correct perspectives about Afrikan people, culture, history, and civilization besides what is in mainstream thought. Ultimately, the teacher must reconsider and raise the expectations she or he has of the

students. The proper frame of reference and creative thought are prerequisite to implementing Afrikan-Centered instruction. One must understand that through Afrikan culture, education has a very often, completely different approach than in European or other non-Afrikan content teaching and instruction.

The function of what is presented below is to provide a roadmap to bring a more wholistic approach to Afrikan instruction or sbayt. Research is the key for this curriculum to work. It is very important, critical, that the teacher and the parent researchers before trying to implement or give instruction to students (or children) on the following modules, unless they are already very familiar with the content. It would prove beneficial for the instructor to also give her or himself a period of introspection, a time of mental house cleaning, to address the misconceptions and erred perceptions that might be held about Afrikan -ness. There is no need for further elaboration on the significance of the categories below, the entire book was detailed for that purpose. One last note should be made on Afrikan art since there is no curriculum outline in the text for it.

There is no curriculum outline for the performing or creative arts with the other subjects in the proceeding pages. However, it is strongly recommended that the arts instructor take careful and necessary time to thoroughly infuse the class with Afrikan-Centered content. In the culturally based school, all spaces and all subjects reflect Afrikan identity, history, and culture in some way.

First, the Afrikan dance instructor has found no difficulty with this since the class grows directly out of Afrikan content. With Afrikan dance, we can reconsider Physical Education or gym classes. This class best serves the Afrikan-Centered school as a class of cultural and physical expression. The art form should be accompanied with instruction and lessons. Student should learn about the cultures and peoples who developed certain dance forms. .

Secondly, creative arts teachers should consider art in ancient and traditional Afrikan cultures, the meaning and works of Afrikan artists, and Afrikan motifs in general. Students should be able to make various types of Afrikan masks and dolls (figurines) and have the instruction and lessons to explain the culture of origin of their artwork. The Afrikan art instructor should also provide students with opportunity to develop their own art skills.

Last, Afrikan martial arts and nutrition should be incorporated into physical training and exercise. Fitness and defense are art forms

that are seriously lacking in our community. Students must be taught discipline through martial arts and ways to develop health.

MATHEMATICS

MM1: *Afrikan Numbering Systems*

Duration or Frequency: One full lesson, preclass or post lesson(s).

There is a myth the Afrikans were preliterate and ignorant before Europeans came to the continent. This myth begins to undergo deconstruction when the researcher finds out that Afrikans were the world's first enlightened people. Numbering systems are one such example, and they have existed not only in the Nile Valley, but throughout the continent.

One can study and teach the Afrikan numbering systems throughout the continent. Among the many cultures/nations/languages that provide us with Afrikan numbering systems are KMT, Yoruba, Dogon, Kiswahili among various nation groups, and so many others.

Skills/Objectives: Counting, Place Values, Linguistic Comparisons

MM2: *KMT measuring ruler (royal cubit)*

Duration or Frequency: One full lesson, preclass or post lesson(s).

It is of great historical significance the world's first measuring rulers are found in Afrika. Yet, so few know this simple fact. The royal cubit can be used to teach very basic math skills. It is a great mathematical-historical lesson because the ruler includes fractions and Mdw Ntr symbols. Like most if not all of the following modules, one can always revisit the historical significance of the royal cubit in classroom instruction in other content.

Skills/Objectives: Whole number, Place Values, Fractions, Decimals

MM3: *Conversions with Eye of Heru (Wedjat)*

Duration or Frequency: A full unit or several lessons.

With the "Eye of Heru" as the initial reference, students can learn the KMT concept and use of fractions. Fractions are essential divisions of units, and therefore they are also decimals - all skills that can be taught with this ancient Afrikan symbol. The Wedjat or "Eye of Heru" provides an example of the use of Afrikan symbolism and the incorporation of mathematics.

Skills/Objectives: Fractions, Percents, Ratio, Reducing, Decimals, Division

MM4: *The Zero in KMT: the place of Ma'at*

Duration or Frequency: A full unit or several lessons.

In European education, the zero is nothingness. Among a civilization such as the Nile Valley where the people based their total worldview on a concept such as Ma'at, the zero would hold a different cultural perspective. To the right of the zero are positive numbers (or integers) and negatives to the left, which means that the zero is the domain of balance. The concept of Ma'at in algebraic equations can be used to provide students with another frame of referential understanding. Again, this also holds opportunities for moral lessons. Often, when I have taught equations to students, it is with a scale of Ma'at on the board or in the classroom.

Skills/Objectives: Algebra, Formulas, Positive and Negative Numbers, Equations: the zero as Ma'at / the center of the equation

MM5: *Pyramid Math: A method of calculating shapes.*

Duration or Frequency: A full unit or several lessons.

Pyramid math deals first with the dimensions of the Great Pyramids, and second with formulas used in calculating these shapes. The instructor may then use primarily the geometry of triangles and pyramids, and the various types of angles produced from superimposing a circle or circles over them. The instructor may superimpose a rotated triangle inside of another, a pyramid inside of a circle or rectangular prism, a circle inside of a triangle, etc. These methods of pyramid math will allow students to learn the interactions of formula equations with various shapes.

Skills/Objectives: Geometric Shapes, Geometric Formulas, Degrees, Angles, Equations

MM6

Kemetic Calendar / Cosmogram, Kongo Cosmogram

Duration or Frequency: Preclass, Post class, or Class lesson(s).

For this exercise, the instructor should initially use the Zodiac calendar from the Temple of Harthor or Het-Heru from Dendera. A more advanced study would include a knowledge of the KMT numbering system for the months and year. This would include the Nile Valley names for days, weeks, months, and years.

The Kongo Cosmogram can be used to understand Afrikan symbolism as it is a much more simplified version of the calendar from Dendera. The Kongo Cosmogram teaches the fundamental concept of Afrikan existence in time and space. See SM11 and SM10 for more details.

Skills/Objectives: Calendars, Place Values, Degrees, Time and Space

MM7: *Time Keeping Devices: use of shadows, light, volume, and structures*

Duration or Frequency: A full unit or several lessons.

