

# **African Renaissance, a Solar Epistemological and Religious Imperative for Afrocentricity**

by

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## **Abstract**

This paper contends that the creation of new myths to replace those introduced by a Eurocentric position to justify and anchor a hegemonic enterprise is weak, and that eventually it leads to inverse racism. Therefore, a solar renaissance is offered as a reinforcement of the revision of history to set Black people as subject and agent of his/er past and present experience while solving the problem of the historical delocalization of Black people from an Afrocentric and solar epistemological perspective.

**Key words/concepts:** Kôngo, Afrocentricity, Kemetic cosmological argument, renaissance, epistemology, traditional religion, ancient Egypt.

## **Introduction**

At the core of the Afrocentric concept is the need to remedy to the fact that Black people have been kicked off the center of their own history by Eurocentric domineering civilization. Asante puts it this way: “Afrocentricity enter the critique of European hegemony after a series of attempts by European writers to advance critical methods of the construction of reality in the context of Europe itself.” [i]

However, this supremacist Western delocalizing activity against other civilizations was also the result of a materialistic epistemological view imposed on conquered populations throughout the world. Thus, to succeed in their authoritarian enterprise in Africa, the Western armada had first to deny the original epistemology in which African people were evolving; an epistemology whose foundational tenet, as seen in the history of Sumer and ancient Egypt, was the freedom of the soul from the body, freedom whose correlation is the continuity of life in the beyond. [ii]

The assault on African epistemology resulted naturally in the destruction of African traditional religion which is based on it [iii], and the introduction of scholastic Christianity, a perception of Christian religion which resulted also from the same supremacist process of the denial of the solar paradigm. This Western religion imposed the “image of a white God, male and all-powerful. [iv]

The domineering and destructive Eurocentric enterprise could not have succeeded in its delocalization of Black people in their own history, without the creation of myths to replace truths or the science of African people. In agreement with this view, Asante explains that “perhaps one of the abiding myths to sustain the European hegemony has been the Greek origin of civilization” [v]. The Eurocentric denial of the African original solar epistemology and its replacement by the “anti-spiritual and pro-material” [vi] lunar perception of science was illustrated through the history of Christianity by the passage of the Hebrews from solar epistemology to the Western lunar under the domineering influence of Grecian philosophy; a move that led to the abandonment of the original solar Christianity [vii] for the scholastic, i.e., the lunar leaning view.

The analysis made above implies the existence of two possible solutions to the African problematic, the deliberate marginalization of Black people within their own history: the creation of new myths to replace the ones introduced by the Eurocentrists, and the revision of the distorted accounts of our past in order to place African people back in history as the “subjects and agents of phenomena acting in their own cultural image and human interest”. [viii]

The purpose of this paper is to provide an appraisal of the two solutions used so far for the resolution of the African problematic. The analyses is intended to demonstrate two hypotheses: the weakness of the myths creation approach which eventually may result into a reverse racism and the need to reinforce the Afrocentric revisionist approach through a solar renaissance as a means of addressing the unhandled problem of the delocalization of the African from his/er original scientific solar epistemology and of the destruction of the solar scientific religion it entails [ix]. Hence, the necessity of the advent of solar renaissance, as the recourse to African original solar epistemic paradigm prophesied by the ancients (Persians, Egyptians and Kôngo prophets), and foreseen by Cheikh Anta Diop [x] as a return to a past of the cohabitation of science and religion as spirituality.

To prove the necessity of solar renaissance, this work will first show through comparative study, the nature of solar epistemology and its superiority to the Western paradigm. Next, this same methodology will be used to demonstrate the nature and superiority of solar religion as a scientific and a posteriori divine Truth used by Sumerians, ancient Egyptians, and continued in African traditional religion, especially in the Kôngo religion, Bukôngo. [xi]

On the practical level, the prerequisite to solar renaissance will be shown to be the revival of solar scientific religion and its initiatory educational frame. This revival of the initiation into the divine mystery will enable Black people to avail of an original solar epistemology as a powerful tool that may enable African people to successfully break epistemological obstacles (the epistemological features of a paradigm that impedes progress [xii]), to introduce cost-efficient technologies, and to attain an African cultural unity.

