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Translating and transmitting culture, tradition, and Initiation.

Today's world transfers information via technology. A renewed education model requires intuitive thinking, innovation, and the creation of opportunity where it might not have existed before. It must be multidimensional and cultural if it is to resolve modern mental and material issues.

Generally, Western Educational programs require a better understanding of the world.

The African world in particular.

The African Worldview must revolve around African ideas; it must set higher standards and act upon what we now know as opposed to what we might have believed before. We must act together in spite of perceived differences in opinion and also in spite of setbacks.

The reality of today is that collectively we now have the information and the resources to establish independent institutions that are capable of protecting African interests and advancing the critical objectives.

Easy access to knowledge that has been hidden for a long time about the African continent has greatly improved our understanding and standing in the world.

The African Renaissance deals with world history from the African perspective, and it clearly shows a timeline including the ups and downs.

It is important to know and show that Africans wrote first; the most advanced educational systems were based on African philosophy.

Africans were alone in the world for Millions of years; before ever leaving the continent, they created the base for the current philosophical and educational systems. For example, medicine, architecture, writing, the calendar, and spiritual technology.

The early stages of the European Renaissance began with Plato and the idea of the academy. This program allowed for an expansion in European thought.

By the 4th century BC, this structure had begun establishing a kind of operational unity and eventually it helped to lift the city-states in and around Greece out of its initial dark ages.

Europe's rise would prove over the centuries to come to be at the expense of African people and eventually everyone else.

The 14th century marks Europe's rise and at the same time Africa's decline.

The African Renaissance is being ushered in by the procession of the equinox in the Aquarian

age. It is estimated that every 2500 years or so the Earth enters a new constellation.

This shift impacts human thought and, by default, our actions.

The understanding is that in this era belief will take a back seat and knowledge will be the driver of the future.

These Understandings will inevitably dispel myths and clarify the lies that have held us back for a couple hundred years.

The key to development has always been knowledge, and the key to darkness and underdevelopment has always been the misconstrue of knowledge in the form of belief.

To redevelop a high-cultured civilization, we must first know that we are capable and that we did it before.

There was a need for independent thinking and psychological changes during the late 1950s and 60s in order to make the transition from colonialism to political independence. Therefore, the Arts, some literary works, and aspects of the political system had to adjust accordingly.

In terms of the evolution of African thought and ideas, the challenge has always been how to move from one processional stage to the next.

Today, this struggle exists among African Leaders.

How to facilitate the paradigm shifts that seem to occur within certain time frames. The zodiac chart is a mental map of the processional cycles.

These cycles can also be observed over 150 to 500 years. 500 to a thousand years, every 2000 years. An age is completed, on average, about every 2500.

Today the shift is about transitioning from Negritude to the African Renaissance.

Negritude:.

The progression generally has to do with changing how African people see themselves in relation to history. Many advances were made post-independence; however, at that time a lot was unknown and was being hidden.

There was still speculation about the seeding of the Great African Civilizations of antiquity, particularly those that left us writing along the River Nile. These high cultures predated Europe by at least 3000 years.

The ideas that were being promoted by Eurocentric historians at the time of the African independence wave was that Africa had no history. Another one was quoted in French it stated "la raison es Greek en Emocion es Negro, this translates to "reasoning is Greek and Emotion Negro", this implied that Africans were too emotional to think clearly about their situation and, therefore, were incapable of solving their own problems. The implication is that Africa needed to be governed indefinitely and managed from abroad. The Idea remained unchallenged

scientifically by the Negritude Movement. The quote implies that civilization began in Greece, and as a result, it further implies that Europe is associated with reasoning and thought while Africans were to be seen as merely emotional beings.

This fits perfectly into the Western capitalist model.

The Renaissance Movement, we can say, started in the mid 1970's. The difference is that it emphasizes the African contribution and the origins of civilization, Africa's greatness in antiquity, and the precolonial era.

