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Today's world transfers information via technology.

The renewed education model requires intuitive thinking, innovation and the creation of opportunity where it might not have existed before. It must be multidimensional and multicultural if it is to resolve modern mental and material issues.

This requires 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 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 interest, and advancing critical objectives.

While Negritude was the attitude during the 20th century, it lacked fundamental knowledge of the African roots and its contribution to the ancient civilizations.

There was not sufficient information to formally contradict the narratives of western Mythology and the western academic system.

By the 21st century African scholars and leaders became more emboldened and fully armed with this kind of information.

This has spawned renewed interest and confidence in the field of African studies.

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 clearly shows a timeline including the up's 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 creating 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 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 then 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 an Aquarian age. It is appreciated 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.

It is inevitable that these Understandings will 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.

In order to redevelop a high-cultured civilization we must first know that we are capable and that we did it before par non.

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 50 to 100 years. Over 100 to 500 years, or even over 1000 to 2000 years.

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

Negritude: This mental shift began in the 1930s when Africans and African Americans first started attending colleges. Particularly in France and in the U S. While attending these colleges they realized that it was all about France, the U S and the metropolises, and in all but clear words, the bases of western civ presented a psychological attack on African culture.

They sought to change this narrative with what they knew then. By the 1960s this movement culminated into what we call today the negritude movement.

It generally had to do with changing how African people saw themselves in relation to the history that they were being taught by their former colonizers in school. Many advances were made then, however at that time a lot was unknown and being hidden.

There was still speculation about the seeding of the Great African Civilizations of antiquity, particularly Nubia and 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 est Grecque l'Emotion est Negre”, “reasoning is Greek and Emotion Negro”, this implied that Africans were too emotional to think clearly about their situation and therefore incapable of solving their own problems. The implication is that they needed to be governed indefinitely and managed from abroad.

This notion fits perfectly into the western capitalist model.

The Renaissance Movement stresses Information about Africa and its greatness especially in antiquity.

This narrative was expressed by Homer in the Iliad and the Odyssey. this was written around 6th century bc and is among the earliest known literature about European culture and its development.

Herodotus who is considered to be the father of European history, referred to Ethiopians as a blameless race of upright men. He did not necessarily distinguish between the Egyptians and the Ethiopian's. He wrote in admiration about the civilizations in Africa and India. He says both were controlled by the blameless Ethiopians.

A review of the earlier writings by the Greek historians will dispell any notion of African inferiority and might in fact suggests 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 its governing policies.

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

To give a date and timeline to the beginnings of the African Renaissance movement. We might say it was reinvigorated by Wilmot Blyden in the 1850s, and a continuation of the the Harlem Renaissance in the 1920s, culminating into the 1974 UNESCO conference in Cairo, 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, what people developed first the idea of irrigation techniques and grand

architecture?

Dr. Chiekh Anta Diop from Senegal and Dr. Theophile Obenga from The republic of Congo represented the entire African race and established firmly its roots and position in the world.

Whenever the civilizations of Ancient Kush, Nubia, Egypt and great king and Queendoms are included in the conversation about African culture and its history the argument made by Eurocentric scholars and its philosophers become 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 across the Sudan belt beginning in the first century.

The African Renaissance (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 its onset created the space for the subconscious negation of all other traditions and cultures, but in the case of Africa its approach was outrightly apprehensive. African core concepts like truth and reverence to 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 peoples advance and survival is their ability to strategically adapt. Taking into consideration what has works 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 2000, 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 respected fields of expertise. 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 the white washing over the African Renaissance.

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

The challenge is that today and back then, only a few leaders understand 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 brings 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 begin to challenge wholesale the lies about us, particularly in the major universities in the U S.

In 2025 and thanks to technology and the 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 of youth.

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

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 at that time.

As we evolve, Included in our planing, 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, it might appear that for a people coming from slavery and not from a high cultured civilization, then maybe the best thing to do is to follow the western suit.

From the individual perspective It becomes easy for them to think that they have made it. They also might argue from the position that we are totally free and any hold up is the fault of the people.

This approach Leaves little room for furthering the true aspirations of freedom.

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

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 clear and concise vision.

Here are a few Related questions For discussion.

Should Africans who were born in the Diaspora be considered to be African descent?

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

Are we simply to be considered as the descendants of slaves that were captured and brought to the west.?

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 the greatest civilizations in antiquity?

The African Renaissance! Is an updated approach to teaching the African story that draws up 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 the African story.

It predates Europe and the rest of world.

It counters established lies about African people.
It changes the narrative.

It Focuses on African Hero s it's great men and women.

It reestablishes the African historical record with clear a 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. Rites of Passage and Initiation program.

In a conversation with my good friend Roc from the Republic of de Congo, I ask him why was Africa 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 in 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 resisted 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 before it was changed to Kinshasa.

