

Ethiopianism 101, the African Renaissance module.

Ethiopianism, Pan-Africanism and the African Renaissance.

Pan-Africanism and the concept of Ethiopianism.

The grand concept of Ethiopianism can be defined as the reformation of the African global identity. In the modern quest to reestablish and define culture and identity, there are many competing interests and narratives. How do we define Unity, and can it be achieved without clarity?. Historical clarity may be the key to operational Unity.

Today, people of African descent all over the world identify with many subgroups. Often as Christians, Muslims, Hebrews, Marxists, Moors, MAGA, capitalists, Progressives, and professionalists, some even echo the statements of fascists.

In order to reclaim the narrative, a global sense of unity and Identity is suggested. This under the banner of Ethiopianism.

The question is, how do we define this concept in modern times?

There are ancient myths and Legends about Ethiopia; however, the oldest and most verifiable stories today come from the pyramid Walls in Egypt. Along with papyri that have survived, Cuneiform tablets, and the Ga'ez Ethiopian Liturgy.

There are mythological characters in history, and also there are historical people who have been mythologized.

The legendary stories of Kushite African Ethiopians like Memnon, Taharka, and Queen Candice are supported through actual artifacts, monuments, and also documented evidence.

The story of Memnon is estimated to be set around the 12th century BC. It is said to have been told by Homer. It is supported by other writings that have been deciphered,

The Iliad is at the core of what is generally understood to be the roots of Eurocentric thought.

In it, the African General is mythologized as a Hero, having sacrificed his life to protect the city of Troy. Thousands of miles from Ethiopia.

The Colossi of Memnon are located on the West Bank of the Nile River in Luxor, Egypt, within the ancient Theban Necropolis.

Memnon marks a point around the late Bronze Age when the African Central Authority was broken in Europe and in parts of West Asia.

It was a battle in the North between East and West which would significantly impact the future of the Global South.

King Tahaka is a Biblical figure who also can be accounted for in history. He is mentioned in the book of Isaiah 37. 9 and in Second Kings 19,9.

He is said to have rescued the King of Judah at a time when the neighboring regions and other tribes were being captured and subdued by the Assyrians.

King Taharqa was a prominent 25th-Dynasty king of Egypt and king of Kush from 690–664 BC.

He was forced to withdraw from the Delta regions of Ancient Egypt and into Nubia. During these times, the natives called these lands Kemet and Kush, respectively.

His legacy is marked by several famous monumental structures and sculptures that are distributed across international museums and historic sites, notably the Shrine of Taharqa at the Ashmolean Museum.

- **The Shrine of Taharqa:** is A freestanding, 4-meter-square carved sandstone chamber built around 680 BC at Kawa in Nubia (in modern Sudan), and is now housed as a centerpiece in Oxford's Ashmolean Museum.
- Queen Candace or the Kandaka Queen. Was not a single person, but a dynastic title used for the powerful ruling queens and queen mothers of the ancient African Kingdom of Kush, also located in modern-day Sudan.

Kandake was the royal title for the Female sovereign rulers of Kush. Queen Amenarenas became famous again in 1910

When a statue head of Augustus Caesar was found. It is known as the **Meroë Head**. Meroë became the capital after the Kushite withdrawal from Napata as a result of successive invasions stemming from the rise of the Assyrians.

The statue head was discovered during excavations at the ancient Kushite capital of Meroë (in modern-day Sudan); it was led by a British archaeologist.

The head of Augustus Caesar was found buried beneath her royal palace of the Kandake Queen in such a way that upon entering, one would step into the face of this great Roman General.

In the 1st century BC, she humbled him in battle,
and forced him into a treaty.

This treaty protected the trade routes and Kushite Boundaries into the 4th century A D. **In the Biblical Reference**

- **Acts 8.27:** Candace, queen of the Ethiopians" is mentioned in the New Testament. In this biblical account, Philip the Evangelist meets a high-ranking treasurer (a court official or "eunuch") serving in her royal court on the road to Gaza; this led to the spread of

early Christianity into the region.

