

**Issue # 12
July/Aug 2005**

AFRIKAN WORLD ANALYSIS

MORE NEW WORKS REGARDING DIFFERENT ASPECTS OF OUR AFRIKAN EXPERIENCE

**Background & Purpose
of
Afrikan World Analysis
Kamau Makesi-Tehuti**

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**Excerpt from
MATE MASIE: The
Ancestorhood of Nana
Yao (Dr. Bobby Wright)
Kwesi Ra Nehem
Ptah Akhan**

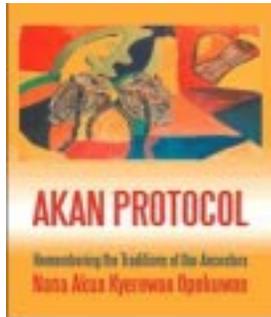
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**Afrikan
Centered
Websites**

BACK PAGE

*Akan Protocol:
Remembering the Traditions
of Our Ancestors*
PB \$14.95
ISBN: 0595348505
(REPRINT)

Purchase works @
WWW.AFSANI.ORG

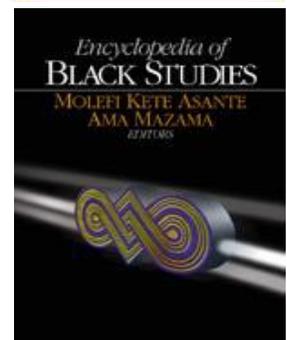
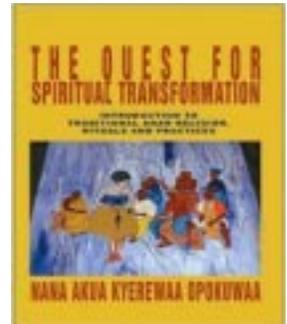


**NANA AKUA
KYEREWAA
OPOKUWAA**

(no image yet
available)
**AFRICAN
PHILOSOPHY:
During the Period
of the Pharaohs
2780-330 bce**

*African Philosophy: During the Period of
the Pharaohs 2780-330 bce*
by Theophile Obenga
PB \$54.95* (see Kamau's Korner)
ISBN: 0907015727

*The Quest for Spiritual
Transformation: Intro to
Traditional Akan Religion,
Rituals & Practices*
PB \$16.95
ISBN: 0595350712



Encyclopedia of Black Studies
eds. Molefi Asante & Ama Mazama
HB \$150
ISBN: 076192762X

KAMAU'S KORNER

Maa Adwo, Habari Ghani, Hujambo, Inisogoma & other phrases of Afrikan greeting. This is the Chief Editor of AFRIKAN WORLD ANALYSIS, Kamau Makesi-Tehuti.

MEDASE to our newest subscribers. Thank you for having faith in us & hopefully we will bring only useful information to you and others of like minds. As dedicated as I would like to think I am, even I need a recharge every once in a while & every critique, good or bad, every subscription, is that recharge. It first lets it be known that increasingly more people are hearing about it, reading it & its content moves folks to say something about it.

Over the last 2 months, I have had the pleasure of actually holding & reading parts of an extraordinary work by Theophile Obenga on Afrikan Philosophy. He has gotten actual Pyramid texts, translit

erated them & added insightful commentary to a systematic way of actually using Ancient Kemet(ic) documents/wisdom. By starting off with KMT creation stories and moving through Math, Science, Moral laws, etc, this is the 1st detailed, Afrikan Centered rendering of our texts on the market. Now the back of this 600-soon to be masterpiece says \$32.50. But that may have been in a denomination other than dollars. When I checked the Internet, I haven't seen anything under \$54, so if folks want to track this one down, please go to the Per ankh website for correct details.