This narrative about the Foundations of Europe was expressed by Homer in the Iliad and the Odyssey. This was written around the 7th century BC and is among the earliest known literature about Greek culture and its development. It marks the beginnings of European classical literature.

Herodotus is considered to be the father of European history; he wrote in the 5th century B.C. In his book The Histories, he referred to Ethiopians as a blameless race of upright men. He did not necessarily distinguish between the Egyptians and the Ethiopians. He wrote in admiration about the civilizations in Africa and India. He mentions that both were controlled by the blameless Ethiopians.

A review of the earlier writings by the Greek historians will dispel any notion of African inferiority and might, in fact, suggest otherwise.

The African Renaissance approach explores these facts and challenges completely the racist narratives, as well as any existing theory that might support it. It seeks to eradicate Eurocentrism in African literature and in governing policies.

It establishes the African story, highlights the oneness in concept, Africa's genius, its high culture and its contribution to humanity. It supports and maintains that African society actually influenced European societies.

To give a date and timeline to the reclamation of the African Story we can say that it was reinvigorated by Edward Wilmot Blyden in the 1850s, and continued into the Harlem Renaissance in the 1920s, and culminated in the 1974 UNESCO conference in Cairo, which was dubbed the peopling of Ancient Egypt and deciphering of the Meroitic script. The debate was about who first practiced and codified the art of medicine, writing cosmology, and what people developed first: irrigation techniques and grand architecture?.

Dr. Cheikh Anta Diop from Senegal and Dr. Theophile Obenga from the Republic of Congo represented the entire African race at the meeting and firmly established its roots and position in the world.

Today, whenever the civilizations of Ancient Kush, Nubia, Egypt, and the great kingdoms and queendoms are included in the conversation about African culture and its history, the argument

made by Eurocentric scholars and their philosophers becomes null. It is not yet void because too many of us still maintain the attitude of negritude and do not challenge established notions; many will not critique the dominant Tribe.

The West African empires of Ghana, Mali, and Songhai had continued the Ancient ways after the Bantu migrations from east to west across the Sudan belt; this began on a mass scale in the first century.

The African Renaissance the (Whehemi Mesu) involves discarding what we might have believed, and encourages thought and action that is based upon what we now know. The key is transformation and the careful application of information made available to us thanks to the dedicated warriors and scholars and also to technology.

How we apply what we know now is critical. This is where belief becomes a major obstacle to change.

Western institutions at their onset created the space for the subconscious negation of all other traditions and cultures, but in the case of Africa, their approach was outright apprehensive. African core concepts like truth and reverence for the ancestors challenged the European vision for control and conquest. Fundamental truths are deemed pagan and backwards according to the Eurocentric worldview.

The key to a people's advance and survival is their ability to strategically adapt. Taking into consideration what has worked and rejecting what does not.

What has become clear is that the same strategy does not work for all. How do we approach new ideas and include them and help to update age-old systems?.

There is an evolving school of thought that is based on literary works that became available in the 80s, 90s, and 2000s. These shed new light about the peopling of the Caribbean and the Americas.

Dr. Ivan Van Sertima's book *They Came Before Columbus* and Dr. Cheikh Anta Diop's *African Origin of Civilization* are foundational to the Renaissance.

Both men were in communication and specialized in their particular area of African global research.

Most Professionals, our leaders and social influencers.

The people who control educational systems, governing institutions, news and media houses, industries, our brothers and sisters in their respective fields of expertise. Also, artists have stuck to the mindset and attitude of Negritude; this is usually out of fear of being white balled or excluded.

They sometimes have limited choices. It is easier to choose whitewashing over the African

Renaissance.

Négritude was a movement of ideas that evolved out of conditions in the 1960s and 70s; it was led by Leopold Senghor from Senegal and supported by a few leaders in the Caribbean. At the time, the method of divide and conquer in the Caribbean and among the newly independent African leaders was the divide about Socialism versus Capitalism.

The challenge is that today and back then, only a few leaders understood Pan-Africanism as a tool for economic and psychological development.