- **The historical context** is that the term "Ethiopia" was used by ancient classical writers to refer generally to regions south of Egypt, which corresponds directly to the Nubian Kingdom of Kush rather than modern-day Ethiopia.

The first mention of Kush in the King James Version of the Bible is in **Genesis 2:13**, where it refers to a geographic region. The verse describes that the Gihon river flows around the entire "land of kush."

It Mentions that Kush was the father of Nimrod the mighty hunter in (Genesis 10:8–9). And that Moses married a descendant of Kush in Numbers 12:1 .

The General Knowledge of Africa's role in world history helps to clarify Western Mythologies.

The modern ideas of Ethiopianism and Pan-Africanism have culminated in the African Renaissance. The progression can be seen in stages. From Wilmot Edward Blyden in the mid-nineteenth century to Marcus Mosiah Garvey in the beginning of the twentieth century, to Haile Selassie in the 1930s and Kwame Nkrumah by the late 1950s, Leopold Senghor, who pioneered the negritude movement, and then to the new School of Pan African scholars like Cheikh Anta Diop in the 1970s. Certainly, there are many names to be mentioned in this progression; however, this sets up the framework.

Wilmot Blyden's travels and the documentation of his experiences on the continent in the mid-nineteenth century began to frame a new narrative.

Before this, with a few exceptions, at the time writings about Africa and its people had come from colonial manuscripts. By the beginning of the 20th century, the U.N. I A under the leadership of Marcus Garvey was already armed with the kinds of information that the people needed at the time to help redevelop a sense of African unity and identity.

After Marcus Garvey's deportation from the US, the U. N.I. A struggled to regain the power to sustain and garner international attention. Therefore, many of its followers and critics shifted their attention toward the king of Ethiopia for leadership.

The crowning of His Imperial Majesty Haile Selassie 1st in 1930 signaled hope for an independent Africa. It established that Africans were in fact capable of running their own society.

Support peaked for the emperor in the years during and after the Italian-Ethiopian war.

In the Caribbean and especially in Jamaica, there was and still is a strong reverence for the Ethiopian monarch.

The Island is Unique in this regard and also in terms of its cultural heritage. It is known for its musical contributions to Pan-Africanism.

African Americans fought in the war on the side of the Emperor.

Kwame Nkrumah was the first President of Ghana.

In 1957, he became the first independent leader of Sub-Saharan Africa. He and a host of other African leaders formed the Organization of African Unity, the O. A. U to foster the vision for one Africa.

- Kwame Nkrumah was the leading radical force for Pan-Africanism in the 1960s. He advocated for a "United States of Africa". He also funded liberation movements across the continent.

- Haile Selassie. Emperor of Ethiopia, was a prominent African leader who had managed to maintain his country's independence against Fascist Italy in 1941. He was the primary host of the 1963 Addis Ababa summit; he played a crucial moderating role as the elder statesman, and this helped to unite potential rivals and Pan-African factions.

Particularly the Casablanca group and the Monrovia group.

The Casablanca Group's Vision: Favored immediate, radical political unity and a federated continental government (a "United States of Africa") with a shared military and foreign policy.

- **Some of its Key Members** were Ghana, Guinea, Mali, Egypt, Morocco, Algeria, and Libya.

The Monrovia Group's Vision: Favored a cautious, gradual approach that prioritized national sovereignty, economic cooperation, and state building before any deep political federation.

- **it's Key Members** were Nigeria, Liberia, Ethiopia, Senegal, and most of the francophone African states.

- Julius Nyerere is another founding father of the O. A. U.; he used Tanzania as a key safe haven and a center for activity for many anti-apartheid and independence fighters.

- Patrice Lumumba from the (Democratic Republic of Congo): was its first Prime Minister; he was a vocal advocate; he was unapologetic when he demanded full independence at the handover ceremony from Belgium. He jolted the minds of the Congolese people and very much upset the Belgian king.

He was overthrown by his second-in-command, Mobutu Sese Seko.

He tried to unite the political factions and various groups in the democratic republic of Congo. The picture of him right before his assassination in 1961 resonated throughout the Pan-African world.

