

# **AFRIKAN WORLD ANALYSIS**

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## **ON THE ROAD TO COMPLETE AFRIKAN IDEATIONAL SOVEREIGNTY:**

An examination of The Afrika Way  
with a special emphasis on Afrikan Cosmology

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*SUBMISSIONS*

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## KAMAU'S KORNER

*"You all are amerikans now. Deal with it," "Our so-called unique Afrikan ways actually derived from southern plantation owners," "You are just trying to keep us from the glory of amerika. Why do you want us to go/be backwards and deal with that Afrikan stuff?"*

You all have heard these dumb retorts & probably a few more when talking to people about our Afrikaness. caucasoids have a vested interest in keeping us away from reclaiming it--billions of dollars gone from **their** coffers & billions of work hours gone from us building **their** reality. Afrikans who parrot the above either just don't know any better (the reachable); have been brainwashed into believing those statements (the almost or barely reachable); or the brainwashing has been so complete, the statements have become fixed parts of their own 'new' reality (the unreachable).

Getting out of this worldwide mess will first and foremost take us regaining who we were/are before enslavement confused us. Step two will involve us consciously & deliberately re-identifying with who we were/are. Step 3-creating healthy ReAfrikanized children, families, programs & institutions that reinforce our cultural values for this present day we live in.

A.W.A. #28 focuses on step 1 by laying out specifics to what the Afrikan Way, Our Way was and is, to inch us closer to liberation & sovereignty while also moving us more away from the 'white way of death' (Armah). **Baba Sangodare** lays out an Afrikan understanding of what it really means to be an Afrikan human being; **Mama Tawede Grills** lays out distinctly Afrikan pathways of knowing and engaging knowledge and yours truly lays out cosmological aspects of our Afrikan Way by pulling together disparate works, neatly in one article.

Since this matter is of such high import, we added eight more pages and still had a lot of editing to do to make things fit. The addition also hopefully makes up for the fact that there was not a May/June edition. *This special edition, you will want to have at the ready when speaking with the reachable and almost reachables.* Too much more work needs to be done in exerting too much energy on the unreachablees.

Also, let us all take a moment & reflect on the work left by a pioneer in the reascension of Afrikaness, Dr. Ivan Van Sertima, who reverted back to Spirit form recently. If you don't have his works, GET THEM.

## **ON THE ROAD TO COMPLETE AFRIKAN IDEATIONAL SOVEREIGNTY:**

An examination of The Afrika Way  
with a special emphasis on Afrikan Cosmology  
Kamau Makesi-Tehuti

If a person is a first-time homeowner, logic dictates that much research must be done to make sure the best deal is being achieved, the best home is being acquired and that the prospective homeowner isn't being scammed. A new business owner must do a whole host of preparatory research as well (i.e. which type of business to choose—LLC, Partnership, Corporation, kwk; market analysis & market research; demographic analysis, kwk.) From getting a car, selecting health care, purchasing vitamins and herbs; to the complete gambit of human endeavors—reading, research, getting others experiences and more is usually done to ensure the best outcome is achieved for that given situation. However, the most uncritical, unreflective and unresearched area in most of Afrikan/Black (same thing) people's lives, ironically is the most important—their spiritual lives and their spiritual well being.

Uncritically, we have taken on and doggedly stayed christian. Most ask no questions about it-period, they just believe. For those who have asked a few questions, usually have asked all the wrong questions. This effects so-called conscious and unconscious Afrikans alike. The majority, hands down have not asked:

—What were, we Afrikans doing spiritually BEFORE christianity, the bible and quote/unquote jesus came into existence?

—How did we become christians? What was the process? When did it happen?

—Who told us that the bible was the word of God?

—What is the real history of christianity? Who were its major players? What environment was it created in? Whose culture does it more reflect?

Since these questions have not been asked, or worse pseudo-answered with pseudo-scholarship, one can clearly see the rampant confusion in practically every Black 'christian' area across the globe. Such confusion has manifested as:

—making quote/unquote jesus Black;

—stamping Afrikan symbols on the bible;

—Black religious cults claiming Afrika something, while practicing Afrikan nothing.

For example, so-called Black hebrews claim Afrika as the origin of their pseudo-religion, but have non-Afrikan names, rugged patriarchy is practiced,

second class status for their women is abound, no Afrikan Creator Force(s) are venerated and harem creation is the norm with little to no understanding of traditional Afrikan polygynous practices. You also have The Nation of gods and Earths-better known as the 5% Nation. They talk about “Khemetic Sciences” near the top of their mystical lesson hierarchy, but all of the lower lessons, Creator Force(s) veneration and personal naming processes are rooted in arabic culture and vestiges of islam. Concluding these examples is Black Liberation Theology. Sects of them proudly proclaim that, “every time someone in the old testament got into trouble, god sent them to Afrika. Afrika is mentioned over 50 times in the bible. God didn’t have a problem with Afrika, so why should you?; but even they still can’t give their nebulous ‘God’ figure a permanent Afrikan name, they still can’t break from some ethereal ‘christ consciousness’ and deal with specific Deity and Ancestor veneration nor perform their rituals completely in a traditional Afrikan manner—they are more learned christian rituals with added Afrikan elements...and there are plenty more examples.

When you question and critique groups of this ilk, they are quick to trounce out very, very weak Afrikan linkages to give the appearance of ‘being about Afrika’, but when deeper scrutinization is done, in ALL these Black religious cults-Afrika proper is an afterthought, an addition, something espoused to quiet the ever-growing Afrikan centered awakening barreling through Black life—but Afrika is not at their center- period.

In attempting to discuss the Afrikan Way, some people are thrown off. “But aren’t we all humans?” Yes. However, human groups do things differently. Human groups behave differently. Human groups interact w/ each other, interact w/ others & interact with their environment differently. It seems funny that some Afrikan/Black (same thing) people are able to understand cultural differences between caucasoids and Asians better than caucasoids and themselves. The main difference between cultural groups is their culture. Culture is defined as patterns/a blueprint for living. Culture defines what to value and what not to value; what is important and what isn’t important. Culture governs how you behave with folks of the same culture, folks of a different culture and your surrounding environment. **There is no aspect of human existence that is not shaped by culture.**

Dr. Marimba Ani, in her masterpiece, Yurugu, defines culture, beyond its superficialities that we have been given by caucasoids. We usually think of culture as only Afrikan dancing, or Afrikan foods, or Afrikan clothing. While those are parts of culture, those listed are just surface aspects of culture & not culture in its totality. I have been to too many self-proclaimed ‘Nationalist’ events where the only mention of culture happens when it is

time for entertainment & the stilt dancers come out to perform; or the Djembe players come out. In a future article, we will delve into culture's 3 main areas in depth, but for space, this writer will mention that, according to Dr. Wade Nobles, Dr. Linda James Myers and others, you have the surface level aspect of culture, you have the ideological or thinking level of culture and its deepest level is its assumptions aspects of culture. The surface level is where clothing, dance, food, etc would be. At the ideological level is where ideology, worldview, etc is & at the assumptions level is your ontology (how you define reality), epistemology (how you define knowledge), axiology (how you define your values) and cosmology (how you define your relationship with the cosmos, Spirit Forces, your Creator/Creatress).

Dr. Ani has this to say about culture:

*Wade Nobles defines culture as "a process which gives people a general design for living and patterns for interpreting their reality." Its "aspects," he says, are ideology, ethos, and world-view; its "factors" are ontology, cosmology, and axiology; and its "manifestations" consist of behavior, values, and attitudes.... If we look at the phenomenon of culture, we are impressed by the following characteristics:*

*1. It acts to unify and to order experience, so that its members perceive organization, consistency, and system. In this respect it provides a "world-view" that offers up orienting conceptions of reality.*

*2. It gives people group identification, as it builds on shared historical experience, creating a sense of collective cultural identity.*

*3. It "tells" its members "what to do," thereby creating a "voice" of prescriptive authority. To its members, culture re-presents values (which they themselves have created together out of shared experiences) as a systematic set of ideas and a single coherent statement.*

*4. It provides the basis for commitment, priority, and choice, thereby imparting direction to group development and behavior; indeed, it acts to limit the parameters of change and to pattern the behavior of its members. In this way culture helps to initiate and authorize its own creation.*

*5. It provides for the creation of shared symbols and meanings. It is, therefore, the primary creative force of collective consciousness, and it is that which makes it possible to construct a national consciousness.*

*6. For all the above reasons, it impacts on the definition of group interest and is potentially political. (pgs. 4-5)*

So, before we move into the specifics of our Afrikan culture, our Afrikan way, let's look at how we were moved away from our center and how some are fighting for our cultural resurgence through the lens of three disciplines: Afrikan Psychology, Afrikan Philosophy and Afrikan Spirituality. From there, we shall delve deeper into Afrikan Spirituality and how it is not the same as

christianity, as some claim; this time through the lens of our Afrikan Way.

### **The Passage to Critical Afrikan Reflection within Three Disciplines**

Traditional Afrikan Spiritual Reawakening is going through parallel phases along with the Afrikan/Black Psychologists and Afrikan Deep Thought (ADT) (wrongly called Afrikan Philosophy).

#### **Phase 1—Complete caucasoid Ideational Hegemony.**

All three areas were completely defined by caucasoid reality for the Afrikan populace.

Philosophically, [c]aucasoids “asserted that ADT did not exist . . . could not possibly exist, or rather, it must not exist . . . . What they did was to suppress the truth of its existence and simply asserted that it did not exist.” (Djewhty, xvii). Also, “[t]hey had placed African culture itself into captivity (xvii)”

Psychologically, Dr. Kambon tells us that, “ [a]s a result of [e]urocentric cultural control over the [a]merican social reality and the so-called scientific enterprise within it, including the discipline of psychology, the conception of African personality has suffered much from [e]urocentric distortion . . . . The traditional [a]merican psychology perspective interprets African behavior in terms of its deviation from a [e]urocentric standard or norm. . . . Most of our present base of knowledge in this area, then, derives from the (both implicit and explicit) “[e]urocentric” conceptual framework of the traditional [a]merican psychology constructs and research used to generate such knowledge (Kambon, 31).

Spiritually, there were myriads of books dealing with our enslavement in the america’s that spoke of a ‘complete and utter break from our Afrikan traditions.’ The enslavement process made us wholly new and unique beings. Black Christian Beginnings gives lip service to our traditional Afrikan systems, but nothing substantial—implying they existed in us no more. Slave Religion dedicated an entire chapter proclaiming the ‘Death of our African Gods’ and how the american experience completely cut us off from our Afrikan gods forever. Remnants of fragments of Our Way were branded as hoodoo, evil, backward, witchcraft, sorcery and was outright scorned. This characterizes how we were made to look at our birthright spirituality & spiritness. This was the first phase--unquestioned allegiance to caucasoid-defined philosophy, psychology and religion.