By the 1980s, we had the information and the confirmation needed to revise our institutions and establish the kinds of capable cultural development programs that bring clarity to the situation.

This information allows for the kind of development that is based on African culture and also in line with Universal concepts.

By the 1990s, African-centered scholars began to challenge wholesale the lies about us, particularly in the major universities in the U S.

Today, thanks to technology and freedom of information, there is no excuse to continue with the 19th-century narratives about us. The model provided a justification for the circumstances at that time.

Today it is essential that we organize and centralize based on the revisions and based on African high culture and its traditional value systems.

African rites of Passage and other programs can establish greater organization and discipline among youth.

The popular political and religious rhetoric continues to entrap; these pre-established outlets seem to have been designed to keep us stagnant economically and moving backwards culturally.

The Establishment of promotion of one's culture is the key to economic freedom and progress. Our thought patterns, our actions, and collective conversations will change over time. A people's consciousness is based on the information that they have and what they know about themselves collectively.

As we evolve, included in our planning has to be the critique and an understanding of the western imperialist design, and also the way structural prejudice impacts upon culture.

The ongoing war that is being waged against African people for the control of their minds and property should be considered in planning and strategy. This struggle is worldwide and historical, many of our leaders fail to make this analysis and therefore miss the mark. They operate exclusively from the position of negritude and Western civ.

Through the Western lens, and with the clothes eye it might appear that Africans are a people whose story began with slavery and subjugation. Unfortunately, this is the educated and the

uneducated view. Therefore, the outcome and vision that is adopted by both leaders and laymen is that since Africa created nothing of consequence and never established high culture, systems, and civilization, then maybe the best thing to do is to indefinitely follow the Western suit.

From the individual perspective, it becomes easy for them to think that they have made it. The most educated and the devout often argue from the position that we are totally free, and any hold-up is the fault of the people.

When leaders take this approach, it leaves little room for the people to further the true aspiration of freedom.

The issue of crime, poverty, corruption, and slow growth also has to do with cultural ignorance. Misidentity and the lack of general Cultural Awareness within the society.

An African PR campaign is needed; it's about framing ourselves in the light of what is now known and putting the information in a simple context that allows for a clear and concise program of action.

Here are a few related questions for discussion.

Should Africans born in the Diaspora be considered African or of African descent?

Are Africans born in, for example, France, Britain, or America truly a part of those societies, or are they the subjects of these nations?

Are we simply to be considered as the descendants of slaves

Or are we truly the kings and Queens of the African continent?

Who were the master builders of the Ancient World?

Were the Ancient Egyptians Black?

Did the Kushites create and spread early civilizational techniques in antiquity? Explain.

The African Renaissance is an updated approach to teaching the African story that draws on its ancient culture.

What Factors might indicate the Renaissance approach and distinguish it from negritude?

Here are some factors that distinguish the African Renaissance Approach:

It establishes a powerful and positive African story.

It predates Europe and the rest of the world.

It counters established lies about African people.

It changes the narrative.

It focuses on Positive African Heroes as its great men and women.

It reestablishes the African historical record with a clear chronology and timeline.

It talks about the great African Empires and civilizations.

It claims victory.

The African Renaissance Approach teaches that African people can develop independent thought and Civilization.

Rebuilding and strengthening Africa. The Rites of Passage and Initiation program.

In a conversation with my good friend Roc from the Republic of the Congo, I asked him why Africa was poor, especially when it has so much culture, smart people, and mineral resources?

Roc explained to me with a few words in the form of allegories; he suggested that once an entire generation loses the ability to continue and communicate its culture, it loses its tradition and value systems. Once an entire generation fails to communicate its values and pass on experiences and wisdom to the next generation, a perpetual systematic breakdown begins.

His response to me was insightful; it caused me to reflect upon the 15th century and the impact of the transatlantic trade on human beings.

With a clear look into my eyes, he said, "We have become poor because we have lost the ways of our Ancestors. "

He went on to explain how meticulous the North was in its effort to conquer the institutions of the global south.

