Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies

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by

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Foreword by Salim Faraji, Ph.D.

New in this volume is "African Centered Text (1990-2000): A Decade of Protracted Engagement" which previously appeared in *The Journal of Pan African Studies*, vol.3, no.10, September 2010, a version of "The Ancient Kemetic Roots of Library and Information Science" originally appeared in *Culture Keepers: Enlightening and Empowering Our Communities* of the First National Conference of African American Librarians (September 4-6, 1992) edited by Dr. Stanton F. Biddle (Newark, NJ: Black Caucus of the American Library Association, 1995, pp. 246-266); and "Thinking Digital and Acting Responsibly: Notes of an Activist Librarian" is a revised version of an article in the *Handbook of Black Librarianship* (Scarecrow Press, 1999), edited by the late Dr. E.J. Josey.

Contents

Answering the Critics

There has been very few reviews of this book, however Liegh C. McInnis has offered "Stretch Your Wings: Famous Black Quotations for Teens/Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies" in *MultiCultural Review* (1058-9236), 9 (2), 77; Kwame Okoampa-Ahoofe Jr. contributed "Afrocentricity and Ideological Irredentism" in the *New York Amsterdam News* (November 9, 2000, vol. 91, issue 45; and Iain S. Maclean (Department of Philosophy and Religion, James Madison University, Harrisonburg, Virginia) provided a review in *H-Africa* (a unit of H-Net, an international interdisciplinary organization of scholars and teachers dedicated to developing the enormous educational potential of the Internet and the World Wide Web) in May of 2003.

The most critical was by Okoampa-Ahoofe, Jr. (Nassau Community College of the State University of New York, Garden City), thus I will answer his criticism first, and then move to Maclean's critique.

In the first line of his review, Okoampa-Ahoofe digs deep by referring to the foreword by Salim Faraji as 'rather pontifical'. Thus from the start he places at least part of the text as pompously dogmatic, self-important or pretentious. Next he injects his take on history, stating that "much Afrocentric discourse which pretends to conscientize global African people is purely academic and theoretical". And after an exercise in letting readers know that he is knowable of African history, he say the book is "particularly for the disciplinary neophyte or novitiate" and that the book is also "woefully dated in critical parts". He gives no details on how the book is for the 'disciplinary neophyte or novitiate', except to suggest that there is no ongoing debate concerning the phenotype (i.e., a set of observable characteristics of an individual resulting from the interaction of its genotype with the environment) of the ancient Egyptians or that the debate is dated.

Last, he says that he finds it 'quite amusing' that I would mention the work of Henry Louis Gates, Jr. in reference to the ancient archives at Timbuktu when Ali A. Mazrui had done "The Africans: A Triple Heritage" before Gates did "Wonders of the African World". I don't think there is or was a race between them, what should matter is the quality of their presentations and how it can or should advance the knowledge and understanding of African history and culture.

Maclean like Okoampa-Ahoofe starts with a bang; in the first sentence based on the table of contents he says "this unusual little book seeks to cover a surprising amount of territory, both historical and intellectual, in a brief and somewhat strange conjunction of material". To refer to the book as an 'unusual little book' is a bit flipped, but it can 'stand the heat'. However his statement "… there is no one central controlling thesis in the text, apart from perhaps offering the Amen-Ra Seminary as a paradigm" is false.

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The main central controlling thesis of the book is that the African centered paradigm (among other things) involves exploring the African roots of library and information science, the building of an African centered theological seminary (Amen-Ra Theological Seminary), applied Afrocentricity via The Temple of Maat, a guide recourse to books on the African centered paradigm, an example of ancient Egyptian literature based on the Papyrus of Hu-nefer and the Hymn to Amen-Ra, and of course personal insight. Thus, as I said in the conclusion to the book (p.149), this work articulates the "… nature, dynamics, and innovations of the African centered paradigm. Maclean terms the book a 'call to action' book, which is acceptable, but in a more detailed way, it is a call to *critical thinking* about the depth of the African centered paradigm, and thus, how it is linked to all aspects of human life. Second, he would has rather liked a philosophical explanation of the African centered paradigm that would dig into underlying values and ethical positions, and a religious thesis on why there is a need for an African centered theological seminary. Perhaps since 1999 those kinds of issues have been answered. Especially since the publication of *The Afrocentric Paradigm* (Africa World Press, 2002) edited by Ama Mazama that positioned the paradigm as the affective/cognitive/conative, structural, and the functional with contributors by Molefi Kete Asante, Danjuma Sinue Modupe, Maulana Karenga, Norman Harris, Linda James Myers, Na'im Akbar, Clenora Hudson-Weems, Nah Dove, Jerome H. Schiele, editor Ama Mazama, Karimu Welsh-Asante, Mwalimu J. Shujaa, and Asa G. Hillard. Since I seemingly overlooked this approach, I am certain *The Afrocentric Paradigm* has, with much success.

Continuing, Maclean suggests that I labeled dissenting voices as racist. I am puzzled by this observation because as I page through the book I don't see where I called anyone a racist. But in a closer analysis, I see he has returned to the question of race in ancient Egypt (Kemet), suggesting that "… there could be other historical explanations" to the origins of Kemet, leading to the idea that the African centered paradigm is rushing to claim to claim Kemet, although there may be 'other historical explanations'. I am amazed by the logic. Or should I just call him a racist and been done? No, there must be other explanations (imperialistic cognation)?

These reviews offer some idea of what readers may have said or thought about this book, but in the final analysis it important to know if it served its purpose and mission in advancing discussion around the question of an African centered paradigm in the context of African world community studies.

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Acknowledgements

Dedication

Mrs. Willa M. Price (mother), Stanley J. Price, Jr. (brother), Aurelia D. Price (sister), Huruma S. Zulu (brother), Simone Niongbo Koivogui Zulu (former wife), Akiba K. Zulu (daughter), Itibari M. Zulu, Jr. (son), Togba K. Zulu (son), Kadiatou N. Zulu (daughter), Dr. Oba T'Shaka (mentor), Dr. Maulana Karenga (mentor), Kehinde Solwazi (mentor), Dr. Malik Simba (mentor), and the late Dr. E.J. Josey (mentor).

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Foreword

Exploring the African Centered Paradigm is an act of Sankofa. Itibari M. Zulu stands in ancestral epic memory while simultaneously forging future possibilities for the recreation of an African world culture. Zulu's intellectual labor is not reactionary naivete, nor historical romanticism. He has intelligently and critically responded to the 500 years of African dehumanization brought about by Western intellectual and religious imperialism. This book represents the vanguard of a worldwide African cultural and intellectual revolution capable of resurrecting the genius of Africa in the 21st century.

Zulu offers to the African world community a theoretical and operational paradigm of the African centered project that refutes the misguided characterizations of this historic African-led intellectual freedom movement, and challenges those proponents of Afrocentricity to constantly maintain a dialectic between theoretical construction and pragmatic implementation.

Dr. Molefi Kete Asante of Temple University asserts that, "Afrocentricity is a metatheoretical framework, a philosophical position," thus the African centered proposition is not a simplistic orientation. Hence, Zulu upholds the historical necessity of this important philosophical stance, and even more importantly, he demonstrates how metatheory is structured and restructured into institutions that emancipate and reaffirm the brilliance and humanity of African people.

Indeed Zulu's major achievement is that he concretizes the African centered paradigm into the disciplines of theological education, library and information science, and information technology. Why focus on these three areas?

First, the religio-spiritual and cosmological worldviews of African people have served as reservoirs for creating civilizations and resisting the onslaught of oppressive forces that are inimical to human civilization. The stupendous accomplishments of Nile Valley civilizations and the great empires of South and West Africa are rooted in the African sacred, spiritual and cosmological orientation to the world. Either through the creative adaptation and indigenization of invaders and missionary religions or through the practice of self-created indigenous spiritual traditions, African people understand religion as culture, as a way of being human and perpetuating our unique humanness in the world.

One cannot ignore the role of religion in the African world community since the devastating impact of the Maafa (disaster, enslavement, human injustice). We need only to invoke the legacy Papaloi Boukman, the priest of Vodun who stood by Touissant in the Haitian revolution against France; African American enslaved juju men and women or conjurers who instigated plantation revolt in the United States; Nehanda a priestess of Zimbabwe who ignited a rebellion against British colonialism in the 1890's; Malcolm X (El-Hajj Malik El-Shabazz) and Martin Luther King, Jr., ministers representing Islam and Christianity who gave their lives for the freedom of African people, and "The Mahdi", and Muhammad Ahmad Ibn Abdallah who utilized Islam as a vehicle to fight against British colonialism in the Sudan in the late 19th century.

And also, the Black church in the U.S., Rastafarianism, the Qilombos of Brazil and the African independent church that reflect the tradition of religion and revolutionary renewal in the African world community. To invoke this legacy, Zulu decisively asserts the importance of studying, recording and learning from the variety of religious movements, cultures and civilizations in both the historical and contemporary African world community; and proposes a graduate theological education at the Amen-Ra Theological Seminary, an institution designed to prepare spiritual leaders and scholars to navigate the multifaceted terrain of religion and culture in the African world community.