After some time, people started questioning this near sacrosanct worshiping of caucasoid ideas in these three areas. This brought about **Phase 2—Wrapping the caucasoid Ideas in a Loose Afrikan-like Clothing.**

For Afrikan Deep Thought, misnomered Philosophy, Shepsu

Dwejhty teaches that, “*The champions who dashed to the rescue of the suppressed truth developed an argument that freed the prisoner from oblivion, but assigned her to another type of bondage that was potentially more deforming than the suppression. **THEY TIED THE ABUSED SISTER TO THE THOUGHT OF THE OPPRESSOR***” (Dwejhty, xviii, emphasis added).

Popular parlance for this phase within Afrikan/Black Psychology was ‘wrapping freud up in Kente cloth’ or ‘giving jung a pimp strut,’ as commonly stated by Nana Sangodare (f.k.a Dr. Wade Nobles)

For Afrikan Spirituality, this is the ‘Afrikan Origins of’ Phase. Supposedly, every foreign religion allegedly had Afrikan roots—from judaism, christianity, islam, ‘hebrewism’, ad nauseum. Afrikan Spirituality is STILL stuck in this phase—more on this, in depth, later.

**Phase 3-Complete Afrikan Ideational Sovereignty**, or I have stated elsewhere, Afrika On Her Own Terms is upon us....well sort of. Standing up for Afrikan Deep Thought, pushing it into Phase 3, again Baba Djewhty states, “*Now we must rescue the victim from [e]uropean philosophy and science. ADT must now **SPEAK FOR ITSELF** . . . African champions must break the chain that links African ideas to [e]uropean ideas and listen to the voice of the ancestors **WITHOUT** [e]uropean interpreters*” (xviii, emphasis added). The overwhelming majority of works dealing with or labeled as “African Philosophy” are still -to this day- caught up in the silly debate as to whether Afrikan people had/have philosophy. MDW NTR: Divine Speech, African Intellectual Heritage, UBEN HYENG, African Philosophy: From the Times of the Pharaohs to the Present and Foundations of African Thought—are the only ones that this writer is aware of that actually deal with what Afrikan Deep Thought is.

Baba Dwejhty brilliantly sidesteps the entire caucasoid-derived non-argument by stating, “*It is not sufficient to assert that African ‘Philosophy’ exists . . . because ‘philosophy’ as a descriptive term is so wedded to the particular historical conditions out of which the discipline . . . emerged and developed, that it is only with some risk that the term can be applied to African thought. Therefore, my suggestion is, let us put it aside [the term ‘philosophy’ altogether] and use the term . . . MDW NTR . . . roughly translated in [e]nglish as ‘Divine Speech’ . . . Therefore let the young philosophers and their [e]uropean mentors keep their philosophy and we will keep our African [Deep] Thought.*” (Dwejhty, 35). Presently, only a decent handful of Afrikan/Black Psychologists have reached this phase.... Mama Tawede Grills is doing excellent work creating programs actualizing Akan and Yoruba/Ifa Realities to affect mental wellness strategies for Afrikan people. Nana Sangodare (formerly known as Dr. Wade Nobles) and others have created the Afrikan Centered Behavior Change Model



using unapologetically Afrikan-rooted concepts to transform African americans[sic], negroes and niggas back into Afrikan people. Anthony Smith is using Yoruba/Ifa ontology to heal his clients; Bibi Adande Ima Shema Ra and a handful of others are making a break—a complete break from caucasoid reality and re immersing themselves into our Afrikaness-unashamedly. This is the path to Liberation and Sovereignty—everything else is an obstacle.

Nana Sangodare, in Phase 3 vein, reminds us that “. . .*the most important reality to define is the meaning of one’s human beingness. That’s nobody’s conversation but ours. We can’t even allow them to enter in the possibility of engaging in conjecture...they can’t even wonder about what it means to be Afrikan unless you’re Afrikan. That’s no one’s business but our own.*” and “*...we can’t have mental liberation if we don’t engage in the reconceptualization & reconstruction of Afrikan reality INDEPENDENT OF white conceptualizations, INDEPENDENT of white conceptualizations....*” (Nobles, To Be Afrikan video lecture, original emphasis)

So we see a sizable amount of thinkers and practitioners are moving the discipline of Psychology into Phase 3. Baba Djewhty has taken the reigns by himself with a few others to pull thinkers from the barren caucasoid wasteland of philosophy into the tropical ideational paradise of ADT. However, within Afrikan Spiritual Reclamation—not so much. There are only a minute few who have made the spiritual break from caucasoids and returned home. The overwhelming majority are fine and content with Afrikan trappings within foreign-rooted systems versus Afrikan substance within purely Afrikan conceived cosmology and ontology.

Figure 1 summarizes this section. Looking at the three phases, it categorizes Afrikan Spirituality, Deep Thought (misnomered Philosophy) and Psychology in terms of its Afrikan Ideational growth. This graph focuses on the level of ideas only and not its applicable impact, for then all areas would be at Phase 1, since the majority of Afrikans still practice/actualize these three areas taking their caucasoid assimilation for granted, uncritically. Ideation and Practice will merge into one, but that day is not upon us now. Only when our minds AND spirits are free to ‘think’ and create in its own image, can sovereignty be attainable. Correct ideational development moves us towards that goal.

**Phase 3—Complete Afrikan Ideational Sovereignty**

**Phase 2—Wrapping caucasoid Ideas in a Loose Afrikan-like Clothing**

**Phase 1—Complete caucasoid Ideational Hegemony.**

## AFRIKAN IDEATIONAL SOVEREIGNTY

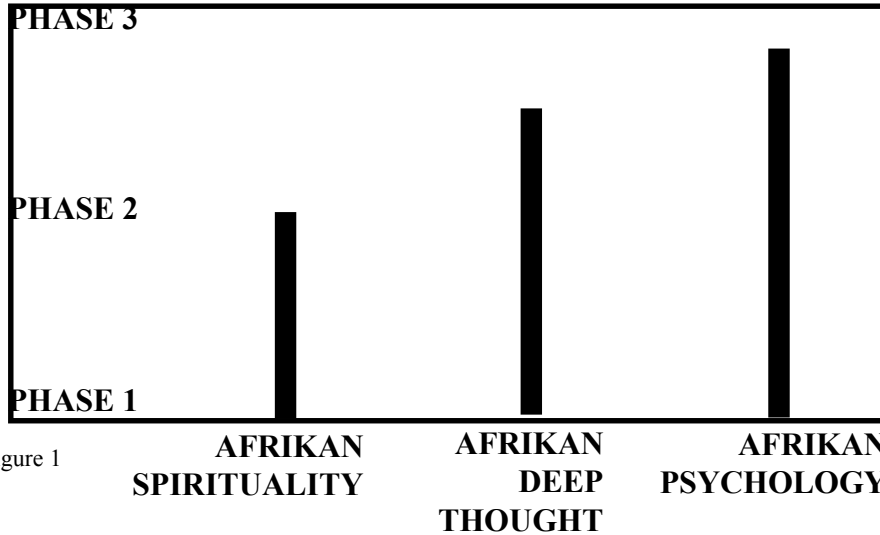


Figure 1

### **Addressing Phase 2 focusing on Afrikan Cosmology via Azibo's Kindred Fields journal article**

This work, in small part, takes its genesis from accessing Daudi Azibo's 1994 article in the *Journal of Black Psychology* entitled *The Kindred Fields of Black Liberation Theology and Liberation Psychology: A Critical Essay on their Conceptual Base and Destiny*.

In this daring piece, Professor Azibo compares Black Liberation Theology and Black Liberation Psychology. He raised some key points that will be readdressed in this article and fill up one glaring hole, he himself left in his work, which opened himself up to four 'counter' articles. The glaring hole was his not defining what the Afrikan Way was. While he raises the right questions in ". . . [j]ust what are African-based theological precepts? In other words, Just what are the religious concepts that are based on documentable traditional African religious ideas?" (342), his answer to it went on the defensive instead of addressing it head on. "It is difficult to separate out how much of the question may be legitimate from how much of the question is snide;" and "delineating African based theological precepts in general . . . would be afield of our central purpose . . . it would not only be afield but would border on entertaining minutiae (relative to the purpose) to address specific content of the Afrikania religion and, by extension, the religion established by Cleage or any other African concept-based religion extant." (342)

He felt people should already have known what the Afrikan

utamawazo (culturally structured thought) was and basically the question itself bordered on disingenuousness. While that may be true in a lot of cases, this writer felt he should have laid out at least a few of the core Afrikan concepts. This article will not make that same mistake. In Azibo's defense, however, outside of Diop and Kambon, the Afrikan Way, hadn't been fully laid out the way Oshoosi and the Akoto's laid it out, especially in regards to traditional Afrikan Spirituality. It seems, we were still working out the details. This piece will bring to the fore research not only by Dr. Diop and Dr. Kambon, but also the work of Michael Oshoosi, African Spirituality versus the African American, published in 1997, the Onyame Nhye Hyee (Nyame's Order) Paradigm as explicated by Akoto and Akoto in The Sankofa Movement which wasn't released until 2000 and the work of Kofi Dompere's Polyrhythmicity, which wasn't published until 2006.

The key points he raised, which have self-proclaimed 'conscious' and non-conscious Afrikan/Black (same thing) people affixed to Phase Two, is our wrong interpretations of 'Afrikan Origins of', and 'Black Presence In'. We confuse Black personage with Afrikan utamawazo. We confuse an Afrikan person with always having an Afrikan mind as laid out by the precepts of our traditional Afrikan Way. As Chuck D once said, "Every Brotha ain't a brotha." We must examine the culture the Black skinned individual is operating from, to properly assess if they are coming from our Afrikan Way or if they are actually a converted Black-skinned person/a 'Negro'/'an Afrikan body, but with a mind that is not their own" (Akbar)/ "A Black-skinned white person" (Woodson).

As Azibo opines, ". . . perhaps the most gross error of conceptualization the African reader could make would be to confuse the fact of African historicity pertaining to personalities and concepts in contemporary Western religions with the idea that this fact alone constitutes an African foundation in or for these western religions." (339) He continues, "Thus the myriad facts of African historicity in Western religions do not substantiate the notion that these religions are ipso facto African based in conceptualization and foundation. The gross error here is analogous to the assumption that because Douglas Wilder governs[sic] Virginia, David Dinkens governed New York City, Clarence Thomas sits on the U.S. Supreme Court, and General Colin Powell directed the U.S. military, the United States is an African nation-state or is run on an African conceptual platform. As the reader may know, the United States has been since its inception, and continues to be, a White nation-state (Obadele, 1989), African historicity in its governance notwithstanding. The Eurasian utamawazo will not permit anything else. The culturally

*structured thought and consequent practice of the Eurasian can only generate White supremacy in all areas of human activity.” (340)*

Augustine, Cyprian, Tertullian and others may have been Afrikan by birth, but they had long been converted when they made their so-called contributions to caucasoid christianity and cannot be used to say there are any ‘Afrikan Origins of’, in the deep cultural conceptual sense. Even if a concept originated in Afrika (eg, immaculate conception), the caucasoids who now misuse it, do not & did not understand it or use it in the same way we did. We must understand Afrikan Spirituality on her own terms to really understand what the concept initially meant and then we are better able to understand how caucasoids bastardized it, instead of taking the easier, non-researched way out and proclaim, “It’s all ours anyway;” or “We used to do that to...that originally came from us.” As Mama Marimba said, “You cannot properly critique european thought from inside it. You must get out of it to properly critique it, and that’s one thing knowledge of the Afrikan worldview does” (Yurugu video).