We went from the Assyrians to the Persians, to the Greek Hellenistic world, then to Catholicism and Roman influence, to the Vandals and the Germanic tribes, the Ottoman conquest. We revisited the age of Portuguese and Spanish discovery, the Dutch, French, and British rivalry. How could we not have mentioned the Belgians in the Congo? Under Leopold, it was the Belgian Congo, and its capital was Leopoldville. It was changed post-independence to Kinshasa.

In the 19th century, in order to establish new ways of doing things, the colonizers had to impose new ways of thinking about things; therefore, the program for expansion relied heavily on Western Religion.

On one end, religion and education were used as the main tools and weapons against local peoples. And on the other end, these were the keys to survival and mobility.

The Belgians had to impose new ways of thinking about things and new ways of thinking about self, but also about history.

The New concepts of racial hierarchy determined and changed how human beings related to and saw each other.

Germany, Belgium and Italy were among the late comers to the business of colonization in Africa.

But by the 19th century, the newcomers had adopted the tactics that were employed by the Portuguese and the Spanish in the 15th and 16th centuries, and later the French, Dutch, and the British in the 17th and 18th centuries.

Eventually, most if not all of Europe got in on the action. The name of the game is divide and conquer.

The religious education program has become so advanced today that often Europeans and Arabs need not advance it themselves directly. The job is well done by the miseducated, Anglo-sized, Francophide, and Arabized African leaders and influencers.

This policy has been standardized subsequently by the European states in all their approaches to Africa. This has been the case since the invasion of Alexander the Greek Macedonian in Ancient Egypt around 325 BC.

History has proven that Africa cannot be conquered unless it aids the enemy in conquering itself.

Today, the term people of African descent is used, maybe because we have descended for so long.

The time has come for a re-ascension and the African Renaissance.

The goal is to reestablish the African story and all its glory, to reaffirm its Morals and rebuild its high culture and civilization.

The Eurocentric system of morality and philosophy has been, for the most part, a one-dimensional and mundane version of African thought.

I asked my good friend from The Congo how we can reset the cultural paradigm today.

He says people on the continent have managed to maintain indigenous knowledge systems and rites of passage programs. This institution helps to initiate young men and women into the knowledge and ways of their ancestors.

Roc mentioned that there are also informal ways to preserve and communicate knowledge that helps clarify the past and at the same time establish a collective vision for the future.

He emphasized that elders play a vital role in formal and informal learning.

The fact that people have maintained traditional languages in many cases on the African continent adds to their ability to retain some key aspects of culture.

In the Western hemisphere, for the most part, the ideas that people of African heritage have been exposed to are as described in English, French, Spanish, etc as it relates to Western civilizations.

These programs are often at the expense of other cultures, and the pattern injects a general bias that is reflected in society.

The African Rites of Passage program is designed to raise up responsible women and men in a modern society, with a focus on African-centered values. The program restores our story and distinguishes it from his story. It draws from its Ancient high Cultured civilizational experiences and engages in intuitive problem-solving techniques.

The general idea is that there are processes and practices that mark the stages in the journey of life.

The same is true for the Nation as it is for a young girl or boy.

It is about development and about developing character, responsibility and accountability in the wider society.

When this development is attained, it establishes and strengthens the base for actual development.

There is a Maasai saying that “a person’s character is like a pregnancy because eventually it will show and it cannot be hidden. “

The Maasai elder laughs at some of the ways of the West, and the West laughs at the way of the Maasai elder.

It may be that the young Maasai initiate jumps over a bull as a sign that he has entered into his first stages of manhood. While in the West, the young boy might go out and drink beer for the first time with his friends on his eighteenth birthday. A Young Jewish boy will engage in the bar mitzvah as a sign of entering into manhood. As part of this ceremony, he might receive gifts and money. It is expected that he will preserve the culture and help to move it forward.

With regard to an African initiation program, it might involve Drumming, singing and dancing, storytelling and ritual ceremonies.