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

In 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.

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

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, Francophied, 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 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 re affirm 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 Congo how can we 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 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, and 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 civilizations 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 maybe 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 eightieth 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 expectation 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, Story telling and rituals 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 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 involves by an large people of African descent.

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

#2. 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 woman, man and child. 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 and divorced 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 years old the daughter or son will go off to college in a far away state.

After that it is likely that they will settle somewhere that might 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 verses 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 the 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 led to a balance society?

For a society to be in order it must have values and organized families, there must also be a

practical program of successorship within the unit, this allows for experiences and life lessons to be shared generationally.

For culture to survive there must be a system of successorship that is designed exclusively for leadership development, and for the continuity of the culture. The culture is the tread 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, establish community networks and it is this harmony that enables stability.

Civilization is said to have begun with sedentary life when human beings began to settle, cultivate crops and domesticated 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 from north west iAfrica to the Nile basin and to the Sahel regions when the lush green became the Sahara desert, Another wave occurred when the descents of Greco-Roman and the people who migrated there from Arabia waged war against African culture and leaders its representatives.

massive migrations also took place as a consequence of the Greek and Roman influences that begun around 300 BC. This culminated into Christianity by the 4th century AD. After the 7th century, the Islamic conquest also forced indigenous African to migrate from the east, westward and southwards as the Mohammedans established their caliphate in the Maghreb.

This migration is generally referred to as the Bantu Migration. The term Bantu has to do with a common language grouping generally from the Niger Kongo river regions and also from the Nile.

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

In comparison to the Africans who 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.

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

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

The shift focuses on the kinds of information that allows 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 a program of cultural awareness 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 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 a literary and philosophical movement that began when Africans started to attend colleges in order to learn how to operate and operate within Western institutions.

They realized it was all about France and at expense of African cultural identity. They began to pull their African sources a lot from the literature that came out the Harlem Renaissance movement in the US. It began with off campus study groups. Negritude essentially started the process for African studies programs but 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 it might have assumed that Africa had little History, which would have been an improvement on Hagel's theory that Africa had no history. The main scholar that is credited for this movement is Leopold Senghor from Senegal.

The Renaissance approach evolves out of Negritude but it also 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 other movements as well. It counters neocolonialism in its own unique and more direct way.

Importantly the African Renaissance highlights Africa's glorious history and connect it to the Nile Valley civilization that gave birth to Europe, also it 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 ancient African language systems and customs.

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

There is a long history of African philosophers and also physicians like Imhotep.

He is known to be the world's first doctor. He would have lived around 2700 BC. These stories provide a longer and more detailed account of the African global and historical perspective. It gives a range that spans for 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 subsaharan 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 fingers tip. 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 Africa, selecting the best ideas and principles. The Idea and established African principle of Ubuntu when translated, implies that I exist because you exist, I am because you are "Ubuntu" is a principle that represents Unity in many African cultures, particularly in

Southern Africa. Common also 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, 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 is 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 how great 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 the African glory and culture, it was key during the emancipation and civil rights movements.

#4 African Cosmogony Philosophy and contribution 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 the an esoteric. 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. A principle 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 hemispheres. Similarly the idea existed among the Greeks the Greek 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 an Egyptian God. The God of the spoken word. Writing, Music and associated things. Also conceptualized as the recorder of time. who 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 Mdu Ntr. To give an idea of why the ibis was used to represent the Ntr of writing can be seen by observing the bird in nature, while foraging for food it slashes its beak in the way we flash our hands while writing with a pen or then the scribes wrote with feathers.

The feather itself was a symbol of peace and being light hearted, not 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 the African society. 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. I have witnessed debates regarding the function of the Neteru, are they real and were they actual living people who are to whom worshiped according to westernized religion?

The answer is simply that these philosophical ideas gave birth to the popular faith systems of the world. Today the basic and fundamental ideas are deemed to be Pagan by established institutions but at the same time it remains a subject of their utmost curiosity.

The Symbol of the Ankh was used thousands of years before the Roman cross it was a symbol of life representing 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 the Union of man and woman. The cross also existed in the Mdu Ntr hieroglyphs and it represents 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 the Emperor Constantine around 325 AD saw the Christian cross as an inverted sword when he stuck it into the ground.

This demonstrates two diametrically opposed ideologies. Geographically the religions of the Northern tribes versus the physiology of Global south

The history, origins and development of a people establishes who they were then and who they are now. Historical analysis provides the basis for such understandings. People usually identify with stories told to them about their origins and the expectations that are established at an early age.

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

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 reinvented itself and reappear in the 19th century, using the missionaries in conjunction with mercenaries. The narrative here is that during and after this time Europe brought civilization to Africa in the form of an anti slavery 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. Ethiopia and regions in the Congo were the vassals of Christianity in the 15th century and leading up to the colonial era and 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.