## **The Concept of African Renaissance**

The concept of the renaissance is defined by the *Webster New Collegiate Dictionary* (1977) as a “humanistic revival of classical influence”, a renewed interest in the classical art, literature and scholarship in Europe from the 14th to the 16th century. According to Mbeki, this concept was first used in connection to Africa in “an unpublished departmental paper entitled *The African Renaissance a Workable Dream*”. [xiii]

In the final decade of the last century, the African renaissance was publicly affirmed by former South Africa president Thabo Mbeki as happening in the political sphere and thus, expressing a “need to empower African peoples to deliver themselves from the legacy of colonialism and neo-colonialism” [xiv]. And thus far, the concept has been restricted to continental Africa.

The African solar renaissance as explained in this work alludes to continental and diaporic African people; it should culminate in the recourse to a solar epistemic paradigm that characterized the civilizations of Sumer and ancient Egypt, and a brand of traditional and pre-colonial Africa. The prerequisite to African solar renaissance being the revival of solar scientific religion and its initiatory educational frame; hence, this renaissance will be the “spiritual liberation which frees the creative energies of society.” [xv]

## **Solar Epistemology and Its Lunar Antithesis**

One of the problems introduced by the Eurocentric cultural intrusion in Africa is the denial of the validity of the original epistemological setting of Black people and their then being mired in Western lunar epistemology. Joseph Nkata Mabika explains this situation and the consequent difficulties induced by this Eurocentric immixing:

*"Until now, we have to recognize that our academic philosophical training is modeled on Western Philosophy. Our whole thought was structured by the philosophical paradigm inherent in Western Culture. It is important to emphasize because to get out of this philosophical dominant paradigm would be in itself a feat in the history of human ideas."* [xvi]

In one of its recent publications [xvii], the Institut des Sciences Animiques, an Afrocentric think-tank based in Kinshasa, Democratic Republic of Congo, whose center of interest is the defense of African traditional spirituality and epistemology, has identified the main existence of two approaches available to the scientific community to arrive at an understanding of nature: firstly, the Western epistemological concept, now called lunar due to its focus on matter like the moon orbiting around the earth (a symbol of matter). This is an approach of the acquisition of knowledge whose main bases are the priori presuppositions that reality is material, the universe is uniform, the senses tell us the truth, and that the universe is intelligible.

Secondly, the epistemology of African indigenous knowledge, labeled solar due to its focus on the divine (the sun being the symbol of the creator in many African cultures). Though so far generally deemed as unscientific and rejected by some as superstitious, this approach has been evidenced by the Institut des Sciences Animiques to be a scientific valid perception relying on a posteriori facts that: (1) all reality is in God and is spiritual, (2) any knowledge is comprised within the knowledge of God, (3) any truth is revelation, and (4) matter is only a limited perception of spiritual reality.

While the validity of a priori bases of lunar epistemology *can never be demonstrated*, the validity of the foundational truths of solar epistemology has been evidenced by the use of the Kemetic cosmological argument [xviii]. This has been done through the use of a deductive reasoning, starting from the existence of individualities and particular circumstances in our temporal universe. The Kemetic cosmological argument, thanks to the law of causality, infers the nature of God, as well as the essential doctrines of solar religion, especially Bukôngo.

As a systematic natural theology, the Kemetic cosmological argument arrives in a cosmology which explains logically the movements and stability of the bodies of the universe, at astronomic and subatomic levels through a single theory; hence, it is a solar holistic "theory of everything". Thus, the Kemetic cosmological argument offers a Newtonian cosmology whose conclusions are mathematically verifiable, and therefore, solar epistemology can no longer be casted away as unscientific, backward gimmick.