Our Afrikan ancestors invented and used several types of time keeping devices. Along the Nile, the Afrikans invented/used solar, lunar, stellar, and seasonal calendars. This was done by the intergenerational observations of the heavens (stars) for many thousands of years.

Water Clocks, Shadow Clocks, Tekhens, Pyramids, and Temples were all types of time keeping devices. The instructor should begin such a study by defining time itself and addressing why the measurement of time is significant. MM6 on the Kemetic calendar would be very useful before presenting this module.

Skills/Objectives: Knowledge of Afrikan Technology, Concept and Measurement of Time, Calendars, Degrees

MM8: *KMT measures and weights*

Duration or Frequency: A complete unit or several lessons.

KMT had a complete system of measures and weights. The KMT system can be compared with the metric and standard system. In Kemet, it was significant to measure and find the volume of the grain and other food stuffs during harvest time. They measured their amounts of gold and other metals. Oils and beverages were measured. The people of KMT used a device call the Nilometer to measure the flooding of the Nile. It was due to these techniques that the Afrikans developed geometry and equations. Ma'at was at first a Spiritual code, but eventually the concept of balance took on great meaning.

A more extensive study would find that other Afrikan cultures used weights and measures, linguistic or cultural elements of which can be found throughout Afrika such as in the Nile Valley, the East Afrikan coast, the Ashanti, the Malian home of old Timbuktu, and the Congo basin.

Skills/Objectives: Ancient and Modern Measures and Weights, Equations, Basic Operations

MM9: *Architecture of KMT: Diagrams and Measurements of Buildings*

Duration or Frequency: A complete unit or several lessons.

Nile Valley civilization provides a ranging study of various ancient architecture. From the Giza to Abu Simbel and beyond, architecture abounds in the Nile Valley like no other ancient nation. This presents itself as very useful for the creative instructor. Students can draft with ratio scale measurements (inches to feet to yards) some of the many buildings and monuments from KMT. Students may draft parts of Temple such as the entrance to Waset. Tekhens, pyramids, and columns may be used. Students can use the KMT system of using the grid background for proportions with the drafting. Using the grid background would then allow for an introduction to coordinate planes. The teacher may then use these skills to draft some modern architecture. See SM2 for a scientific approach.

Skills/Objectives: Knowledge of KMT Architecture, Drafting Skills, Measurement, Ratio Measurement, Dimensions, Coordinate Planes

MM10: *Ahmoose Text and Other Math Papyri*

Duration or Frequency: A complete unit or several lessons.

The Ahmoose Papyrus is the founding textbook on mathematics in the entire world. Although this book is of great antiquity, it has many of the same mathematical concepts used today in grade schools, high schools, and colleges throughout the world. Equally, the teacher should consider instruction on the other mathematical and scientific papyri such as the Moscow, Kahun, Ebers, and Smith texts. I would recommend that the instructor begin with Cheikh Anta Diop's *Civilization or Barbarism*, in particular his chapter "Africa's Contribution: Sciences," and RJ Gillings's *Mathematics in the Time of the Pharaohs*.

Skills/Objectives: Advanced Study of Nile Valley Math and the Origins of Modern Math.

MM11: *Ancient Biographies of Afrikan Mathematicians*

Duration or Frequency: A complete unit or several lessons.

Some of the great Afrikan mathematicians from antiquity are Imhotep of Third Dynasty, Senedjem of 19th Dynasty, and the Afrikan woman Hypatia of Alexandria. All students should learn about the contributions of their ancestors in the subject of math. The study of biographies produces a needed sense of self and race confidence.

Biographies place a face or personality to the subject and makes it more tangible to the mind of the student.

Skills/Objectives: Historical and Chronological Background

MM12: *Modern Biographical Studies of Afrikan Mathematicians*

Duration or Frequency: A complete unit or several lessons.

Teachers must take some time to educate their students on the many great Afrikan mathematicians that our people have produced. In effect, this is giving the Afrikan personality to mathematics. Some of the great Afrikan mathematicians of note are the astronomer and mathematician Benjamin Banneker, the computer scientist and programmer Annie Easley, the physicist and mathematician J. Ernest Wilkins Jr., and mathematician and computer scientist Phillip Emeagwali.

Skills/Objectives: Historical and Chronological Background

MM13: *Word Problems: Relevant/Real Life Mathematics*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

There is never enough instruction in mathematics given on the analysis of current and historical events. The basis of mathematics should address real life and relevant word problems. Word problems and critical analysis are ways math presents itself in the real world. However, it is taught in the classroom the exact opposite as raw operations and numbers primarily. All too often teachers spend the entire year focusing on numerical math problems, and then students are unprepared when they encounter word problems on any type of standardized tests.

On the subject of relevant or real life math, for Afrikan people, this would mean addressing the subject as it relates to building and maintaining the economics of our communities and nations. The recommendation for this area is *Blueprint for Black Power* by Amos Wilson.

Skills/Objectives: Development of Critical and Analytical Thinking, Developing Math Problems from Word Problems, Development of Math Skills for Nation Building

SCIENCE

SM1: *Significant and Recent Archeological Discoveries that connect the Afrikan Origins of the Human Chain and Civilization*

Duration or Frequency: A complete unit or several lessons.

To implement this module, the teacher must be prepared to search out articles on archeological discoveries or other insightful sources. The discovery of Human remains always offer some new insight on the origin and evolution of Humans and Human civilization. Artifacts from ancient civilizations are equally revealing of the past. From such discoveries, we know with fact that Afrika is the birthplace of Humanity and civilization. Discoveries in Afrika have yielded so much information and insight such as the following: the first pre-Human and Human remains, the world's first use of fire, the oldest mines and iron instruments, the oldest farming and irrigation systems, the first domestication of animals, the first time Humans mapped the stars, the oldest boats, the oldest writing and numerical systems, the oldest mathematical-scientific books, the oldest sacred text, the oldest literature, the oldest libraries, the world's first places of worship and intellectual centers, and so much more. There are so many vantage points that the instructor may begin with on Afrikan archeological discoveries.

Skills/Objectives: Chronology of Humanity and Civilization. History of Recent Discoveries.