The role of Women in West Africa.

It is important that an African-centered program establishes the role of the African woman. Another story that gives insight to the role of women in West Africa as told by the Muslim adventurer Ibn Battuta.

After his extensive travels in the Islamic world sometime around in the 14th century the writer and adventurer visited the king in Mali he describes the encounter.

Ibn Battuta expressed both admiration and shock regarding the women in West Africa, particularly in the Mali Empire where he visited after the reign of Mansa Musa.

Because the customs regarding dress and social interactions were significantly different from the conservative Islamic norms that he was accustomed to in Morocco.

He was accustomed to veiled women in the Magreb and in Arabia. He described the social restrictions that Islamic woman endured in those regions.

He described that just to avoid the spark of jealousy women often wore a veil and were relegated to secondary roles. But in West Africa he realized that the women went and came freely and without suspect.

Ibn Battuta is sometimes considered the Marco Polo of the Islamic world, he defined the role of women as being equal to men in West African in the decades prior to the transatlantic trade.

Africans have struggled to define culture particularly in the West but also on the Continent as a

whole even before the colonization period. African society was matriarchal while Western religions are Patriarchal.

The Kandake Queendom of the Nubian empire lasted more than 1000 years. From the 7th century bc to the 3rd century of the common era.

In Nubia which is today Sudan/ Ethiopia, The Most famous Kandeke queen. Amanirenas, Ruled.

Her throne name was Amani Rena, Kora Kademewe the 2nd,

Her Royal title translates to Queen mother, ruler of the Queen/kingdom of Kush.

-During the battles against Rome, which lasted for about five years from (c. 25–20 BC), She captured the head from a statue of Augustus Caesar. She took the head of the statue and placed it under her feet in her palace in Nubia, where it was found almost 1900 years later by archeologists.

History has recorded this famous victory for Africa against the early Roman Empire. The conflict was fought between Rome and the Kingdom of Kush.

The Kandake Queens Lived along the river Nile.

The Three main Nubian Kushite Capitals were Kerma, Napata and Meroe.

Kerma was established approx. 1700–1500 BCE),

Napata (approx. 750–590 BCE),

Meroë (approx. 590 BCE–350 CE).

The capital shifted southward over time due to security, trade, and environmental factors.

-Queen Amani Rena reestablished Nubian independence in the 1st century of the common era. She won a treaty which gained territorial rights and recognition for her Queendom, the treaty forced Augustus Caesar into trade agreements on her terms which lasted for over 300 years.

The Kushite Nubian trade routes were eventually broken up after the invasion of Meroe by king Ezana in the early stages of the Axumite empire almost immediately after he made an alliance with Greco /Rome.

-The history of The Nubian Kushite Queens is today being taught in Schools and in social programs. These stories help to empower women in general.

The Kandeke Amani Renas story took place around 700 years after the Nubian retreat from Egypt under king Tahaka, who is mentioned In the Biblical text Isiah and also in 2nd kings.

In history Taharka is considered to be the last great king of the 25th Nubian Dynasty of Egypt and Kush. In biblical text it is written that he gave advice and support to king Hezekiah of

Judah, saving him from the wrath of the Assyrians.

At the time The NeoAssyrians had conquered the regions of Mesopotamia and the other tribes who settled in the land of Canaan (now Palestine and Israel).

For clarity it is important to note that the region that is today called Egypt and Sudan was organized by the first king on record in the world for whom we have a story. He is known for organizing and establishing the first Unified state. Narmer Menes is depicted on the Palette of Narmer. This helps to clarify that all the Dynasty's of ancient Egypt and Sudan were and are of Ethiopian and Nubian origin. The exception is during intermediate periods.

Amani Rena's or The Kandeke Amena Ra Kore represents one of the intersections of points where history meets mythology.

Her story is also written about in biblical canons, also it has been rediscovered by the archaeological records.

In the 19th century. Linguists deciphered the two main scripts of the ancient world that had contributed much of to the stories that establishes the three major Western religions.

-Queen Mother Ameni Rena's likely was fluent in the Ancient Egyptian language, and maybe for diplomatic reasons she understood Aramaic, but for sure we know that she spoke and wrote in her native tongue Meroitic. The Meroitic script holds the key to Ethiopia's ancient history, today it is slowly being deciphered.

It is important for this aspect of Ethiopian history to unfold and evolve beyond mythology. The Meroitic language script is to the Kushites, what Cuneiform is to Mesopotamia. It would do for Ethiopia what Latin does for English and Spanish. It would connect the roots to the tree 🌳.

