

AFRIKAN WORLD ANALYSIS

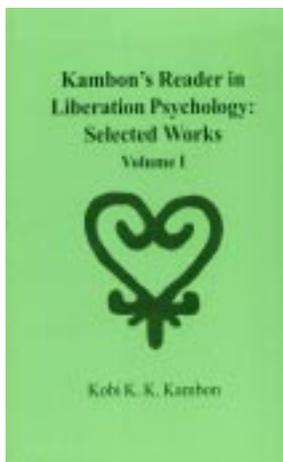


A BOLEKAJA ENTERPRISES PUBLICATION #22



THE NEWSLETTER OF RECORD FOR THE UNAPOLOGETIC AFRIKAN

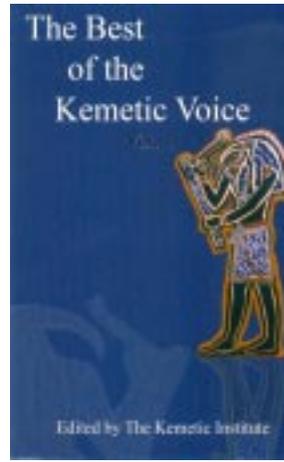
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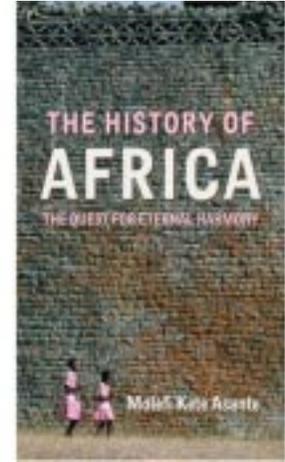
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RECENTLY RELEASED AFRIKAN WORKS!!!

**Sunsum as Conscious Energy:
A Viable Scientific Postulate**
By Martin Ajei, MA and
Cheryl Grills, Ph.D.
University of Ghana and Loyola
Marymount University
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PROPERLY
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SUBMISSIONS

Afrikan World Analysis is published & distributed once every 2 months.

Anyone wishing to submit articles or book/music reviews pertaining, related to, or dealing with Afrikan issues (meaning continental Afrika or issues of Afrikans from the rest of the world) must follow the dating scheme below.

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Please submit all "proposed" articles to afrikanworldanalysis@gmail.com

Be informed that the Afrikan World Analysis staff DOES RESERVE the right to edit or not publish articles based on content or high "yurugu conceptual utamawazo" (thoughts & conceptions derived from the european cultural worldview & reality).

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That is our way of saying MEDASE (thank you) for taking advantage of this great informational & transformational newsletter early! Please submit all checks or money orders to

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KAMAU'S KORNER

I would first like to say Medase to our first international reader. Hopefully they will expose AWA to a different group of people dedicated to Afrikan Sovereignty. May you & all of our subscribers be with us for a long time.

It is good to see that folks are still writing Afrikan Centered works. The numbers have been low over that last few years.

Dr. Karbon has followed the Likes of Na'im Akbar & Wade Nobles in collecting past papers & publishing them in one work for a new audience. Someone has finally written a comprehensive history on Home from Our perspective (or at least the closest to date-I quibble over some stuff in there) & made it affordable for the average consumer. New, yet powerful author Kwasi Konadu didn't have any say in the pricing of his Afrikan research treasure, but if you can get a hold of it, immediately you will notice it is highly impassioned & serious scholarship. Lastly, members of The Kemetic Institute/Jacob Carruthers Center have published older works in one volume. They have an interview with Baba Obenga, a previously not-widely published article by Baba Jedi and more good research. It's a shame it's so short.

By the time this comes out, it will be Baba Orowale's (Malcolm X) birthday. We at the A.W.A. staff would like to take this moment to remember our great, shining prince & we stand on the vanguard against all malicious attempts to denigrate, transform or whiten his image. We know you are still with us Baba & you still talk to those of us who are consciously learning to communicate with the Spirit dimension(s). We will not let caucasoids defame you and we will not let their subintegrated apes of caucasoidness trivialize you.