SM2: *Architecture*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Pyramid building and temple building technology in classical Afrika makes for interesting instructional lessons and learning. The instructor may consider a comparison of KMT and Kushite (Ethiopian) Pyramids or study the temples or colonnade architecture of KMT. The insightful science teacher should give instruction on the methods of pyramid and temple building, the materials used in the building process, and the social infrastructure that was in place to feed and pay the workers. At some point the instructor must deconstruct the great

myth of Hebrew slaves building the pyramids and their enslavement in KMT. In addressing architecture from the scientific perspective, the structural soundness of what was built should be considered. Timbuktu and Great Zimbabwe also offer some ancient Afrikan architecture for study. See MM9 for more details from a mathematical perspective.

Skills/Objectives: Knowledge of KMT Architecture, Building Materials, and Social Ingenuity

SM3: *Scientific Method*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

As we have explained in the chapter “Afrikan Science and Technology,” the Scientific Method is a creation of the Human mind. All cultures have used the scientific method. It is not distinctly Afrikan or European. Where chronology is concerned, it is a fact that the first documented use of the scientific method is in the Nile Valley. The world does not owe its development to Europe. If anything, the reverse is true. Additionally, as was also noted, Theophile Obenga has shown us that The Ahmose Mathematical Papyrus has the oldest recorded Scientific Method in the world. Yet, any people who have built enduring nations, or monuments, or projects of any kind have used the Scientific Method.

Skills/Objectives: The Steps of the Scientific Method: 1. Observation 2. Hypothesis 3. Prediction 4. Tests

SM4: *Agriculture and Domestication*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Students should learn about the agricultural development that happened in the Nile Valley, which was the first in the world. The development of agriculture was one of the most significant developments in Human history. The surplus of food would lead to the specification of trades, and this in turn led to the march of Nile Valley culture, civilization, and art. Agricultural development happened along with the domestication of animals, and this should be ignored. Agriculture was the foundation of Nile Valley civilization.

Instruction must be given, among other areas, the types of food and nutritional habits of the KMT people, the KMT new year beginning with the Nile River (Hapi) annual flooding, the feeding of pyramid builders and crafts workers, and how the abundant supply of food led to an advance in the arts and sciences, politics and education.

Additionally, prior to colonialism in Afrika, Afrikan kingdoms and empires were built from agriculture and trade. Colonialism would

interrupt and nearly destroy the social fabric of many nation groups in Afrika. The science teacher may use the lessons on agriculture to preface instruction on the nutritional (vitamin, mineral, and live enzyme) benefits of certain foods, and this could very easily transition into lessons on digestion and Human anatomy.

Skills/Objectives: Chronological background, Early Development of Advanced Societies, Afrikan Food Variety, Benefits of Certain Foods

SM5: *Kemetic Pharmacopoeia*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Part of the instruction on the development of agricultural science must address the medicinal usage of plants and nutrition in KMT. Since the beginning of Human history, Afrikans have used nature as a source of health and healing. Such a lesson would have to provide some instruction on the healing properties of food and plant based medicines. A lesson of this type could easily transition into instructions on preventive health and wholistic living.

Skills/Objectives: Medicinal Properties of Plants and other Foods

SM6: *Traditional Afrikan Pharmacopoeia*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

The use of nature in the healing process is common throughout the Afrikan continent. A closer look at the healing practices of various Afrikan cultures would prove a worthy study of science. For the instructor, it would benefit to address the healing properties of the plants or vegetation being discussed.

Skills/Objectives: Medicinal Properties of Plants and other Foods

SM7: *KMT and the Table of Elements*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Various metals were used throughout KMT for architectural and farming tools, weapons and hunting tools, jewelry and jewelry making, medical supplies, and household wares. An introduction of students of Afrikan descent to the Periodic Table of Elements could be the use of metals by their Nile Valley and other Afrikan ancestors. Afrikans used iron over a thousand years before the Hittites. There was no classical Greek and Roman sculpture when the 18th Dynasty Afrikans made artwork of gold and silver. Nile Valley Afrikans used metals and semi-precious stones for jewelry when the concept was totally foreign to other ancient nations. I must recommend Charles

Finch's works such as *Echoes of the Old Darkland* and *Star of Deep Beginnings*.

Skills/Objectives: Periodic Table of the Elements

SM8: *Medical Science:*

Duration or Frequency: A full unit or several lessons.

Nile Valley Afrikans had pioneered medical science over thousands of years before Hippocrates, called the "Father of Medicine." In schools today students are taught no clue of this fact. Documented evidence of the Afrikan use of medical science can be found in the Edwin Smith and Kahun medical papyri. In many traditional societies, medical science had reached an appreciable level and skill of treating various illnesses. In Kemet, bone surgery and wound stitching were used. In ancient Timbuktu, removal of eye cataracts was practiced. The Banyoro of Uganda successfully performed the Caesarean section when women in Europe were dying from the same procedure. Afrikans were using vaccination long before Onesimus, an Afrikan, introduced the process into America. The Afrikan use of plants and herbs continue to supply Western nations with ideas for medicine and cosmetics. These are only a few example of Afrikan medical science.

Skills/Objectives: Afrikan origins, development, and methodology of medical science

SM9: *Mummification*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Pulling the brain out the nose, removing and preserving organs, preserving and wrapping the body, all of this with ritual and ceremony, the subject of mummification always captures the student.

Did the Nile Valley knowledge of anatomy come before or after the knowledge of mummification? Did they develop mutually? These are questions that may be used to engage the class. Afrikans in KMT had a profound knowledge of the heart and circulatory system, the digestive system, the skeletal and muscle system. Did this knowledge develop before or after or mutually with the practice of mummification? Of course, the creative teacher may then use this inquiry engagement to teach about the body systems.

Skills/Objectives: Nile Valley method of mummification and body systems

SM10: *The KMT Zodiac Calendar from the Temple of Het-Heru*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

The Dendera Zodiac falls under a broader study on KMT astronomy. Yet, the zodiac itself is very particular as a window to the subject because of its completeness. Through learning the Nile Valley concept of the universe and the meaning of Afrikan symbolism, the Zodiac Calendar at the Het-Heru Temple of Dendera is teachable in science. I would recommend Tony Browder's *Nile Valley Contribution to Civilization* as a resource. See MM6 and SM11 for more details.