The deciphering of the Meroitic script has the potential to unlock Ethiopia's history and reveal the beginnings as was developed and documented along the river Nile.

While Ethiopia's actual ancient history is centered on its early developments along the river Nile, often the mythological stories came from across the Red Sea.

One of the famous accounts that seek to explain Ethiopia's history is the Queen of Sheba.

Earlier the story of the Queen of Sheba was set in Yemen or somewhere in Arabia.

With historical evidence today we know that parts of Arabia were controlled by the Kushite Nubian Kandeke Queens.

As a result of religious conversion mythology has replaced most of Ethiopia's history.

Christianity, Judaism, and Islam, and centuries of foreign influences have replaced the fundamentals.

Its ancient classical script may one day resurrect its past and over time reveal the more

intimate and in depth stories that were developed on this part of the continent.

Similarly to how the Mdu Ntr Hieroglyphs was used to reveal the lifestyle and ideas of the Ancient Egyptians, and importantly how Africans thought before the fusions of foreign ideology and the systems that eventually led to cultural changes and philosophical shifts.

The Rostta stone was used as the key to understand how ancient the Egyptian civilization functioned at a time when the land was still independent and called Kemet. Kemet Meaning the Black Land. The very meaning of this word was a subject of a high level scholarly debate in 1974. It was sponsored by UNESCO, and held in Cairo, Egypt.

The Meroitic script represents the Kushite of ancient Ethiopia and their classical language system.

It would have been our best source for the history of Ancient Ethiopia from the its earliest times, but unfortunate 90% of this history was buried under lake Nasir in the 1970's to fascinate the creation of the Aswan High Dam, located close to the border of Sudan and Ethiopia.

Even though UNESCO made an effort to salvage a small portion of the Nubian monuments and its grand architecture, only 10 % of the writings and the literature was saved. This was not enough for clear and early decipherment. These writings would have revealed much more about Africa's contributions to civilization, which was at the time and still is today a subject of controversy to colonial and modern authorities.

The stories of Ancient Ethiopia and the Kushite dominance of the Ancient world  flips the map right side up and changes the general attitude and perception of African people, its culture, history and society.

The story of Queen Amena Rena is one such story that allows us to see that Africans in the 1st century was the world power that Rome had to contend with in the fledgling times of its empire.

Based on History The Kandeke Amena Kore lived around the same as Cleopatra Vli, this would be about a generation before the advent of the Krist based on the biblical narrative and its mythology.

In order To make the point effectively that Krist was Black a man It would mean that he was an African and the purpose of his advent was to resurrect and clarify very old and basic ideas, these ideas came from the kore of this ancient Nubian civilization. The gospel in its early stages from the 1st to the 4th century helped to facilitate the transfer of wisdom and ethics. From the ancient African world to the modern western world. It served as a guide and a code for Europe's development.

The Gospel served as the point and place from which African tradition and its high culture is filtered from the Greek World and assimilated into the Roman Empire.

We can observe the carrying over and translation of concepts such as the Wholly Mary in the Latin context, And in the African context being represented by the mother principle as expressed

in the Queendom of African Nubian culture. The cow is depicted as Het Heru, she is otherwise called Hathor in Greek mythology.

This divine African principle is revealed in the form of a cow on the top of both sides of the Narmer's Palette dated 3200 BC.

- Queen Amani Rena's story is similar but not to be confused with Queen Amenirdis  the 1st, who helped to reestablish the Nubian Kushite 25th Dynasty around 800 bc. Amenirdis I, was the daughter of King Kashta. She lived in Thebes, Egypt, She also bore the title- Kore Kademewe. Queen mother, ruler of the Queendom of Kush. Amenirdis regained the Kushite titles and was recognized as Divine Daughter of Amun.

Amenitdis or AmenetRa is the Mother and female architect of the so called 25th Nubian dynasty.

Dr. Chiek Anta Diop mentioned in his thesis that Africa's struggle began when it began to lose its deep thinking and metaphysical context.

This was due to constant migrations and the constant wars being waged upon the continent, but most importantly the introduction of religion.

The decline began with the invasions in Egypt starting with the Assyrians 625 BC Then the Persians in 525 BC. the Greek 334 BC and the icing on the cake was the coming of Islam around 650 ad.

Ancient Egypt is central to the story of Africa because it houses the most Ancient records and it displays the highest point of development in the Ancient world. The Western world developed generally from the literature here.

The challenge today is for African people to establish its own identity and a basis for Unity and independent Agency.

Meaning the systems required to cater to and represent itself under its own umbrella.

These systems, be it spiritual. political or economic systems. The challenge for all African peoples today and the task at hand is to Reestablish high culture in the world Raising our own standards But at the same time raise the bar once again for humanity.

African high culture is based on the observation of nature and the Universe and creating systems that are tuned with the cosmic flow. Image a world where belief is just for reverence and intuition rules.