However It was the brazen overthrow and assassination of the Togolese president, Olympio Sylvanus, on January 13, 1963, that clearly signaled that the West was not going to just sit back and relax while Africans gained and exercised their newly found political independence.

This event marked the first successful military coup in post-independence sub-Saharan Africa.

Another first leader was Léopold Senghor of Senegal: he was a founding father of the Négritude literary and philosophical movement. His approach to Pan-Africanism was through the lens of cultural integration.

- Jomo Kenyatta (Kenya): was a prominent attendee of the 1945 Pan-African Congress; he led Kenya to independence and served as its first president.
- Nnamdi Azikiwe (Nigeria): He was also Nigeria's first president. He was a prolific intellectual and key figure in the struggle against colonial rule.

Ahmed Sékou Touré (Guinea): is known for choosing immediate independence from France. He was a close ally of Nkrumah. He actually shared power with Nkrumah in Conakry after Nkrumah was forced into exile in 1966.

He allowed Nkrumah to focus on his writings, and today these have become a treasure trove of strategic information for future generations.

For example, the Handbook of Revolutionary Warfare (written in 1968) outlines the strategy for armed continental revolution and total liberation of Africa.

In 1965, he published his most famous work, *Neo-colonialism: the last stage of imperialism*. In it, Nkrumah argues that while African nations were gaining political independence, they were being subjected to "neo-colonialism"—a subtler, more insidious system where global powers use monopoly capitalism and international finance to control independent nations from the outside.

In the book Class Struggle in Africa (1970): he deepens his focus on Marxist-socialist class dynamics across the continent.

The Trinidadian pan-Africanist and Socialist Stokely Carmichael eventually changed his name to Kwame Ture.

This was to honor both Nkrumah and Sekou Toure. They were foremost Pan Africanist, however they promoted a form of African socialism. Sekou Toure's example of making Kwame Nkrumah his co-president is exemplary.

It should be noted in any Program for Pan-African leadership development.

The mantle of Pan-African leadership has been carried by Statesmen, Scholars, Musicians, and other Professionals.

We can review the strategies and writings of those who led and oversaw the political and psychological transition.

However, any comprehensive analysis and Pan-African review will evaluate all the great works of great men and women. Including Dr Frances Cress Welsing's theory on the Colour Code, where she posits that racism is a global strategy to disguise global white insecurity.

The program may also take into account the works and strategic recommendations of psychiatrist **Frantz Fanon** (1925–1961). He was a highly influential psychiatrist, philosopher, and anti-colonial writer whose work deeply shaped **post-colonial studies, civil rights movements, and revolutionary theory** worldwide. He was born in French Martinique and had migrated and lived in Algeria.

He addressed The Psychology of Colonialism: In this groundbreaking book published in 1952, *Black Skin, White Masks*,

In this, Fanon analyzed how colonialism forces Black individuals to adopt the language and culture of the white colonizer to survive, resulting in a fractured identity and deep feelings of inferiority.

Part of his recommendation was that Violence itself had to be used as a tool of Liberation: these works influenced revolutionaries like **Che Guevara, who led** the Cuban revolution along with Castro.

In his final masterpiece, *The Wretched of the Earth* (1961), he argued that the colonizer only responds to the language of violence; therefore, colonialism is inherently violent and can only be overthrown through absolute, cathartic counter-violence by the colonized.

Marcus Garvey is often referred to as the father of Pan-Africanism and Wilmot Blyden the Grandfather.

Mainly because they focused on the global African experience and sought to present the information from an African center.

Under this model, the African Identity and cultural experience transcend the slavery narrative.

We can explore the Narrative of the Life of Frederick Douglass, published in 1845.

Also Martin Delaney; Delany's most famous and widely studied book is his 1859 novel, **Blake**;

Booker T Washington implemented the first formal development Program for African Americans in 1901. In Up from Slavery, Washington tells how he had to pawn a watch just to buy the materials to make the bricks for the building that would become the Tuskegee Institute.

When we put all these stories and efforts together and place them in a proper African context, it helps to establish a vision and a program for Pan-Africanism and cultural redevelopment.