#### **THE AFRIKAN WAY--THE MASTER KEY (with a focus on Afrikan Cosmology)**

Just what is the Afrikan Way? Are there time-tested, 'Afrikan-ly' universal approaches to reality that ancient and traditional Afrikan people share? If so, how do these contrast from caucasoid approaches to reality?

We, Afrikans, were nurtured in a 200,000-plus year cultural incubator. Only the last 500 years have placed us in the cultural confusion we now possess. Culture has dynamic and static aspects to it. The dynamic or changeable aspects, mainly reside on the surface level-these again being dances, clothing, foods, etc. Those static aspects, those unchangeable aspects are the foundations, the bedrock of the culture and are rooted in the deepest levels of culture, the aforementioned Assumptions level. It is the static aspects that are the most resistant to change. It is usually the static aspects that show up unconsciously within individuals who have been separated from their culture for a period of time. Language is deeply hardwired within humanity. For us Afrikans, our West Afrikan grammar is still hardwired into most of us; we have just replaced the vocabulary with english words. Geneva Smitherman, Ernie Smith and Molefi Asante have written on this quite eloquently. Even I did a report on it and shared it in the first Afrikan World Analysis newsletter back in 2002. The element of 'catching the holy ghost' that we act out within caucasoid-derived christianity is a deep level Afrikan carryover of our commonplace Deity-Joining rituals that have taken place on the Continent since time immemorial. 200,000 versus 500. That type of grooming and nurturing is not just wiped out,

eliminated, completely severed as easily as caucasoids would like us to think. We just have been taken away from conscious and deliberate acknowledgement of our inherent, deeply-rooted Afrikan Way. The goal of this article is to reawaken that aspect within us and to reconnect with it to personally and collectively move forward and prosper in our present day reality. Simply put, the Afrikan Way is those static aspects of the entirety of traditional, pre-colonial Afrika. Each new generation, being rooted in those deeply seated aspects, molds the present day realities around those time-tested, proven-to-work static aspects and forges their future.

Edward Wilmot Blyden was arguably one of the first to articulate the Afrikan Way, or as he labeled it, the African Personality. In the early 1900's, he told us that *"Each race is endowed with peculiar talents . . . In the music of the universe, each shall give a different sound, but necessary to the grand symphony"* (Jamison, 354). Those "peculiar talents" is our Afrikan Way. Also his work, *African Life and Customs* paved the way for future corrections and expansions on his early trailblazing research in this area. A few current people leading that expansion of knowledge in this area is Kofi Dompere, who defines it this way: *"[There are] certain minimum fundamental propositions regarding African philosophical positions about nature, man and their relationship with one another. These minimum fundamental propositions are abstracted from the general family of the African cultural milieu and principles of African tradition from classical antiquity to the present."* (Dompere, 95).

If we take Afrikan Personality and the Afrikan Way to be synonymous terms, Dr. Kobi Kambon equates it as the, *" . . . collective-shared bio-psychological condition that is fundamental to the nature of African people. It refers to a deeply-rooted cognitive-emotional style and a network or configuration of behaviors that, particularly under natural conditions (conditions where alien influences are absent, and generally under all conditions), can be observed or plausibly inferred in African people wherever they are found to exist on the planet"* (Kambon, 42).

Cheikh Anta Diop (pronounced Jop), the Senegalese multi-genius directly addressed and empirically argued this exact point in his work *The Cultural Unity of Black Africa*. He systematically shows, not only foundational cultural differences between us Afrikans and non-Afrikans, he also-like the books title- shows foundational (as opposed to surface) cultural unity between traditional Afrikan groups. We will just share his simplified Two Cradle Theory chart, highlighting cultural contrasts of Afrikans and caucasoids and it's implications for traditional Afrikan cultural unity.

## DIOP'S TWO CRADLE THEORY

### Southern Cradle

1. Abundance of vital resources
2. Sedentary-agricultural.
3. Gentle, idealistic, peaceful nature with a spirit of justice.
4. Matriarchal family.
5. Emancipation of women in domestic life.
6. Territorial state.
7. Xenophilia.
8. Cosmopolitanism.
9. Social collectivism.
10. Material solidarity of right for individual which makes moral or material misery unknown.
11. Idea of peace, justice, goodness and optimism.
12. Literature emphasizes novel tales, fables and comedy.

### Northern Cradle

1. Bareness of resources.
2. Nomadic-hunting (piracy)
3. Ferocious, warlike nature with spirit of survival.
4. Patriarchal family
5. Debasement / enslavement of women.
6. City state (fort)
7. Xenophobia.
8. Parochialism.
9. Individualism.
10. Moral solitude.
11. Disgust for existence, pessimism.
12. Literature favors tragedy.

Is he positing ontological rigidity or cultural stagnation? No. He is creating a model of cultural Unity within the diversity that is Afrikan culture as well as showing not all culture's follow the caucasoid model of life, as new agers would have us believe (their nonsensical diatribe of "we are all humans and therefore all the same"). This is key and critical to understand, so we Afrikans can confidently know what is OURS and what is caucasoids'.

Our present spiritual confusion rests squarely in us not knowing what was/is Afrikan (ours), and what is not, thereby trying to forcibly take on spiritual practices and concepts which were never uniquely ours to begin with. African Personality in America by Dr. Kobi Kambon has a similar chart on page 11 explicating our Afrikan Way..

**Table 2 : Comparative Worldviews Schematic**

European/ European-American Worldview		African/ African-American Worldview
Control/Mastery over Nature	Ethos	Oneness/Harmony with Nature
Survival of the Fittest		Survival of the Group
Exclusiveness/Dichotomy Competition-Individual Rights	Values and Customs	Inclusiveness/Synthesis Cooperation-Collective Responsibility
Separateness-independence Materialism-Ordinality Intervention-Oppression and Aggression		Corporateness-interdependence Spiritualism-Circularity Complimentarity-Understanding
Individualism Uniqueness-Differences European/White Supremacy (Racism/Anti-African)	Psycho-behavioral Modality	Groupness Sameness-Commonality Humanism-Religious

Also, the scholarship of Dr. Marimba Ani is excellent for the task of unmasking caucasoid particularity masquerading as universality as well as explicitly highlighting the Afrikan Way. *Let The Circle Be Unbroken* is masterful for the latter, while her 637 page must-have tome, *Yurugu: An Afrikan Centered Critique of European Cultural Thought and Behavior* is masterful for the former. For the purposes of this piece, chapter two on religion is quintessential.

What follows below are lengthy expositions of the Afrika Way as generated by three unfortunately not-well-known works. For this article's purposes, we extract those elements most germane to our traditional Afrikan cosmological understanding of reality, so they can easily be juxtaposed against the reductive meanderings of christian thought. The hope is to sever the tie some Afrikans have with Phase 2, to move us firmly into Phase 3.

Polyrhythmicity by Kofi Dompere attempts to place sunlight on this deliberately dimly lit area. Following up on his definition from earlier, he lays out some of those “minimum fundamental propositions regarding African philosophical positions . . . .”

*3.2.1 Concerning Existence*

*3.2.1.1 There is an absolute and independent existence of matter and spirit in an inseparable unity that constitutes the nature of which the spiritual force governs the material element in the process of categorical conversion.*

*3.2.1.2 The spirit force is a defining quality of matter and exists in a hierarchical state, the order of which depends on the structure of matter and the complexity of its internal arrangements and organization. . . .*

*3.2.1.3 Matter is endowed with the capacity of self-motion and hence possesses the creative force (KA). The self-motion is influenced to a varying degree by the spirit force inherent in the matter, depending on the hierarchical order that the spirit force occupies in the spiritual order of things.*

*3.2.1.4 Matter and spirit exist in relational unity through the light force (RA) that is present in unity with matter and spirit.*

*3.2.1.5 The world is one and so also is the universe at large with internally complete connections. Thus this denies the concept of human externality to the universe of states and processes, and separation among mind, spirit and matter. Nature constitutes an internally consistent and contiguous order with a complex spiritual chain that provides it with harmony, beauty and an efficient self-corrective mechanism in a unified setting under the Light Force operating jointly with Creative and Spirit Forces in multiplicity of rhythms and relational unity.*

*3.2.2 Concerning Humans*

*3.2.2.1 A person is an encapsulated spirit, not simply a body or matter animated by some being. Each human being is part material being and a part spiritual being and part mental being. These attributes of matter, spirit and mind exist in relational unity under tension. They spin the space of category of duality; polarity and relationality .*

*3.2.2.2 The three elements: matter, mind and spirit constitute the trinity. They are conceived to exist in a transformational unity as a human being. A person is thus part of the larger spiritual*

order, part of a larger material order and part of a larger mental order with consciousness, sub-consciousness and awareness. A person's presence like any other object of being in the visible and invisible universe is purposeful in the natural scheme of things. The body relates to matter, consciousness relates to the mind and sub-consciousness relates to the spirit.

3.2.2.3 As part spirit, human beings are thus part of the deity system which is ruled by the Almighty to whom all the individual spirits, irrespective of their position in the spiritual hierarchy, have surrendered their ultimate power and agreed to the exercise of this power in their judgement, and to whom we are all accountable. This Almighty is the Ruler of the Universe (KA-BA-RA) of which the earth and heaven are inseparably connected.

3.2.2.4 Humans are of the likeness of the Ruler whose gender is neutral, and who rules the universe through a system of messengers of which human beings are His or Her lieutenants as an expression of all powers vested in "Him", and to whom we communicate individually and directly. The ruling power of the Almighty is anchored on the masses of the members of the spiritual universe that defines His or Her Throne. The human communications with the Almighty are completely democratized without exception.

3.2.2.5 As a Ruler, the Supreme Being has power to forgive and punish. The Almighty is not All-forgiving. He rewards and punishes. He has no altar and no priests through whom other humans can communicate or through whom He or She communicates with other humans. . . . The Supreme Being is just and fair. The African Deity System rejects description of a Supreme Being who is caricatured to have created the world in six days and then went to rest on the seventh day and remains resting. Africentricity also rejects the concept of original sin as represented in imperial theology to impose uncleanness and social guilt for control.