To quote one of our great and most esteemed elders, Baaba Heru Semaj who reintroduced the Ankh as the symbol of life in New York City along with Dr. Joseph Ben Jochannon. Being inspired by pan Africanism and the Harlem Renaissance and his father who he mentions all the time. Baaba mentioned that at one point Dr Ben was the only other person he knew that was talking

about Kemet. Once he said in an interview “ it is better to be 99 percent wrong in trying to redevelop our own culture than to be 100 percent right in the culture of our oppressor.” I interpreted this to mean at least there is a lot of room to grow.

Realizing the need for a new cultural paradigm there has been a few attempts at addressing the disparity of information about African indigenous Culture. One of these theories is the Triple heritage narrative.

"Triple heritage" refers to the concept that modern Africa has been shaped by the fusion of three major cultural influences: its own indigenous African traditions, the Islamic/Arabian heritage, and the Western/European heritage.

This framework was popularized by Ali Mazrui, highlights how these three forces have competed and collaborated to influence the continent's history, culture, and society. It is also applied to specific fields like architecture, where it refers to the indigenous, Islamic, and Western styles that intersect across the continent.

African Nobility have retained and maintained elements of tradition and some semblance of order and structure in their society absents of power and wealth.

The Arabs introduced Islam in the north and east by the 7th century and by the 11th they gained significant influence in West Africa. This created the challenges and conflict that led to the decline of the Ghana empire. The rulers of the other two major West African civilizations that had existed before the transatlantic trade had already adapted Islam.

The Mali and Songhai empires embraced African tradition and used it as the point of unity. However It is interesting how Islam blended with the cultures it came in contact with in Africa.

The experts on this matter believe that the difference between Christianity and Islam is that Christianity required that the African give up too much in regard to his culture, while Islam assimilated and adopted much of African culture

Pre- colonial Africa! African traditional systems. The Art of Initiation, Mastery of self and the 5 domains.

The vision for true African unity remains a dream after almost 70 years since Kwame Nkrumahh became the first independent leader in Ghana.

The term black Africa is sometimes used by some scholars to indicate the racial politics that exist on the continent. The term was used by Shiek Anta Diop in his book titled “Pre Colonial black Africa”. This was to make the point that the continent is in fact racially and ethnically divided.

The North is called the Islamic Magreb. countries like Morocco, Algeria, Tunisia, Libya and Egypt occupy this area.

The Parts below the Sahara is the Sahel, and this includes the nations along the Sudanic belt, like Burkina Faso, Mali and Niger. Everything below the Sahel is called SubSaharan Africa. Today

the continent is divided into east, west, north, south and central. The African diaspora in the Caribbean has been designated by the A U as the 6th region.

Here are the six common regional groupings of Africa according to the African Union.

the Countries that border the Mediterranean in the North like Egypt, Libya, Algeria, Morocco, and Tunisia together form the Islamic Magreb.

West Africa is home to ECOWAS, it is the economic community of West African states. It includes nations like Nigeria, Ghana, Senegal, Mali.

The Central African bloc includes countries like the Democratic Republic of Congo, Cameroon, Chad, and they are classified with the E-C-C-A-S, the Economic Community of Central African States.

The Southern Africa region Includes South Africa, Botswana, Namibia, and often this is called SADIC, the Southern African development community.

In the East African block, Kenya, Tanzania, Ethiopia (and the countries in the Horn of Africa is part of the E -A-C.

The Caribbean region was more recently designated as the 6th region in the African Diaspora: this was recognized by the U N because of the political and cultural connections. This recognition acknowledges the fact that the Caribbean is home to millions of people who are of African descent.

The more political and religious we get we tend to forget Africa, we forget its story and its people. Today we recognize that the only thing that pieces these stories together can place things in cultural context.

How do we define culture, and in particular AFRICAN CULTURE?. It has become clear enough for us to see that Unity is not necessarily based on geography and cannot be achieved by politics alone. But instead Unity and progress in a society is based on shared cultural identity.

The question then becomes, how do we embrace culture in the modern world. This question should be equally explored on every path to national development.

The General history of Africa volume 1, shares that in West Africa for example in Mali and in Senegal most people knew their family history going back at least 10 generations.

Having proof of this history and genealogy enables a special kind of confidence in a people, and also it establishes the kind of knowledge system that can serve as evidence in case of dispute. This historical and ancestral memory might be used in litigation over land and kingship.

What we consider as Ancestral memory for the most part has been replaced by basic instinct and general assumption. While Corporations and modern government systems must preserve what they call institutional memory. This Historical memory is an important aspect of unity and development in a society.