Skills/Objectives: Astronomy Degrees, Time and Space

SM11: *Afrikan Calendars*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Knowledge of Afrikan astronomy goes back to the beginning of Human history. Afrikans throughout the continent have invented all types of calendars. The first documented use of the 365.25 day solar calendar is in KMT. Afrikans in KMT also invented and used the other types of calendars, i.e. the lunar calendar, stellar calendar, and seasonal calendar. The Dogon of Mali inherited the stellar calendar based on the Sirius star system from their Nile Valley ancestors. Afrikans throughout the continent have used seasonal calendars of some type. This is not to say that the use of calendars throughout the world all came directly from Afrika, yet there is ample evidence that certain ones have at least a strong relationship to Afrika. See MM6 and SM10 for more details.

Skills/Objectives: Afrikan Use of Various Calendars, Astronomy, Degrees, Time and Space

SM12: *Ancient Biographies/Nation Studies*

Duration or Frequency: A complete unit or several lessons.

There are many personalities from KMT that must be studied. One method of introduction of any subject is to begin with a focus on personalities, that is ancestors, who made contributions to the subject. In science, one may begin with Imhotep of Third Dynasty or Senemut of 18th Dynasty. In a broader context, the instructor may give an overview of a certain nation group before teaching about their knowledge of a certain science. See SM19 for a different perspective.

Skills/Objectives: Knowledge Base of Afrikan Contributors to Science

SM13: *Health, Nutrition, Fitness, and Exercise*

Duration or Frequency: A complete unit or several lessons.

Afrikan people in America are leading the categories in deaths for all of the major illnesses - heart disease, stroke, and cancer. People

are being diagnosed younger and younger with diabetes. Due to our nutritional habits, our children are the most obese of all children, not only in the US but the world. That health awareness is significant for our people is a doubtless understatement. We must create an environment for our children that enhances their physical health and health awareness. I refer the researcher to the essays “Health, Fitness, Well-being, Spirit, and Education” and “21 Djedu-Kheperu-Ra” for a more practical approach to our health catastrophe.

Skills/Objectives: Nutrition Awareness, Balanced Exercise Routine, and Mental/Physical/Spiritual Health

SM14: *Melanin Science:*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Eventually melanin science will mature beyond the metaphysical studies it is limited to today. The role of melanin to the Afrikan body is of great significance to our people. Instruction may address the role of melanin in Human evolution (see SM1), protection from cancer, and the Vitamin D factor would be junctures of instruction. Cheikh Anta Diop is one of the pioneers of melanin science. He used the process of melanin detection to prove that the ancient Egyptians (people of KMT) were in fact Afrikans. Diop’s Melanin Dosage Test and its significance may be considered.

Skills/Objectives: Significance of Melanin in Human Evolution and its Interaction with the Human Environment

SM15: *Blacks and NASA*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Beth Brown, Guion S. Bluford, Mae C. Jemison, and Stephanie Wilson are some of the Blacks who have made contributions to NASA. From antiquity to the cutting edge of modern science, Afrikans continue to make contributions to the field. As biographical studies or studies on certain aspects of the development of space science may begin with Blacks in NASA

Skills/Objectives: Knowledge Base of Afrikan Contributors to Space Science

SM16: *Global DNA Studies*

Duration or Frequency: Preclass, Post class, or Class lesson(s)

The study of DNA is a field of biological science. In college and high school, we should encounter the study at different point. To make the study of DNA more significant and relevant to the Afrikan

student, the instructor should consider the significance of DNA studies to Afrikan people as an introduction.

With a swab of saliva or some other DNA sample, a way for people of Afrikan descent to discover what part of Afrika they have roots in are provided. The problem with the study is simple to figure out. Afrikans mixed on slave ships, intermingled during slavery, and have done so after slavery. The chances of an Afrikan having genetic lineage back to one and only one particular ethnic group is very rare. In fact, this is even rare in Afrika itself where a person may have never been outside the continent because Afrika is a continent of migration, always has been. Therefore, the teacher may engage the class with critical inquiry about the accuracy of DNA sampling of Afrikans in America to find singular Afrikan roots. Nonetheless, the study of traceable DNA would prove interesting and enlightening to students.

Skills/Objectives: Knowledge of DNA

SM17: *Global Warming and Alternative Energy Sources*

Duration or Frequency: A complete unit or several lessons.

At the rate modern technology is proceeding, Earth's capability of sustaining Human will be destroyed. All people and nations should take interest in global warming and the development of alternative energy sources that are non-polluting. This is one of the greatest challenges facing Human existence, and we must educate the next generation on the disastrous impact of global warming. Essentially, we must do at least three things: 1. Produce leaders who will effectively address the matter 2. Produce scientists who will do the same and 3. Produce an Earth and environmentally conscious world population. The world must become more environmentalist in thought, expectations, and demands of various nations; otherwise we will all suffer.

Skills/Objectives: Environmental Consciousness

SM18: *Nature and Afrikan concept of Balance:*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Sustaining the environment and living in harmony (Ma'at) with nature is a concept that Afrikans were mastering thousands of years ago. The study of Afrikan concepts of nature may include various concepts about Afrikan Spirituality and the worldview of different cultures in the continent. Every traditional Afrikan culture at its core would have values and concepts that affirm the balance of nature and Human society. This is evident in the Mother Earth concepts in various parts of Afrika, such as Asasse Yaa of the Akan. The balance of Nature

and Humanity is evidenced in the concepts of Orishas among the Yoruba and Netchers in KMT. Water and Earth are sacred in Afrikan traditional cultures. All Afrikan societies have a form of giving libations and offerings to the sacredness of Earth and honoring nature.

Skills/Objectives: Knowledge of Afrikan Sacred Concepts

SM19: *Modern Afrikan Pioneers and Inventions*

Duration or Frequency: A complete unit or several lessons.