Importantly, it is also an ongoing system of education. A strong initiation program is, in fact, the study of nature, including human nature, the environment, and elements all around; it is based on African cosmology and its cosmogony.

It includes the Study of the mundane as well as the esoteric.

The framework establishes a shared understanding and sets goals for the clan.

The Early writings by the African intellectual Wilmot Blyden had, since the mid nineteenth century, advocated that African tradition and customs must be taken into consideration when attempting to design educational and political systems that involve people of African descent.

This was reiterated by some of the best thinkers of the African race in the 20th century. This is slowly being realized by the more astute political leaders in the 21st century.

Modern Nomadism. The Preservation of Culture / Family and Community.

The community represents an extension of and the cooperation of families or groups within a social network.

While the nation is an expansion of those communities and networks.

The basis for relations and understanding among the group is usually based on a common culture, collective vision, and a system of values.

Within these groups, it is often assumed that actions will be taken that are consistent with the culture and the ideas will remain within its system of values.

The main challenge that the modern family faces today is keeping the family together, also to provide some degree of security while projecting toward a future that is full of uncertainty.

The generational burden is felt by women, men, and children. Whenever there is cultural breakdown.

For example, people are constantly on the move in search of better opportunities. This pattern in a developing nation may cause a mother to migrate overseas, leaving the young ones in the country with grandma, while her baby's father might find a job in the city. Marriages become less common, and divorces are more frequent. The view on Marriage in the communal context is two families coming together rather than just two individuals.

In the developed nations today, the grandparents might live in a nursing home, as the economy demands that people are either busy at work or at school. The young child spends more time away from the parents, whose main responsibility becomes paying the rent.

As villages are destroyed and replaced with housing schemes and homes divided into apartments, we lose the core values and concepts of community.

It is expected that at around age 18, the daughter or son will go off to college in a faraway state.

After that, it is likely that they will settle somewhere that might be even further away from home. This presents a world of constant migration; it is comparable to the nomadic lifestyle.

How does today's society maintain balance without becoming a case of the Old versus the new? How does modern society preserve Family while protecting community, and how does it preserve its values while in pursuit of practical economic goals?

Western civilization does provide Jobs and the means to advance society in terms of technology.

The question is, does the Western paradigm in its current configuration possess the will to resolve its problems, or can it present any solution that might lead to a balanced society?

For a society to be in order, it must have values and organized families; there must also be a practical program of succession within the unit. This allows for experiences and life lessons to be shared generationally.

For culture to survive, there must be a system of succession that is designed exclusively for leadership development and for the continuity of the culture. The culture is the thread that nits the fabric of every society; it is the shared responsibility of all members of the clan to preserve and protect it.

When the family is structured and in cooperation with other groups, it establishes community networks, and it is this harmony that enables stability.

Civilization is said to have begun with sedentary life. This is when human beings began to settle, cultivate crops, and domesticate animals.

Migrations occur historically as a consequence of war, drought, when a Prince seeks new territory or other unforeseeable events.

For the most part, history shows that the main idea for African people was to keep the family, the skills, and the community networks together.

Mass migration patterns occurred to the northeast and to Sub-Saharan Africa. Many groups moved to the Oasis of the Nile River basin and to the Sahel regions. About 5000 BC, the lush green in the North became the Sahara Desert. Another mass wave occurred away from the Nile and the North in general. Indigenous Africans moved from east to west and from north to south when the descendants of Greco-Rome converged on the continent starting around the third to second century BC. The fall of Ancient Egypt and Carthage had established foreigners firmly in these regions. The foreigners would be replaced by other foreigners by the 7th century AD, after the Mohamidan conquest.

The Roman conquest culminated into Christianity by the 4th century AD. After the 7th century, the Islamic conquest had established a caliphate in the Maghreb. It stretched from Baghdad to Spain. Encompassing most of the areas around and between. The Caliphate dominated for over 700 years, until the Europeans broke the yoke in 1492. Their breaking free would spawn the age of the so-called discovery in the West.