It is often a debate, or at least it is a discussion in the west, about what part of the continent is home. There are treasures all over the continent, the most precious diamonds are in the south. Historians and explorers are often fixated on the east, this is usually because of the literature and architecture that goes back thousands of years. Genetic testing will place most Africans in the diaspora In West Africa.

There the traditional practices and ideas were preserved in the arts, and in spoken and ritual form.

The main difference is that in the east we have indigenous writings systems and inscriptions that date to more than 5000 years ago.

In the north, Berbers took control around the 11th century, by then they had learned the Arabic language.

But they still used their traditional ancestral knowledge to explain islam. Except for the citation and praises of the Quran They taught in their traditional tongues.

As a result, by the time of the introduction of the Europeans to West Africa in the 15th century, the history, practices and traditions were preserved in Arabic.

There were several wars that were fought between the traditional rulers of West Africa and the Muslims in North Africa. This by the 10th century would set the stage for decline in the Ghanaian empire.

By then the metaphysical interpretations of the African spiritual system would have been lost to most of the population. This was except for where it was being preserved in secret.

An example of West African secret society is the Ekpe or leopard Society, they preserved the Nsibidi language after 5000 years. There were in fact more than one written ancient language system in Western Africa, but these do not appear to be widespread.

Because of the climate and weathering these would have been destroyed and also it would have been the policy of the new colonial states to destroy any such literature.

These were not written in stone, like was the practice in north east Africa.

In West Africa the word was written down primarily in Arabic, starting in around the 12th century of the common era.

For years instead there seemed to be a sophisticated oral tradition system, also dance, weaving and pottery served as means of communication.

The General history volume 1 talks about the initiation process, and the role of the Diale, the Njelle and the griot. This word sounds synonymous to the word great.

The General history of Africa is an African encyclopedia.

Volume one was the 1st in a series of 11 volumes. The work began in this series in 1964 and was revisited and revised in 2025. It is a project sponsored by UNESCO, United nation educational scientific and cultural organization. It had originally involved over 200 African Scholars, Volume one gives good detail on the initiation process.

Initiation was education in Africa this was the case in the east, west, north and south.

It provides the opportunity to the initiate to become master of destiny of knowledge and masters of self.

It involves several stages of discipline and it is purposely preserved by Tradition.

This system even when it is preserved in oral form, would ensure continuity and successorship in the crafts. The development process continues to develop one generation to the next until it is perfected. This seems to be the main reason that the advent of writing was invented in Africa thousands of years ago.

State craft, Musical craft the arts and sciences in general were developed under this system, The art of divination enshrines spiritual rituals within the system of development. Ancient healing techniques are

involved, the knowledge of the healing herbs, anatomy and physiology. The Grandmaster teacher and master of the African martial arts, Mfundishi Jhutymys has developed a program that breaks this knowledge system into five domains.

These represent levels of mastery. The 5 domains are. 1 the Mineral domain, 2nd the Plant domain, 3rd is the Animal domain. 4th the Human domain and the 5th is the realm of the Spirit.

The universe is made up of minerals.

The sun is assessed to be made up of 73 percent hydrogen, 25 percent helium and 2 percent oxygen carbon and other minerals.

Man is the constitution of these minerals, and technically this means that everything in the universe is made up of the same stuff.

The minerals derived from the earth can be used to make plastic, steel, and computer chips. These minerals are also vital for maintaining health and vitality.

Plants and vegetables transmit energy directly from the sun, they create a synthesis between the earth and the Sun. In this process animals including human beings are sustained on the planet.

The process is governed through spirit. To place this In context we can attribute all this to forces like gravity, and photosynthesis in modern scientific terms.

But In terms of African philosophy this has to be understood from an above perspective. The above perspective takes primarily into account universal principles and purpose. It is energy that

controls matter. This approach can be called metaphysics philosophy or quantum physics in science.

The point is that it is the mastery of self and the mental discipline that comes out of these system that allows us to enjoy the inventions in the world today.

The concept of the workers guild was developed thousands of years in Africa before any outside contact. The ability to preserve information through writing is one of the singular events that change the course of humanity.

The Dialley is an active agent, he is authorized to speak on behalf of the community and the King and Queen. The role of the Dialley is similar to the role of a diplomat today.

Also he is Trained to gather and communicate information. The role has the responsibility to resolve conflicts. This rite is granted by custom.

See pg 188.

They often create unique ways to resolve conflicts. This might include a song that strokes the ego of the king or Queen they intend to charm or strike a deal with.

In some instances we see instead of going to war. the ruler would organize sporting matches and other means to resolve the dispute.

Sometimes even poetry was used to resolve minor disputes. In these battle raps the poetry often takes on a violent tone.

This might be the roots of dancehall and hip hop music. The artist were the griots in West Africa.

If they had remained on the continent they might have been neighbors or from the same clan.