The lunar/solar epistemological opposition was perceived by the Persian sages, inspired from Sumerian wisdom, as the God of light and the God of darkness warring and "each in turn has the victory for a regular period of three thousand years" [xix]. Alluding to the solar phase of this cycle, the sages of ancient Egypt spoke of "the return of the Osiris from the Amenti" [xx].

From this can be deduced that the last solar phase started 4.000 B.C.E. with the birth of Sumer and ancient Egypt ended in 1.000 B.C.E. Thus, looking at the next return of the solar phase with the beginning of this new millennium, the Kongo prophet Simon Kimbangu said “the Black man will become White, and the White man will become Black”, [xxi] implying a shift from a lunar to a solar epistemology.

This same solar renaissance was also prospectively predicted by Cheikh Anta Diop as an epistemological view that will bring the return of the cohabitation of science and religion as spirituality. This cohabitation is the nature of solar paradigm that Joseph Nkata Mabika affirms about ancient Egypt where all sciences and inventions were “linked to religion and morale” [xxii], and Diop concluded that “African philosophers, armed with their cultural historical past, are able to participate in the building of this new philosophy which will help man to be reconciled with himself” [xxiii].

From all this development, it is clear that one of the components of the African problematic is the denial of the validity of African scientific solar epistemology, of its contribution to the world, and its replacement by a perception of science whose validity of the epistemological foundations cannot be demonstrated. This sad move was accompanied by the demonizing of the original African solar scientific religion and the destruction of the influence of its divine sacerdotal mystery teachings on the majority of Black people, i.e., on the human initiatory mystery.

## **The Nature of the Original Solar Religion**

In the distorted view of Western colonizers and the missionaries that facilitated their evil actions, slaving, like colonization, was undertaken with the “blessing” of scholastic Christianity as an enterprise of salvation to help the enslaved Black people to “enjoy the freedom of God’s children” [xxiv]. However, as it happened with solar epistemology, this enterprise could not be undertaken without the cultural destabilization of African people which Ama Mazama explains:

*“In that respect, African spiritual beliefs and practices were reduced to the status of sorcery, the sacrifices that we had offered to our ancestors as tokens of our appreciation and gratitude were now described, at best, as pagan and detestable superstitions.”* [xxv]

The point we want to develop here is the true nature and superiority of the original religion of the African people. In the introduction of the *Encyclopedia of African Religion*, Asante and Mazama [xxvi] explain the characteristics of African traditional religion to be the existence of a transcendent Supreme Being, a creator of the universe, Spirits, and the belief in the intercession of ancestors.

In its defense of African traditional religion [xxvii], the Institut des Sciences Animiques demonstrates these characteristics to be the natural outcome of hierarchical monotheism; a theistic view which implies the existence of a Supreme Being enthroned above lower divinities that are his manifestations. Thus, the hierarchical monotheism includes a transcendent Most-high God, a demiurgic creator often described as solar, God the governor (sometimes called the God of order or the judge), and a primeval divinized ancestor. Hence, hierarchical monotheism is the natural result of solar epistemology because this paradigm includes the indefectible unity of the visible and the invisible; and such a unity dictates a hierarchy in which the invisible inspires the visible.

The nature of African traditional religion defined above has been shown to be the characteristic of the religion of Sumer, ancient Egypt and of Bukôngo [xxviii]; moreover, the validity of this theism and of the main doctrines of solar religion, as evidenced in Bukôngo, has been proven a posteriori, thanks to the Kemetic cosmological argument [xxix]. Thus, contrary to the affirmation of Paul Gifford [xxx] that the different religions of the world draw their authority from Holy Scriptures, from tradition or from the charisma of their leaders, the authority of African traditional religion, of solar religion, is better explained by the Institut des Sciences Animiques as a deductive systematic natural theology, a science confirmed by its deductive approach and by the holistic “theory of everything” it entails. And according to the Institut des Sciences Animiques, any traditional religion of Africa today can be explained as devolution of the original solar religion kept in Bukôngo [xxx]. Thus, the so-called “civilizing” enterprise of the Europeans consisted in replacing a scientifically demonstrable religion by a scholastic Christianity which is at variance with the lunar science [xxxii], hence, a speculative religion. Therefore, one realizes why this so-called “civilizing” enterprise was rather a criminal endeavor, and Ama Mazama is correct as she writes that:

*“The biggest crime of [scholastic] Christianity, as far as African people are concerned, has been the desacralization of the African spiritual space, that is, of African Life, given the paramount importance of spirituality for African people.”* [xxxiii]

## **The Eurocentric Denial of Solar Paradigm Illustrated**

The denial of solar epistemic paradigm, which anchored the Eurocentric hegemonic enterprise, is better understood through the history of Christianity. Solar epistemology implies the unity of the visible and the invisible. This unity entails the freedom of the soul as foundational. To stress this freedom, ancient Egyptians used to depict the soul as a bird hovering over the head of a person or his/er corpse. This freedom of the soul was also affirmed by Sumerians, evolving in a solar epistemology [xxxiv], because Kramer informs us about Sumerian religious views that the soul flies from Dumuzi’s body “like falcon flies against another bird” [xxxv].

The freedom of the soul is corollary of the continuity of life in the beyond. This continuity, or the resurrection in the beyond, is a theme defended by Jesus and his disciples against the Sadducees who “were eager to bring [in] Grecian culture and thought” [xxxvi]. In conformity to their Grecian philosophical leaning, the Sadducees rejected any idea of the continuity of life in the beyond; thus, they “did not believe that soul continued to exist” [xxxvii]. This position was the equivalent of the rejection of solar epistemology, based on the freedom of the soul.

To counter this clear Hellenic denial of solar epistemology, Jesus and his disciples emphasized that “the dead are raised”, and in a debate against the lunar influenced Sadducees, Jesus argued:

*“The fact that the dead are raised Moses himself showed in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now He is not God of the dead, but of the living; for to him all of them are alive.”* [xxxviii]

Paul leaning towards the same conviction affirmed in I Corinthians 15: 16 that “if the dead rise not, then is not Christ raised.” This position of Jesus and his disciples, coupled to the connection of Hebrew history with solar civilizations of ancient Sumer, ancient Egypt and Canaan, leads to the conclusion that Jesus and his disciples were lingering in the solar phase of the solar/lunar cycle after its end in 1.000 B.C.E.; thus, early Christianity was a solar religion, as seen in its advocating hierarchical monotheism.

The hierarchy of African traditional religion, as shown in Bukôngo, includes the following elements: (1) the angels of the celestial throne!, (2) the seven angels who throne at the court of God the Most-high, (3) the solar creator (Mbumba Lowa), (4) the God governor (Mpina Nza), and (5) the Great Spirit Kôngo who is the eponymous primeval ancestor [xxxix].

As for the ancient Egyptian hierarchy, according to the theology of Memphis, it includes: (1) an unnamed Most-high God. The existence of this Supreme Being is recognized by the *Text of the pyramid* as the “Great God whose name is unknown... sole Lord”. Van den Dungen affirms that “from the beginning, Egyptian religion was aware of the existence of a unique, [unnamed] divine power or God” [xli]. (2) Ra, called Atom, the demiurgic creator. (3) Ptah, the Word, the “God of the order” [xli], and (4) the primeval ancestor or the “dead god”. According to Maspero [xlii] each nome of ancient Egypt had a “tomb of its ‘dead’ god”.

Hence, a parallelism can be established between, on one side, the solar hierarchy of Bukôngo and ancient Egypt, on the other side, the hierarchy of early Christianity as shown in Hebrews 12: 22-24 (see the comparative table below).