History has recorded the mass migrations of African peoples; these paths have helped to establish the global African diaspora.

Maybe we can consider the Trans Atlantic forced migration and trade in Human beings to be a Bantu Migration.

The term Bantu is a term used to classify groups of Africans. It has to do with a common language grouping generally from the Niger-Kongo river regions and also from the Nile and

other areas.

The Transatlantic trade, notwithstanding its forced migrations across the sea, also created lots of upheaval on the continent. Also forced migration inland and away from the coast.

In comparison to the Africans who had maintained the longest-lasting civilization in history along the river Nile for more than 3000 years, we have today once again become Nomadic in search of jobs and a better life. This is often at the expense of the African family structure.

The evolution of Cultural education and developing African-centered leadership.

A cultural education program and the promotion of general awareness is the key to critical thinking. This is especially true in the age of Artificial Intelligence.

The mind shift focuses on the kinds of information that allow for a better understanding of the world and the mindset that governs it.

This will prove to be the distinguishing factor among the educated class today. How might this cultural awareness program be applied in a modern society?.

Simply put, this is another way of saying “Man know thyself “. This was a common phrase used in the Ancient African educational system. It was often scribed over the entrances to the temples along the River Nile. This system endured for thousands of years.

A universal program and a Conscious effort aimed at restoring the knowledge of our greatest accomplishments and standards must be undertaken.

We must reconnect with the African core concepts and restore the balance in our minds and also in our communities.

The key to restoration is unlocking ancestral memory through esoteric knowledge. This kind of cultural clarity relieves the mind of confusion. It helps the mind to reconnect with nature and allows it to download information naturally from the cosmos.

The heart of the initiate must be light like a feather. The goal of this cultural awareness program is to make the necessary transition from Negritude to Renaissance.

Negritude is the term given to the literary and philosophical movement that began when Africans started to attend colleges in order to learn how to operate within Western institutions.

Quickly, they realized that in France it was all about France and in America it was about America. The Western civ academic curriculum was at the expense of African cultural identity and its paradigm. They pulled their African sources a lot from literature that came out of the Harlem Renaissance movement earlier in the US. It began with off-campus study groups.

Negritude essentially started the process for the formal African studies programs, but it did not go as far as to challenge the colonial power regarding its theory on the origins of humanity

and civilization. Because the information available at the time assumed that Africa had little History, this would still have been an improvement on Hegel's theory that Africa had no history. He coined the phrase that Reason was Greek and Emotion Negro.

The Renaissance approach evolves out of Negritude; it combines lessons learned from the Garvey movement, from Malcolm X, and Martin Luther King's struggle in the Civil Rights era.

It draws from the struggles for Independence and movements in the Caribbean as well.

It counters neocolonialism in its own unique and more direct way.

Importantly, the African Renaissance highlights the Nile Valley civilization that gave birth to Europe; it also covers the West African empires that were disrupted in order to make way for the trans Atlantic trade in human beings, beginning in the 15th century.

The Renaissance method determines that important lessons can be learnt from Ancient African high cultures. It aims to resurrect the most ancient African language systems and its customs.

These ideas can be learnt and taught and also used as a means to pick up where we left off, and once again encourage higher standards of excellence among our youth.

The oldest book in the world is the teaching of Ptah Hotep. It details the advice from a father who was the Governor of Memphis to his son around 2350 BC.

There is a long history of African philosophers and also physicians like Imhotep., Imhotep is known to be the world's first doctor. He lived around 2700 BC. These stories provide a longer and more detailed account of the African global and historical perspective. They give a range that spans over 5000 years. It provides the lessons, inspiration, and insights needed to redevelop.

The African Renaissance worldview is based on updated literature, Museum exhibits and what has become known as a result of archaeology, genetic science, and a plethora of information relating to world history.

We can deduce that Imhotep, like his Ancestors and those who came in his stead, were of sub-Saharan African phenotype.