*Lastly, anyone interested in scholarly journal articles must check out **JSTOR**. It is an article archive treasure trove!!! The Library of Congress & most Universities subscribe to its service. You basically look up a journal & year and if they are part of the service, you can usually **download FULL TEXT of the article** (not just abstracts).*

I have had to use restraint because ALL of the Journal of Black Studies articles are available & they produce some great work. Mama

SUBMISSIONS

This newsletter, Afrikan World Analysis, will come out once every two months. Therefore this is the July/Aug edition. Anyone wishing to submit articles or book/music reviews pertaining, related to, or dealing with Afrikan issues (meaning continental Afrika or issues of Afrikans from the rest of the world) must have them submitted electronically by the 15TH OF THE MONTH BEFORE the next coming issue (i.e. for the Sept/Oct issue, all writings must be in by Aug 15th.) All store fronts & subscribers will receive their issues roughly by the 1st week of said month. Please submit all "proposed" articles to afrikanworldanalysis@gmail.com Be informed that the Afrikan World Analysis staff DOES RESERVE the right to edit or not publish articles based on content or high "yurugu conceptual utamawazo" (thoughts & conceptions derived from the european cultural worldview & reality).

SUBSCRIPTION INFO

This newsletter, presently is FREE!! For those who wish to subscribe, for the entire year, your rate is presently \$4. Subscribers are also privy to receiving extra information usually relating to the articles of the 2 months. Upon the eventual expansion of Afrikan World Analysis, which may lead to a small price increase, for ONLY THE 1ST 100 subscribers, your cost will stay the same. That is our way of saying MEDASE (thank you) for taking advantage of this great informational & transformational newsletter early! Please submit all checks or money orders to

MDE
4406 Arnold Road
Suitland, MD 20746

Marimba, under her slave name-Dona Richards- has a magnificent piece on Spirituality and Blacksmithing of the Nyama people, Dr. Asante did a nice critique of Richburg's Out of america and much, much more.

*So if you have access to your local university, PLEASE ask them about **JSTOR**, the journal article archive and let's start reviving great scholarship wasting away in unfortunately mainly unread journals!!!*



BACKGROUND & PURPOSE OF AFRIKAN WORLD ANALYSIS

Kamau Makeji-Tehuti

Around 1995-1996, I was asked if I wanted to help on the newsletter of the African Students Union at San Diego City College- The Drum Code. I told them sure but I've never worked on a newsletter before. The editor at that time, MWC said, "No problem, I'll show you." So we started going to the computer lab and she patiently walked me through the basics of PageMaker- a desktop publishing software package. I dutifully took notes, played around with this button and that format and we churned out Drum Codes together for a time.

Then, unfortunately, her situation changed and she had to leave campus. Nervously, I took over sole editor-ship that next semester. Buzz started stirring around campus regarding the Drum Codes "new" content; some teachers and administrators had problems with its now edgier poetry, scathing political critiques and simply more "radical" prose. Nevertheless, the newsletter got distributed around campus and the general Afrikan/Black (same thing) population liked it.

Shortly before I graduated from SD City to traverse to San Diego State University, a change was needed. The bright idea came to change the name to better get at the heart of the newsletter's purpose. Hence Connecting Afrika's Children was born. For my last year at SD City, this organ continued to give Afrikan based events, great poetry with its unique Afrikan flair and historical truths from our Afrikan perspective.

Around 1997, two gentlemen who also attended SD City and who were good friends of mine approached me on joining them to expand those precious journalistic endeavors to a wider audience- the entire Afrikan world. Jaja Malik Aten-Ra and FHN brought me in on the idea to create a newspaper entitled The Naked Truth. The Naked Truth turned out to be a 3 year endeavor which caught San Diego by surprise and it fully ensconced myself into the media world. We did everything; article creation, of course, article database collection, newspaper layout, distribution and to make sure we kept 100% control of its content, we did very little ad solicitation and chose to pay for it out of our own pockets and just rely on subscriptions. While we debate, even today, whether that was the best course of action, those three years were highly enjoyable, immensely educational and the experience learned-invaluable.