SUNSUM AS CONSCIOUS ENERGY: A VIABLE SCIENTIFIC POSTULATE

By Martin Ajei, MA and Cheryl Grills, Ph.D. University
of Ghana and Loyola Marymount University

[EDITOR'S NOTE: This is an excerpt from a larger work. This is theoretical & practical usage of our Afrikan Reality for present day application. Tawede Grills was the director of an Afrikan-based mental wellness center in Los Angeles.]

Some Features of Akan Metaphysics

What, then, is the status of this hidden something, inherent in the Akan universe? The fundamental structure of Akan cosmology is fairly well-documented (Busia, 1963; Danquah, 1944; Gyekye, 1987; Grills & Rowe, 1997). The predominant interpretation of this view of the universe by traditional Akan sages, professional philosophers and anthropologists reveals the following three essential features. 1) Existence is comprised of visible and invisible realms. 2) The universe contains a hierarchy of beings, with *Onyame* (The Supreme Being) at the top. In descending order from *Onyame* comes the *abosom* (deities), the *Nsamanfo* (ancestral spirits), human beings and physical objects. 3) The universe is endowed with varying degrees of force or power, all of which derive, ultimately, from *Onyame*.

These three postulates are essential to the Akan thinker's meaning of what it is to be conscious because derived from them are the epistemic levels (*nea wohu* - the visible, perceptible; *nea wonhu* - the invisible, imperceptible; *nea etra adwen* - that which transcends thought) from which the three levels of awareness (*anidaho*, *anidahoso* and *oben*) are realized.

These three levels span from sensory/cognitive awareness to what Grills calls conscious pre-ter-rational consciousness (Grills, 1999). Access to these various levels of awareness is determined by the strength of a person's *sunsum*, hence the layman and the diviner priest operate on different levels of this continuum of awareness.

Sunsum as Conscious Energy

By *sunsum* as conscious energy, we mean simply that *sunsum* is the source of conscious power or activity. We have said that the relative strength of *sunsum* correlates with different levels of *sunsum* conscious energy. This is better understood by the relationship between *sunsum* and its affiliate, *tumi*. *Tumi* translates into English as power, and in Akan cosmology everything in existence has *tumi*. Just as *sunsum*

and *okra* (the principle of a person's life) are ontologically but not logically identical (Gyekye, 2000), so are *sunsum* and *tumi* united ontologically. This means that to have *sunsum* is to have *tumi*. Thus *tumi* is indispensable to *sunsum*, which in turn is an essential constituent of Being.

The views of Nana Ofose, a retired fetish[sic] priest resident at Amoakrom, will help clarify this relationship. Asked to elaborate on *sunsum*, he answers:

A Sunsum is everywhere, in everything. We have believed in its existence throughout our history, and our belief has been justified by our practices and our experiences. God created them both--the *sunsum* in and external to man--so there is a channel for their interaction.

Then we asked: what is *tumi*? He answered:

Tumi is the content of *sunsum* in man, and the other *sunsum* are also *tumi*. *Tumi* is the power which God gave to *sunsum*. We can also acquire more *tumi* by relying on good external *tumi*. When we meet our obligations to them we activate their powers and they protect us and thereby increase our *tumi*. The channel of all these is (personal) *sunsum*. So *tumi* is power endowed to a person either by God or by a good deity (Ofose, Personal Communication, 8/14/99).

***Sunsum* is the energy from which consciousness erupts: experience in this world has to do with the interaction of personal *sunsum* with other *sunsum* as a result of the personal *sunsum*'s call.**

But how does the level of *tumi* determine one's access to three levels of consciousness? In regards to how this happens, we will like to quote extensively from the insightful elaboration on *fochidi*, the Ewe word for libation pouring, by Dr Dartey Kumodji:

RADICAL: PROPERLY DEFINED

KAMAU MAKESI-TEHUTI

*"Conscious resistance in a hostile environment of oppression is neither militant, extreme nor radical. It is **sane, normal** and **desired** behavior."*

Kofi Addae, Reality Revolution

If someone is kicking your ass; I don't mean a little damage, but a "BEAT DOWN," YOU ARE GETTING YOUR A-S-S KICKED; do you just lie there and continue to take the punishment or do you fight back and defend yourself? Afrikan people all over the world are being BEAT senseless (This writer is not only talking about physically but on ALL levels.), yet the majority of them are sitting around going, "It really doesn't hurt that bad," with a dazed look on their faces. Then they have the NERVE to get mad at people for shaking them and saying, "You don't have to put up with this. Hey, here's something to stop you from getting your ass beat." What they say in response is, "Why y'all so angry, you so radical. . . ."