**Comparative table of hierarchies of divinities**

REALM	EGYPT	KÔNGO	CHRISTIANITY (Hebrew 12: 22-24)
Heavenly	The Unnamed Sole Lord	The angels of the celestial throne and the angels of the court of God the Most-high.	the city of the living God, the heavenly Jerusalem and an innumerable company of angels
Intermediary	Ra, the firstborn of Nut (the heaven).	Mbumba Lowa, the Kôngo equivalent of Ra.	assembly and church of the firstborn
	Ptah, the God of order	Mpina Nza, the governor	God the Judge
Temporal	The “dead God”	Kôngo, the primeval ancestor.	the spirits of just men made perfect and Jesus (ancestors)

The *Egyptian book of the dead* represents the creator Ra as being a “self-created”, a “son of Nut (the heaven)”, and “the firstborn of the gods”; therefore, his level is an intermediary one, i.e. linked to the temporal and to the eternal planes. While the Christian hierarchy refers to many firstborn “which are written in heaven” (King James Version), the Kôngo and ancient Egyptian hierarchies refer to one firstborn.

However, the Kemetic cosmological argument [xliii] affirms the existence of many creators (actually or potentially causative) as Egyptology [xliv] points to the existence of other universes. Thus, solar religion implies the existence of many firstborn; this is evidenced by the *Egyptian book of the dead* that speaks of “Company of the Firstborn Gods.” God the governor (Mpina Nza, in Bukôngo) is differently called as a judge (Nzambe Kane, among the Mboshi of Republic of Congo), and as a God of order (in ancient Egypt and among the Baganda of Uganda [xlv]).



In its comparative analysis of the different versions of solar religion, the Institut des Sciences Animiques demonstrates that early Christianity includes characteristics of Bukôngo, as seen in: (1) The preponderance of the divine mystery over the civil and the martial. This is clearly evidenced in “King Saül’s “groveling before Samuel” [xlvi] to preserve his throne, as Samuel represents the divine mystery, while Saül exercised the human mysteries, i.e., the civil and martial ones. “[Jesus’] superiority to the Levitical priesthood” [xlvii] shows the prevalence of this idea of the preponderance of the divine mystery in the New Testament. (2) The hierarchical nature of its theism (this has been shown above). (3) The notion of the presence of the divinity in man and around man (the Word), which the Bible affirms as being the Christ (a concept not to be confused with Jesus) in saying that in Jesus abode, the “fullness of the Godhead” (Colossians 2: 9). The Kemetite cosmological argument reveals this fullness, present in “men and Gods” [xlviii], to be the Word. (4) The existence of the spirits of nature that explains how the evil spirits could be transferred from the mad man to the swine (Luke 8: 32); and how spirits can be related to animate or inanimate things, like wheels in Ezekiel 1: 21. (5) The belief in the necessity of the intercession of the ancestors.

This last point is seen in Jesus prayer to “Our Father who art in the heavens” (Mathew 6: 9, Darby); while it is known that ‘the heavens, and the heavens of heavens, cannot contain” (I King 8:27, French Darby Version) the Most-high. Therefore, the “Father which art in heavens” is only a “just man made perfect” (Hebrew 12: 24), a holy ancestor; one of the two who appeared to Jesus and his three disciples on the mount of transfiguration was Moses. The presence of the above five points show that Grecian philosophy was instrumental in the denial of the solar foundations of early Christianity and led to scholastic Christianity, a version of the Christian faith where the unity of science and religion, characterizing a solar episteme, became impossible.

## **The Appraisal of the Solutions to the African Problematic**

What has been developed here so far enables one to infer that Eurocentric colonization and enslaving enterprises were undertaken with the denial of solar epistemology as its anchor, and facilitated by the destruction, through demonization, of African spiritual cultures. And the denial of solar epistemology naturally led to the eclipse of solar religion; however it was maintained in Bukôngo.

Considering the above, an attempt can be made to appraise the two solutions offered for the African problematic; it implies an answer to the following question: how to answer the issue of the delocalization of African people from the original solar paradigm ancient Egyptians shared with the Sumerian civilization?