People of Afrikan descent have made many contributions to science and inventions. Just a sampling of the Afrikan contribution may include Granville T. Woods and railroad inventions, George Washington Carver and agricultural science, Lewis Latimer and the light bulb, Percy Julian and Chemistry, Philip Emeagwali and the Supercomputer/ internet, Patricia Bath and laser eye surgery, Maria Britton Brown and the security system, Jane Cooke Wright and Louis Tompkins Wright and the treatment of Cancer. See SM12 and SM15 for a different perspective.

Skills/Objectives: Knowledge Base of Afrikan Contributors to Modern Science

LITERATURE

LM1: *Types and Use of Styles in KMT and in traditional Afrikan societies*

Duration or Frequency: One or more full lessons, should be revisited for reinforcement.

The writing styles are Expository, Persuasive, Descriptive, and Narrative. It would prove for excellent instruction to examine samples of the four main writing styles and their various uses in Afrikan literature, classical and traditional, written and oral. The instructor may visit the abundant supply of KMT literature. The Epic of Sundiata, the Story of Anansi, and other West Afrikan stories, myths, and proverbs are useful consideration. The Zulu Declaration and the Afrikan National Anthem in its various forms will provide background for instruction. Of course, the text of the modern Afrikan writer will fit with this instructional dialog (see LM8).

Skills/Objectives: Afrikan Use of Writing Styles

LM2: *Interpreting Meaning Symbols in Afrikan Culture*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

A basic understanding of the Mdw Ntr system, Adinkra system, and other Afrikan symbol systems is a form of Afrikan literacy. Some other cultures may not have a system as complex as the Adinkra, yet throughout Afrika there are ceremonial and traditional symbols used on certain occasions or events.

Skills/Objectives: Knowledge and Literacy of Afrikan Symbolism

LM3: *Basic Mdw Ntr*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

A basic translation of Mdw Ntr (Hieroglyphs) can be attained with students at a range of ages. A profound understanding of Mdw Ntr will take years, but with good instruction a student can learn basic concepts easily. Mdw Ntr translation with textual support can be offered at the high school level, and universities without some course in Mdw Ntr should consider themselves lacking. At the very least, a knowledge of the basic and common symbols is needed in order to better understand the KMT worldview.

Skills/Objectives: Mdw Ntr Grammar and Nile Valley Culture

LM4: *Nile Valley Literature*

Duration or Frequency: A complete unit or several lessons.

Nile Valley literature is rich. Stories like Man and His Ba, the Prophecies of Neferti, the Mdw Nfr of Khun-Inpu, the Tale of Sinhue, the Sbayt of Ptah-Hotep, and so many other texts must become a cornerstone of literary analysis in the culturally infused classroom. While teaching about or from Nile Valley literature, the instructor should consider among other ways of building insight the following: the settings, the characters, the meaning of names and places, recurrent words in the text, the moral or ethical value of the text, what happened before or after the characters came into the story, cultural expressions and messages in story, and the general purpose of the writing.

Skills/Objectives: Background of Nile Valley Texts and Literacy Interpretation

LM5: *Oral Traditions throughout Afrika (Epics, Proverbs, Stories, etc.)*

Duration or Frequency: A complete unit or several lessons.

The oral tradition is the stories, myths, legends, proverbs, etc. that were passed down verbally over generations. Afrika has a body of literature that is from the oral tradition. The epics, the stories about the founding of nations, the proverbs throughout the continent, the Afrikan creation stories, the Orisha stories of Nigeria, the myths of the people far and wide in the continent, and countless other texts that were originally oral tradition make up a library of Afrika literature to consider. See LM1 for a different approach.

Skills/Objectives: Knowledge of Afrikan Oral Tradition

LM6: *Literature, Art, Politics, and Organizations in the Harlem Renaissance*

Duration or Frequency: A complete unit or several lessons.

The Harlem Renaissance is another rich era in Afrikan history with literary wealth. Zora Neal Hurston, Claude McKay, Alain Locke, WEB Du Bois, Marcus Garvey, Carter G. Woodson, Arthur Schomburg, Drusilla Dunjee Houston, Paul Robeson, Richard Wright, Cyril Briggs, A. Phillip Randolph, and the other artists and organizers of the era offer an abundance of materials and biographical information for instruction and learning.

Skills/Objectives: Background of Significant Historical Era

LM7: *Negritude Writers*

Duration or Frequency: A complete unit or several lessons.

Negritude, like the Renaissance, was an era of Afrikan awakening. An introduction to the Negritude movement would begin with the founders Aime Cesaire from Martinique in the Caribbean, Leopold Sedar Senghor from Senegal in West Afrika, and Leon-Gontran Damas from French Guiana in South America. However, as I explained in Part Two of the essay “The Intergenerational Worldview,” there are other writers to consider from the era, one of the most significant being Alioune Diop.

Skills/Objectives: Background of Significant Historical Era

LM8: *Biographical Studies of Afrikan Male and Female Creative Writers and their works*

Duration or Frequency: A complete unit or several lessons.

The works of Afrikan male writers such as Chinua Achebe’s *Things Fall Apart* and Wole Soyinka’s *Ake: The Years of Childhood*, have received some due attention. However, the works of some Afrikan female writers such as Tsitsi Dangaremba *Nervous Conditions*, Buchi Emecheta’s *The Joys of Motherhood*, Makuchi’s *Your Madness, Not Mine* have yet to receive any due attention. The creative literary instructor must be able to bridge this problem. Afrikan Male and Afrikan female writers have made contributions to the field of literature, and we must consider a broader variety of the works of all, at least more than what has been done.

Skills/Objectives: Knowledge Base of Afrikan Creative Writers

LM9: *Resistance Literature: Anti-Slavery/Anti-Lynch Literature, Autobiographies, Speeches, Newspapers.*

Duration or Frequency: A complete unit or several lessons.

The Afrikan resistance literature in general is neglected. The Afrikan American resistance literature is one aspect of this neglected literature. Anti-slavery literature is likewise neglected. We must give instruction on the writings and life stories of Olaudah Equiano’s account of the Middle Passage, the antislavery poems of Francis Ellen Watkins Harper, the body of speeches and writings by Frederick Douglass, David Walker’s *Appeal*, Nat Turner’s Confessions, Henry Highland Garnet’s Speeches, Sojourner Truth’s speeches, the speeches and writings of Ida B. Wells, and so much more. A fine piece to consider for literary and historical context would be Dessalines’

proclamations against the French after the Haitian Revolutionary War, available in Jacob Carruthers' *Irritated Genie*. Children must never be left with the impression that their ancestors didn't fight with pen, sword, and gun against slavery.