**. . . when you do something against your own interests,
it is sanctioned, applauded, accepted and usually funded by
whites/europeans. . .**

From here on out, radical means anyone who ACCEPTS what caucasoids do to/say about Afrikan people. You would have to be radical to just let caucasoids do what they do to us and not attempt to figure out something better. It seems NORMAL if someone is trying to correct the problem. The radical ones are those Afrikan fools who don't want to "rock the boat;" the radical ones are Afrikans who want to be all up under white folks after they have EATEN us (Jeffrey Dahmer wasn't the first . . .and won't be the last.). It seems NORMAL to say, "Here's some information to help contradict the european lies about Afrikan people . . ." It seems radical to say, "I don't wanna read that Black shit. I wanna dance and get my boogie awnn" (that's Ebonics for "on").

Collectively, Afrikan people ain't got a pot to piss in or a building to throw it out of but we are content to just shake our asses or prance down a damn runway into the 21st century. These are some of the ones who call other Afrikans radical when they say "We

need to stop dancin', singin' and slam dunkin' for a damn minute and handle our business!!!" Some of y'all, most of y'all is ASS BACKWARDS !!!

Steppin' ain't gonna help educate the 44% of the Afrikan population who can't read; Fashion shows ain't gonna help single parent Afrikan households; Barbecues every Saturday ain't gonna prevent Afrikans from filling up the jails-- hell, some actually help the crackas cause. Radical is now defined as anyone who'd rather go to a social gathering than go to a lecture that will put you to work, first at changing yourself and second, using that change to better your Afrikan community. At this late date, with all of the moves the european government is making (for example, 3 strikes, "No-Knock", Redistricting and Red-lining, unfair sentencing between crack and cocaine, higher Afrikan population in prison than anyone else, etc.) to NOT face it and to NOT attempt to contemplate non-european solutions for them is radical.

If you are in a burning house, the radical person is NOT the one saying, "The house is on fire!!!, Where is the hose?" The real radical is the person who is coping with the flames; the real radical is the person who is trying to work within the house for a better position; the real radical is the person on their knees praying that the flames stop; the real radical is the person dancin' and steppin' while everyone else is trying to fight the flames; the real radical is the person who can't see color so much that they can't even see the flames. Radical is now defined as anyone who consciously chooses to ignore Afrikan problems.

Now let's flip the script. That was the breakdown from the homey level. That was the street knowledge. I love the street and damn anyone who doesn't like the street-Ya' gotta keep it real. Now, let me give you the book knowledge.

". . .the basic ideological and philosophical character of [a]merican society . . .is essentially defined by the [e]uropean worldview. This is because the [e]uropean [a]merican commu-

nity effectively controls [ALL] of the basic institutions which formally define the [a]merican social reality. . . . the basic philosophy, values, customs and standards inherent in the [e]uropean worldview form the core or frame of reference for the [a]merican social reality. The [a]merican social/cultural reality, then, is "[e]urocentric" in its basic nature. It projects [e]uropean people, their history, philosophy, culture, etc., as the center of the universe. The [a]merican situation in which these two worldviews (Afrikan and american/european) confront one another, therefore poses some of the most serious psychological and mental health implications imaginable for the African . . . community." (Dr. Kobi Kambon's article in African Psychology edited by Daudi Azibo, pgs. 60-61) He continues, ". . . to the extent that the [e]uropean [a]merican community effectively controls [a]merican society, it has been able to superimpose its worldview on other, non-[e]uropean . . . communities. (Kambon, 61)

Understanding this basic fact, the questions that should come to mind is, "More specifically, what effects does this have on Afrikan people, since we are oppressed/en-slaved by these people?" "To be oppressed is by definition to have one's thought processes disturbed; emotions impaired; **motives and values inverted** There can be no "normality" of consciousness and conduct for Blacks as long as they remain dominated by [w]hites." (Amos Wilson, Falsification of Afrikan Consciousness pg. 102) By being under these oppressive/en-slaved conditions, we have had our value systems twisted upside down and we now do things that ARE NOT in our own best interests. We aid the oppressor now more so probably than ever before in history because we have been distorted to ACCEPT what's going on; we feel that there is nothing that we can do about it and anyone who says something can be done had been called radical- before now.