The African Renaissance is about psychological development. Part of this development is about intelligently dispelling the myths and lies told to us, about ourselves and about each other.

During and after the colonial era.

These myths cornered the imagination of the world. Lies instead of truth have systematically neutralized the consciousness of Africa's people for generations.

Today we can find positive information about us, all around us. It is available at a fingertip. This

knowledge, when structured and strategically administered, is designed to cause a transformation in consciousness, wherein the initiate must be ready. The process may require group support and cultured facilitation. It is the process of coming forth from darkness into light. A great teacher once said, "Life has its Ebbs and flows and eventually one radical idea comes along and knocks out the previous radical idea."

The African Renaissance is about developing sustainable communities, and about business in a fast-paced and ever-evolving world. It is about being able to compete and learning how to adapt.

It is also about the establishment of systems and programs that are just, fair, and reciprocal. The current vision and model of institutions will eventually be transformed and rebased on the universal concepts that have endured through the ages. Before the age of greed, there was balance.

In order to restore this balance in our societies today, the approach should be based on the wisdom and axioms of Africa, selecting the best ideas and principles. The Idea and established African principle of Ubuntu, when translated, implies that I exist because you exist, and that I am because you are. "Ubuntu" is a principle that represents Unity in many African cultures, particularly in Southern Africa. It is also common among the click language-speaking people.

The strategy to restore harmony and balance may be to permeate modern society with African principles and simple concepts. Using the arts, technology, and other teaching tools, these images and ideas can be reintroduced in community programs and in schools from kindergarten to the tertiary level. We might explore how African Philosophy and its codes of ethics can also help guide organizations, establish businesses, and strengthen institutions.

These discussions and conversations were quite common in the 1920s. We see energies converging and conflicting at the same time in the efforts of W. E. B Dubois and Marcus Garvey, where one received institutional support and funding from philanthropic groups, while the latter was built up by small donations and the options made available from grassroots African-centered communities in the US and around the world.

By the 60s, Martin Luther King and Malcolm X had similar aims but different strategies to bring about that aim.

The conversation changed in the 70s, and by the 1980s school curriculum started to change. By the 90s, African Americans were in court defending their rights and freedom to disseminate. The kinds of information that are pervasive today; by the 21st century, technology brought the information into our living rooms and at the touch of a button. The conversation about who and we are should be normalized at the Dinner table and in Social groups, organized by Student Unions and reenergized through civic engagement. The church, at one point, was used as an instrument to revive and retain African glory and culture; it was key during the emancipation and civil rights movements.

African Cosmogony, Philosophy and the contributions to civilization.

A major key to development is establishing clear understandings and expectations with guidelines. This relates to business, family structure, as well as nation building.

Philosophy deals with how individuals see themselves in relationship with the world. Also It has to do with the development of thought and ideas. To distinguish philosophy from belief is to distinguish between a basic-level program and an esoteric one.

The latter has levels to it that one must pass through the initial stages to get to the next. Likewise, African Initiation programs are designed to take the initiate from one stage of awareness to the levels of enlightenment. There is thought, and there is deep thought, and there is boundless thought. In ancient African societies, thought itself was seen as divine. It was a principle that was established before the beginning of time. The Idea of thought and timeliness was personified as Tehuti. The Greeks called this principle Thoth; this is the etymology of the word thought. To be clear, the concept of developing ideas into structured thought was practiced and codified in Africa long before it had been considered in the Northern hemisphere. Similarly, the idea existed among the Goths, the Greeks, and the Roman that there was a deity or God for corresponding aspects of nature. God of rain, God of thunder, etc. For example, Aphrodite was the Greek goddess of love, beauty, and sexual desire.

These ideas permeated the ancient world, and eventually it morphed into Western religious and political thought.