## The Creation of New Myths

First, the Eurocentric hegemonic enterprise relied on the creation of myths to undermine the foothold of African people in solar culture. According to Asante, “lack of knowledge sits at the very entrance to the chamber of myths in the West.” [xlix] This lack should be clarified as the lack of the knowledge of the validity and superiority of solar epistemology. And it is the ignorance of solar epistemology which led Wilhelm Schmidt to postulate that equatorial Africa autochthonous “have a memory of a 'High God', a benign Creator-Father-God, who is no longer worshipped because he is not feared” [l]. While in reality, due to his transcendence dictated by solar epistemology, and being without any contingency, as evidenced by the Kemetic cosmological argument, the prayers in African traditional religion were directly addressed to the creator (who is different from the Most-high) or to the primeval ancestor, through the hierarchy of divinities.

Aside from the misconception of solar paradigm, the creation of myths were also the result of a complex of superiority entertained by White supremacists, a complex of superiority that led Eurocentric missionaries to opine that God is white [li]; a lie that naturally led to the conclusion that the devil is black.

One of the possible solutions to the African problematic is the creation of new myths to take the place of Eurocentric myths. An example of such myths is the one that was spread by the earlier formation of the Nation of Islam in the USA which said “the white man is the devil”. [lii]

Unfortunately, new myths are not an answer to the destruction of the truths of solar science operated by Eurocentric myth-creators. They rather replace lies with other lies. Therefore, their end result can eventually be reverse-racism. The myth of the “black devil” implied that our dear ancestors could not be divine; and that they needed the White man’s approval to be saints. Did the reverse myth of the “white man being the devil” restore the divinity of our dear ancestors? No. And it must be added that the creation of new myths has the disadvantage of possibly replacing the Eurocentric supremacist actions by an inverse hegemonic action which is equally racist. Malcolm X (El Hajj Malik El Shabazz) realized this after his pilgrimage to Mecca as can be seen in his answer to an inquirer:

*"Do we correctly understand that you now do not think that all whites are evil?"*

*"True, sir! My trip to Mecca has opened my eyes. I no longer subscribe to racism. I have adjusted my thinking to the point where I believe that whites are human beings"-a significant pause-"as long as this is borne out by their humane attitude toward Negroes."*

*"They picked at his "racist" image. "I'm \_not\_ a racist. I'm not condemning whites for being whites." [liii]*

Therefore, the creation of new myths in reaction to the ones introduced by the Eurocentric supremacists is not an efficient answer to the African problematic. Hence, serious scholars were right to turn to the revision of the history and the record of the experience of Black people as an alternative answer.

## **The Black as Subject and Agent in His Own History**

The second solution offered by scholars to the African problematic is directly related to the re-localization of the African at the center of his/her own history. Molefi Kete Asante named it Afrocentricity, and he defines it as “a consciousness, a quality of thought, and as an analytical process based on Africans view themselves as subject, that is, as agents in the world” [liv].

As seen above, the Eurocentric hegemonic enterprise in Africa relied on two schemes. First, is the denial of solar epistemology, that traditional pre-colonial Africa shares with ancient Egypt and Sumer. An epistemology based on the freedom of the soul and whose main a posteriori tenet was that reality is spiritual. And second, the destruction of African solar religion, a scientific religion, as evidenced by its systematic natural theology (the Kemetic cosmological argument), whose hierarchical monotheism is the natural outcome of solar epistemology. Like for solar epistemology, solar religion was also shared by the Sumerians, ancient Egyptians and African traditional religion, especially Bukôngo; but it was also the mark of early Christianity.

We naturally commend the great contribution of the revisionists’ approach in rebuilding African consciousness and giving true accounts of the past; however, we stress that as far as the above two schemes are concerned, the revisionist approach to the African problematic needs to be reinforced, because it handles this issue downstream, as it tackles the effects, rather than the causes.

Hence, it doesn’t solve the issue of the denial of solar epistemology, and it lets the African traditional society remain mired in lunar epistemology, which is at variance with the traditional epistemology on which its cultures are all based. And with traditional Africa being mired in the lunar paradigm, one must note that while lunar epistemology is essentially based on induction, solar epistemology gives induction a very low key, because it attributes to reason the nature of revelation, thus solar reason as Abioje said is “an ongoing activity by which God continue to guide His people.” [lv] Therefore, traditional African society is really prone to follow the divine leading of the ancestors rather than human speculation.