Second, the ability to collect, organize, disseminate and circulate relevant and pertinent information is power. We live in a world that is increasingly defining itself through the manipulation and appropriation of intellectual and informational capital. Library and information science is the process by which we educate ourselves and document our current historical moment. The library and the librarian maintain the collective memory and traditions of a people and provide an open forum in which the community may access information for its continued self-creation and propagation. No doubt, this is the reason why Alexander of Macedonia raided all the ancient temple libraries of Kemet to ascertain for his empire the historical legacy and achievements of ancient Africa.

The library is the wellspring of cultural consciousness. The creation and survival of the library equates to the continued existence of human civilization. And thus, Zulu reminds us that the contemporary African American librarian or information specialist should function as the ancient priest-librarian of Kemet did, that is, as caretaker of community and a custodian of cultural and intellectual traditions.

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In conclusion, I can best encapsulate Zulu's third area of focus by using the Maatic equation Sankofa + Digital Info-Technology = African self-determination. At no other time in history are we able to redefine African and global consciousness in the manner that is allowable in the digital age. It is imperative that the African world community masters this technology in the same way our ancestors before us mastered agriculture and masonry. Computer information and technology is a primary medium by which modern societies and institutions maintain themselves. This new mode of human communication will exacerbate the residual effects of colonialism, enslavement, apartheid, segregation and imperialism in the African world community.

This book is one more contribution to the resurrection and restoration of African humanity, and the creation of a new African world order.

Salim Faraji
Claremont, California
August 23, 1999

Biographical Update: Salim Faraji

Salim Faraji is currently Associate Professor of Africana Studies at California State University, Dominguez Hills and curriculum developer and consulting program director for Concordia University, Irvine's Master of Arts in International Studies Africa Program. He earned his Ph.D. at Claremont Graduate University in Religious Studies and History. Dr. Faraji's research and scholarship represents the cutting edge of Africana Transdisciplinarity, transgressing the traditional boundaries of Religious Studies, African History, Nubian Studies, Ancient History, African Diaspora Studies, Martial Arts and Youth Development & Education. He is the author of *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* and co-author of *The Plan: A Guide for Women Raising African American Boys from Conception to College* and *The Plan Workbook*. He is also a co-author of the book, *The Origin of the Word Amen: Ancient Knowledge the Bible Has Never Told* and a contributing author to the *Encyclopedia of African Religion* and the *Oxford Dictionary of African Biography*. He is a researcher and practitioner of African and African American martial arts and is currently revising his work *MontuScholar: Mysticism and Martial Arts in Africa and the African Diaspora*. He is also Vice President of Building Libraries for Africa a non-profit organization dedicated to providing libraries and literary resources for rural villages in Africa. He also presents a ministerial background having completed his Master of Divinity at the Claremont School of Theology and formerly served in the United Methodist and Unitarian Universalist Churches. He is currently a licensed minister in the African Methodist Episcopal Churches and a practicing African Traditional Priest who has been initiated in both Akan traditions of Ghana, West Africa and the classical traditions of the Nile Valley. He has made several trips to West Africa and Egypt.

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Preface

The time for Africans to examine the structure of knowledge is now. We cannot grant to others what is necessary for us to do for ourselves at this moment.

----- Molefi Kete Asante
Malcolm X as Cultural Hero & Other Afrocentric Essays, p.49.

This book is in agreement with historical and contemporary efforts to clear space for the African voice to articulate an African centered paradigm before, during and after dogmatic investigations, and premeditated damaging critique.

Molefi Kete Asante, Maulana Karenga, and a host of others have done a good job in defining and articulating the paradigm, yet wild and desperate attempts constantly surface to denounce and executed the project, and its leadership. However, in the midst of this controversy, the project has grown, as organizations and individuals apply its ideals and principles to an array of academic disciplines and professional enterprises based on expertise in psychology, history, social work, library science, and other areas of understanding.

This movement dwarfs the anti-Afrocentric ideological posturing of yesterday and challenges new opponents to confront the perpetual motion of people and institutional structures that utilize intellectual and scientific criteria to construct a paradigm shift based on an independent investigation of truth that can transform social and cultural insights.

As you read this dissertation, I invite you to open your consciousness to new ideals, and let each word be a libation in honor of our noble ancestors.

Introduction:
The African Centered Paradigm

Any meaningful and authentic study of peoples of African descent must begin and proceed with Africa as the center.

----- Abu Shardow Abarry
Journal of Black Studies (vol.21, no.2, December 1990, p.123)

The African centered paradigm rest on the work of scholars and activists who have articulated the importance of grounding the study and research of Africa and African people in African ideals and values. And as a result, most issues concerning the African centered perspective surround the question of knowledge and paradigm construction. Therefore, our first challenge is to articulate a paradigm, and secondly, to ensure that it is a working organism in service to human development, and understanding. To this end, this anthology examines patterns, examples, ideas and orientations to constructing theory and institution building consistent with the ethos of the African world community experience. [1]

As we work to develop this paradigm, we must also remain cognizant of detractors in our midst, working in their own way to define, distort and simply box the African centered paradigm into an ill-defined ghetto of "Afrocentrism" that equates the Afrocentric dialectic as a narrowly focused and divisive enterprise. [2]

In contrast, after a through reading of the books listed in this text, and a basic understanding of some of the complexities of Afrocentricity (an intellectual orientation) and the African centered paradigm (a process of implementation), it should be clear that the aim of the African centered project rest on a progressive social and theoretical development agenda.

As with other debates, this discussion may continue unrestricted, however, those who have a working and theoretical knowledge of the Afrocentric project must judiciously begin to define the African centered paradigm as a critical multidisciplinary humanistic, intellectual and cultural dynamic involving:

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- cosmology
- epistemology
- axiology
- aesthetics
- critique
- human dignity
- a commitment to African world community knowledge development
- questioning ideas related to the African experience
- the placement of African ideals and values

Hence, a perspective that allows African people to be the subjects of historical data rather than the objects of historical experience; a forum for victorious consciousness development and consistent dialogue with African history and culture; scholarly methodology; centrality of Africa as a starting point for analysis and synthesis; an orientation that utilizes the affective, collective, metaphysical, spiritual and humanistic character thesis in its paradigmatic; a concern for the maintenance and enhancement of interpersonal and organizational relationships; and a quest to free the study of Africa and African people from the monopolistic and racist claws of European scholarship.

This matrix provide the essence of this presentation, and give viability to an African centered discourse on theory and practice that can incorporate the major themes in this work involving: library and information science history; African centered institution construction; a rendition of ancient Kemetic text; an annotated bibliography of key African centered text; an outline of the Amen-Ra Theological Seminary degree program and courses offerings, and a proposal for establishing a religious community inside a maximum-security facility.

This configuration facilitates new questions and approaches to the African centered paradigm. For example, in the arena of theory development, the ideals articulated in *Africana Studies: A Disciplinary Quest for Both Theory and Method* edited by James L. Conyers coincide with our understanding of the African centered project, and naturally add new information to its development, which include:

- a well-defined theoretical base
- the uniqueness of the paradigm and its ability to generate new theory and knowledge
- the development of a research tradition and methodology
- a community of scholars
- a body of literature and publishing opportunities
- adequate funding sources and professional associations to support the activities of the paradigm

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- the ability of the paradigm to demonstrate an interdisciplinary dynamic
- the ability of the paradigm to construct a specialized vocabulary
- the ability of the paradigm to develop methods to test and critique its theories
- the ability of the paradigm to alter its theory or methodology in light of new knowledge
- the involvement of the paradigm in the historic and cultural reality of Africa, and the African world community.

Should we consider any criteria for examining African centered theory and praxis, we can surely include the above, and thus look forward to a dynamic discourse that will aid the march towards victorious consciousness and solution oriented institutions that respect the multitudinous and multidimensional experiences of the African world community.

Notes

1. Some of the scholars and activist who have articulated the importance of grounding the study and research of Africa and African people in African ideals and values, include: Molefi Kete Asante, Maulana Karenga, Haki R. Madhubuti, Oba T'Shaka, Na'im Akbar, ancestor Asa G. Hilliard, ancestor Ivan Van Sertima, ancestor Conrad W. Worrill, Haki R. Madhubuti, Linda James Myers, ancestor Nzinga Ratibisha Heru, Meri Ka Ra, Leonard Jeffries, ancestor Jacob Carruthers, James Small, Eraka Rouzorondu, ancestor Charles E. Harold (Hannibal Tirus Afrik), Wade W. Nobles, ancestor Jaramogi Abbe Agyeman, ancestor Ishakamusa Barashango, Willie F. Wilson, Earl Grant, Anthony T. Browder, ancestor Queen Mother Audley Moore, Mxolisi Ozo-Sowande, Daima Clark, Victor O. Okafor, ancestor Jitu Weusi, Kofi Lomotey, Theophile Obenga, Heru Ka-Anu, ancestor Charshee Charlotte Lawrence McIntyre, ancestor Cheikh Anta Diop, Marimba Ani, ancestor Samori Marksman, ancestor Miriam Ma'at-Ka-Re Monges, C. Tsehloane Keto, ancestor Kwame Ture, ancestor Yosef A.A. ben-Jochannan, and ancestor John Henrik Clarke.

2. The phrase *Afrocentric dialectic* in this work refer to the nature, art or practice of logical African centered discussion employed to investigate the truth of a theory or opinion.

Some Afrocentric paradigm detractors and their publications include: "Afrocentrism Just Won't Do" by Carolyn Bennett in *The New Pittsburgh Courier* (September 22, 1993, p. A-7), *Afrocentrism: Mythical Pasts and Imagined Homes* by Stephen Howe; *Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History* by Mary R. Lefkowitz, and *Alternatives to Afrocentrism* by The Center for the New American Community.