We at A.W.A. feel that once we properly investigate and IDENTIFY with our history, culture and reality, we can then modernize without westernizing it and create viable Afrikan Centered solutions for ALL of our present ailments.

I then had to split up our "Holy Trinity" on the west coast and relocated to Chicago in 2000. The "itch" to generate another news outlet was still in my blood. After steady prodding from the Orisha and Abosom in 2002, the first Afrikan World Analysis was launched. The copier that was used to mass duplicate this inaugural issue was on the fritz and lessened its visual quality, but with little funds, it got distributed anyway. This writer then lucked up and got a job from arguably the most unapologetically Afrikan centered bookstore in all of Illinois-AfriWare and that became its base of distribution. So along w/ Frontline- the long running, also independently Afrikan generated news journal which focuses on conspiracies, secret societies and the like, A.W.A. aimed at sharing correct historical and cultural information with the Afrikan masses.

Midway through 2002, your dear writer again had to change locations and rooted himself in the DC/MD area. Getting acclimatized to the new environ and finding the Nationalist communities took some time. After the gentle proddings from a Blackplanet chat room buddy, the notion to re-re start A.W.A. finally took form and in January 2004 Afrikan World Analysis was back on the radar. Today we now celebrate our second full year of existence and its first full year in the DC/MD area with no foreseeable end in sight.

NEXT PAGE

At this juncture, I must pause to say Medase (Twi for Thank you) to MWC. I am deeply, deeply grateful for her taking the time to share with me what she did. I shall always be deeply in her debt for it was she who got this ball rolling. Without her, there probably would be no Afrikan World Analysis today. I cannot thank her enough for her expertise, her wisdom, her patience or the transference of her knowledge. Medase, medase, medase MWC.

Moving on, the purpose of Afrikan World Analysis has always been and will always be about giving Afrikan people correct information about their past, present and future. Marcus Garvey loudly spoke of and demonstrated the need for Afrikans to have our own media, our own propaganda (the positive connotation) to counter the deAfrikanizing effects of caucasoid reality. We today have yet to fully heed that call. One needs to only go into any enemy bookstore and see shelves upon shelves of newsletters, newspapers and magazines uplifting the caucasoid worldview. Unfortunately, when we do stumble upon a Black publication, they do the same as above but in Black face. So Black mags constantly try to sell us on changing our Nyame-given features to those of europeans; Black newspapers-in the main- are self-aggrandizing organs showcasing this debutante ball (Afrikan to caucasoid transformation ritual) or that award or this Black first or that Black wedding... i.e nothing of substance. Even today, 2005, there are only a handful of publications that have actual, useable content for the Afrikan population- African Business and Culture magazine renamed Rise and NEX Generation magazine both from London; the already mentioned Frontline newsjournal from Chicago; Ghetto TymeZ out of New York, Eye of the Storm newspaper from Philly; Garvey's Voice newspaper here from DC; New African magazine again from London, Amity magazine from Nigeria and distributed locally through Black Star Lion Enterprises; OurStory magazine from Detroit and of course your truly the Afrikan World Analysis newsletter here in DC/MD. If I have forgotten any unapologetically Afrikan centered media organs, please email me at afrikanworldanalysis@gmail.com and let me know.

...A.W.A. doesn't apologize for that unsettling-we must move away from ALL bastions of caucasoid and caucasoid-light (negro) thoughts and move towards Afrikan cultural and ideational sovereignty.