Skills/Objectives: Knowledge Base of Afrikan Anti-Slavery/Anti-Lynch Literature

LM10. *Resistance Literature: Anti-Colonial Literature, Autobiographies, Speeches, Newspapers*

Duration or Frequency: A complete unit or several lessons.

Among the most neglected aspects of Afrikan literature is the body of anti-colonial/resistance texts. The names and writings of Alioune Diop, Amilcar Cabral, Jomo Kenyatta, Nelson and Winnie Mandela, and John Garang do not ring with their historical due. The great speeches, letters, and writings of these leaders and others like Patrice Lumumba, Julius Nyerere, and Sam Nujoma are not given their proper place in history. See HM9 for Historical Context.

Skills/Objectives: Knowledge Base of Afrikan Anti-Colonial Literature and Global Afrikan Literature

LM11: *Afrikan Descendent Caribbean/Latino/South American Writers, Leaders, and Scholars.*

Duration or Frequency: A complete unit or several lessons.

Afrikan literature is global with writers from various countries, in both hemispheres. Historical and currently, the Afrikan world has produced Black writers and leaders from South America such as Abdias do Nascimento of Brazil and Walter Rodney from Guyana. We have Caribbean writers such as Frantz Fanon of Martinique and Nicolas Guillen from Cuba. Claude McKay of Jamaica wrote an excellent book, *Banana Bottom*, with his country as the background. I must include for literary analysis the speeches of Hugo Chavez of Venezuela, although of mixed Afrikan and South American indigenous parents, he is a conscious and proud Black man who is anti-imperialist and anti-colonial.

Skills/Objectives: Knowledge Base of Afrikan Global Literature and Speeches

LM12: *Resistance Literature: 1960s to 1970s*

Duration or Frequency: A complete unit or several lessons.

For the era of the Black Power and Civil Rights movements of the 60s and 70s, it is the nature of literary analysis to deal with primary

sources or first hand accounts to gain insight into the events of the time. The same can be done in historical instruction, see HM9 to HM14, but we must honor the need for how eclectic this process should be with interlinking history and literature. Secondary accounts, works by other people who were not present are also enlightening. We need only consider works such as Charles Jones' *Black Panther Party Reconsidered* and Clayborne Carson's several historical works on leaders and organizations from the 60s and 70s.

The era is rich in texts for literary analysis. In 1962, Robert Williams' wrote his *Negroes With Guns*. Williams is significant because he was a predecessor to Malcolm X and the Black Panthers. Martin Luther King's 1964 *Why We Can't Wait*, a short history of the Civil Rights movement up to that time and his 1967 *Where Do We Go From Here* in which he discusses Black Power and other issues are recommended. Dr. King had several other works. It benefits instruction to see the evolution of King's thought, instead of freezing him in time to one speech. Malcolm X's *Autobiography* was published after his 1965 assassination. This book continues to inspire readers today in not only understanding Malcolm's times, but it also inspires readers into social change today. The speeches, articles, autobiographies, and biographies of leaders like Ella Baker and Fannie Lou Hamer of SNCC, the Black Panther Party's Huey P. Newton and others, Maulana Karenga of the US organization, and others would serve as primary source materials and provide literature for instruction on the era. Although published in 1987, Assata Shakur's *Autobiography* is primary source material on the 60s and 70s. There is some basic historical literature that we cannot continue to neglect to teach our children and students. See HM12 for historical perspective.

Skills/Objectives: Knowledge Base of Social Resistance

HISTORY/SOCIAL STUDIES

HM1: *Geography*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

Students may be instructed to name the countries in Afrika and their capitol. It is important for students to know the political boundaries and the geographic landscape of the continent, such as rivers, mountains, deserts, etc. Students may receive instruction on the history of certain key countries and ethnic groups in the anti-colonial struggles of Afrika. The instructor may find it very useful to begin a lesson by first providing the visual geography of the nation or nations in question. This can be used before giving instruction on any country or region in the world. Students should have a geographically visual location of countries before studying.

Skills/Objectives: Geographic Knowledge

HM2: *Afrikan Origins of Humanity and Civilization*

Duration or Frequency: Preclass, Post class, or Class lesson(s).

One of the very first lessons that students should learn is that Afrika is the origins of humanity and civilization. Instruction may be based on recent archeological evidence like the Lucy find or historical accounts from ancient writers or the research of present day scholars such as Cheikh Anta Diop. For more details, see the SM1 section under Science, “***Significant and Recent Archeological Discoveries that connect the Afrikan Origins of the Human Chain and Civilization.***”

Skills/Objectives: Chronology of Humanity and Civilization. History of Recent Discoveries.

HM3: *Nile Valley Civilization*

Duration or Frequency: A complete unit or several lessons.

Nile Valley civilization is Afrika’s classical civilization which led not only Afrika but the entire ancient world. Therefore, the Nile Valley must become more or less the nucleus of educational instruction in all subject areas. Instruction must not remain on the Nile Valley for the entire year, but it is one of the ongoing reference points of instruction. If year long instruction does not begin with the Nile civilization and culture, it is noted at various junctures.

The instructor must become very familiar with the chronology of KMT and major personalities of the nation. Significant, but not exclusive to Nile Valley civilization would be the study of the following: pre-dynastic civilizations and KMT dynastic chronology, great male and female KMT ancestors, KMT culture, Mdw Ntr and Mdw Nfr, the concept of Whmy Msu, and KMT and Ethiopia (Kush) comparative studies

Skills/Objectives: KMT Chronology, Ancestors, and Civilization

HM4: *Resistance History of North Afrika*

Duration or Frequency: A complete unit or several lessons.

The resistance history of Afrikan people is all but entirely ignored, and this is not without design. Instruction should be given on the historic great Hannibal of Carthage, the resistance of Kahina and Kuesila in the 8th century to Arab invasions, and Tarik and the Moors 711 ACE invasion into Europe.