The Dialley often accompanied the king on the battlefield in order to document the victory and make it into a song add to the legend of the king. If the battle is not in the king's favor, then the role is to decorate the story, he is responsible for the PR campaign.

The Doma Dialley is one that has undergone special initiation and therefore he has a higher degree of expectation and credibility. He might serve in other communities as well.

The Dialley system of knowledge preservation has assisted with the recording of West African history in the modern time. For example many of the stories about the Mali empire was initially preserved via this tradition.

The Empires of Nubia, Ghana, Mali and Songhai were built on this system. The University of Sankore in Timbuktu became repositories of this ancient system.

The Njelle is a kind of griot who often used song and dance. He is a master of the spoken word. Often music and poetry are his tools. The modern tradition of Reggae, hip hop Jazz and blues and other genres of music are birth out of this culture. Some families have maintained this tradition for hundreds of years.

Sometimes it appears that similar terms are used by the different cultures in the region, and addition titles are added at the higher stages in the initiation process.

An interesting note is that in order to be able to represent or hold positions that are at the helm of the society, one has to be an initiate.

The Universities of the modern world represent a development of this old system, but excluding the mastery of self discipline and proper interpretation of the universal principles.

Initiation involves knowledge of the five domains and not just what we can see and hear. In fact the modern educational system is an initiation process in European culture and its customs. Indeed within it is the Eurocentric worldview.

The Se-ba or Ba-ba is Versed in hidden knowledge and they are the generational teachers in the system. This process constitutes the basis for modern secular and religious systems.

The 19th century eurocentric writers, explained these high degrees in African science, simply as witchcraft, this has caused many misunderstandings.

While the methods and techniques would vary across the continent the general idea would remain the same. This is except where it borrowed too much from western ideology. This is better explained in Cheikh Anta Diop's work the "Cultural Unity of Africa". Therefore the programs and culture in the west would be somewhat similar to the systems in the east and likewise in the South. This is because at one point they had shared the same rivers, where they had established the blueprint. After migration from the east the Nok culture is said to have been established since around 1500 BC in the area of modern Nigeria. Yoruba is estimated to be a more recent preservation of that system. The Ashanti in modern day Ghana were part of the Akan group. The Zulu are related to the Nguni. Here we might be reminded that humanity originated in or around the Great Lakes region of south equatorial East Africa.

The Main difference is that the Names of the ancestors will often differ in the different regions but the principle that it represents will remain the same. These principles have to do with functions in the society.

For example Shango in the Akan system is often compared with Heru in ancient Kemet. In Kemet they are the Neteru, in Nigeria they are the Orisha, and in Akan Obosum.

The Initiation process was open in some societies and more restricted in others. regardless the initiated master in his or her field was able to sit on the social councils of different clans or extended families, he or she was not restricted to one clan. These systems were a part of the social and political structure.

A High degree of general and esoteric Knowledge was esteemed, and this confirmed nobility. African education was not systematic in the same way as it is in European educational systems. it was developed over time and it is dispensed in all walks of life.

life itself was education.

From age 7 the young child would be allowed to shadow his father, if he or she is the child of a nobleman. The child would sit in the council meetings of the king or Queen and hear the grievances and stories of the people, then he or she would be asked to recite what was heard in order to determine and communicate the issues that were raised.

As a rule the young initiate destined for rulership does not go abroad or away for extended periods, the expectation is that the young ruler will govern and protect his nation.

Children are expected to learn primarily from their mother and father. For example if the parents are skilled shoe makers it is likely that the parent will within a system or structure transmit that knowledge and skill to their offspring.

The child hears stories about local heroes and is brought up within a particular cultural ambiance. His or Her days are marked by stories, proverbs, fables and Maxims. A higher degree of initiation was entered into at age 21.

At age 42 the initiate would gain the official title of teacher (Seba) and upon completion would gain the right to speak in public meetings and became a teacher.

At this point he or she was expected to impart the knowledge that was gained during the initiation process.

The seba or griot would continue to learn from life itself and continue to solicit advice from the council of elders. Therefore education was expected to last a whole lifetime. The initiate being a seeker of knowledge never ceases to be one. He or She may then embark upon travels from village to village learning from new masters and imparting information as he or she sojourns. He will document new information and compare similar information that may be in a neighboring cultural context.

If good manners and purpose is displayed along his encounters with other family clans, they will likely reveal some of their secrets as well and the knowledge of their ancestors. The other clans are seen as extended African families.

This kind of knowledge is not bought with money, It is transmitted through culture.

With good manners. By the time one becomes of old age, the trained initiate becomes the living book and is vital for the preservation of culture and community, and wherever he or she goes, the treatment is one of respect. The initiated griot is held in high regard.