Booker T Washington was the go-to leader for African Americans in his time. His book was an inspiration to the honorable Marcus Garvey, who sought to come to the United States to meet with and garner support from Booker T. But Washington passed before he was able to meet him.

W E B Dubois had anticipated being the next in line and a most suitable candidate

for African American leadership, except that Mr. Garvey stepped boldly into the fray. Creating the largest global network and the most influential organization for African people in modern times.

Dubois had challenged that Booker T's program was limited to vocational training and that African Americans should be geared also toward higher education.

To be fair, the work of W E B Dubois supports and strengthens the program for pan-African studies. He himself had endorsed the idea of Pan-Africanism in a form of Ethiopianism. He often wrote about African royalty.

Today, some still radically overlook his writings because of his differences with Marcus Garvey. The Staunch Garveyites have had trouble appreciating his work in the past. Many are getting over it in light of his later works and remarks.

He moved to Ghana as a guest of Kwame Nkrumah, after running into issues with the U S. It has been revealed that the FBI had kept a large file on Dubois, just like they did on Mr. Garvey.

He lived a long and full life; it is rumored that his last words were that " Garvey was Right"! Marcus Garvey had often said and stated in his publication, the Negro World, in response to the criticism he endured by other leaders at the time, that he was the only one among them who had presented a program of action geared toward the improvement of the race.

The key here is to get over these kinds of issues and stumbling blocks. It is important to appreciate and understand the passion that true African leadership demands.

There were differences in strategy also between Martin Luther King and Malcolm X.

However, both men exemplified a true and tested commitment to the African struggle and its people.

There was also a difference in strategy between Mr. Garvey and Haile Sellasie. Marcus Garvey, while in England, had reached out to the Emperor. It is documented in the book Negro with a Hat that he was at the pier and was beckoning to the Ethiopian monarch as he arrived in Exile in England. This was as a result of the Italian occupation in Ethiopia in 1935.

The excitement at the pier might have been too much for Haile Sellasie to notice, or it was just not politically strategic to align publicly with the Garvey movement at the time. Eventually, Marcus Garvey got frustrated and vented his mind publicly.

In retrospect, it might not have been the best strategy to critique the Emperor because many African people by that time had supported HIM, and sought to protect Ethiopia's Sovereignty by any means necessary.

In 1941, approximately 5 years after the invasion, the British government backed and supported the Emperor and helped oust the Italians.

By the mid to late twentieth century, African American Scholars like Dr. John Henry Clark, Dr. Asa Hilliard, and Dr. Frances Cress Welsing had contributed much to the intellectual work that continued to develop into the modern geopolitical and academic frame for Pan-Africanism.

By the 1990s. These programs started making their way into school curricula in the US. Many of these kinds of books and lectures are still easily accessible and available on the internet.

Professor Leonard Jeffries shared his experience about his meeting Haile Selassie at his Palace. He shared that the Emperor had supported and encouraged Afrocentric Scholarship and Pan-African Education. Education in Ethiopia for a long time was conducted by the church, and then later it adopted programs from the West.

The Emperor invited the African-centered scholars to advise and help to update the curriculum in Ethiopia.

The Senegalese Cheik Anta Diop matters greatly in the development.

In the Pan-African academic circle, Dr. Diop's work stands out. Mainly because It counters systematically the narrative about the Sub-Saharan African peoples' innate capabilities and about their ability to run their own independent societies. His presentation at the 1974 UNESCO symposium was a milestone for African people.

It was about the peopling of Ancient Egypt and the Meroitic script.

Meroitic is the written language system that was created by the Kushites, who are also called Nubians.

Much of these writings and artifacts were buried in 1970 under Lake Nasser. This was a calculated result of the overflow from the Aswan High Dam. There was a massive undertaking to rescue some of the monuments. The main one being the temple at Abu Simbel.

The flagship project oversaw the movement of massive rocks. The temple of Ramesses II was painstakingly sliced into thousands of **movable blocks**, some weighing up to 30 tons each.