Among the main reasons that the revisionist solution doesn’t handle the problem of the dislocation of African people from their original solar epistemology is the ignorance of the true nature and validity of this epistemology; thus, the revision of history is undertaken within the context of the lunar epistemology and lunar educational frames; though this is for the time being unavoidable. And also, the revisionist solution doesn’t reestablish solar religion, the original

scientific religion which marked the civilizations of Sumer and ancient Egypt, and thus is the highest articulation of African traditional religion today.

One of the problems faced by diasporic African people is the multiplicity of cultures in Africa, a plurality that induces the difficulty to identify with a precise brand. However, solar religion explains the various trends found in African traditional religion, and thus allows their unification under a single scientific systematic natural theology, as this unity of religion is very important, because it may eventually lead to a unity of African cultures.

## **African Solar Renaissance**

The complete solution to the problem of the African being delocalized in history lies in the revisionist approach coupled with the prospect of migrating back to solar religion and its initiatory educational frame as a means of creating a new brand of African people living in a conscious, not merely theoretical, unity with the ancestors. And this will naturally entail an ensuing return to solar epistemology.

John Mbiti, as quoted by Ama Mazama, reminds us that the ancestors are “the guardians of family affairs, traditions, ethics and activities” [lvi]. This being the case, the return of African people to solar religion and the parallel re-inception of its traditional educational frame will result in the conscious unity of the visible and the invisible. This conscious unity with illuminated ancestors will naturally bring the finale solution to the marginalization of the African in his/her own history, because they were the actors of this history.

The workability and the efficiency of this reinforcement of the revisionist process of the restoration of history is sustained by the fact that the very activity of reasoning is not perceived in Africa as a creation of ideas (like in the European paradigm), but rather as a reception of ideas. Thus, “An idea came to me” will explain a continental African, meaning that it came to from higher plans, an illumination from the ancestors. Abioje [lvii] hints to this in his own way:

*“At a more private level, it is not uncommon to hear an African saying: “My mind told me”, “Something told me”; “I come to realize that ...”, and so on. These type of expressions indicate that revelation is an ongoing activity by which God continue to guide His people.”*

Thus, the conscious unity with the ancestors will result in oracles related to the African past, the finale true account of history. This is illustrated by the use of oracles even in scientific enterprises by old solar civilizations. In his *An Account of Egypt*, Herodotus explains that they were used even to solve geographic problems related to the Nile. Oracles were also used for judicial solution in Egypt and Sumer [lviii]. Moreover, it has been demonstrated that the solar paradigm leads to a technology which is more efficient, cost efficient and more respectful of environment compared to its lunar alternative. [lix]

Also, the freedom of the soul which is foundational to solar epistemology is a powerful tool for breaking epistemological obstacles which impedes the progress of science by “holding it back in errors which are caused not so much by the difficulties internal to the object of study as by the features of the scientific thought” [lx]. This ability of the freedom of the soul to break “epistemological obstacle” is illustrated by Friedrich August Kekulé’s revolutionary discovery of the circular nature of the molecule of benzene through a dream.

Certainly, the idea of a renaissance in connection to the African problematic is not new; it was already introduced by Ama Mazama who writes in *Religion et renaissance africaine* [*Religion and African renaissance*] that:

*“The Afrocentricity requires a return to the African tradition/religion for those who turned their back to it for this simple reason: on one side they are the best traditions for us they were created from our own historical and cultural reality.”* [lxi]

However, while Mazama restricts the renaissance to the African tradition, we address this issue within the larger frame of solar epistemology. The renaissance as envisaged by Mazama involves two important constraints. First of all she stresses of Afrocentricity and Christianity, “those two words are (...) incompatible” [lxii]; next she affirms that “a religion that would be universal does not and cannot exist because any and every religion necessarily expresses a particular experience and worldview.” [lxiii]

The attribute “solar”, affixed to the African renaissance, allows us to make a connection between African traditional religion and early Christianity as being both solar epistemes [lxiv]. This identity has been understood by Kongo prophets such as Kimpa Vita and Simon Kimbangu who didn’t see a contradiction between true Christianity, as they lived it, and the Kongo initiatory traditions. Their understanding of this unity led also to their great success in embarking the masses in their fight against the hegemonic negative influence of scholastic Christianity.