Not only should our media organs question and dispose of caucasoid lies but they should also share updated information about Afrikan life in general. Even though euro's have labeled this period in time "The Information Age," Afrikans know very little real information about other Afrikans, like what is happening to us in Papua, New Guinea, Micronesia, India, britian, australia as well as Dakar, Zanzibar, Texas, Los Angeles, etc. The idea of us expanding to a "Global Afrikan Consciousness" is critical in solution generation, relationship building, correct organizational dealings and a whole host of other reasons. If there are uncompromised Afrikan centered rites of passage programs that are churning out awakened and committed Afrikan male and female warriors, our media outlets must know about them, report on them and share with other areas and people so they can be duplicated. People who have moved beyond the moribund, spiritually desolate religions and want to reconnect to their original Afrikan ways could use our Afrikan centered news media to find viable Afrikan spiritual houses in their area. We can move from individual Afrikan cogs in the game to organized Afrikan powerhouses just from a few sheets of paper Afrikanly oriented.

This and more is what the A.W.A. hopes to do. It leans towards the Pan African Associations of america axiom of "If you give Afrikan people correct information about themselves, they will make the right decisions and do the right things." It is then on the 'individual' to implement that correct info into their daily lives-a choice each reader must make. We at A.W.A. feel that once we properly investigate and IDENTIFY with our history, culture and reality, we can then modernize without westernizing it and create viable Afrikan Centered solutions

for ALL of our present ailments. We are not trying to recreate 9th century Afrika in 2005 (gregorian calendar), but we can and must extract the best of the values of our reality and use/live them for a better today and tomorrow. This is true for ALL life endeavors-be they politics, diet, personal relationships, child rearing, spirituality, etc. Afrika has viable correctives for ALL our life situations if we only look with our original eyes unfiltered and unmoved by the false caucasoid 'reality.' A.W.A. is totally committed to bringing that information to continue that ReAfrikanization process.

Now, with anything, we doubt that you'll agree 100% with everything withing A.W.A.-although we strive to get as close as we can. We do, however, promise to keep the information as accurate as possible, always correcting any mistakes in a timely fashion. We promise to never promote negro thought but to rightly critique and jettison it. We hope never to be boring and just 'more of the same' and while A.W.A. doesn't consciously strive to be sensationalist or polemical, all new info to one's knowledge base tends to upset ones comfort level in the beginning but A.W.A. doesn't apologize for that unsettling-we must move away from ALL bastions of caucasoid and caucasoid-light (negro) thoughts and move towards Afrikan cultural and ideational sovereignty. We also strive to distinguish so-called progressive Black thought, watered down Afrocentric thought and compromised nationalist ideas from liberatory, sovereignty based, unapologetic Afrikan centered reality.

We at A.W.A. have accepted this daunting task. With the blessings of the Orisha and Abosom, this newsletter will expand in present form, within 5 years transform into a newspaper and 5 years after that solidify itself as an international Afrikan centered magazine-something like Emerge but with better content. For us, correct Afrikan Centered content is the foundation and life blood of Afrikan World Analysis.

Hopefully this Drum Code will be heard, it will Connect Afrika's Children with The Naked Truth of her existence and we all share in having correct and unfettered Afrikan World Analysis for generations and generations to come.



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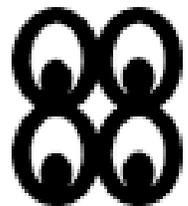
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MATE MASIE: The Ancestorhood of Nana Yao (Dr. Bobby Wright)
Kwesi Ra Nehem Ptah Akhan



ODENKYEM
(oh-dehn'-chehm)

The crocodile lives in water, but breathes air not water

[Editor's Note: This is an excerpt from regular AWA contributor Baba Kwesi Ra. This is from his 2nd excellent work. While Nana Yao is a major focus of the work, for our purposes & for space, we shall highlight the piece's Afrikan behavioral principles to be enacted in ones life. To obtain this small but powerful monograph, please go to www.odwirafo.com]

The adinkra symbol **odenkyem** is the image of a single crocodile. The crocodile living in water yet breathing air is a revelation of the principle of destiny, properly defined in Afurakani/Afuraitkaitnit (African) culture as function. Every *created* entity has a destiny which is defined as the Divine function it is to execute in Creation. The concept of identity arises from this proper understanding of function. The crocodile is in an environment (water) where it is surrounded by other entities (fish, vegetation) who are unlike itself, have different functions/destinies and thus operate differently. The fish "breathes" under water naturally. If the crocodile was not innately aware of its function/destiny, and by extension instinctively aware of its identity, it may attempt to live and function as those around it. It may attempt to follow those of the dominant cultural milieu and try breathing under water. The result would be either the injury or death of the crocodile. Awareness of function/destiny, and identity as it relates to function, is thus essential to the exercise of the kind of independent action which reflects maturity and intelligence. Such independent action is the basis of stability in the created world. Created entities must operate according to their nature.