In an attempt to categorize, condom, generalize, and stereotype the Afrocentric dialectic, some have described "Afrocentrism" as: ahistorical, idealistic, masculine privilege, political action, "metaphysical ideation of Africa", "abstract and disconnected" (Lemelle 1993, pp.109, 104 respectively), and "an ideology shrouded in mysticism and mythology which romanticizes the past without giving any real strategies for the future" (Ransby, et al, p.58), "a virtual litmus test for the measure of real blackness" (ibid.), "a backward-looking romantic view of the past" (Ransby, et al, p.59), homogenized, mythical, and utopian.

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The Ancient Kemetic Roots of Library and Information Science

This paper was originally published in *Culture Keepers: Enlightening and Empowering Our Communities* of the proceedings of the first National Conference of African American Librarians held September 4-6, 1992 in Columbus, Ohio sponsored by the Black Caucus of the American Library Association edited by Dr. Stanton F. Biddle (now retired from Baruch College, The City University of New York) and members of the Black Caucus of the American Library Association Conference Proceedings Committee, November 1993 (pp. 246-66), printed by the Faxon Company (Westwood, MA 02090) for the Black Caucus of the American Library Association. The paper has also appeared in *The Journal of Pan African Studies* [e-documents section], vol.5, no.1, March 2012, and in the Education Resources Information Center (ERIC) database, an initiative of the U.S. Department of Education via ED382204 - The Ancient Kemetic Roots of Library and Information Science.

Abstract

Contrary to traditional library history taught in American schools of library and information science, the library, as an institution, and librarianship, as a profession, have their roots in ancient African society. Thus Africa, in addition to being the birthplace of the modern human species, is also the birthplace of librarianship. Thousands of years before the emergence of Greece as the fountainhead of Western civilization, African people in ancient Kemet (Egypt) had developed an advanced system for collecting, organizing, describing, preserving, and providing access to information, and had developed a class of professionals to operate the system. Until this truth is known, and incorporated into our social consciousness and the library school curriculum, we will continue to masquerade as the informed, when, in reality; we are the misinformed and miseducated "educated". An African centered corrective paradigm juxtaposes and probes the above phenomena (note: the author used photographs and illustrations to further support his arguments.

Introduction

The knowledge of knowledge, and its acquisition, should not be a mystery to the African, because historical evidence indicates that it was his/her ancestors, the ancient people of Kemet (KMT), "the black land" (the words *Kemet* and *Egypt* are used interchangeably throughout this presentation), who built and operated the first major libraries and institutions of higher education in the world.

Thus, the African should take his/her proper first place in library history, a well-deserved first place, based upon historical evidence.1 That evidence directs us to begin our discussion of library and information science with ancient Kemet (KMT), "the black land", Egypt, the home of all humankind, a high culture, and the African world community, and consequently, an essential starting point in any discussion of civilization and history that will allow us to define and develop new realities and visions for human development.

The great Cheikh Anta Diop (1923-1986), author, Egyptologist, Kemetologist, historian, linguist, and scientist, stressed the importance of the above when he wrote:

For us, the return to Egypt in all domains is the necessary condition for reconciling African civilizations with history, in order to be able to construct a body of modern human sciences, in order to renovate African culture. Far from being a reveling in the past, a look toward Egypt of antiquity is the best way to conceive and build our cultural future. In reconceived and renewed African culture, Egypt will play the same role that Greco-Latin antiquity plays in Western culture (Diop, 1991, 3).

Hence Kemet is to Africa what Greece is to Europe, a foundation/introduction to civilization, and in the case of Africa, the oldest civilization, developed in part 6,000 years ago by people of African descent in the rich Nile valley.

The Ancient Egyptians: An African People

Now the Black civilization that shook the white man up the most was the Egyptian civilization, a Black civilization. (He) was able to take the Egyptian civilization, write books about it, put pictures in those books, make movies for television and the theater --- so skillfully that he has even convinced other white people that the ancient Egyptians were white people... They were African; they were as much African as you and I (Malcolm X, January 24, 1965).

There is an ongoing debate concerning the race of the ancient Egyptians. Some have said the Egyptians were not Black, and thus African people have no claim to Egyptian culture, and that the Black folks pictured in the temples and on the monuments of Egypt were only slaves in a racially mixed Egyptian population, and thus did not play a significant role in Egyptian civilization.

To debate the issue here isn't necessary. However, we can briefly explore this important topic and remind ourselves and others that "...human lineage began in Africa some 2.5 million years ago...", and as a result, all humans are genetically linked to an African woman who lived 200,000 years ago (Williams, 1991, 56-57).

Cheikh Anta Diop, author of "Origin of the Ancient Egyptians" in *Egypt Revisited* (Van Sertima, 1982, 9-37), understood the significance of the above facts. His research uncovered seven key aspects of this race/culture debate:

(1) He asked the curator of the Cairo Museum to allow him to perform a melanin (skin color) test to determine the pigmentation of the ancient Kemetics and thus end the debate. The curator refused to allow him to perform the test. The test would, according to Diop, "...enable us to classify the ancient Egyptians unquestionably among the Black races." (Ibid, 15)

(2) He reported that, by osteological measurements (body size as determined by muscles and bones) used in physical anthropology, the ancient Egyptians were an African people (Ibid).

(3) He discussed the connection of the Group B blood type among the modern and ancient Egyptian populations, and the African population of West Africa (Ibid, 16).

(4) He discussed how Herodotus (the "father of history") and others (Aristotle, Strabo, Diodors...) referred to the Egyptians and the Ethiopians as people with "...black skins and kinky hair," or people who were (according to Ammianus Marcellinus, Book XXI, para 16:23) "...mostly brown or black."

(5) He illustrated how the divine inscriptions of Kemet associated the surnames of the gods with the word black; hence, a reflection of the (black) good in people and God.

(6) He illustrated how in The Bible (where Egypt is mentioned over 750 times) Semitic (Hebrew and Arabic) custom and tradition associate Egypt with Black people.

(7) He investigated the linguistic link (e.g. Egyptian and Wolof) between ancient Kemet and other parts of Africa.

The crux of the issue of race and the Egyptians is part of an attempt to take Egypt and Egyptian history out of Africa intellectually, and thus substitute a Euro-centric politicization of history that confirms the racist notion that Africa has no history of importance, and that the ancient civilization of Egypt is not part of the African experience, but rather is a part of the Arab, Asian, or an European centered experience.

For example, Elmer Johnson, in his book *A History of Libraries in the Western World*, made the above mistake by referring to Egypt as part of the Western world rather than Africa, when he hesitatingly said, "It is difficult to say whether the first library in the Western World was located in Egypt" (Johnson, 1965, 21).

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Hence it seems easy for those of the Euro-centric mind to put Egypt in the Middle East, or anywhere but Africa, because its great past contradicts all the jungle and savage images white racism has created about Africa and its people.

The truth, as revealed through a correct reading and interpretation of history, is that Egypt is a part of Africa and African people. No amount of dis-information or mis-information will change that reality; a reality some may not want to face, because it requires that they alter/change what they think about Africa, about the African experience, and ultimately about themselves.

This ambivalence or fear to alter how we think, act, and react to African ethnology was illustrated by Allman F. Williams when he said, "...if the 'Out of Africa' model proves even partially correct, ...it will fundamentally change our view of who we are," in reference to the African origins of humankind (*U.S. News & World Report*, 1991, 60).

Consequently, there seems to be a fear that once people (especially those effected by white racism) realize that their roots are tied to an African woman who lived 200,000 years ago, and that Egypt was a Black civilization, they may have psychological problems.

The problem is rooted in white racism, and a false consciousness that will not allow one to see Egypt (Kemet) as a Black civilization; the ancient leader in art, literature, science, government, etc., while Europe, the pinnacle of Western thought, eagerly sent its elite (students) to Kemet to receive the advanced and fundamental lessons of civilization, an enterprise Kemet mastered many years before the rise of Europe, and according to George G.M. James in *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy* (1954, 39), Europe didn't know anything about libraries until the African Moors of North Africa occupied and introduced them to Spain.

We should expect this debate/problem concerning the race of the Egyptians to continue. However, we know, through the work of Diop and other capable scholars, that there is a solid connection of language, culture, religion, biology, and eyewitness reports, to prove that the ancient Egyptians were an African people.[6] They were a people who saw themselves as Black, referred to themselves and their land (Kemet: "the black land") as Black, and had others see and refer to them and their land as Black.

Having explored the issue of phenotype (color/race) and its delineations in ancient Kemet, we can now turn briefly to its history.

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Ancient Kemet: Remember the Time

To assist our chronological understanding, Manetho, a Kemetic priest, in his book *Lost History of Egypt*, divided Kemetic rulers into thirty time periods or dynasties. This division, still used by modern historians, sub-divides Kemetic dynasties into: the Old Kingdom (First Intermediate, Middle Kingdom, Second Intermediate), and the New Kingdom, geographically referred to as Upper and Lower Egypt to identify their north and south locations.

The Upper and Lower kingdoms of Kemet were rivals until the reign of King Menes (fl. C. 3100 B.C.-3038 B.C.), also known as Aha Mena and Narmer. He politically united Kemet, established a centralized government (c. 3200 B.C.), and founded a capital named Memphis in his honor, between Upper and Lower Kemet (Egypt).