3.2.2.6 The human body is composed of a complex work of matter. Its associated personality and character rest on a number of integrated relationships between the spiritual and mental order of existence. The personality and character rest on a) the guiding spirit; b) the disposition of the person that is engendered by the degree of perfect interaction among the material essence of the person, mental state and spiritual guidance; c) the ancestral spirit; and d) the bloodline of the family tree, that is the clan formation, the basis on which the State acquires its existence. Both the ancestral spirit and the bloodline are inheritable.

3.2.2.7 Life and death are changes of state with a well-specified transformation process of the emergence of the new and disappearance of the old in a manner that connects the body, mind and the spirit to the family tree. The family tree can only grow bigger as new ones enter and old ones change states but not disappear. The ancestors constitute the expanded and integrated network of roots, stems and branches that give rise to new branches with emerging leaves and fruits. Hence a great deal of respect is accorded to the ancestors on their shoulders of whom we stand. The lineage is a permanent establishment by conception. As a permanent establishment, the lineage must be revered and worshiped as a mode of communication from time to time, not only for cognitive and spiritual strength but also to bring about family reunion, affirm the sanctity of the establishment and initiate contacts with all members in the family at the material and spiritual levels. The worship of the Almighty is the worship of Ancestors since we are derived and created or evolved in the likeness of the Unified Force of Life, the Almighty God who is the beginning and the end in line of the ancestors in the creative process.

3.2.3 Concerning Society, Nation and State

.....

3.2.3.2 The African nation has its own personality that is anchored in African values, traditions, and belief systems. The values, traditions and belief systems are products of the social evolution that developed and is still developing through the material, mental and spiritual order of the ancestors from the beginning to the present. They are embedded in Africa's cosmology. The



*personality and the social unity that give the African nation its content and character are reinforced by the principle of inheritability of the ancestral spirit and the bloodline within their material existence.*

*3.2.3.3 The African nation is a sacred one founded on a principle of duty rather than right. The duties are ritualistic and humanistic. The humanistic duties consolidate the nation at the material and mental levels of the members. The ritualistic duties consolidate the national unity at the spiritual level of the members.*

....

*3.2.3.5 There is complete individual freedom that is constrained by the collective existence and social progress and there is collective freedom that is constrained by compassion for the individuals. There is no absolute freedom for either the individual or the collective. (96-100)*

Another very expansive delineation of our Afrikan Way is explicated by the wife/husband Akoto team in their master work, *The Sankofa Movement, ReAfrikanization and the Reality of War*. They label this synthesis as *Onyame Nhye HyEe* (pronounced En-yah-may En-shay-shay) or Nyame's Order (Nyame is reductively transliterated to approximate the caucasoid term God). 10 pages with over 100 points covered within 9 larger tenet areas, yet with space concerns, we highlight those specific to the traditional cosmological thought of Afrika. These constructs have been created from living on the continent within traditional reality; literally hundreds of books being read, digested, debated and understood; conversing with countless continental & Diasporic Afrikans presently living within a traditional Afrikan reality as well as personal experiential consultation with extra-dimensional Afrikan Spirit Forces. While not complete, nor imposing cultural rigidity on traditional Afrika, this is arguably one of best suited models, which outlines traditional Afrikan Thought and Reality.

### ***Onyame Nhye-HyEe Paradigm Major Tenets***

*One of the principles that is fundamental to the Onyame Nhye-HyEe Paradigm is the imperative that Odumankoma (the Creator) imparted to all creation, that is; to survive and then develop and expand. There are several related principles that occasion that survival and development. They include the principles of complementarity, twinness and duality, balance and reciprocity. These and other principles are fundamental aspects in all traditional Afrikan cosmologies. They necessarily inform the major tenets that are fundamental to the Onyame Nhye-HyEe Paradigm. Those tenets include the following:*

- A) The Pre-eminence of Spirit*
- B) Complementarity and Balance*
- C) Asase Yaa (Mother Earth and ecological balance)*
- D) Spirocyclic Nature of History and Reality*
- E) Family (continuity and intergenerational transmission)*
- F) Suban Trenee (righteous character)*
- G) ReAfrikanization (personal and collective identity, healing, transformation, and development,*
- H) Nationbuilding, National Sovereignty and War of Irreconcilable Cultural Realities.*

...

A) *The Pre-eminence of Spirit*

1. *Spirit is the realm of the unseen. It is the greater reality and the parent reality of the physical.*
2. *Odumankoma, the creator of all things seen and unseen, is a collective entity and the singular expression of perfection, order and balance.*
3. *Odumankoma is expansive beyond human cognition. What humanity perceives of Odumankoma is facilitated through the Abosom (deities), the emissaries of Odumankoma.*
4. *The Abosom, deities, exist in part to maintain order throughout creation, and otherwise to expedite the will of Odumankoma. . . .*
6. *The Abosom facilitate the development of the spirit in its physical experience.*
7. *The Nsamanfo (ancestors) are the children of the Abosom.*
8. ***The appropriate interaction of the human to the Abosom or the Nsamanfo is one of reverence and respect. Fear, guilt, and worship are inappropriate affects in the interaction of spirit and person. They are tools of domination.***
9. *The Abosom and Nsamanfo are not fortune tellers. Everything is dynamic. Everything is subject to change.*

....

12. *We are each given a divine mission by Odumankoma, the Nkrabea, which may be accomplished in one or more lifetimes. Its completion determines to some extent the development of the spirit.*

....

B) *Complementarity, Balance and Reciprocity*

1. *Balance is an expression of the harmonious and steady relationship of the component elements of an entity. Constant change and dynamism is inherent in this relationship as a response to both internal and external forces. The character of the relationship of the component elements determines the identity and developmental processes of that entity.*
2. *Balance is a mandate of creation.*
3. *Complementarity is the fundamental condition of that balance and exists throughout the physical and spiritual spheres of creation.*
4. *It is appropriate to pursue balance as a condition of everyday life.*
5. *All things, seen and unseen, exist in a dynamic and complementary duality. They are complete and whole only in their complementary duality.*
6. *Balance, complementarity, and reciprocity always exist. They are constant throughout creation and the several dimensions of creation. They are not constrained by time, space, human experience, human cognition or human perception,*
7. *There are no singularities or individuals. Wholeness is defined in the first instance by complementarity of constituent components.*
8. *Reciprocity is the means by which complementarity is confirmed and balance is achieved.*
9. *Reciprocity operates in both the realm of the immediate and the remote. It is a fundamental law of creation.*

C) *Asase Yaa (Mother Earth and Ecological Balance)*

1. *Humanity and all physical life-forms are products of the union of the spirit as represented by Nyame or the Abosom, and the material as represented by the earth, Asase Yaa.*
2. *It is from Asase Yaa that we acquire those materials that are necessary to sustain, nurture and develop our physical bodies, the material vessels or shrines of the spirit.*
3. *It is in the context of the resources and physical environment provided by Asase Yaa that the spirit of the human has the opportunity to actualize its personal mission, the nkrabea, and thereby facilitate its spiritual development and that of its clans.*

4. *Our linkage to Asase Yaa is analogous to that of child to mother, and our interaction with, and our responsibility to Asase Yaa parallels that analogy.*
5. *Asase Yaa is born of the spirit ultimately, and thereby exists and continues to exist as a mandate of Odumankoma. The existence and continuance of Asase Yaa and her children is determined by Odumankoma, and not by those children.*
6. *Being of the spirit, Asase Yaa is defined in spirocyclic balance and reciprocity.*
- ....
8. *For our people, the forests, mountains, the caves, the springs and rivers, the winds and sky are all entities or places where we commune with the deities, the ancestors and other spiritual beings. These things and places must be maintained and or restored to their pristine condition.*
9. *No usage of a given natural resource should exceed that which the earth itself can replenish in a human lifetime, or that level that can be simply restored by human ingenuity.*
- ....

*D) Spirocyclic Nature of History and Social Order*

1. *The cycle is a fundamental condition of creation. It describes the dynamic nature of balance and reciprocity.*
2. *History is spirocyclic, recounting the past, defining and recording the present and outlining the future.*
3. *There are cycles within cycles, and seasons within each cycle.*
4. *Afrika is the geographical homeland of humanity and ordered social existence (civilization). It was Afrika where the cycles of human history originated.*
5. *There are no precise points of beginning and ending.*
- ....
9. *The differentiation of humanity into "races" is a function of environment, time and degree of alienation from the paramount and primordial order of the Creator. This differentiation is itself a part of the greater cycle of going and coming of humanity.*
10. *The disruption of Afrikan social order and balanced development represents the normal divergence pattern of the spirocycle. This divergence is exaggerated by millennia of compounded errors of cultural dilution and compromise. That disruption began with the incorporation of non-Afrikan elements in the family/clan lines. It was further exacerbated by complacency, greed, arrogance, and the proximity and accommodation of non-Afrikan culture.*
11. ***The Afrikan and non-Afrikan are irreconcilable realities.***
- ....

*E) Family/Lineage (Continuity and Intergenerational Transmission)*

1. *Family is the first and foremost expression of Odumankoma in the physical (human) realm.*
2. ***Family is the first shrine.***
3. *Family and children are the true measures of wealth.*
4. *Personal development is achieved only in the context of family, and the actualization of family mission.*
5. *Family is the answer to most questions regarding the issues of survival and development.*
6. *Family is the chief strategy and the most effective weapon of war.*
7. *Personal and family mission are functions of the pursuit of resolution of family challenges and balance, and the maintenance of family continuity and development.*
8. ***Every family must seek to reestablish its family shrines and the linkage between itself and its clan ancestors and guiding Bosom.***
9. *A primary function of family is the facilitation of its children's discovery of their personal mission within the context of the family mission, and the development of the children's spiritual,*

*physical and intellectual abilities for the actualization of that mission.*

*10. Family is the basis of national existence and continuity.*

*11. Family is the medicine of the Nsamanfo Nananom,*

*12. Each member of the family must study and know the history of the family and clan, including its strengths, its challenges, its mission, its principle members, its physical and cultural origins, and its guiding Bosom and Nsamanfo.*

....

*F) Suban Trenee (Righteous Character)*

*1. It is the impassioned pursuit of truth and wisdom that leads to the realization of one's nkrabea (God-given mission), and this pursuit facilitates the real development of the spirit.*

*2. True wisdom does not cease to grow and it cannot be taken away. It is dynamic and perpetual.*

....

*5. Humility is the complement of knowledge and confidence.*

*6. The sun does not speak. It is mute in the awesome brilliance of its being as it awakens and sustains life. It does not boast. It does not need or heed our accolades and rhymes. It simply does as the sun does. There is strength in modesty. Humility is the garment of fortitude and substance. We must do and be as Afrikan men, as Afrikan women do and are; quiet, clear and engaged in an impassioned pursuit of truth, righteousness, and sovereignty.*

*7. Moderation is constructive and facilitates order. Excess, including psycho-emotional addictions (promiscuity, stimulant, hallucinogenic, depressant drugs, sexual aberrancies, gadgetry, consumerism kwk) are agents of chaos and confusion.*

*8. Greed is the impulsive desire to appropriate and consume more than that which is needed or equitable in terms of the collective need. Greed arises from a narrow and selfish concern with self and a disconnection or incomplete bond with the collective (spouse, family, community). Greed and arrogance have been the cancers that have eroded the strength and integrity of Afrikan families and civilizations from within.*

*9. Truthfulness anticipates trust, which together forms the key component of the bond among family, community and nation. Truthfulness is the basis of personal and collective integrity.*

*10. Should any activity require a non-truth, it must be avoided.*

....