As a representation of Afurakani/Afuraitkaitnit (African) people, especially those who live outside of Afuraka/Afuraitkait (Africa), *odenkyem* shows us that we can exist in an environment, or cultural milieu, where we are surrounded by those who do not look like nor act like us, yet we can maintain our cultural integrity, our knowledge of who we are and what our function in the world is. As Afurakanu/Afuraitkaitnut (Africans) we do not have to relinquish our culture in order to live well. In fact, we understand that we will never live well until we fully embrace our culture which includes fully embracing our identity as defined by the Divine function we were given to execute in the world. This is the essence of *obra bo* in Akan culture. It is not only life, existence (*obra*) but also generativity, creation (*bo*) of a *kind* of life or mode of existence, *obra bo*. The kind of life or mode of existence that is important is that kind of life or mode of existence which is in harmony with Divine Order. This harmony can only be achieved through embracing the knowledge of our identity as defined by our function. When such knowledge is acquired and demonstrated through an individual's behavior, that person is deemed to have attained maturity and intelligence. Such a person is recognized to be able to balance independent thought and action with the interdependent thought and action necessary for the stability and security of the culture and the nation.

Whenever we as Afurakani/Afuraitkaitnit (African) people have neglected or disregarded our culture we have neglected or disregarded our identity, thereby neglecting or disregarding the function we actually came into being to execute in the world. This is the only true death, *for we have neglected or disregarded our purpose for existence*. With seemingly nothing left we attempt to imitate and internalize the cultural values of our enemies, for we find ourselves immersed in those values and falsely believe that there is no other way to operate. We have then become like the crocodile who ceases to breathe air, and attempts to breathe under water, for it has lost its identity. Under these conditions we suffer cultural amnesia, asphyxiation and death. This is evidenced by the various expressions of self-destructive and self-denigrating behaviors manifested by members of the Afurakani/Afuraitkaitnit (African) community around the world.

From skin-lightening, hair-straightening and cosmetic surgery for the purpose of emulating our enemies, to acts of violence against one another on the street, in the home and in the workplace. Such amnesia, asphyxiation and death is manifest in the psychological attacks we wage against one another as we raise our children to foolishly accept the foreign names and the false religions and political ideologies of the whites and their offspring, yet denigrate any Afurakani/Afuraitkaitnit (African) individual or group of individuals who were/are mature and intelligent enough to have rejected the culture of our enemy, having triumphantly returned to our names, Afurakani/Afuraitkaitnit (African) Ancestral Religions, languages, cultural practices and values. Here we have the insane notion of certain misguided crocodiles denigrating other crocodiles for behaving as crocodiles, instead of attempting to behave and live as fish.

A return to ourselves truly indicates an independence of thought and action rooted in Divine Order. It reflects maturity and intelligence, for individuals so engaged have returned to the knowledge of our identity as defined by the function we came into the world to execute. We know the ‘why’ and ‘how’ of our existence.

Psychological, emotional, spiritual and cultural stability are the benefits of such a return. We are then ready to rebuild what was lost. The rebuilding of our civilizations so that all in our community have the freedom to embrace themselves and manifest *obra bo* begins with the restoration of our true identity as it relates to our function as Afurakani/Afuraitkaitnit (African) people in Creation.