This political unification played a significant role in Kemet, which allowed economic, social, cultural, and governmental institutions to endure with comparatively little change for almost two thousand years. Thus a high culture emerged, hieroglyphic (Mdw Ntru) writing was introduced, commerce flourished, the great pyramids were built, and Kemet became one of the most advanced nations in the ancient world. Consequently, it set a record of achievement few civilizations could rival.

After this period, Kemet entered a cycle of instability which ended in c. 2000 B.C. With the establishment of the Middle Kingdom (2134-1786 B.C.), and the founding of Wa-Set (a.k.a. Wo-Se' and Thebes). However, because of weak leadership, in 1786 B.C. Kemet was captured by foreign nomads, the Hyksos, who were eventually expelled in c. 1570 B.C. Leading to the birth of the New Kingdom.

The New Kingdom (c. 1570-1085 B.C.) witnessed: the rule of Amenhotep I, II, IV (Amenhotep IV introduced monotheism to Kemet and the world), Tuthmosis I, II, III, and IV, Makare Hatshepsut (the queen who proclaimed herself pharaoh and ruled during the minority of her nephew Tuthmosis III), and Rameses I and II (the Great), whose temple doorways were flanked by large pylons or towers (often with statues or obelisks [tekhenu] in front), and organizer of the construction of the famous rock carved temple of Abu Simbel, and the establishment of Wa-Set/Wo-Se' (Thebes) and Memphis as the intellectual, political, commercial, and cultural center of the world.

After the twentieth dynasty (1200-1085 B.C.), Kemet was subject to foreign domination by Libya, Sudan, Assyria, Nubia, and Persia, with only a brief period of independence in 405 B.C., which ended in 332 B.C. When Alexander, the "Great" (a former student of Aristotle), and his army invaded.

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Thereafter, the Greeks founded the Ptolemaic dynasty (Greeks in Egypt) and built the city of Alexandria to honor Alexander "the Great" and Hellenistic culture, with the Alexandria Library as its hallmark. This library was built "unscrupulously" upon ancient Kemetic knowledge and the "confiscated" documents of Athens (Hessel, 1950, 1).

The Ptolemaic empire lasted for 200 years, until it was weakened by internal conflict and fell to Rome in 30 B.C. Egypt was absorbed into the Byzantine empire (c. A.D. 395) until the Arab conquest of 639-42 A.D., which incorporated (Kemet) Egypt into the Arab/Muslim "Middle East" world community, a place where it has remained ironically, despite its African roots and colonization by the Mamelukes (1250), Ottoman Turks (1517), French (1798), and the British (1883-1937), since 639-42 A.D. (Levey, 1983, 254-55).

Now that it has been established that the ancient Egyptians were an African people with a long history, we can turn to our main topic, the Kemetic roots of library and information science via an evidential exploration of: literature, history, education, classification, cataloging, and the genesis of information storage.

A Library: A Literature

An obvious axiom in any discussion of libraries is that one must first have a literature in order to have a library. In this regard, Kemet was rich: (1) the Egyptian language is the oldest written (via hieroglyphics) language in existence (McWhirter, 1982, 166); (2) evidence of a literature is present in the library of Akhenaton (Amenhotep/Amenophis, IV) which contains numerous clay tablets/books in cuneiform writing representing diplomatic correspondence between Amenhotep III, Akhenaton's father, and nation states subject to Egypt (Metzger, 1980, 211); (3) the Palermo Stone, a book of annals of Kemet mentioning Seshait (Seshat/Sesheta) as the goddess of libraries, writing, and letters (Richardson, 1914, 58-60); and (4) the text of the Precepts of Ptah-hotep, one of the first (c. 4000 B.C.) philosophical compositions (composed 2,000 years before the Ten Commandments of Moses and 2,500 years before the Proverbs of Solomon), engraved in stone (Nichols, 1964, 33-34).

Hence literature in ancient Kemet was common and varied in its form. Sometimes it was on papyrus and at other times it was carved/engraved in stone (c. 2700 B.C.) on the walls of temples (library universities), pyramids, and other monuments (Nichols, 1964, 32). Fortunately, works written in stone have survived, to provide unequivocal evidence of an extensive Kemetic tradition.

This survival gives credence to the expressions "written in stone" and "the handwriting is on the wall"; the former meaning that a situation will not or may not change, and the later meaning a person must be aware that something negative may happen to him/her, or that a negative or positive is obvious, and a person must proceed with caution. The origins of these expressions are not known.

However, we can turn to the wise directives of the twenty-sixth confession of the Kemetic forty-two confessions that require the deceased to recite when in the Hall of Judgment. It states: "Hail Seshet-kheru, who comest forth Urit, I have not made myself deaf unto the words of right and truth," (Budge, 1959, 159), and a verse in the Book of Daniel (Chapter five, Verse five) in The Bible which states: "Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace" (Barker, 1985, 1307).

Moreover, wisdom was the essence of Kemetic literature, as it placed people at the center of life, in harmony with God, and the ancient Kemetic concern for a transformation (life, death, rebirth) of the soul, found in:

(1) the famous Book of the Coming Forth by Day (commonly called the Book of the Dead), a book of magical formulae and instructions intended to direct the soul of the departed (James, 1954, 134);

(2) the Book of What Is in the Duat, a composition on magic and chemistry;

(3) the Book of Gates, a work on the spiritual world;

(4) the Book of Caverns, a book concerning psychology;

(5) the Litany of Re, a metaphysical description/praise of the sun;

(6) the Book of Aker, a spiritual exaltation of the king;

(7) the Book of Day and the Book of Night, a work focused on cosmology and astronomy; and,

(8) the Book of the Divine Cow, a mythological litany which allowed the ancient Kemetics (Egyptians) to organize their temple-library-university and subsequently develop the early antecedents of librarianship.

Egyptian Librarianship: A History

Egypt was the land of temples and libraries.... (James, 1954, 46), and contrary to a misconception which still prevails, the African people were familiar with literature and art for many years before their contact with the Western world (Jackson, 1970, 20). Hence, Egyptian librarianship has a 6,000 year continuous history. During the early periods of human civilization, the ancient Egyptian temples contained the first organized library collections.

The collections were both private and public collections, housed in temples, schools, royal palaces, and other important places (Amen, 1975, 574). The libraries were maintained by librarian-priests who attended a professional library and religious school. Evidence of this has been found at Wa-Set/Wo-Se' (Thebes) in the tombs of librarian priests, Neb-Nufre and Nufre-Heteb, a father and son team. The first indication of librarianship was as an inheritance based profession (Ibid).

The chief library builder of ancient Kemet, and thus the most famous, was the previously mentioned Rameses II (c. 1304-1237 B.C.), who can be called the dean of the library sciences. He built the Hypostyle Hall at Karnak, the Abu Simbel rock temple-library (regarded as one of the wonders of the world), the Abydos temple library, a temple-library at Luxor, and notwithstanding, he established the sacred Ramesseum funerary temple-library at Wa-Set/Wo-Se' (Thebes) (c. 1250 B.C.), and inscribed the first library motto, "Medicine for the Soul" over its entrance.

Since its non-indigenous discovery, this motto has become the subject of a variety of translations, interpretations, and renditions, e.g.: (1) the Greek historian Diodorus Siculus of Sicily refers to it as "Medicine for the Soul,"; (2) Edward Edwards (1865, 1969) said Diodorus translated the motto as "The Soul's Dispensary,"; (3) Putman (1967) reports it as "A Place of Healing for the Soul,"; (4) Myers (1964) refers to it as "The Dispensary (or Hospital) of the Soul," or "The Soul's Dispensary,"; while (5) Nichols (1964) used the eyewitness report of Hecataeus of Miletus (a Greek geographer and historian) to confirm the motto as "Healing of the Soul".

This assortment of viewpoints attests to a general agreement that Kemet was the home of the first library motto, and an early leader in linking knowledge, and its acquisition, to the health of the individual and society, which facilitated an interdisciplinary organization of an estimated 20,000 now extinct rolls/books at Wa-Set/Wo-Se' on agriculture, astronomy, history, irrigation, literature, and other topics by Rameses II c. 325 A.D. These texts were divided into two levels (high and low) and six divisions consisting of: grammar, mathematics, astronomy, law, medicine, and priestly love (Nichols, 1964, 23, 28).

The libraries of ancient Kemet were referred to by a number of names, e.g.: (1) "...the library building at Edfu (was) known as the House of Papyrus (Thompson, 1940, 3); (2) the House of the Tablet; (3) the House of Sealed Writings, and other names. However, they all usually held "...the sacerdotal books employed in the temple services," (Nichols, 1964, 18), government archives, wall engravings/inscriptions, tombs, papyrus rolls/sheets (the temple university-library was a papyrus manufacturing center). In a sense, the pyramids themselves were libraries, because papyrus sheets/rolls were found in almost all of their tombs.

In addition to the above, the temple libraries of Kemet were elaborately decorated. The inner halls had "...representations of Thoth (Djehuti/ Tehuti), the Kemetic god of the arts, speech, hieroglyphics, science, and wisdom; and Safkhet-Aabut (a.k.a. Sesheta, Seshat, Seshait), the goddess of literature and the library," who was called "The Lady of the House of Books," the "Lady of Letters," the "Presidentess of the Hall of Books," "The Great One," and "The Lady of Libraries" (Edwards, 1969, 5; Mercatante, 1978, 140); an exquisite tribute to the feminine essence of library science and ecclesiastical interior design.