As director general for Africa at UNESCO, Diop formally claimed the ancient Nile Valley civilizations for African people. He and Dr. Theophile Obenga proved that Africans are capable and had invented several scripts and established high civilizational techniques independently.

Their arguments at the debate eventually silenced the other 18 of the world's leading scholars on the subject.

The African American Scholars have made the most use of this information; they have

made it part of their identity.

They formed an organization and called it ASCAC. This is not to be confused with the music association. The Acronym stands for the Association for the Study of Classical African Civilizations.

The reason why strong emphasis is placed directly on the ancient Nile Valley is that it outrightly destroys the myth of White supremacy.

Cheikh Anta, as he is sometimes called by his Senegalese countrymen, is also called the African Renaissance man.

His program uncovers and reveals the African genius. It focuses heavily on the origins of African civilizations.

He details the origins of humanity in the Great Lakes region of Africa and The 3000 year old dynasty of African Queens and kings who ruled along the Nile. From here he shows the migration patterns that populated Europe, Western Africa, West Africa, and the world.

The book titles African Origin of Civilization Myth or Reality, Pre-Colonial Black Africa, and Cultural Unity of Africa give a glimpse into the Diopian mind.

Cheikh Anta's approach offers updates in the ongoing conversation about African identity and about its indigenous culture. He mentions that Africa's decline began when its metaphysical concept was replaced by religion.

World History can be viewed through the lens of cultural clashes and paradigm shifts over time, but to be clear, all the time Africa has been at the root.

By the 15th century, the African global psyche was shattered by the Transatlantic Trade in human beings.

This trade had developed in East Africa for about 700 years before it was formally adopted by the West. The Arabs were responsible for slavery in the East, and in fact it can be said that they gave the blueprint to Spain and Portugal.

Since the advent of the printing press in the 15th century, it was generally the Europeans who have been defining and exploiting the world. Approximately 700 years before that, the Muslims had control from the Mediterranean to the Pacific Ocean, and also much of the land between them.

And for at least 400 years before the rise of Islam, Axumite Ethiopia was a world power. This is as described by Mani, who was a Persian writer who lived in the 3rd century.

Mani famously declared the Kingdom of Aksum to be an ancient empire that was located in modern-day northern Ethiopia and Eritrea as one of the four greatest powers on Earth; he placed it alongside Rome, Persia, and China.

The Periplus of the Erythraean Sea.' Mentions that Axum initially gained power and recognition in

or around the 1st century under King Dil Nod; it had blocked the Straight that is now called Bab el Mandab this is the Waterway between Djibouti and Yemen). They forced every passing ship to pay a toll and declare their goods.

This timeline represents the rise of modern Ethiopia.

To be clear here, the concept of Ethiopia that leaders like the Honorable Marcus Mosiah Garvey and the Honorable Wilmot Blyden explored was Ethiopia in its days of yore.

The Ethiopia where the Gods loved to be, the land of the upright and blameless people. Ethiopia as described by the early Greek writers. Today we can reference what the ancient Ethiopians wrote about themselves.

Today we need not rely solely on Greek or Arabic writers, because the Ancient language systems of the ancient Ethiopian realm have been reasonably deciphered.

They referred to themselves as the Kushites.

However It is actually spelled Kash in the Ancient Hieroglyphic pictorial language along the Nile.

Ethiopianism, according to Wilmot Blyden, was more about the Ethiopia of antiquity and the global African identity.

The Battle of Adwa had not occurred when he wrote his famous works Christianity and Islam, in which he shared the experiences of a learned man who was born in the Caribbean Virgin Islands. He had traveled from America to Liberia as a missionary to convert the natives into Christians, this at a time when it was Islam that had maintained its grip on West African society.

Blyden noted and documented that Christianity had gained little influence in West Africa at the time, mainly because it required that the African give up almost all aspects of his culture.

His other work, African Life and Customs, was also ahead of its time and arguably his most important work. It communicated at the time that the main role for African leaders was to restore African tradition, its values and high culture. This view is supported by Jomo Kenyatta's book Facing Mount Kenya.

The history of the world and the history of Ethiopia coincide with one document.