Skills/Objectives: Knowledge Base of North Afrikan Resistance

HM5: *Rise and Fall of West Afrikan Empires*

Duration or Frequency: A complete unit or several lessons.

West Afrika offers a rich history of kingdoms and empires. Some of the major personalities which should provide basic instruction are Tenkhamenin of Ghana, Sundiata the founder of Mali, the legendary Mansa Musa of Mali, and Sunni Ali Ber the founder and warrior-king of Songhai. Studying the structure of the societies, the wealth of the empires, and the feats that were accomplished would enrich classroom instruction.

Skills/Objectives: Knowledge Base of West Afrikan Empire Building in the Pre-Maafa Era

HM6: *The Afrikan Maafa:*

Duration or Frequency: A complete unit or several lessons.

Students must learn the historical truths about the Maafa. Arabs enslaved Afrikans before Europeans with all the same brutality and inhumanity. Afrikans had a form of cultural servitude that did not resemble the gross inhumanity of the European or Arab system. Slavery was widely accepted in the Americas, from the American presidents to the American poor, many held Afrikans in brutal slavery.

The Afrikan Maafa started around 3,500 years ago, and it has not stopped to this very day. The Maafa has been the cause of so much turmoil, bloodshed, and genocide in the Afrikan world. The Afrikan

Maafa began with the Hyksos invasion of KMT. The Arab Muslim invasion of Afrika in 639 ACE was a continuation of the Maafa, especially with the spread from the initial invasion across North Afrika and south into the Sudan. The genocides today in South Sudan and Darfur are continuations of a long assault on the Afrikan continent by Arabs.

The rise of the European slave trade, colonialism, and neo-colonialism are but continuations of a long period of foreign aggression against Afrikan people. However, we must not use the Maafa to retreat into victimization history. In teaching about the Maafa, we must teach it parallel with resistance history. Following this module, you will find three possible modules on resistance history.

Skills/Objectives: Knowledge of What Afrikans Endured in the Maafa of Colonization and Slavery

HM7: *Anti-Slavery Wars:*

Duration or Frequency: A complete unit or several lessons.

Afrikans have waged wars against slavery all around the world. In the 7th to the 9th century in Basra, Iraq the Afrikans called Zanj fought at least 3 major wars against the Arabs. From 1791 to 1804, the Haitian Revolutionary War was waged against slavery, and the great Dessalines would emerge to bring the nation to independence. Queen Nzinga fought Portuguese enslavers for several decades in the Angola-Congo region. Jamaican warrior-queen Nanny led her maroons warriors against the English in the 1700s. There were wars in South America, such as that of Palmares led by Zumbi. Florida maroons fought the US government in the Afrikan Seminole Wars of the 1800s. Afrikans never tamely accepted slavery. Slavery was fought from beginning to end, and the fight was global.

Skills/Objectives: Historical Background on how long and over how much space has been Afrikan Resistance to Slavery.

HM8: *Maroon/Resistance History and Afrikan Wars*

Duration or Frequency: A complete unit or several lessons.

Resistance history in the Americas is rich with the struggles of the maroons. Maroons were Afrikans who lived independent of slavery and actively resisted and fought wars against it. There were maroon wars and activity in every major slave holding nation in the Americas, including Mexico and South America. Two of the most recommended sources on maroon history are Herbert Aptheker's *American Negro*

Slave Revolts and Richard Price's *Maroon Societies: Rebel Slave Communities in the Americas*.

Skills/Objectives: Historical Background on Maroonage

HM9: *Anti-Colonial Wars, Historical Background of Anti-Colonial Resistance, Methods of Resistance, Biographical Studies*

Duration or Frequency: A complete unit or several lessons.

Afrikans have resisted invasions into Afrika, and fought against colonialism and neo-colonialism in every region of the continent. It is of great and pivotal significance that students learn resistance history and not victimization history.

The Ashanti Wars against the British went on throughout the 1800s. South Afrikans have a rich history of resistance to invasions and apartheid. Around the turn of the last century, the Herero and other Namibians were willing to fight for their homeland against the Germans until the last of them died. The Maji Maji resistance was a campaign in East Afrika waged against the Germans. The Mau Mau waged a courageous war against British colonialism for almost a decade. The PAIGC led by Amilcar Cabral, FRELIMO led Eduardo Mondlane and Samora Machel, MPLA led by Agostinho Neto were all great resistance struggles against the Portuguese. The great John Garang founded the SPLMA in 1983 and fought against the Arabs of Sudan for 20 years. The OAU leading anti-colonial generation of Nkrumah of Ghana, Selassie of Ethiopia, Nyerere of Tanzania, and the other leaders is a very neglected area in instruction with so much potential to open worlds of knowledge for the student. There is so much more that the instructor must consider with the history of Afrikan resistance. Afrikans never accepted slavery of colonialism, and it is a crime if students are left with that impression. See LM10 for literary perspective.

Skills/Objectives: Anti-Colonial Campaigns

HM10: *The Harlem Renaissance*

Duration or Frequency: A complete unit or several lessons.

Under the section of Literature, see LM6, "***Literature, Art, Politics, and Organizations in the Harlem Renaissance.***"

Skills/Objectives: See LM6

HM11: *Rise of the Pan-Afrikan / Nationalist Movement*

Duration or Frequency: A complete unit or several lessons.

Pan-Afrikanism usually refers to the unification of all Afrikan people, or at least a functional operational unity of sufficient numbers. Afrikan nationalism refers to the ownership of Afrikan communities and nations by themselves. These two concepts really are very natural and not unique to Afrikans. All people should be united and own their communities. This has been a struggle for Afrikans due to foreign aggression. Yet, there has been certain individuals who have marked their lives by promoting the interest of Afrikan people.

These individuals and many others are very worthy of classroom instruction and learning:

Paul Cuffe was a wealthy ship builder who used resources in the late 1700s and early 1800s to fight against slavery. His children were denied the an education, so he started his own school. He also was an early organizer of the Back to Afrika movement.