Temple Universities

Every sanctuary possessed its library and school, "the House of the Tablet" or "the House of the Seal," in which the temple archives and liturgical texts were preserved.... (Thompson, 1940, 1).

The libraries of Kemet were not only places of archives, sacred words, papyrus manufacturing, and the like, they were also centers of learning, that combined the functions of their libraries and temples into universities.[8] Hence Kemet became a land of temples, libraries, and universities. As a result, the "temple-library-university" became the key center of ancient Kemetic intellectual and spiritual activity.

Evidence of this library-temple university relationship has been explored in recent literature on Kemet by Asa Hilliard, who reports that at Wa-Set/Wo-Se' (Thebes/Luxor) "...two gigantic temples (Southern Ipet; Ipet Isut, the largest temple of ancient times) ...contained the most highly developed education systems on record from ancient times." (Hilliard, 1985, 156) Ivan Van Sertima tells us that the ancient Kemetic temple university system had a "...huge library divided into five major departments: astronomy and astrology; geography; geology; philosophy and theology; law and communication..." with an elite faculty of priest-professors called "teachers of Mysteries" who, "...at one time, catered to an estimated 80,000 (Ipet Isut University) students at all grade levels" (Van Sertima, 1985, 19).

Moreover, the temple-university library arrangement of ancient Kemet was common. "Every important temple in ancient Egypt was equipped with (an) ...extensive library of books," (Hurry, 1978, 112), and "...every temple had its library and school" (Schullian, 1990, 310).

The First Library

Since the Kemetic library was the "...home of the ancient writing material, papyrus," science and letters, and an extensive literature, with an "...excellent system of archives and public records with a sizeable staff," one can reasonably conclude that it was also the home of the first library, and thus the prototype for all libraries (Hessel, 1955, 1).

Acknowledgment of this primacy has been scarce within the literature. However, a few brave scholars have affirmatively stated:

(1) We must look to the temples of ancient Egypt for the first libraries (Thompson, 1940, 1);

(2) The establishment of the first library of consequence has been attributed to Rameses II of Egypt (r. 1304-1237) (Dunlap, 1991, 558);

(3) One of the earliest societies to develop collections which may be called, in our sense, libraries was Egypt (Metzger, 1980, 210); and,

(4) When Abraham visited Kemet c. 1950-1900 B.C., libraries housing public records, religious texts, medical texts, and annuals had been flourishing for over a thousand years (Richardson, 1914, 57-58).

The above declarations concerning Kemet as the home of the first library may spark some to ask about the contributions other civilizations have made to library and information science. To this end, we acknowledge the library of King Ashurbanipal at Nineveh, which contained more than 30,000 tablets (c. 625 BC), and the contribution of Sumeria, Babylonia, Assyria, China, and other early civilizations to library history.

We recognize that it would be dishonest of us to enthusiastically report the glory of libraries in ancient Kemet, and at the same time discount/ignore the library history of Sumeria, Babylonia, Assyria, and other civilizations; especially when we know that the civilizations of Kemet, Sumeria, Babylonia, and Assyria flourished simultaneously (Mukherjee, 1966, 76).

However, "...there are records of even earlier libraries (found in Egypt) at Heliopolis, Menes (Memphis), and (Wa-Set/Wo-Se') Thebes, that were literary centers from three to six thousand years ago, and (that) many ancient Egyptian inscriptions refer to (them in) their libraries," (Myers, 1964, 199), before the advent of the simultaneous phenomenon. Thus Kemet is identified as the home of the first library.

First Librarians/Library Directors

Since Kemet is the home of the first library of consequence; we can logically conclude that it is also the home of the first (priest teacher) librarian. Librarianship was a respected profession in antiquity that commanded the titles of: (1) "custodians of the unlimited knowledge," (James, 1954, 150) (2) scribe of the house of sacred writings (Shedmeszer and Messuri), (3) scribe of the house of the archives of Pharaoh (Neferhor), (4) scribe of the gods, (5) scribe of the sacred book, (6) scribes of the hieroglyphics, (7) scribe of records, (8) keeper of the scrolls, (9) the controller of the library, and other verve (special ability/talent) titles.

Ernest Richardson, in his book *Some Old Egyptian Librarians*, has identified twenty-one "librarians" by name, e.g.: the son of Nennofre (in the House of Books and Case of Books), the grandson of King Khufu (a writer in the House of Books), Senmut, Mai, Peremhab (scribes of the archives), Messuri, Shedmeszer, Neferhor, Henhathor (scribe of the Kings' records) son of Nekonetkh, and two anonymously, to demonstrate the importance of, and respect for, librarianship in ancient Kemet.

This respect allowed Rekhmire, a vizier, judge, superintendent of the prophets and priests, chief of six courts of justice, and master of secret things, to also be a librarian in the Temple of Amon. He headed what may have been the first law library of 40 law books, at the time the largest collection of law books in the ancient world. His picture is depicted in the tomb of the Temple of Amon with forty rolls at his feet and a collection of books from 15th century B.C. (a picture of him is also on the ceiling of the Library of Congress).1 In addition to the titles, names, and authority, the librarians of ancient Kemet (as mentioned above) also had their own god and goddess, Djehuti/Tehuti (Thoth) and Seshait, to protect the profession.

Library Architecture

The architecture of ancient Kemet was independently formulated before 3000 B.C. From the abundant clay and wood of the region via ceramic art and brickwork, this later merged into a great library building tradition.

This tradition can be traced to the outstanding work of our dean of library architecture, Rameses II (c. 1292-1225 B.C.), who built a public library at Wa-Set/Wo-Se' (Thebes) under the direction of Amen-em-an, referred to by Charles L. Nichols as "...the vestiges of the ancient building, which may be called the oldest library standing." (Nichols, 1964, 10) This magnificent building has withstood the test of time to confirm its place in library history, along with other structures:

(1) the Abu Simbel, one of the world's largest temples, was "... Brilliantly designed (by Rameses II) so that the rays of the sun could penetrate the deepest room, 180 feet back from the entrance (Kondo, 1988, 3).

(2) the labyrinth style administrative center was built with some reported 4,000 rooms, making it one of the largest architectural structures in the ancient world (Kondo, 1988, 3), and notwithstanding,

(3) the buildings with flat stone block roofs supported by closely spaced internal "...immensely thick..." columns, and walls with an exterior covered with "...hieroglyphics and pictorial carvings in brilliant colors with symbolic motifs...", indicating a mastery of the arts and sciences (Levey, 1983, 255).

Hence, no discussion or trivialization of libraries in Kemet can be made based on the idea that no building existed to house a library. The buildings were massive, and organized to house books and other related materials. In fact, "...every important temple in ancient Egypt was equipped with (an) extensive library of books," (Hurry, 1978, 112), and a school to study Kemetic science and theology.

Kemetic Education: The Mystery System

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds (Acts, 7:22).

When it came to the acquisition of knowledge, Kemet was the center of most, if not all, ancient learning. At the center of this learning was the Mystery School, a secret learning center (until c. 570 B.C.) where one went to become a whole person, and thus help mold civilization and its philosophy. Its curriculum was a rigid and lengthy process designed to ensure (1) an educated leadership, and (2) peace among the populous via effective leadership.

As a result, students from around the world came to study the secrets/mysteries of Kemet, the learning center of medicine, science, astronomy, mathematics, and other subjects taught by African master teachers. Moses and other ancient prophets studied at Kemet (the home of monotheism, salvation, etc.) before introducing the world to religion and religious study. The above quote from the book of Acts (7:22) confirms this reality.

However, the most populous international students were the Greeks, referred to by the priests of Sais as "...the children of the Mysteries," (James, 1954, 39-40, 42) consisting of: Solon of Conchis, Thales, Plato, Eudoxus, and Pythagoras, who, according to Plutarch, "...greatly admired the Egyptian priests," and copied their "...symbolism and occult teachings..." to "...incorporate..." them in their "...doctrines" (Babbitt, 1969, 161).

The temple-university (the home of the Mystery System) was conducted by an elite faculty (as mentioned previously) called Hersetha or teachers of Mysteries, who taught: architecture, carpentry, cosmography, plant science, pharmacology, physiology, anatomy, embalming, law, astrology, literature, magic, theology, mining, metallurgy, land surveying, engineering, geography, forestry, agriculture, and animal science (in addition to the above) in the departments of: (1) the Mystery Teachers of Heaven (astronomy, astrology...); (2) the Mystery Teachers of All Lands (geography...); (3) the Mystery Teachers of the Depths (geology, cosmography); (4) the Mystery Teachers of the Secret World (philosophy, theology); and (5) the School (mystery) of Pharaoh and Mystery Teachers (language, law, communication) (Myer, 1900 via Hilliard, 1984, 157).