Next, the solar nature of our perception of African renaissance enables us to see African traditional religion as connected to the religion of Sumer and ancient Egypt. This allows us to arrive to a unifying theory of African traditional religion in which its different trends are explained as being only the devolutions of these ancient solar religions kept in Bukongo. [lxv]

At last, for Mazama, a religion cannot be universal, but it has been demonstrated [lxvi] that solar religion is endowed with a systematic natural theology, the Kemetic cosmological argument [lxvii]. As a deductive demonstration of the existence of God and of the doctrines of solar religion, the Kemetic cosmological argument leads to a mathematically verifiable cosmology in which the movement and stability of the bodies of the universe at the astronomical and subatomic levels are explained in a single theory: a solar holistic “theory of everything”.

Thus, starting from an empirical base, the existence of individualities in this temporal universe, and proceeding by deduction, the Kemetic cosmological argument is like mathematics, a science: a universal episteme.

Furthermore, renaissance as envisaged by Mazama implies the idea of a creation of a federative African religion; a prospect worthy of praise. However, it is hampered by the very fact sustained by Mazama that “every religion necessarily expresses a particular experience and worldview”; because, as there are many cultures in Africa, which one will constitute the particular experience of the new federative religion? Solar renaissance implies the translating in a scientific language of solar religion which has always been present in Africa. This translation allows any African culture to identify with solar religion, i.e., with the Kemetic cosmological argument, its natural systematic theology, or its science; because, being not presupposed on a trend of African traditional religion, the Kemetic cosmological argument is not particular to a single African culture.

Finally, a solar renaissance will lead to a greater efficiency of the Afrocentric enterprise; because, the validity of solar religion and of the bases of solar epistemology can be established deductively, and therefore, its conclusions arrived from a true empirical base that cannot be denied as in a deduction wherein “it is not possible for the premises all to be true while the conclusion is false” [lxviii]. While, inductivism on which the revisionist approach is based is a mode of reasoning which always awaits the suspended sentence of falsification.

## **Conclusion**

This paper strived to demonstrate that the African problematic, i.e., the delocalization of the African from the position of subject and agent in his own history, has two possible solutions: the creation of new myths in reaction to the ones introduced by the Eurocentrists to justify and anchor their hegemonic lunar, i.e., materialistic, enterprise; and the revisionist approach, or the rewriting of our history to set back Black people as subject and agent of their own history. The first solution is eschewed due to its inability to deal with the destruction of the truths and of solar science, destruction that the introduction of Eurocentric hegemonic myths implied; the creation of new myths is a weak approach and leads eventually to a reverse racism. And the second solution handles the African problematic downstream; moreover, it fails to deal with the delocalization of the African from his/her original solar epistemology and the destruction of solar scientific religion, two African paradigms which are more scientific than their lunar alternatives.

Thus, the reinforcement of Afrocentricity is urged with the prospect of solar renaissance, and the migration of Black people back to their solar religion and the reestablishment of solar initiatory educational frame it entails. This move will naturally lead to the African's migration to solar epistemology; an outcome that was prophesied by the ancient Egyptian and Persian sages, by the prophet Simon Kimbangu and by the prospective of Cheikh Anta Diop. Being based on deductive scientific episteme, solar renaissance will add stamina to the essentially inductive revisionist approach of Afrocentricity, because inductivism is a mode of reasoning which always awaits the suspended sentence of falsification.

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## Notes

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