The fallacious term formerly known as radical must be placed into its proper context understanding the present reality that we (Afrikans) now live in. This final quote from Bro. Wilson drives this point home. He explains what "normal" consciousness REALLY is under this oppressive system. Reread this passage thrice.

"Normal" Black consciousness and behavior under the various regimes of [w]hite

domination are characterized by habitual thought patterns and behavioral tendencies which render them pliable to [w]hite authoritarian/authoritative social control with minimal resistance; which induce Blacks to accept their subordinate status as natural, perhaps actually to misperceive their oppression as freedom. "Abnormal" Black consciousness and behavior under [w]hite supremacy involve habitual thought patterns and behavioral tendencies in Blacks which make their social control by [w]hites intolerably difficult or ineffective; which induces them to protest, resist and reject their subordinate status as destined or natural, to perceive their oppression as unfreedom". (Wilson, 102) If that wasn't indicting enough, ". . . [This] also requires that they [Blacks] operate **against** their own best interests in the interests of their [w]hite oppressors; that they be self-defeating, self-denying, and oft-times self-destructive, while convincing themselves that the **opposite is true**". (Wilson, 103) What he's saying is that when you do something **against** your own interests, it is sanctioned, applauded, accepted and usually funded by whites/europeans; however, when Afrikans want to do things that may actually help, benefit and change the conditions of Afrikan people, caucasoids talk/act negatively about it and those Afrikans whose "motives and values have been inverted" will call them radical. So if you are "growing in your Afrikan Centeredness," and you are talking in a crowd of people and a white person calls you radical, ignore them because you shouldn't give a damn what someone outside of the Family says about you anyway, but if another Afrikan uses the term, first know that this system of oppression has affected them to make such a statement and if you can't let them borrow your copy of Falsification of Afrikan Consciousness by Amos Wilson, give them this article, tell them to subscribe and say, "No Brotha/No Sistah, you are the radical one. Let's see if we can change that."

*"Conscious resistance in a hostile environment of oppression is neither militant, extreme nor radical. It is **sane, normal** and **desired** behavior."*

Kofi Addae, Reality Revolution

[Editor's Note: This was originally published in The Naked Truth Newspaper in the late '90's & is also in the unpublished work Kalans: Passing the Wisdom to the Next Generation.]

The word *chi* means the primal life force, that which expresses itself as consciousness. The *chi* manifests itself as mind. All embodied *chi* can enter into a zone where the whole of creation flows into one life. So *chi* is a creative force. And there are formulas by which we set the *chi* into a state of vibration, and by so doing whatever we ask becomes. You use sound and water (alcohol in libation pouring symbolises water) because *chi* is related to both. Both sound and water are the source of life. So libation pouring is simply setting your life-force into a state of vibration so it may interweave with other vibrations. *Fo* means to set into a state of vibration. Therefore, *fochidi* means set your life force into vibration and let it sound so that other life forces may hear and heed your sound. You direct your vibration at the cause of all causes, and it will bring you what you want. Vibration is the mother of creation (Kumodji, Personal Communication, 9/13/99).

It is interesting to note that the Akan word for libation pouring is *mpaebo*, a compound word derived from *pae* and *bo*. *Pae* has two meanings: it may mean to open, as in *dua no mu apae* (the wood is split/open), or it may mean to shout/call as in *pae me din* (call his name). *Bo* on the other hand means either to beat or to sound. Thus *mpaebo* means to prod your personal *sunsum* to sound a call, to *sunsum* external to you. There is power or energy encased in *sunsum*, and in order for a being to be active or to have consciousness, his/her energy is set into vibration, directing it to interact with other energies in the universe. Hence *sunsum* is conscious energy: in pursuit of its self-definition and fulfilment, it consciously seeks interaction with other energies. *Sunsum* is the energy from which consciousness erupts: experience in this world has to do with the interaction of personal *sunsum* with other *sunsum* as a result of the personal *sunsum*'s call. Sometimes we are cognitively aware of the experience this interaction produces. This is awareness at the level of *anidaho/anidahoso*. What occurs here is that one's *sunsum* encounters with the outer reaches of the object of which one is now aware. It does not penetrate it to reach its *sunsum*. One just employs his/her *sunsum* in this case as a vehicle for maintaining rational or sensorial specifications.