The training is in fact very detailed and it is intended to be precise. The griot, or the Dialely or the NGelle do not summarize events. except when they are creating stories for children.

They instead take the position that life can not be summarized; the message lies within the details. The elder is often repetitive because He or She knows that It is expected that the accounts given will be considered history for generations to come.

The rigorous cultural discipline that must be observed under African traditional systems, render these accounts just as important as written history, especially when it can be observed that the tendency for Eurocentric and the Arabic scholars in their writings, is to dismiss or undermine all achievements and contributions to society that was made by Africans. Whether in the Diaspora or on the continent.

Modern governments instead of embracing African tradition and culture. They seek to extinguish many of its old customs and traditions in favor of dogma and foreign customs.

Example the legal codes that were adapted and worked by African scholars fresh out of French Universities during the independence era was a version of French codes of ethics. They borrowed Napoleonic codes.

A funny and embarrassing African moment occurred when the President of the newly independent Central African Republic, General Jean Bedel Bokassa invited several heads of state from all over the world to attend the coronation of himself as the next the Napoleon of Africa. It is documented that his costume alone caused some of the guest to retreat to the restroom for a burst of laughter.

He had converted to Islam for about six months in order to gain financial support from Muammar Ghadaffi in Libya for his event.

Today the biggest church in the world is in the Ivory Coast. Some argued at the time that it could have served as a cultural institution on the continents or a university.

In the Areas that are subject to British rule the rules were derived from British customs.

This ensured that the African society would not be governed by the sacred inherited knowledge systems that ensured social cohesion and had stimulated competitive growth. The Western education process also ensures that the new leaders may not know the fundamental reasons why the continent is being disparaged, as they will assume the mindset of the foreigners who are arrayed against cultures that seem foreign to them.

During the colonial era the sons of important men were mandated to go abroad to study in white schools then return to manage local affairs. This was more so intended to cut them off from tradition.

This sets up the situation that we see today, whereby the continent and the African diaspora is being governed by an intellectual minority. Most leaders have departed from African traditional ways and no longer identify with the principles of Tradition.

Clearly today we can see that these designs were imposed to maintain the colonizers indefinite rule.

The Europeanized way of seeing the world automatically encourages slander of African cultural concepts. For example, ancient zoomorphic images that are depicted on pottery and on the

pyramid walls and in rock art are seen simply as animal worship.

Sundiatta Keita was the founder and the Lion king of Mali. The Lion is a famous totem of the king, and there is the title Lion of Judah.

Identifying with the characteristic of an animal is one of the things that is considered in the martial arts.

We can also still see in Ghana after 5000 years the Sankofa bird, which represents looking back into history, to rediscover, cleanse and develop.

Where the African cultural system depicts human beings in animal formation, it is designed to convey to the initiate, deep cultural ideas and the metaphysical thoughts that embeds the wisdom of our Ancestors.

The king depicted as a falcon represents is the ability to fly high, this represents higher consciousness and confidence. The analogy is that the falcon flies higher than other birds so it gets closer to the heavens. Therefore the king has a birds eye view on the situation. African art is especially designed to convey these kinds of ideas.

These concepts and ideas are oversimplified or outright criticized by modern liberal and conservative viewpoints.

Today the younger generation seek to depart from the colonial perspective and its mechanisms. Sankofa means to go back to fetch. It usually refers to the values and lessons that can be learnt from in African history and culture.

Generally the ongoing and polarized views were instituted via religion. These were initially the divergences in opinion between Europeans and Arabs upon conquest.

The reality is that both Christianity and Islam were enriched by centuries of interaction with the cultures that had existed in Africa.

By the late 18th century reformers like Dam fodio would implement a new version of Islam in the area that is now northern Nigeria. Othman Dan Fodio sought to remove the elements of African tradition from the minds of Africans.

Today the modern political systems seek to carefully remove the deep conceptual ideas from the minds of the public in general, while at the same time, these ideas are adopted in private by the conquerors themselves.

The modern political dynamic has also to do with the two major governing systems socialism and capitalism. An important distinction is that Socialism does not pretend to have a spiritual component, it deals primarily with the pocket book issues and the economic and practical aspects of governance. Socialist often accuse the Capitalist for using the religious narrative for power and domination.

These kinds of shifts in ideology and thought is tantamount to the shift in power dynamics that led

to the breakdown of African traditional society. This breakdown paved the way for the advent of the slave trade in the 15th century. The forced conversions of African people has forced the succeeding generation to think outside of their natural mind. This out of mind, experience has tilted the balance of global power to those who have clarity, and to those who will fight to maintain this clarity and authority.

The General history of Africa was Edited by. Joseph Ki-Zerbo. Here is a quote from volume one.

one cannot live without memory, neither can a person live in the memory of someone else.