*12. Compassion for those less fortunate than ourselves, or those who may be vulnerable, is required of those who would aspire to the balance and reciprocity that is mandated by Odumankoma, the deities and the ancestors. Compassion issues from the heart, and must be tempered by reason.*

*13. Integrity is the measure of character. It finds its strength and dynamism in trustworthiness, and in righteous and principled thought and behavior. It is grounded in the wisdom of the elders, the ancestors, and the deities. It is sustained by the pursuit of truth and the demand for justice.*

*14. Generosity is a companion to compassion. Generosity is to give earnestly of oneself. This generosity supersedes quantification, and it originates in the capacity to connect with and know others in a way that transcends the material. It is an expression of a concern for order and justice.*

....

*16. Sexual relations are not trifles. These encounters must be restricted to the domain of sacred and community sanctioned relationships, as they serve to cement those relations and provide the means for the materialization of other human spirits, and the perpetuation of the lineage.*

*17. Conjugal relations are appropriate only in consensual adult heterosexual unions.*

*18. Productivity and work are the preoccupations of those whose life path leads to material success and proximity to the deities and ancestors, and their blessings.*

*19. Cleanliness of body is requisite for physical health. The physical body is one's principle shrine. The maintenance of the body then facilitates one's spiritual development. Cleanliness of*

*the mind facilitates integrity and good character. It also facilitates an ordered living environment, and an ordered and productive life.*

....

21. *Laziness is a sickness born in part from incomplete parenting, fear and insecurity. It is masked by a feigned dispassionate unconcern. It is an escape pod from reality, including personal developmental challenges, that become in time, a personal prison the walls of which cannot be breached either from the inside or the outside. Selfishness is a companion to laziness.*

22. *Revenge is an inappropriate objective in human relations. Knowing that reciprocity is real and effective, and understanding one's own role in the processes that led to a personally unfavorable outcome is paramount.*

23. *The willful and/or malicious taking of a life, and the willful harming of another are offenses against the family-clan and community to which that person belonged.*

24. *Mastery of the self, of impulse without reason, is a virtue of the wise, the modest, and the strong. Self control evidences an ear for the voices of the ancient ones.*

G) *ReAfrikanization (Personal and Collective Healing, Transformation and Development)*

1. *The person is a unique expression of the ancestral clan and is linked to that continuum.*

2. *There are no individuals.*

3. *The intellect and emotions serve jointly to facilitate the ordered experience of the physical. It is the spirit in its quest for resolution of personal and/or collective challenges and development that is the driving force.*

4. *Intuition is an expression of the linkage between the terrestrial and the spiritual.*

5. *Culture is the principle determinant in historical development. Culture is the product of the collective history of a people and is being constantly informed by the forces of the seen and unseen.*

6. ***ReAfrikanization is that process of rediscovery, reclamation and re-identification with the traditional culture of Afrika. It is simultaneously the abandonment of non-Afrikan linkages, values and behaviors. ReAfrikanization is the obligation of every Afrikan family and person.***

7. *Truth, righteousness, and balance must be prominent values and objectives in the process of personal and collective development and the accomplishment of one's life mission. These values must be firmly grounded in the traditions and cultural reality of Afrika.*

8. ***Non-Afrikan expressions, philosophies, religions, ideologies must be abandoned as norms in our lives.***

....

10. *Healing must be undertaken in the spirit before it can be actualized in the physical. Healing in the spirit is facilitated by the Abosom and the Nsamanfo Nananom.*

....

13. *Concise and unambiguous personal mission statements, informed by Abosom, ancestor and elders are requisite for the mature adult.*

H) *Nationbuilding, National Sovereignty and War of Irreconcilable Cultural Realities*

1. *Afrika is experiencing the nadir, or condition of maximal chaos, in its historical cycle.*

2. ***The condition of maximal chaos is occasioned by the dissolution of traditional societies, the scattering and dismemberment of ancient clans and lineages, the abandonment of the traditional shrines and the ignorance of traditional cosmology. It has been occasioned only incidentally by the ascendancy of the non-Afrikan to a position of world conqueror and dominant cultural, political and economic presence.***

3. *The pursuit of full and complete national sovereignty must be undertaken simultaneously with the quest for personal and collective reAfrikanization, and family development. They are all essential aspects of the same effort.*
4. *The physical reality of Afrika is grounded in the spirit and its motive force is the dynamic interaction of spirit and material.*
5. *The physical cultures and polities of Afrika have been compromised by an alien cultural reality which denies spirit and whose perception of reality is limited to the material and driven by the pursuit of power and dominion.*
6. *The relation of the two cultural realities is adversarial, and manifests in perpetual tension and conflict.*
7. *The historic imbalance and warfare between the two cultural realities was brought on by the Afrikan's internally generated weakness, and the opportunistic expansion and proliferation of the non-Afrikan's aggressive parasitism and endemic chaos.*
8. *The Afrikan's objective in this perpetual war is the restoration of Afrika's cultural, political, economic and social sovereignty, and its traditional and spiritually determined concept of order.*
9. *War is the only appropriate context for the conceptualization of the relations between Afrikan and non-Afrikan.*
10. *The motive force and the mold for a reconstructed Afrikan world must be traditional Afrikan culture, including its cosmology and deep thought, its wisdom, its social and economic organization, its morality and aesthetic, and its languages.*
11. *All of traditional Afrika's cultural formations must be respected and preserved in fully functional and meaningful form.*
12. *The focus of the Afrikan world's development must be exclusively pan Afrikan with strict but reasoned limitations on interaction with the non-Afrikan.*
- ....
14. *Foreign and non-Afrikan technology, methodology, systems, theories, kwk. if and where they are determined to be useful must be carefully adapted-to an Afrikan cultural paradigm in such a way to assure that the Afrikan paradigm is enhanced.*
15. *Nationbuilding is a protracted process and is measured in generations.*
16. *The process and precedents our work are shielded ultimately by the agents of the spirit, including the Abosom and the Nsamanfo Nananom. But immediately, that process and work are protected by our own clarity and steadfastness, our consistent high level of productivity, our creativity, and our ability to effectively transmit the same to our children. (14-24, emphasis added)*

Our last author of significant note, attempting to delineate what is specifically Afrikan is Michael Oshoosi and his work African Spirituality versus the African American. In it he has 60—yes sixty pages dedicated to showing a myriad of contrasts between our Afrikan Reality and caucasoid reality in numerous areas of human existence. We select a few key items here, which are highly pertinent to the subject at hand.

*But first, let us start with contrasts; the kinds of thinking; values one would hear if one entered a gathering of regular "American or Eurocentric (including "Black" American) people. We, socialized in accord;-with a Eurocentric world view, also tend to speak in its categories and dichotomies. The Eurocentric view is already your view; the Afro-spiritualist; one for you to learn by exposure, experience, and dialogue.*

**EUROCENTRIC WORLD VIEW:  
PRECEPTS AND PERCEPTS**

*(1) The Void of the Demiurge existed, followed by The Biosphere (Earth), and was then (rather lately) inhabited by humans./ The non-religious westerners believe that life began with the Biosphere itself.*

*(2) The “future” versus the “past;” life versus death./ God Almighty did not originally contemplate death but, in the face of an over-population crisis caused by Man (following the instruction “be fruitful and multiply”), it had to be invented and applied.*

*3) Social time, history, is marked by chronology, personification, and Divine intervention. (B.C. vs. A.D. Centuries a la Christ, or B.P.E. and the Exodus as the marker of time for Jews). Natural history is predominantly marked B.P.E. (the Pleistocene; 12,000,000 years ago).*

*4) “Man” and “man-made” versus natural things.”/ Humans at the center; anthropocentric./ Processes, ie., the concepts denoting them, are reified”-that is, referred to as a thing.” For example, the Id, the Superego, the Ego are Freudian concepts which are actually psychic processes, not psychic “things” to be prefaced with the article “the.” --Death is a “thing”*

*5) There are scientific explanations of the world, based on logical principles and rules, that stand opposed to religious explanations./The Greek word “science” (knowledge) was transformed during the European “Enlightenment” period to mean a method for reliably sharing information and verifying it among scientists.” (Bacon/ British empiricism)./ Alternatively, western thought —especially American-goes to the opposite extreme and negates the belief that behavior needs to be explained by abstract rules or motivational principles . . . (26-27)*

**AFRO-SPIRITUALIST WORLD  
VIEW:PRECEPTSAND PERCEPTS**

*(1) The Divinosphere existed first, followed by the Biosphere, both were then primordially inhabited by Immortals and later (on the Biosphere) by People./ The principles of order and ethics were original parts of the fabric of the universe; they did not wait for “man” to invent them./ They constitute an already existing deity (Mayet, Maat).*

*(2) Both life and death constitute complimentary “futures”; there is life, dis-incarnation and reincarnation for “the Living” and for “the Dead.” There is a “future” in the “past” and a “past” in the “future.” / Death is one deity among many.*

*3) Vast stretches of natural and social history are marked by deeds (“something occurred years before the great battle of...” ) and periods (“their memories have passed through sasa period and are well into zamani period”)./ Precise calibration is neither needed nor warranted, especially since lives are considered reincarnations. / African time is most often a study in synchronology-past and future events and lessons are happening now and are instructive now.*

*(4) The lives of men and women (and their products) are “natural,” but neither death nor senility are “natural(ly)” associated with old age. Considering that most animals (except a few domesticated ones) do not die of old age, there is a mystic reason for death./ Death is a process, and personified as a Deity. -We contribute to Nature, but we never die from it./ Humans are woven into the fabric of Nature./ As often as possible, concepts are made “anthropomorphic” (humanlike); not abstracted into general rules or principles or “reified” (made “thing-like”). Death too is a process.*

*(5) To have a world view at all is to have a religious view of the world. All movement, change, and events have,*

EUROCENTRIC WORLD VIEW:  
PRECEPTS AND PERCEPTS

13) Monotheism. God Almighty is virtually unknowable, a male/female demiurge, knowable only to the extent of responsibility for Creation and Man (and capable of being displeased with the latter)./ The Lord God (God Almighty's alter ego) is male, presides over a mostly male Judaic, or Judaic-derived (Christian or Islamic) pantheon of Heavenly Hosts, but is intimately involved with Human affairs and originally favored the Israelites of antiquity.