But most times we have no rational awareness of the events these interactions produce, yet they occur as real events of which our *sunsum* are aware. Therefore, we contend, we are conscious of them, conscious because these events result from the deliberate activity of our *sunsum* seeking to actualise itself. The Akan notion of consciousness admits the notion that if the energy which defines the activity of my being experiences is X, and my cognitive processes are ignorant of X, then I am, nevertheless, conscious of X. Personal *sunsum* is the active principle of the self and, as such, it is always aware of itself. Beyond this, however, it is always aware of its relationship with other selves and of its interdependence with that which defines all other beings. So although I am not rationally aware of event X and therefore dismiss X as a non-event or a coincidence, an *obenfo* will experience it differently, because the strength of the *tumi* in his *sunsum* is higher than mine, his level consciousness will be higher than mine. *Sunsum* can have more or less *tumi*, and the more *tumi* a *sunsum* has, the greater its consciousness or its ability to experience.....

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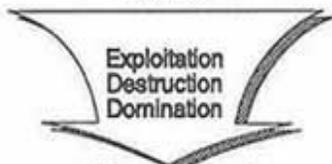
Christianity as a Core Mechanism
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Patriarchal
Nature identified with "Sin" and "Evil"
Nature to be controlled,
Rationalistic -- denial of Spirit,
Fear of Blackness,
Whiteness defined as "good"
Identifies with the (unnatural)
European Self

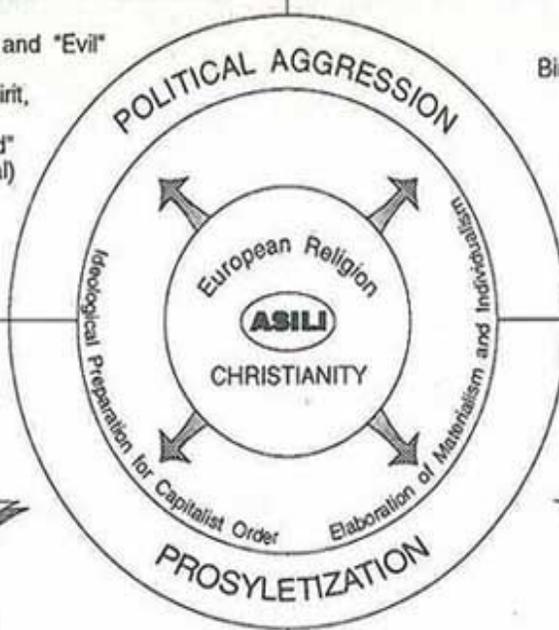
European Imperialism
Birth of European National
Consciousness

Intensification of European
"WE"/"they" dichotomy

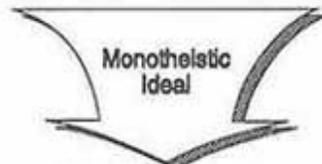
Christian



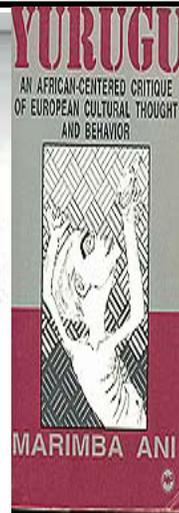
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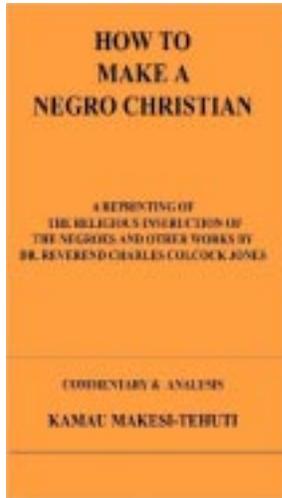
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