Furthermore, Kemetic education required students to master: the seven liberal arts of: grammar, rhetoric, logic, geometry, arithmetic, harmony/music, and astronomy; the ten virtues of: (1) the control of thought; (2) the control of action; (3) steadfastness of purpose; (4) identity with spiritual life to higher ideals; (5) evidence of a mission in life; (6) evidence of a spiritual call to Orders or the Priesthood in the Mysteries; (7) freedom of resentment when under persecution or wrong; (8) confidence in the power of the master teacher; (9) confidence in one's ability to learn; and (10) readiness or preparedness for initiation (James, 1954, 30-31), and the union/principle of opposites, such as: negative-positive, male-female, material-immaterial, body-soul, love-hate, hot-cold, wet-dry, fire-water, war-peace; and a general Kemetic education requiring a dedication of one's time to: (1) become a scribe (a highly honored profession which required disciplined study directed by a master teacher), (2) change (transform) because of new knowledge, (3) conduct independent study to improve one's self, (4) study nature (natural phenomena), (5) believe in one supreme creator (God), (6) unify one's consciousness with the universe, and (7) become like the supreme creator (God); with the overall aim being to exemplify the NTRU (diving) principles of Tehuti (a deity of writing and learning...) and Maat (a deity of truth, justice, harmony, equilibrium, cosmic law, and righteousness), and be a holistic (mind, body and soul) blend of theory and practice.

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A synthesis of these educational concepts later became the "...prototype for Greek (grammar, rhetoric, logic) and Roman (arithmetic, astronomy, geometry, music) education systems"; systems that generously borrowed from the Kemetic seven liberal arts (grammar, rhetoric, logic, geometry, arithmetic, astronomy, music/harmony) to structure the curriculum of Western higher education (Hilliard, 1984, 160).

Kemetic Classification: Before Melvil Dewey

Speaking of borrowing, we can also investigate the classification scheme introduced by Melvil Dewey (1851-1931) in 1872, after studying schemes for classifying knowledge devised by Aristotle (384-322 B.C.), who emphasized the study of nature and the usefulness of analyzing all phenomena in terms of "the four causes (material, formal, efficient, final)." These echo the Kemetic "four elements" of earth, air, fire, and water used in the Mystery Schools before the birth of Aristotle and other early Greek "philosophers". And in addition, Dewey also studied Sir Francis Bacon (1561-1626), an English philosopher who emphasized using inductive reasoning to obtain knowledge, and John Locke (1632-1704) who believed that all ideas come from experience and aren't innate, and other philosophers (Wetterau, 1990, 214, 216).

However, the association between Aristotle's four causes and the Kemetic four elements may explain why Dewey anonymously published his philosophically based classification scheme in 1876. He may have recognized that Aristotle obtained many of his philosophical ideas from ancient Kemet. To cite Aristotle as a source might have discounted the originality of his classification, and prompted questions about his credentials before the scheme had an opportunity to integrate itself unbiasedly into the library community. Hence, he published anonymously.

Also interesting is how Dewey divided non-fiction books into ten categories: General works; Philosophy (logic...); Religion (mythology...); Social sciences (folklore, government, manners, customs...); Language (rhetoric, grammar...); Pure Science (mathematics, astronomy, geometry...); Technology (aviation, building, engineering...); Arts (painting, music, sports...); Literature (plays, poetry...); and History (ancient, modern, geography, travel...).

These categories metamorphic ally fit the ancient Kemetic concept of the seven liberal arts (grammar, rhetoric, logic, geometry, arithmetic, astronomy, and music), the general Kemetic mystery system of the four elements (fire, water, earth, air), four qualities, duality of opposites (hot-cold, wet-dry...), and its eight equal pole synthesis.

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To illustrate this point further, we can use the Kemetic four elements (fire, water, earth, air) to outline the Dewey Decimal Classification and Library of Congress systems, and assign Dewey numbers and Library of Congress call letters to them. For the Dewey Decimal Classification system, we can assign the 500-599 pure sciences section, and in the Library of Congress classification the call letter "Q" for science can be used. 1.

For a specific element/quality for specific books we could use: QC 254 R6 (Heat and Thermodynamics by John Keith Roberts) to represent heat; QP 82.2 T4 B86 (Man in a Cold Environment by Alan C. Burton and Otto G. Edholm) to represent cold; QH 541.5 S24 W47 (Wet Coastal Ecosystems edited by V.J. Chapman) to represent wet; QB 981 C5 (The Origin of the Earth by Thomas C. Chamberlin) to represent dry; and QD 121 O38 (Traces Analysis of Atmospheric Samples by Kikuo Oikawa) to represent the element of air.

Some might view this occurrence of Kemetic elements in the Dewey and Library of Congress classification systems as coincidental, or accidents of parallel human consciousness. But to the contrary, these are not cases of parallel consciousness. Kemetic knowledge preceded the above (Dewey and Library of Congress) classification systems by thousands of years. Hence, it would be virtually impossible in 1872 for Melvil Dewey to independently create a parallel scheme, without first researching ancient philosophical/classification schemes such as the Kemetic Mystery   System.

It is especially doubtful when we know that (1) Dewey philosophically borrowed from Aristotle, who in turn borrowed many of his ideas from the Kemetic philosophy (Mystery System) taught at the temple-libraries of Kemet, which allowed him to later (after the invasion of Alexander) establish a Greek research center (library) in Alexandria from what he "...plundered and pillaged..." from the royal temples and libraries of Kemet (James, 1954, 1), and (2) both systems (Dewey and Library of Congress) begin their classifications with general works then move to philosophy and religion; a key classification phenomenon (theology/philosophy) of ancient Kemetic society.

The above unity of approaches to classifying knowledge (ancient and modern) is astonishing. Hence we can conclude with minimal (if any) reservation that the ancient Egyptians (Kemetics), a Black people, who as Malcolm X said were "...as much African as you and I," created the first library classification system from their philosophical/theological (Mystery System) knowledge, and thus, preceded the Dewey Decimal, Library of Congress, Universal Decimal, and the Ranganathan Colon systems by thousands of years.

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Classification

The putting of like kinds of works in boxes together, medical works, etc., is found as early as 2700 B.C. in Egypt... (Richardson, 1963b, 149).

The classification scheme of Kemet was based on the Mystery System, and organized in a chest/jar arranged by placing a label/docked on the verso of papyrus rolls with small pieces of papyrus/parchment to describe its contents (Posner, 1972, 87). Hence they probably had little if any problem designing their classification system (they had an extensive educational system and were excellent record keepers).

Ernest Posner, in his book *Archives in the Ancient World* (p. 2), illustrates this point by saying: "Rarely ...has there been bureaucracy as record-conscious as that of ancient Egypt," and that it "...also contributed toward making record-consciousness integral and important in the life of the people."

This concern with keeping records was thus institutionalized in the office of the vizier, the chief administrator and official of the government, who catalogued and inventoried "...every Egyptian," and all things in Egypt, and headed all the archives of the king in the House of the King and the courts, and directed four departments of the royal writings (Posner, 1972, 79, 81) i.e.: (1) the House of the Royal Writings , i.e., the Chancery; (2) the House of the Sealed Writings, i.e., the registration department; (3) the House of Writings or Archives, archival service; and, (4) the House of the Chief Taxation.

The most well-known vizier from ancient Kemetic tomb inscriptions was Rekhmire (mentioned above), a judge and (the first) professional library administrator, who is depicted in a picture in the tomb of the temple-library of Amon with forty papyri rolls before him and a collection of books from the 15th century B.C. This same person represents Kemet as the cradle of civilization and the idea of "Written Records" in the dome of the Rotunda Reading Room in Library of Congress in Washington, D.C.

Herbert Small, in his book *The Library of Congress: Its Architecture and Decorations* (1982, 106-07), gives a description of Rekhmire in his representation of Kemet as one of the four primary influences of twelve nations or epochs which have contributed most to the development of America. He says Rekhmire: ... is clad in loincloth and a cap with flaps as he supports a hieroglyphic inscribed tablet in his left hand, an ankh (Tau or cross) in his right hand, a case of books at his feet --- filled with manuscript rolls of papyrus, and a second tablet behind his feet in the form of a winged ball. This representation is an outstanding pictorial homage to the Kemetic contribution to human knowledge and wisdom in the "House of Archives" (Library of Congress).

Information Retrieval: An Exercise

In the second year of the reign of King Neferhotep (ca. 1788 B.C.), the sophistication of Kemetic libraries (and librarians) was demonstrated when the king asked to see the ancient writings of Atom in the temple of Heliopolis. His nobles, scribes of the hieroglyphics, masters of all secrets, and librarians, agreed. Therefore, he examined the books in the temple library with his librarians and cabinet of intellect, and thereafter decided to build a temple in honor of Osiris, based upon the information he discovered (Metzger, 1980, 36-37).

This action indicates a high level of library organization, and evidence of a system for organizing books and materials, that allowed them to be found quickly and easily by those who wanted to use the library (and a means to bring materials together easily and conveniently; we can only guess what might happen to a librarian who couldn't find the request of the king, or did not know how to find a source, hence the librarian must have had a classification system, a good memory, or both, to locate a book upon demand) according to Gates (1983, 42). Thus, key criteria for any library classification system, a system the ancient Kemetics obviously possessed (and the Greeks used in their "book hall" wall catalog in the Horus temple at Edfu, which lists 37 titles and dates from the time of Ptolemaios VIII and Euergetes II (177-116 B.C.) (Wendel, 1949, 5; Blum, 1991, 212). And although many of the libraries of Kemet were for the elite, by 2000 B.C. literacy was not limited to the elite (Metzger, 1980, 210).