(14) Males or females dominate or manipulate each other; "the battle of the sexes."/ Females made from earth (or alternatively from Man's rib), to keep man company and to facilitate reproduction.

(15) Except for a few, "Man" is forlorn; pessimistic; "life is a b...., and then you die." /Original sin, rebellion against God, perpetual temptation, and eternal Hell are quite possible./ The Lord God can be arbitrary, capricious, and neurotic./ Ethical monotheism was imposed on Man (first, upon the ancient Israelites).

(16) "Self" is separate from "object"; good is separate from bad./ God is "all good"; the Devil is "all Bad."

(17) "Bad" or unpleasantness can and should be suppressed or escaped. (29-30)

1) Animals as "beasts," not as kindred spirits

4) The dead are dead and are at best, remembered. (44)

AFRO-SPIRITUALIST WORLD  
VIEW:PRECEPTSAND PERCEPTS

first, spiritual/supernatural causes, then, secondarily, apparent physical causes, (e.g., bullet from a gun hit African person during a colonial assault because of "a mystic force" that white people had invested in the gun)./ "Science" means knowledge-one processed form of it. (26-27)

13) Mono-Polytheism, Spiritism, and Animism./ God Almighty is gender-neutral and a true Demiurge; barely knowable and remote./ There is no Lord God. / God's alter egos are either "attributes" (God by way of other names) or Deities (aspects of God that are active in the Divinosphere and the Biosphere) Most Deities have bi-gendered, not "bi-sexual," manifestations, "roads", or attributes./ **Some African cultures, because of linguistic conventions refer to God as "She" or "He."**

(14) Males and females interpenetrate, are interdependent, and share essentially the same characteristics and qualities./ They often do different things, but do not have different value.

(15) "Bad" aspects of one's personal destiny may be modified by sacrifice and wisdom./ God is neither arbitrary, capricious, nor neurotic./ Ethics are a natural part of the Universe into which men and women are born./ To be natural, and to be polytheistically diverse, is to be ethical.

(16) Self and others, animals and "forces," and naturally occurring things are interrelated; **God is not "all good"; there is no Devil, or anything else that is "all bad."**

(17) "Bad" or unpleasant things can be maneuvered around, or displaced elsewhere, through engagement and mastery, not psychological denial or categorical rejection. (29-30, emphasis added)

1)Animals and plants are kindred spirits which have their own reincarnation cycles.

4)The living want to be treated as deified ancestors, and the ancestors want to be treated as honorary living beings. (44)



## EUROCENTRIC WORLD VIEW

1) *Religious possession that involves body movements is viewed with suspicion; perhaps a disgusting mimic of sexuality./ "Affective" display, generally, is seen as manipulative.*

3) *Sexuality, from a qualitative perspective, is an "original sin." (Actually, it is the awareness of sexual desire which is poisonous knowledge, and sin, in the Garden of Eden.) (55)*

1) *Religion in the Judaic-Christian-Islamic tradition is highly individualistic, notwithstanding its original (Israelite) conception of a nation of priests—a theocracy or theocratic "community."*

*-The Israelites had, they wrote, a national and personal relationship with The Lord God (no less!) and the Christians with His Son. This is fairly grandiose and entitled and often leads to an elitist (and predatory) tribal mentality, in the former case, or grandiose proselytizing character structures, in the latter. With these traits, one hazards the view that it is all right to exploit, missionize or oppress others if they are nonbelievers.*

2), *Some magical events do occur, and some esoterica does exist, but the Eurocentric (American and Afro-American) religious practitioners know little of this, and the "magical events," for example, "a virgin birth," or God's creation of anything—the Devil, Hell, or anything else that is all bad—tend to be inadequately explained since they cannot be explained from the 6th Century A.D when they were*

## AFRO-SPIRITUALIST WORLD VIEW: PRECEPTS AND PERCEPTS

(1) *Possession is viewed as a beautiful, blessed, and valued event. Affective display and verbal nuance are purposeful parts of full communication.*

(3) *Mature sexuality is not a morally alien process; it is as natural and necessary as breathing. Affection and mutual acceptance, openly expressed, are its conditions. And its conditions are reciprocal control through mutual and unconditional acceptance./ Mature sexuality pursues psychic wellness through emotional stability. (55)*

(1) *God Almighty is present in all things: the rocks, the waters, the air, the plants, the animals, and the People, but God Almighty is also remote, something of a Demiurge./ It is the deities who are the custodians or "proctors" of the Earthly world. -One's main relationship with supernatural phenomena are with Deities, ancestral spirits, and other spirit forces.*

(2) *As an African traditional religious practitioner, events in the Divinosphere and events in your personal life will routinely manifest little miracles, and heart-rocking, accurate and specific predictions (which come true).*

3) *African religions are ancestral because, among other things, they have a reincarnation aspect for every individual. They are also non-dogmatic. One needs the utmost in conceptual flexibility to appreciate them fully (and this for the Eurocentric African-American may be tough going). But the rewards of this flexibility are numerous./ Many variations of "creation myths" and parables exist within the same religion and on the same subject./ Variation in accounts does not induce dissonance and anxiety*

*-The religions are ancestral. Except as a function of formal marriage Africans do not convert from one traditional religion to another because to do so would be to (try to) "convert out" of that part of one's destiny which cannot possibly be changed: one's parentage and family lineage. (Of course, many*

EUROCENTRIC WORLD VIEW:  
PRECEPTS AND PERCEPTS

*first emphasized.*

*(3) For them, possessed of and restricted to linear (not diunital) logic, conscious inconsistency is a source of invalidity and anxiety- and must be neurotically repressed*

*-The adherents of the Judaic-Christian-Islamic tradition tend to be dogmatic even though the original book for them all, Genesis, tells, in its first two chapters, two different Creation stories./The first version is where God Almighty creates the universe, man, the animals, and then woman, and enjoins them to be fruitful and multiply./ God Almighty rescinds the grant, destroys the world./And The Lord God appears and recreates man (and woman), establishes mortality, demands that symbolic control of sexuality (and reproduction) be retained by Him through circumcision, and chooses the Israelites as the first people to become a nation of priests and to enjoy substantial population growth*

*-People who are unrelated, even by nationality, share in the same religion. There is nothing about how the Eurocentric religions are handed down that is ancestral in nature (with perhaps the exception of the pagan religions of Europe and original or "pagan" versions of Judaism like the Qemants of ancient Ethiopia)./ Notwithstanding certain religious traditions in families, individualism allows for a person to convert from one ("revealed") religion to another.*

*-Cultural ancestry does not exist. Cultural traditions do. For Amencan Eurocentrists, the main basis of cultural ancestry and identity is "whiteness"; ("white" is ipso facto a white supremacist concept, and so are its psychological antonyms "black," "colored," "Negro," etc., for that matter)*

AFRO-SPIRITUALIST WORLD  
VIEW:PRECEPTSAND PERCEPTS

*Africans convert from the traditional ancestral religion to one of the "revealed" religions of Judaism Christianity, or Islam. But these are different kinds of religions altogether. One's ancestry combines the ancestors and the deities of one's mother and those of one's father. At different times, and for differing reasons, one or the other may be called upon for help and guidance.*

#### EUROCENTRIC WORLD VIEW

*(4) The concept of a "chosen people" is not uncommon in the religious legacy of the Western world, the Judaic morality world. This, to, is a grandiose and entitled peculiarity, if not affliction. Along with mind-over-body, self vs. object and ethnocentric-xenophobic dichotomies, the thinking in the West, thanks to the Greek philosophers mostly (and among some Asians), because of their original conception of a Divinely ordained "chosen people" -whose burden it was to teach true religion to all their neighbors upon whom they did not first commit genocide-Judaic ideology proved to be receptive to the possibility of superior and inferior "races" of humanity.*

*(5) Purity (in the abstract) and "Puritanism" are values and aspirational goals, The obsession with being "squeaky clean" leads to hypocritical public life, endless guilt feelings, and a disastrous refusal to accept (without magical denial) that life has its blood, shit, sweat, and tears./ Life is often fought because of obsessions with abstract principles like "pure enlightenment, "sanctity," "purity." Life is not modified within the bounds of emotional composure.*

*(7) The important information or "laws" in each person's personal life are the same as for everyone else: "revelations" on how to behave and about what is going to happen are visited upon one man or a prophet and a few Saints, and everybody's conduct is guided by "codes" or bodies of laws. Moral guidance is made global and abstract; what must be done in any given daily situation or moral dilemma must be inferred*

#### AFRO-SPIRITUALIST WORLD VIEW: PRECEPTS AND PERCEPTS

*(4) There are, typically, no "chosen people," nor "infidels" in African traditional views. There are only, at worst, "others" (the Unknowing) and life is merely (and often a lot!) harder for them./ True there are sometimes symbiotic relationships with other tribes (and "traditional enemy" groups), but the idea that "the others" do not even have Gods worthy of fear and respect is alien.*

*-African traditionalists do not proselytize, do not demean the deities of others (and often readily assimilate them), do not seek to convert others, and do not seek the recognition or legitimacy of others regarding their own ancestral religions.*

*(5) Alienation from the 'unpure' is nothing less than an alienation from life itself.*

*-From one of the "messiest" scenes possible, is born the precious newborn baby. One accepts that the price of beauty is occasional hardship, messy scenes, or periods of deprivation. And one does not indulge or linger in negative feelings about the natural inconveniences of life.*

*(7) The making of moral judgments, and moral guidance, for the Afrocentrists skilled in the Way of her or his People, proceeds not from long lists of "codes" and "commandments" applicable to everyone./Moral instruction is applied to (and may vary among) specific individuals, families, and cult groups./It proceeds from the practice of acquiring "daily revelations," if necessary, from divination, from verbal instructions, from dreams, from visiting deities or spirits, or from prior religious instruction taught as covenants and taboos between the individual (or members of a specific group) and his, her, or their specific deities or ancestors.*

*-There are, of course, very strict procedural rules for divining, but their correct use provides most of the guidance one will ever need (aside from the special instruction one receives in covenants and taboos upon joining a family or fraternity) .*

EUROCENTRIC WORLD VIEW:  
PRECEPTS AND PERCEPTS

*from these impersonal global "rules" (For example, the Ten Commandments) Moreover; as is the case with typical Eurocentric dichotomies, the other "pole" of moral guidance is believed to arise from Man's learned pragmatism, That is, morality derives from concrete, internalized experience with that which "works" and that which does not./ If it is not forbidden by the Ten Commandments (and other key provisions of the Torah), then whatever "works" or dominates is moral.*

*-For the Eurocentrists one code of morality exists and applies, theoretically, to all individuals (except children and lunatics).*

*(8) God is a Cosmic Cop: omnipresent , omniscient, omnipotent, and very jealous. He watches all that one does, records it all, and will hold every one of the billions of people who have ever inhabited the earth personally accountable for every one of their acts--all in one huge Judgment Day ceremony: the mother of all trials. For the Righteous, eternal Heaven and certain amenities will be the reward (but no trip back to Earth). For the Unrighteous, a different fate.*