The document shows the first king of Kush or ancient Ethiopia. It depicts King Narmer Menes and shows him conquering his enemies to the north, forming the first nation-state on record in 3200 BC. The Narmer's Palette represents the unification of Upper and Lower Kemet. At this time it was still called Kush.

The Name for ancient Egypt was Kemet, And This became the standard name around 2000 BC.

This document marks the beginning of world history.

Documents and artifacts before the Narmer's Palette are generally classified as prehistoric.

Even though there are significant Kushite Ethiopian relics like the Qustul incense burner that predate the Narmer's Palette, the key difference here is that the Narmer's Palette gives a story about what was happening at the time and about the king.

The incense burner was found in Qustol, Ethiopia,

It is significant because it displays on it the concept of the holy mother, and other concepts that formed the very foundation for Christianity itself.

It shows that the idea of the Trinity had existed at least 3500 years before Christendom. The Qustol incense burner has on it the paraphernalia of divine authority and rulership.

The archaeologist who found the incense burner hid it for almost 35 years because he clearly understood that objects like this can and will shift modern perceptions of ancient Ethiopia's role in the development of writing, philosophy and governance. It was revealed by his assistant upon his death.

The next stage in the development of the idea of Ethiopianism and Pan-Africanism is the African Renaissance.

This takes into account new information, much of which was not available to our early leaders; however, they hinted towards these ideas.

Many of the basic ideas as well as deep Philosophical concepts that we enjoy today began in Sub-Saharan Africa. This provides the base for Ethiopianism and pan-Africanism.

The concept has stood the transition from Negritude to the African Renaissance.

Negritude represents the initial attitude and the post-independent approach that was taken by African leaders in the 1960s.

At that time, the movement did not fundamentally question the assertion that civilized, democratic, and organized society began in Greece.

This remains the assumption of both the educated and the Un educated masses.

It will require a specialized cultural awareness program if we are to combat the high levels of cultural ignorance.

Often this permeates from the top.

The program to remedy this must be implemented from the top and also from the grassroots.

The Western notions of racial superiority were already established by men like Hegel, Friedrich Blumenbach, Charles Darwin, and Sigmund Freud.

The Hegelian theory claims “ la Raison est grecque, en émotion es Negro. Reasoning is Greek, and emotion is Negro. It suggests that clear and balanced thinking and education itself came from Europe.

Blumenbach invented the term Caucasian and classified human beings based on the following:

Caucasian: the white variety.

Mongolian: The yellow variety.

Ethiopian: The black African variety.

American: The red variety.

And Malay: The brown variety.

Charles Darwin is famous for his theory of human evolution.

He suggested that he originated from apes and that white men were to be seen as a higher stage of the evolution process. This is why African-centered scholars are careful of the idea of evolution; while acknowledging that human beings do evolve, they reject the idea of racial superiority in this vein.

To counter this, some Pan Africanist group recommend the idea of Black Supremacy.

Sigmund Freud is sometimes called the Sickman Fraud by some informed Afrocentric scholars; this is because of the many controversial theories he presented. He also might have reintroduced concepts that can be considered valid. He sometimes used the tendencies of European society to classify all of humanity.

The African Renaissance model applies the Strategy and the Philosophy of AFRICAN psychology.

At THIS STAGE of transition and Development, in terms of the pan-African milestone. The focus must be shifted to Cultural identity and historical clarity. A distinction must be made between Western mythology and African Philosophy.

Many Nations in their development stages had sponsored expeditions in Africa; they made efforts to connect with the ancient high cultures and civilizations.

Initially, most made the connections through mythology, but more recently Africa's position has been made clear. Africa's contribution to world history and civilization can also be clarified using actual history and facts. The ancient Ethiopian Kushite perspective offers a lens through which we can Sankofa, that is to go back and fetch, learn from the mistakes, focus on what worked, and re-establish an order based on truth, reciprocity, and justice. These are core concepts of the ancient Kushite Ethiopians.

Though African myths are deeply woven into the stories of the major Western religions, it remains shrouded in mystery.