PTAH Sasetem™ is a curriculum created for adults who are of **Afurakani/Afuraitkaitnit** (African/Black) heritage to utilize in the instruction of **Afurakani/Afuraitkaitnit** children and young adults. **PTAH Sasetem** is a seven-tiered structure rooted in the Ancestral order of **Afurakani/Afuraitkaitnit** culture. The consciousness and behavior of **Afurakani/Afuraitkaitnit** children and young adults is awakened and transformed through the principles and values conveyed through the seven tiers within **PTAH Sasetem**:

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Afuraka/Afuraitkait (Africa): the value of identity
ABATUMM
Melanin: the value of physiology
MMARA NE KYI
Law and Hate: the value of function as mission
NYANSAPO
Decision-making process: the value of intelligent judgment
OBRA BO
Ethical Life: the value of good character
ASEDE
Responsibility: the value of expression
HYEBEA
Tools: the value of execution

The principles and values of **PTAH Sasetem** have been used to positively re-orient **Afurakani/Afuraitkaitnit** children and young adults in prevention and intervention settings, classrooms, after-school programs, day-care and home-school programs and various mentor relationships. As **Afurakani/Afuraitkaitnit** adults, only we can ground ourselves and our **Afurakani/Afuraitkaitnit** youth in our shared Ancestral legacy. It is imperative that we engage a process rooted in our Ancestral culture for our total development, sustenance, sovereignty and security.

Workshops for **PTAH Sasetem** are 3 hours in duration and are open to **Afurakanu/Afuraitkaitnut** (Africans/Blacks) only. Registrants will be instructed in the seven tiers of **PTAH Sasetem** and the method of implementing their principles and values. Registrants will receive a copy of the electronic manual: **PTAH Sasetem** and also the book: **MATE MASIE The Ancestorhood of Nana Yao**.

The fee for the **PTAH Sasetem** workshop is **\$42.00**. In addition to the workshop and workshop materials, the fee includes programmatic consultation for one year upon completion of the workshop.

For consultation and registration information in your city or province, please contact:

Kwesi Ra Nehem Ptah Akhan
Author, publisher and consultant for **PTAH Sasetem™**

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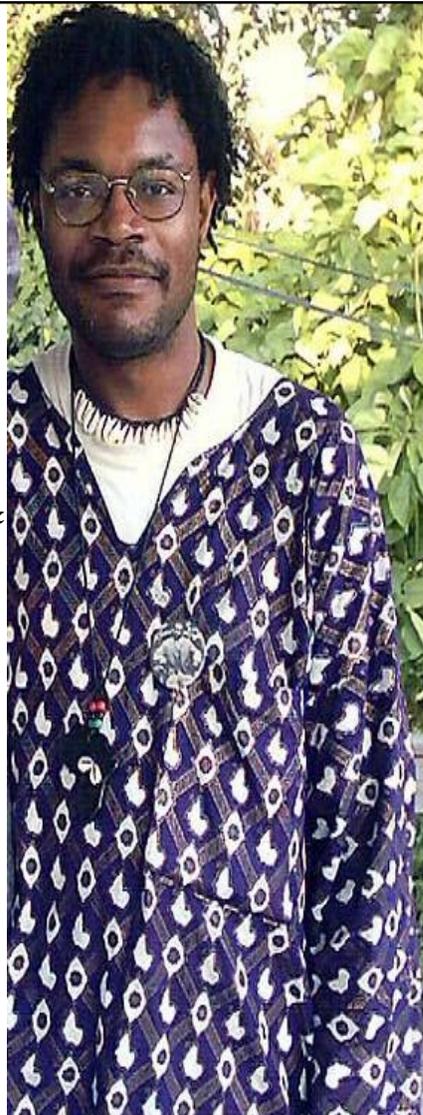
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<http://www.akanstudies.org>

Serious Afrikan site for info on specific Akan/Asante culture.

<http://www.metuneter.com/paaa>

The Pan African Associations of America Official Website.

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