*- "Pay as little as you can as you go through life" is the philosophy that obtains; do not "pay" the mystic forces anything ('no matter, never mind'), and "square up your debt with God on Judgment Day" underlie the predominant concept of giving and sharing in the Eurocentric mind.*

AFRO-SPIRITUALIST WORLD  
VIEW:PRECEPTSAND PERCEPTS

*(8) In traditional African ethos, there is an amazing amount of individuation in morality. For example, it may be immoral for one person to wear certain colors, to eat certain foods, or to act-out certain sexual choices or habits, but the same conduct in another may or may not be considered immoral or even unwise.*

*-The Sources of Moral Instruction, either general or specifically tailored for the individual, are these:*

*-God Almighty: Be productive, be reproductive, leave behind good children, do not defile Nature, and do not engage in excesses. These are the essential ethical requirements of God (the only kind of obligations to God are ethical)./ The only communication is through prayer.*

*In order to do this, one must have good character. One cannot "sin" against God, but one can "eat a taboo" against one's character.*

*-One's "Head": One's "Head" is a deity one also serves (more or less well). As one's destiny. it includes many aspects--some unchangeable (and some modifiable).*

*·Destiny includes an ideal double spirit, one's creativity, the familial , gender and other unchangeable circumstances one is born into,*

AFRO-SPIRITUALIST WORLD  
VIEW

*an inner character, a general plan for one's life and, finally, the resources in life that may be available for use.*

***-Deities That "Rule" One's "Head" and Those Which Protect One's***

***"Head"***: *It is unwise in the extreme to offend those who rule one's Head (the chief advisor to one's "Head" is the deity one is bound to serve This ruler came to you because it was the deity which you were most like or the deity that you most needed!).*

*Similarly, the deities who serve as natal or family "protector" deities, I (who "birthed" your Divine awareness into life), like your ruling deities, can be offended by neglecting them, eating foods they "took away" from your lineage, doing acts they have prohibited you to do, being unkind or non-supportive of their other devotees, or ignoring their advice.*

***-Any Deity***: *which has "possessed" a "horse" and "speaks" through him or her.*

***-Deities Controlling Divination and Sacred Oral Libraries*** *(now many, are written): They give good advice for a variety of circumstances; proverbs, stories, parables, riddles legends, etc. It is "unwise" (not a "sin") to ignore their advice or their remedies./ These deities have equal not superior; standing with all other deities (though some divination specialists would like you to think differently-equating the Deities of Divination knowledge, Thoth (KMT) or Orunmila (Yoruba-Ifa), for example, virtually with God Almighty) . . . .*

***-The Forces of Disorganized Action*** *will challenge you if you do not respect and sacrifice to the deities. So too will the Mystic and Earth Spirits.*

EUROCENTRIC WORLD VIEW

(11) Death is certain and final. Therefore, smother the image of Death with taboos and magical denial for as long as one can. Indulge one's negative emotional states as long as one likes, for there is always "tomorrow" and the delusion of immortality.

(12) Individual loss of emotional control is feared and prohibited under almost all circumstances except when one is caught up in "mass hysteria." When religious possessions or trances are permitted, these states are fairly undifferentiated, impersonal, non-communicative, and except as "visitations," largely unintelligible.

(13) Knowledge is more important than Grace. (75-85)

AFRO-SPIRITUALIST WORLD VIEW: PRECEPTS AND PERCEPTS

*-Priestly Ancestors: are protector spirits.*

*-One's Family Ancestors: are the closest to you and are with you daily; they have set the family standard for you. Neglect or failing their expectations is not good./ An honored ancestor lived a long life, died naturally, and left behind good children.*

*-Ancestral Spirit Guides and Totem Animals Guides: for advice and instructive signs and omens.*

*-Elder Priests and Priestess: may be called upon for advice.*

*-Another Person: one should not break a parity or reciprocity covenant with another person, nor ignore wise counsel*

*(11) "Use death as your constant advisor" (Casteneda); do not sustain useless emotional displays and indulgences.! "You do not have to leave here the way you came," and life cycles are short. / "Even the Gods are powerless against stupidity."*

*(12) Religious states of ecstasy and trances are welcomed states and are carefully guided by experienced priests and priestesses./ Possessions are not always by beneficent deities or ancestors; and these states must be recognized and handled with dispatch. Deities communicate with messages for the Horses as well as for the People assembled nearby./ "Trickster" deities, particularly, are fond of showing up in dreams, laden with emotional by-plays, and often with insights.*

*(13) Ashe is more important than Knowledge, though both are desired. This is why one does not get very far trying to study these religions. It is the patient cultivation of Ashe through family and Godparent guidance, through years of rituals, alignments, ceremonies, dances, cleansings, songs, diet, talk and relations with Godpeers that produce effective results; reading is an aid. (75-85)*

## Conclusion

We, as Afrikans, don't give our present religion much thought. Your great grandmother was a christian, your grandmother was a christian, your mother was a christian and therefore now, you are a christian. Under normal and natural conditions, continuing the legacy of your Ancestors would usually be the right thing to do. But we did not get to amerika under normal or natural conditions, nor did we become christians under normal or natural conditions.

christianity is like chitt'lins (chitterlings). During the Maafa (chattle enslavement phase), we made chitt'lins edible so we could survive a crime against humanity. We made the unworkable, work for us for a *particular time period*. Years later, we now know how deadly chitt'lins and other pig products are on the body and most have moved away from ingesting pig intestines. Yet far too many Afrikans still feast on the caucasoid ideational religious entrails also known as christianity. This article was a first step in unblocking our Afrikan spiritual arteries and unclogging our Afrikan ideational 'valves and veins.'

By putting together, in one work, multiple pieces that examined our Afrikan Way, we finally can get a clearer picture of whose values and reality statements were implanted into us and what those values and reality statements were originally.

In the forthcoming part two, we will build upon this by focusing even more on the christianization of the Afrikan Race, readdressing some points raised by the Akoto's and Mr. Oshoosi and delve even deeper into the spiritual aspects of our Afrikan Way, hopefully clearly delineating them from christian thought.

As Baba Baye would always tell me, "*With better information, Afrikans can make better choices . . .*" I have tried to lay out this information as clearly as possible and now the choice to return home spiritually is up to you.

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## **AFRICAN INCLUSIVE EPISTEMOLOGY**

Dr. Tawede Grills

*[Editors Note: This is an excerpt from another excellent piece from Dr. Tawede Grills. It is from Chapter 2, entitled African Centered Psychology: Basic Principles, from the book Counseling Persons of African Descent: Raising the Bar of Practitioner Competence edited by Thomas Parham.*

*It is crucial that we understand that we are not the same as caucasoids. We must fight against the 'we are all human'; 'we are all the same' malarkey. This piece helps us delve deeper into what it means to be Affrikan.]*

Epistemology refers to the method of knowing or coming to an understanding of reality, of what is real (Kambon, 1999). This understanding reflects the particular racial-cultural perspective and experience of a group and will differ from culture to culture. An African epistemology emphasizes an affective-cognitive synthesis as a way of knowing reality. This reality does not limit itself to the five senses or methods dependent on Aristotelian logic as the only means for securing information and understanding.

In contrast to Western epistemology, within the African schema of knowledge acquisition knowing includes and extends beyond linear reasoning. It includes and extends beyond the boundaries of space and time. The senses, cognition, and tangible verification or control are not the only pathways to knowledge. The spiritual basis of all there is to know makes African epistemology accept realities that Western epistemology shuns as a way of knowing. In the pursuit of knowledge, the African willingness to engage and include that which is empirically, tangibly verifiable and that which is not makes this an inclusive epistemology. Within the venue of European American clinical praxis, therapist and client are socialized to remain within the confines of linear reasoning and materialist explanations of knowledge acquisition. In clinical practice, to what extent do we negate the existence and experience of an inclusive epistemology? To what extent do clients silence their internal experience of preter sentient knowledge (knowledge that is derived without the agency of the sensory system), linear reasoning, and unverifiable intuitive data? What validity is given to intuition as a real and legitimate source of information? As Bergson (1946) notes, "Intuition is the direct vision of the spirit by the spirit. Intuition, therefore, means, first of all, an immediate consciousness, a vision barely distinguishable from the object, a knowledge that is consciousness and even coincidence." This definition of intuition compliments the African centered paradigm of the centrality and function of spirit in human functioning and consciousness. Within the African-centered



model, an inclusive epistemology is not only germane to understanding all knowledge production, it is an integral part of praxis.

The European American fascination with the obvious elements of the tangible object shuts the door to an identification of what is less than evident among the things we observe (Schwaller de Lubicz, 1998). Among African descended people, the material world is not taken as the end of it all. Their inclusive epistemology is concerned not only with intangible, spiritually imparted knowledge. There is also attention given to the esoteric (the inner meaning; the implied but inexpressible in words) aspects of any given tangible stimulus or phenomena. A cerebral approach to knowledge leaves parts isolated from each other whereas the esoteric approach aims for synthesis and an appreciation for the simultaneity of complements (“When we look to the front, we feel that there is a behind. We cannot look in one direction without opposing to it a complementary pole, and although this pole is not sensorially observed, the awareness of it exists within us” [Schwaller de Lubicz, 1998]). What emerges in this framework is a richer source of knowledge and understanding. Schwaller de Lubicz offers an insightful analogy.

*The West looks upon the world from the exoteric side, that is it objectively observes the forms of the body, and its investigation is nothing but an anatomical analysis of quantities.... Western thought never “enters into” a body, does not see it from its living interior outward, from the perspective of its growth and the functional characteristic of its life. For example, the Westerner will look at the form of a tree—the form of its trunk, the form of its bark, the form of its branches, the form of its leaves—and finally, he will study this object through what is revealed to him by his senses, which is a cerebral, quantitative view. On the other hand, Hindu and pharonic symbolique show that the foliage of a tree, for example, is considered as the respiratory function, the lung of the plant. Then, under the general form of a leaf, foliage will serve as a symbol for respiration in general; the trunk around which the serpent is entwined will show the rising spiral of the life flux around the spinal column. The whole symbolique of traditional thought indicates the character of this thinking: the object that strikes our senses exoterically is the consequence of vital functions, that is, we transform cerebrally into corporeal forms that which is in reality an interrelation of momentary specificities (p. 40).*

The implications of this method of knowing can be essential to understanding the African American client who may have retained and

actively uses this inclusive metaphysical epistemology. Some African American clients come to know what they know about themselves, others, and situations in ways that extend beyond rational-logical cognitive processes of reasoning and beyond the mechanics of the five senses. In a number of settings, I have found African Americans share the powerful experience of dreams, intuition, clairvoyance, *deja vu*, and other such mental phenomena that fall beyond the typical purview of psychotherapy discourse. To what extent are these given legitimacy and used in the treatment process as the client explores concerns, issues, and strategies for resolution of their problems? To what extent do we, in fact, undermine this process when clients tell us they have a “feeling” about something or someone but cannot provide a rational explanation consistent with Western theories of cognition? How often, then, do we “train” clients to think in Western models of what is defined to be healthy cognitions and ways of knowing? Are we, as clinicians, actually imposing a European American perspective on African Americans at the expense of their indigenous construction of epistemology? “Western [trained] clinicians must incessantly ask themselves these cross-cultural questions: Are my therapeutic goals mere proselytization? Does my effect on this family, [community]—on this culture—differ significantly from that of colonialism” (Landrine, 1992)?