A Catalog System

A library without a system of classification, organization, or cataloging does not work. It is like a person without a heart; to live one must have a heart. Hence, for a library to live, it must have a heart which is its system of classification, cataloging, and organization.

To this end, the ancient Kemetics had organization, a catalog, and a cataloging system. The system, like the previously mentioned classification scheme, was based on the Mystery System, which, in this case, gave cataloged library items/materials an arrangement via class (fire, water, earth, air), process (hot, cold, wet, dry), method (duality/union of opposites), and logic; the basic ingredients of any library catalog.

Evidence of a catalog and a system have been found (as mentioned above): (1) "incised on the walls at Edfu/Idfu (with) ...a full catalog of all the "heretical" works contained in that library," (Schullian, 1990, 310) (2) on "papyrus rolls ...placed in clay jars or metal cylinders ...labeled with a few key words describing their content, (3) and via parchment scrolls ...divided by author, ...title, or ...major subject or form groups, ...placed in bins or on shelves" (Gates, 1983, 41).

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At Tel el-Amarna (1375-1350), the modern name for the site of the city of Akhetaton, a clay tablet was found that bears the inscription: The Book of the Sycamore and the Olive. The Good God, Nibma'at-Re, given life, beloved of Ptah king of the two lands, and the King's Wife Teie, living to identify/classify books belonging to the royal library of Amenhotep III and his wife Teie (the parents of Akhenaton). This is another indication of a catalog system, and the genesis of a catalog/classification system (Metzger, 1980, 211).

The Bookcase/Chest

The bookcase/chest, like the catalog, classification, and other aspects of librarianship, also seems to have its roots in Kemet. The bookcase/chest (or clay jar) was the most universal and natural method of keeping records in ancient times. According to Ernest C. Richardson, in his book *Biblical Libraries*, the rolls (books) "...must have been kept in chests or in small boxes, like the box containing the medical papyri of King Neferikere some 1,300 years before, or the many boxes at Edfu long after, or the wooden boxes in which some allege that the Amarna records were kept" (Richardson, 1914, 46; 1963b., 145, 171).

Richardson also gives us a visual picture of the bookcase/chest which seems to have provided Kemet with a method to store its papyri rolls and temple/monument documents and other materials. Hence the Kemetic bookcase/chest seems to be a predecessor to the modern bookcase, compact shelving, high-density storage, and other space saving units (ibid, 77).

Miseducation by Design

Now that we have discussed: (1) the importance of Kemet; (2) race/color in ancient Kemet; (3) Kemetic history; (4) the roots of Kemetic literature and librarianship; (5) the first librarians and library motto; (6) Kemetic education, architecture; (7) Melvil Dewey and his classification scheme; and (8) cataloging, we can turn to the issue of miseducation, misinformation, and an affirmative African centered corrective action paradigm.

The issue of miseducation is usually controversial, and the subject of the library and its history is not exempt. Traditional library history as taught in American schools of library and information science/studies is generally Euro-centrically focused on the Western world, rather than the international world community. Hence "library history" is essentially a Euro-centric over glorification of the Alexandria Library, Aristotle, and Western civilization. For example, when we read about library history, we usually receive the following ditties:

(1) Aristotle is the first, of whom we know, who collected books, and it was he who taught the kings of Egypt the organization of a library (White, 1978, 384);

(2) Important libraries of the ancient world were those of Aristotle, the great library at Alexandria with its thousands of papyrus and vellum scrolls... (Encyclopedia Britannica, 1985, Vol. 7, 333);

(3) In a sense modern library history begins with Aristotle, Alexander, and Alexandria... (Richardson, 1914, 148); and

(4) The first libraries as such were those of Greek temples and those established in conjunction with the Greek schools of philosophy (Encyclopedia Britannica, Ibid).

In reality, the opposite is true. The first libraries of culture were in the temples of ancient Kemet (Egypt), with an advanced library-university faculty who taught "philosophy" before the Greeks learned of its existence from the Egyptians; a reality George G.M. James informs us of in his book Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy (1954, 47).

"The Greeks did not carry culture and learning to Egypt, but found it already there, and wisely settled in that country, in order to absorb as much as possible of its culture." In the same way, Aristotle didn't teach the kings of Egypt (unless it is a reference to the Greek Ptolemies), the Egyptians taught him. He was the student, not the teacher.

In fact, it was the previously mentioned Manetho, an ancient African Kemetic historian and high priest (credited with writing between three and six books on Kemetic philosophy and religious history) in the Temple of Isis at Sebennytus/Heliopolis, who taught the Greeks of Alexandria, and corrected errors in their documents made by Herodotus ("the father" of history) and Hecataeus of Abdera (Alagoa, 1989, 5-6). Therefore, the idea of Aristotle teaching the Egyptians is a myth, along with the myth of his being the first to collect books and establish the "great" library of Alexandria. The real story is that he (or his agents) stole most of the collection, and copied or stole the remainder (700,000 volumes) from the Kemetic temple libraries, to build the "great" Alexandria Library. Hence his library of "...thousands of papyrus and vellum scrolls..." was actually stolen Kemetic property.

Moreover, Peck (1897) and Hessel (1955) inform us that: (1) "the large libraries of Assyrian and Egyptian monarchs were unknown to the Greeks until the time of the Ptolemies," (Peck, 1897, 208) and (2) "...libraries were still unknown to Greece in classical times." (Hessel, 1950, 2) Hence Greek knowledge of libraries and information science before their arrival in Kemet was nil. This attests to the fallacy (infused in misinformation) of Aristotle, the plunderer of ancient Kemetic books, as a teacher of Egyptian kings.

Misinformation by Design

The *World Book Encyclopedia* (vol. 12, 1989, 253), a major source for school libraries, has unfortunately added to the above misinformation by not telling the true story of the African contribution to library history. In its first few lines concerning Africa and its place in library history, it states "...millions of Africans have no public library service," with no contemporary or historical explanation as to why "...millions of Africans have no public library service," if that is the case.

Moreover, it fails to mention (1) the ancient documents or archives of ancient Kemet --- the home of the first library, (2) the 10,000 volume royal library of Kushite ancient writings found in 1655 (Tejani, 1988, 28), or (3) the work of Ahmed Baba, the last chancellor of the University of Sankore and author of more than 40 books who, in 1592, had a library of 1,600 books, one of the richest libraries of his day (Clarke, 1968, 633). And today, approximately at least 30,000 manuscripts have been preserved for an original collection of about 100,000.

This omission does a grave injustice to African people specifically, and library history in general. Hence we can see how negative images are formed about Africa and African people, when major educational sources (*Encyclopedia Britannica/World Book Encyclopedia*, etc.) state the above without qualifying the reason(s) for "...no public library service" in Africa.

There is no discussion of imperialism, colonialism, racism, or any of the evils that hinder the progress of Africa. Consequently, the encyclopedia(s) fail to inform their readers that ancient Kemet ("the black land") is the home of the first: library of consequence, library motto, law librarian (via Rekhmire), university library, and a Mystery System based catalog and classification scheme developed 6,000 years ago.

Reasons for the above info-injustice (miseducation/ misinformation), and why ancient Kemet is not generally recognized for its early mastery of library and information science (and civilization) are many. However, we can explore some of the reasons, which seem to relate to eight hegemonic phenomena:

(1) a general attempt to colonize information by moving it from its place of origin. For example, the (Precepts of Path-hotep) Prisse Papyrus, the oldest Egyptian book written before the end of the third millennium circa (2880), was moved to the Bibliotheque Nationale in Paris (Gates, 1983, 6; Nichols, 1964, 33-34), and other texts are in the Pergamum, the Bibliotheca Ulpia of Rome, and other enclaves of the Western world for public and private examination;

(2) after the invasion of Alexander, the royal temples and libraries were "plundered and pillaged" (James, 1954, 1), and "...knowledge of the culture of Africa has been lost because of the destruction of ancient records," (Jackson, 1970, 296);

(3) due to the destruction of the ancient library at (Wo-set/Wo-Se') Thebes (destroyed by an invading Assyrian army in 661 B.C.), and the destruction of the "...great libraries in several African cities [that] were burned and looted, and [thus had] their treasures... Lost to posterity," (Ibid);

(4) a general over glorification of Eurocentric librarianship;

(5) a general negation of the contributions people outside the Western world (e.g. China has a library history dating from the 6th century B.C. And a national collection beginning in 220 B.C.);

(6) the Greek (and the Arab) habit of altering place and personal names to fit their agenda. For example, the Kemetic name for what the Greeks called hieroglyphs or hieroglyphics is Neter Kharu (meaning divine words), according to Peck (1897, 814), and Mdw Ntr according to Hilliard (1985, 157);

(7) a false consciousness (usually steeped in white racism, or its highest order: white world supremacy) that will not allow one to see Egypt (Kemet) as a Black civilization and a world leader (as stated previously); and last but not least, and perhaps the most devastating;

(8) the phenomena that attempts to control thought, a phenomena our elder statesman-historian Dr. John Henrik Clarke says began "in the fifteenth and sixteenth centuries, during the rise of the Atlantic slave trade, [when] the Europeans not only began to colonize the minds of people of the world, [but] ...also colonized information about the world," (Clarke, 1991, 343).

Consequently, our mission is to develop a corrective agenda, or paradigm, to address the above issues. Therefore, outlined below is an African centered corrective paradigm in various stages of national and international implementation, based on the premise that the library is a key institution of society, organized to facilitate human knowledge and understanding. Thus, all should know its Kemetic origin, be rejuvenated by it, and utilize their knowledge to combat library (his story) history hegemony and exclusionism.