Martin Delany an anti-slavery abolitionist, a great speaker, and one of the leading proponents of nationalism and the Back to Afrika movement throughout the 1800s. His 1852 book, *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States and Official Report of the Niger Valley Exploring Party*, is still read today.

Maria Stewart was an abolitionist, nationalist, and admirer of *The Appeal* and its author David Walker. She believed that Walker was an example of Afrikan manhood in the US. In 1833, she gave a speech in front of the Boston African Masonic Lodge, and she admonished the men for standing up against oppression the way Walker had done in the writings of his *Appeal*. Her speech was even more controversial for its time because women didn't do regular public speaking as she did.

Henry Highland Garnet, Paul Robeson, Marcus and Amy Jacques Garvey, WEB DuBois, Malcolm X are among the many others who the historically aware instructor will make time for in the classroom. The OAU generation of Kwame Nkrumah of Ghana, Haile Selassie of Ethiopia, Jomo Kenyatta of Kenya, Patrice Lumumba of Congo, and others cannot be overemphasized in the instruction on Pan-Afrikanism and Nationalism.

Skills/Objectives: Knowledge of Historical Development of Pan-Afrikanism and Nationalism

HM12: *Civil Rights and Black Power Movement from 1950s to the 1970s*

Duration or Frequency: A complete unit or several lessons.

The history of the Civil Rights movement is the most documented aspect of Afrikan American history. While it is significant, and should be studied, this movement ran parallel to the Black Power Movement. The two movements had a cross-influence on each other. Both movements are significant to Afrikan conscious instruction and learning. We must not only study Martin Luther King, but also Malcolm X. We must not only learn about the NAACP, but also the Black Panther Party. Students must learn some of the factors that led to the radicalization of youth in the 1960s. Mainstream education focuses on the fight for desegregation and totally ignore the struggle for Afrikan-Centered education. The 1954 Brown versus Board case is historic, but so is the 1972 launching of the Council of Independent Black Institutions (CIBI).

The movements never achieved their ultimate objectives for many reasons. Of course, organizational politics played a role. Yet additionally, students must learn about how both movements were under assault from the FBI's COINTELPRO operations. See LM12 for literary perspective.

Skills/Objectives: Knowledge Base of Social Resistance

HM13: *Afrikan Historiography*

Duration or Frequency: A complete unit or several lessons.

The historically conscious teacher must provide instruction not only on the significant eras and personalities of Afrikan history, but their must be instruction on the Afrikan historians and leaders who have brought Afrikan awareness to the masses, those who have dedicated their lives to the rescue and reconstruction of our historical memory. Some of these great scholar-leaders are Arthur Schomburg, Drusilla Dunjee Houston, Cheikh Anta Diop, JC DeGraft Johnson, JA Rogers, John Jackson, Chancellor Williams, John Henrik Clarke, Runoko Rashidi, Marimba Ani, Tony Browder, and so many others. Through these lessons, students should learn why Afrikan history was falsified, how it was falsified, and why correcting the myths about the past are so necessary for the future.

Skills/Objectives: Background on Works and Lives of Afrikan Historians

HM14: *Global Afrikan Studies*

Duration or Frequency: A complete unit or several lessons.

Arthur Schomburg, JA Rogers, WEB Du Bois, and as of recent Runoko Rashidi, along with a few others, have pioneered the global

study of Afrikan people. What are the conditions, struggles, history, and accomplishments of Afrikan people throughout the world? What are the locales of the global Afrikan population, especially in those less documented countries and regions of countries? What is the situation of Afrikans in the Caribbean Islands, Central and South America, Asia, and the Pacific Islands? These are some of the questions of the global Afrikan studies researcher.

Runoko Rashidi's contribution to this field is particularly impressive. He has dedicated almost his total life to recovering knowledge about the global Afrikan presence. He is the foremost world authority in this field traveling to countries far and wide to document the Afrikan presence. Rashidi has also been successful in making his findings available to a mass audience via the internet and his publications. Students must receive instruction on this of many neglected fields in Afrikan content. See LM11 for literary perspective.

Skills/Objectives: Knowledge Base of Afrikan Global Presence

Final Thoughts

I have attempted to draw out the profound significance, need, and difference with Afrikan-Centered education as opposed to the mis-education/distorted educational process that thoroughly provides a disservice to children of Afrikan ancestry in America and throughout the world. Afrikan-Centered education, it has been detailed, goes beyond the subject of history alone. In the well thought out and properly oriented institution, the history classes would be the focal point of direction and instruction, of course this is given that capable administration and instruction are in place. The problem is that in many of our “Afrikan-Centered institutions” the administrators are following the same European model and structure of education. An equal problem is that teachers are not grounded in Afrikan thought, practice, and instruction. We must acknowledge that along with the great need for institution-building comes the need for re-Afrikanization and internalization of our culture, history, spirituality, and worldview. This is the only way to properly direct the general curriculum and instruction in the Afrikan-Centered institution.

I have emphasized in essays that science, mathematics, and literature are subjects that have not been properly treated in the Afrikan educational movement, to the detriment of the educational process and our children. I have provided a general methodology/method of study, approach, framework, curriculum and research basis for the teacher to develop her or his instructional classroom learning with an Afrikan foundation. Equally, this book is targeted for the Black parent who would like to educationally enlighten the home environment.

I have noted the need to infuse Afrikan-Centered education across the curriculum, even into the arts, physical education, and recreational activities of students/children. The socialization systems of the Afrikan child in all areas must be considered in the educational development and rearing in today’s anti-Afrikan climate. I have provided my own notes on physical fitness and nutrition while giving the Afrikan framework of the connection to fitness and spirituality. No

educational process can be considered thoroughly Afrikan if it is not properly imbued with the spirituality of our ancestors.

This text is more of an outline/guideline, an overall framework and approach to Afrikan-Centered education/instruction or SBAYT. It will take the courage of the teacher/parent and the school/home to properly direct the Maat in the hearts and souls of our children. The end product is much more than higher standardized scores. We are dealing with a crisis of nation-building and therefore survival as a people. Our children's education is related to our very survival as a people and our sovereign liberation from oppression. We must treat this precious and necessary process with all the significance of the life and death of everything that makes us who we are as a people. It is that critical.