Today, thanks to the works of modern Afrocentric scholarship, we can prove much of what has been said by the pioneers. The book *Wonderful Ethiopians of the Ancient Kushite Empire* by Miss Drucella Dun-gee Houston will be a recurring feature in this African Renaissance development program.

Her book gives the foundational insight into the migrational patterns of the ancient Kushites; it shows how they were the Nubians, the ancient Egyptians, the Sabeans in southern Arabia, and the Etruscans who seeded the civilizations of Europe. It also establishes that Africans brought language, writing, Philosophy, architecture, and the bases for cultural development in the far east as well as in Mesoamerica.

Ethiopia was the center of the world for most of antiquity.

The goal today is to establish a clear program that can be implemented under a tree, in schools, communities, and in households.

It must learn from the past and at the same time not get stuck in it. The program is a part of the continued effort to improve African consciousness and the general socioeconomic condition

Q&A and Discussion Questions: Ethiopianism, Pan-Africanism, and the African Renaissance

A. Defining the Core Concept: Define the grand concept of "Ethiopianism," and in what ways does utilizing this banner help address the diverse and competing subgroups among people of African descent today?

B. Reclaiming Antiquity: Is Mythology to be regarded as actual history? Why is shifting our historical focus from sole reliance on Greek, Roman, Hebrew, and Arabic manuscripts toward ancient African primary sources—such as the Egyptian pictographic writings, papyri, and Ge'ez liturgy—vital for redefining global African identity?

1. **The Legacy of Memnon:** How does the mythologized figure of the African General Memnon in Homer's *The Iliad* reflect the geopolitical dynamics of the late Bronze Age, and what do physical sites like the Colossi of Memnon tell us about ancient African authority?
2. **Resilience and Sovereignty:** Compare the historical leadership and encounters with foreign powers demonstrated by King Taharqa and Queen Amenarenas (the Kandaka Queen). How did their military and diplomatic actions challenge empire expansion by the Assyrians and Romans?
3. **Evolution of a Movement:** Trace the progression of Pan-African leadership from the Mid-nineteenth century to the late twentieth century. How did figures like Wilmot

Edward Blyden, Marcus Garvey, Haile Selassie, and Kwame Nkrumah each uniquely contribute to this developmental framework?

4. Ideological Divides: What were the primary strategic differences between the Casablanca Group and the Monrovia Group during the formation of the Organization of African Unity (OAU), and how did these differing visions impact the push for a "United States of Africa"?

5 Psychological Liberation: Drawing on the works of Frantz Fanon (*Black Skin, White Masks*) and Dr. Frances Cress Welsing, how does colonialism and racism impact the psychological identity of Black individuals, and how do we overcome this fractured consciousness?

6. Challenging Eurocentric Historiography: How did Dr. Cheikh Anta Diop and Dr. Théophile Obenga's presentations at the 1974 UNESCO symposium fundamentally alter the academic narrative regarding the peopling of Ancient Egypt and the independent civilizational capabilities of Sub-Saharan Africans?

7. The Impact of the Nile Valley. Considering the historical significance of the Kushite/Nubian artifacts (such as the Qustul incense burner and sites lost beneath Lake Nasser), why is maintaining a focus on ancient Nile Valley civilizations considered crucial to dismantling myths of racial supremacy?

8. Cultural Restoration vs. Westernization: What were Wilmot Blyden's observations regarding the introduction of African Life and customs? How does his conclusions align with Jomo Kenyatta's arguments in *Facing Mount Kenya* concerning indigenous African values?

9. Deconstructing Eurocentric Philosophy:

How did European thinkers like Georg Wilhelm Friedrich Hegel, Johann Friedrich Blumenbach, and Charles Darwin establish frameworks of racial hierarchy, how does the African Renaissance model counter these assertions through African psychology and historical data

10. Practical Implementation: The text emphasizes that the ultimate goal is to establish a clear program that can be implemented "under a tree, in schools, communities, and in households." What are the practical steps individuals and communities can take today to apply the principle of *Sankofa*—going back to fetch what is useful—to improve modern socioeconomic conditions and consciousness?.