Finch (1998) discusses African ways of knowing or epistemology in relationship to the “fifth dimension” within which the universe is perceived through spirit. Finch states:

*We are not dealing here just with symbolic material arising from deep within the Jungian “collective unconsciousness.” The Pale Fox (Griaule and Dieterlen, 1986) shows us that highly complex empirical information has come into the possession of a people lying almost entirely outside modern techno scientific culture. Since the Dogon do not possess the methodologies or apparatus of modern science, we are driven to conclude that there must be other “pathways” for acquiring such data, veritably, other ways of “knowing.”* (p. 260)

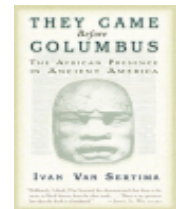
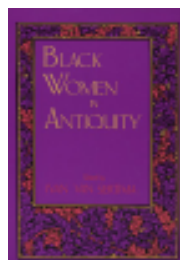
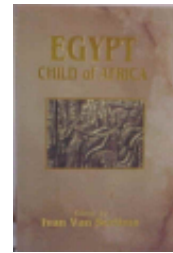
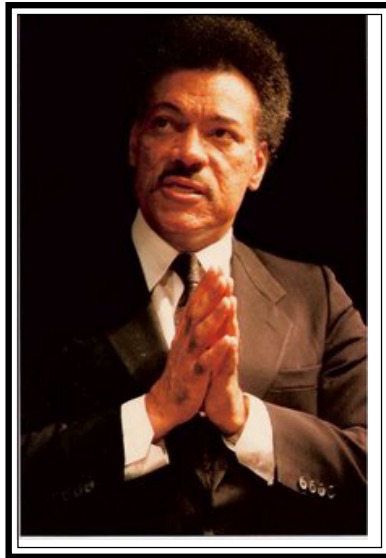
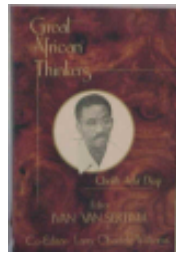
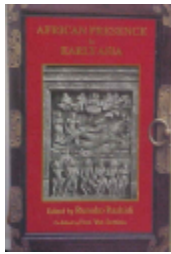
This perspective exemplifies an important position in African concepts of consciousness, that there are other ways of knowing (and realms of consciousness) that do not rely on the basic senses, logic, or reason. African traditional priests-healers use a multitude of strategies (divination, rhythm and sound, the drum, speech, ritual, manipulation of electromagnetic and vibratory energy) to increase their ability to tap into this fifth dimension of preterrational methods of perceiving reality. Preterrational thought is defined as consciousness that operates beyond mere rational methods (Ayoade, 1979). In the preterrational

process, the mind can look simultaneously at the future, present, and the past and possibly influence all. In African psychology, it is believed that human beings are able to access this fifth dimension in daily life through the agency of components of the self known as *sunsum* by the Akan, *ori* by the Yoruba, *chi* by the Igbo, and so on.

## IVAN VAN SERTIMA

*Spirit to Human*: Jan. 26, 1935

*Human to Spirit*: May 25, 2009



## THE AFRICAN MEANING OF HUMAN BEINGNESS

Nana Ifagbemi Sangodare (Dr. Wade Nobles)

[**Editors Note:** *This excerpt is from Dr. Wade Nobles larger work entitled 'To Be Afrikan or Not To Be: Some Preliminary Thoughts.'* To see the entire work, please visit his website [www.iasbflc.org](http://www.iasbflc.org). Also the term "Wayne Bibi" is pronounced Wah Nay Bee Bee.]

The birth of a child is perceived by the Bantu-Kongo people as the rising of a "living sun" into the upper world (Fu-Kiau, 1991, 8). To be human is, therefore, to be a "being" who is a "living sun" possessing a "knowing" and "knowable" spirit (energy) through which one has an enduring relationship with the total perceptible and ponderable universe. The person as energy, spirit or power is, therefore, a phenomenon of "perpetual veneration". The person is both the container and instrument of Divine energy and relationships. The human being is a "power," a phenomena of "perpetual veneration." Given this sense of human beingness, the observation regarding the spirituality of African people is somewhat of a misnomer. Spirituality pertains to having the quality of being spiritual. African people have more than the quality of being spiritual. In fact, for the African to be human is to be a spirit. Spirit is the energy, force or power that is both the inner essence and the outer envelope of human beingness. "Spiritness," rather than spirituality, pertains to the condition of being a spirit. This "Spiritness" is often misconceived as spiritual or a religious quality. As energy, spirit becomes "Spiritness" and therein serves to ignite and enliven the human state of being. Human beings experience their "Spiritness" simultaneously as a metaphysical state and an ethereal extension or connection into and between the supra world of the Deities, the inter world of other beings and the inner world of the self.

At this point, I want to explain my use of traditional African languages to represent the scientific "concepts" that emerge from the recommended African paradigm and episteme. Not only is this consistent with the dictates of the proposed new discourse, it is appropriate as an act of authenticity or authority. The use of African language terminology is critical to the reclaiming of African centered discourse. In this regard, Dr. V. Nobles (1995) points out that "concepts can be misconstrued or not fully understood or developed when they are defined, interpreted or constructed using a language not specific to the particular culture" (3). Concepts reflect and/or represent phenomena within a particular culture. Every language reflects and represents some particular peoples culture. Given African

peoples sensitivity to the 'power' of the word, i.e., Nommo, we moreso than most people recognize that words have psychological transformative power in that they are capable of legitimizing the material manifestation of phenomena. Concepts, represented by words, can and do have the ability to reinforce or reject the cultural moorings or foundations of a cultural community. African American theorists, especially should, therefore, be especially sensitive to the words used in constructing their theory.

When one uses a language that is hostile or irrelevant to the cultural system under examination, then the concepts, via the language, will severely limit the understanding of the phenomena within that culture (1995, 7). I suspect that when the African theorists utilize non-African concepts (i.e., Latin, Greek, Roman, Anglo-Saxon) to represent the social phenomena of African life, they unknowingly incorporate the psychological energy (via subliminal meanings) associated with these concepts and thereby create "false positives" in the discoveries of African American conduct. The African researcher should, therefore, at every possibility, use African concepts to describe and give meaning to African phenomena.

Accordingly, for the Sonay people of Mali, the word for black is "bibi" (Maiga, 1996, 17)." *Bibi*" is actually a concept used to refer to the essential goodness of things. It is never used to refer to anything negative or inferior. The full significance of this concept is found in the expression, "*wayne bibi*" (black sun). Dr. Hassimi Maiga (1996, 18) notes that the Gao people of Mali use the term "*wayne bibi*" to refer to the hottest part of the day when the sun is at its fullest. In effect, "*wayne bibi*" refers to the fullest expression of the sun. It is when the sun is the brightest, the most dazzling and the most radiant. The black sun (*wayne bibi*) symbolizes "luminosity", the state of being unlimited and the condition [of] when a thing achieves its total expression. Similarly, the Sonay people use the term, "Ay moo hari bibi" (Give me Black water) to signify water that is from the deepest part of the river and the most clear and clean (1996, 18). Bibi in this context represents the depth or essence, clarity and purity of a thing. Hence, the term, "*bibi*," especially "*wayne bibi*" connotes a state wherein a thing is pure, clean, clear, limitless luminous, radiant and exuding its totality or fullest expression.

Accordingly, I am suggesting that the Sonay term "*wayne bibi*" be used to represent the notion of "Spiritness" in human beings. In the state of being a spirit, and in recognition of the idea that the birth of a human being symbolizes the rising of a living sun in the upper world, the Spiritness or "*wayne bibi*" (black sun) of our being represents the unlimited radiance, luminosity, and dazzle, and total expression of being human.

I believe that when the person and/or community experience congruity between the “supra,” “inter,” and “inner” realms of the “*wayne bibi*” (Spiritness), then the sense of human integrity is achieved. This is a critical formulation because, I believe, that for African people, particularly those who were colonized and enslaved, it is only when one has a sense of the “Black Sun,” the “*wayne bibi*” that one has the “instinct” to resist dehumanization or oppression as well as the capability to even contemplate human liberation and potential. It is also the awakening of the “*wayne bibi*” that allows us to contemplate and believe in the certainty of victory and human possibility.

At the metaphysical level, the “*wayne bibi*,” therefore, is the unlimited and total expression of energy and power that represents human possibility, probability and potential. At the physical level, the “*wayne bibi*” is experienced as a drive or human condition. Wayne bibi (black sun) is experienced as an urge and desire for what is excellent, good and right. As the fullest expression of goodness, it eventuates in the ever-expanding love and feeling of “good will” for all life. It is the “*wayne bibi*” that makes for ethical character and proper conduct. Being the “Black Sun,” the “*wayne bibi*,” the person has an ever-present urge to kindness, goodwill and fellowship. This is often experienced as the “felt need” to love and be loved for no particular reason at all. The “*wayne bibi*” gives the person the desire for order and the beautiful; i.e., that which is essential, pure, clean, clear, radiant. It is the “*wayne bibi*” that serves as the “impetus” for concern beyond self to other and the emotional “sense of the *Divine agency*” and relationship in human affairs (i.e., the compelling need to understand the nature of the Divine) and thereby life itself and our meaning and purpose in life. The human being as a living sun expresses one’s humanity as the magnetic pull away from mere animal/physical existence and toward that which is higher, nobler, better and more excellent (The Godness/Goodness). It is the “*wayne bibi*,” the Black Sun, the unlimited luminosity, the radiance, the totality or fullest expression of Divine energy that gives one the sense of inner “power” and dignity and makes one human.

The notion of being a “power” (“*wayne bibi*”) of perpetual veneration suggests precise meanings for the concepts of “being,” “becoming,” and “belonging” found in the African centered discourse. “Being” is the state of “*wayne bibi*”; i.e., having the quality of a living sun. It is to have an essence or substance that is an attribute of the Divine and is absolutely invariant and indestructible. “Becoming” is to fulfill one’s destiny. It is the continuous and constant (movement toward) achievement or realization of potential(s) to reach higher levels of actuality. “Belonging” is the condition wherein one is conscious of the state of being one with that which is whole. It is a condition wherein one is integrally and essentially infused or blended with that which is greater.

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