Tehuti might be considered in Westernized thought to be an Egyptian God. The God of the spoken word. Writing, music, and associated things. Also conceptualized as the recorder of time. He was drawn on the walls of the great pyramids in the form of an Ibis bird or a baboon. The Ancient Egyptians clearly had a fascination with nature; the baboon might have been used in reference to wisdom because it is one of the most intelligent animals. They studied the birds and came up with a language system filled with birds, animals, and symbols that relate to the human being and nature all around. They called it Medu Neter. To give an Idea of why the ibis was used to represent the Neter of writing, it can be seen by observing the bird in nature: while foraging for food, it slashes its beak in the way that a scribe flashes the pen or the feather when writing.

The feather itself was a symbol of peace; it represents being light-hearted and not being filled with grudges, snub hatred, or malice. The feather represents Maat. Maat is the deity considered to be at the very foundation of the Nation. She is often depicted in female form, sometimes standing on a square with a feather in her head. To dispel arguments that might arise about Egyptian Gods, these are actually representatives of concepts thought to be timeless and universal; each God represents a principle within African society. The fact that we still say Amen at the end of a Prayer is evidence enough. Amen represents the unseen and what we call today the spiritual aspect. These are concepts to be made real when human beings live and embody the principles. For too long this has confused many, especially the scholars who attempt to analyze African culture from the standpoint of Western belief. The simple thing to do is to reject what does not fit into these beliefs. There are ongoing debates regarding the function of the

Ancient Egyptian cosmic principles. Were the Neteru real people? And was Maat, Heru, and Tehutti, Pattah, and Ausar actual living people? Are they to be worshiped in the same way, according to Western religion?

The answer is simply that these philosophical ideas gave birth to the popular faith systems of the modern world. Mythology in its purest and highest form establishes the standard for future generations. The idea is that one becomes transformed, embodying the Spirit and mind of ancestors who came before. This ensures continuity. In the case of Imhotep, it is known that he was a living person and was deified after his transition by the generation who came after him. Today these basic and fundamental ideas are deemed to be Pagan by established Western institutions. But at the same time being preserved, practised and studied in secret, these core ideas are the essence of thought, and it remains a subject of utmost curiosity.

The symbol of the Ankh was used thousands of years before the Roman cross; it was a symbol of life represented with a loop at the top, the woman, with the foundation on which the family stands being the male and the children coming out of this Union between man and woman. The cross also exists in the hieroglyphs and represents creation and the four directions.

A comparison of the two shows that one represents life, and the Other respectively represents the means through which Europe would conquer. It is written that Emperor Constantine, around 325, had seen the Christian cross as an inverted sword when he stuck it into the ground.

This demonstrates two opposed ideologies. Geographically, the religions of the Northern tribes versus the physiology of the Global South

The historical documents, the origins and the development of a people establish who they were then and who they are now. Historical analysis provides the basis for such understandings. Mythology often confuses. People usually identify with the stories told to them about their origins, and set expectations are established based on these stories at an early age. Only the African mind can decipher African Myths, and similarly the Eurocentric mind will appreciate Western Mythology.

Institutions are established to create training and upgrade, but most importantly, they are successorship programs that are established to preserve values, vision, and cultural identity.

Wilmot Blyden shared in his book Christianity and Islam that West Africa was a mixture of tradition and Islam. Islam had gained power in the north by the 7th century, and by the 13th it spread along with the Malian Empire.

Christianity had lost its appeal and its traction in West Africa until it was able to reinvent itself and reappeared in the 19th century. It used missionaries in conjunction with mercenaries. The narrative here is that during and after this, Europe brought civilization to Africa in the form of an anti slavery and a neo-colonial campaign.

The Greco-Roman world had dominated North Africa by the second century, and by the fourth it had established Christianity in Ethiopia. It did not penetrate most of West Africa until the

colonial era.

Ethiopia and regions in the Congo were the main vassals of Christianity in the 15th century. The civilizing mission and anti Slavery efforts led up to the Berlin Conference in 1884.

This is where the continent was sliced up and divided by Europeans in the scramble for Africa.

Today, Africa has 54 countries; the most recent is South Sudan.