The metamorphosis of the latter will obviously take time. However, we can begin with a paradigm that asks its adherents to:

(1) challenge (and ultimately change) the European centered focus of library and information science education; (2) incorporate the above facts, generalizations, concepts, and theories into current discourse on or about African world community history and thought; (3) build and assist Afro centric school formations; (4) critically re-think what they are taught about library history (if anything), pre- and post- library school; (5) empower themselves, and their community with knowledge;

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(6) discuss the ancient Kemetic origins of library and information science with others, whenever they visit a library, or are near a library (an act of empowering the community); and,

(7) establish a network of Afro centric libraries and library enthusiasts to address the needs of the African world community, hence an independent, new African world information order.

The library is an institution many believe originated in the Western world with the Greeks, who, contrary to popular belief, learned what they knew about libraries from ancient Kemet, and later claimed to the world as their creation. Therefore, it is time for the African (especially), and all people who seek the truth, to become aware of (and an advocate of) the glorious library history and tradition of ancient Kemet (Egypt). A long proud and productive history and tradition that will not allow one to sit on the outside of library history, looking in, from across the street, as if he/she were a stranger to an institution our African ancestors invented and refined for the world to enjoy.

It is time for a new reconstruction of library history. It is time for a history that will not hesitate to put Africa, and the African experience, at the center of its discussion. Otherwise, we risk the evil of participating in our own oppression, while our adversaries laugh at our imitative ignorance, and assign us to the bottom rungs of society.

Notes:

1. The Main Reading Room of the U.S. Library of Congress acknowledges the Egyptian (Kemetic) contribution to knowledge via the Egyptian in its ceiling architecture, who holds an ankh (a Kemetic symbol of life and reincarnation), a hieroglyphically inscribed tablet with the seal of King Menes (Aha Mena/Narmer), and a case of books at his feet, filled with rolls of papyrus manuscripts (Small, 1982, 106-07).

3. Hilliard (1984, 154) tells us that although Kemet was somewhat a mixed society, however, it was African people who founded the early kingdoms, and built the pyramids and temples during its golden age.

4. Based upon all scientific evidence, Africa appears to be the ultimate source of all modern human mitochondrial DNA, an essential component of all living matter, and a basic material that houses the genetic code and transmitter of heredity patterns (Williams, 1991, 58).

5. All humans are very recent descendants of African people. The various races today only reflect superficial physical differences (Williams, 1991, 54).

6. William C. Hayes, in his *National Geographic* article (1941, 425), states that the ancient Egyptians, like their neighbors, the Libyans, Bedjas, Somali, and the Galla "...are and always have been Africans," and similarly Bernal says "Egyptian civilization is clearly based on the rich Pre-dynastic cultures of Upper Egypt and Nubia, whose African origin is uncontested." (Bernal, 1987, 15)

7. Evidence of this writing is inscribed on the palette of King Narmer, commemorating his military victory over Upper Kemet, before the rule of King Memes (McWhirter, 1982, 166).

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Thinking Digital and Acting Responsibly: Notes of an Activist Librarian

Introduction

As the new millennium and its innovations in science and technology approach, the African world community must address the question of how it will produce, use, and distribute information and technological resources. To ensure this process, a progressive agenda need to be formulated to provide a space (or simply an "*Afrispace*") to articulate the ideas and programs of the African experience in a post-modern digital environment.

Thus in this chapter I propose that African American information professionals unselfishly serve society as their ancient priest-librarians counterparts did in ancient Kemet, and that the African American populous of today embrace information centered technology as another opportunity to advance human social, economic and political wellbeing in the world.

Challenge and Clarification

The question of "thinking digital and acting responsibly" poses a special challenge to the African world community, and requires serious discussion on all dimensions of computer and information technology. And most telling in this examination is the public and private reports about the lack of computer access and usage among African Americans.

In a review of this issue, Diedta-Ann Parrish in *Black Enterprise* reports that in a 1995 U.S. Census Bureau investigation conducted by its education and social stratification branch, it found that 26.9% of white households had personal computers compared to 13.8% of African American households. And in the same year, the National Telecommunications Information Administration (NTIA) published a similar report showing that over 28% of white households had personal computer compared to 9.5% of African American households.

This obvious difference in personal computer ownership between African American and whites is often explained in relationship to household income. For example, in a 1996 survey conducted by the Quantum Electronic Database Services research firm, it found that when personal computer data is correlated with household income and social-economic factors, households with similar incomes are likely to have similar personal computer ownership patterns.

Their study showed that African American and white families with household income of $75,000 or more had nearly identical ownership rates, 76.4% to 74.64% respectively, and that families from both groups with a lower household income of $15,000 to $25,000 were less likely to own a personal computer.

However, according to Parrish, in another study, even at the low-income level, white households owned more personal computers more than African American households, 24% to 12% respectfully. The suggested rational for this disparity is that a higher number of African American households are at the lower end of the earning scale ($15,000 to $25,000), and also tend to have more children, making a personal computer purchase less likely.

These reports send a chilling signal to the African American community as we enter the next millennium. Thus, our challenged rest upon our ability to become computer and information technology activist with a people centered agenda that can advocate at least seven ideals: 1) information justice; 2) accessible and affordable technology; 3) open access to electronic information; 4) investment in community-based institutions; 5) public access to the information superhighway; 6) greater computer education; and 7) adequate funding for new information technology initiatives.

To reach this ideal, I call upon computer and information technology professionals to act responsibly by working with professional associations, the media, religious organizations and community technology centers to advance human opportunity.

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Acting Responsibly

The impending information and telecommunications revolution is possibly our best chance to become masters and creators of our own destiny.

<div align="right">

----- Tariq K. Muhammad
Black Enterprise (vol. 28, no.8, March 1998, p. 13).

</div>

Professional Associations

Professional information associations have assisted individuals and organizations in navigating the dynamics of the information age for some time. To illustrate this process, I will examine three empowerment efforts: 1) the Greater Los Angeles chapter of the California Librarians Black Caucus (CLBC) 1997 public Internet conference, 2) the American Library Association information equity efforts of Betty J. Turock, and 3) the Black Data Processors Association (BDPA) Information Technology Thought Leaders initiatives in education and technology.

The California Librarians Black Caucus

The California Librarians Black Caucus of Greater Los Angeles sponsored a conference in March of 1997 at the Los Angeles Public Library central library titled "Bringing the Internet Home: African American Access to Information, Communication and Technologies." The conference sought to create an awareness of the Internet and how it can positively impact the African American community. The featured keynote address was by the only librarian in Congress, U.S. Congressman Major Owens juxtaposing an open discussion session on new technology, and a hands-on Internet workshop. Approximately 250 people attended the conference and many enthusiastically asked about a second symposium focused on African American electronic information and resources. In retrospect, the conference demonstrated an African American excitement and willingness to join the digital revolution when presented in an African centered fashion, and thus, it mirrors Tariq K. Muhammad's report in a *Black Enterprise* survey of 1,000 readers that said African Americans are more technologically savvy then generally given recognition for.

The American Library Association

In 1996, American Library Association (ALA) President Betty J. Turlock's theme for the association focused upon the question of information equity.

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And as a result, the question of information equity provided an opportunity for African American librarians and information professionals; and others to participate in a national discussion; a ten-city information equity media tour; an equity summit; an equity petition; and a host of other activities. The effort was a great beginning, however, after the campaign, many did not continue the discussion or activities surrounding the theme.

Consequently, the thrust of the theme became a missed opportunity, even though I actively participated in the summit at the Annenberg Center in Rancho Mirage, California as reported in Envisioning *A Nation Connected: Librarians Define the Public Interest in the Information Superhighway*, and at the annual ALA conference in Washington, D.C.

Perhaps the Black Caucus of the American Library Association and other information centered organizations will revive the *information equity* theme presented by ALA, and should that happen, I will be among the first to join the movement.

Information Technology Thought Leaders

Third, Tariq K. Muhammad in *Black Enterprise* reports on the work of the African American centered Washington, D.C. based Black Data Processors Association (BDPA) Information Technology Thought Leaders, a professional development, networking and computer technology association established in 1975.

This formation has led to a successful a web-site scholarship program in which 500 high school students compete; the developed of community technology centers; and the hosting of national conferences on leadership and new trends in information technology.

The African American Media

Like the professional associations, the national African American media can also make a contribution to information equity and awareness. However, after reading at least twenty African American newspapers and six magazines daily, in the last seven years, I've seen very little press devoted to the promotion of computer or information technology literacy in the African American press, excluding *Black Enterprise* magazine. Ironically, I found this same paradox among newspapers in the National Newspaper Publishers Association (NNPA), a trade association of 210 African American-owned newspapers that reach an estimated 10 million readers a week.

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Considering this seemingly contradictory situation, African American information professionals and others should encourage NNPA, its members, and other African American media associations to include computer and information technology content in their publications. And in a gesture of shared responsibility, those with access to information technology knowledge and resources should also consider writing a regular column to assist NNPA members in integrating computer and information technology content in their newspapers.

On the bright side, *Black Enterprise* and Black Entertainment Television (BET) are actively promoting their web-sites and electronic mail addresses ---keeping the digital revolution alive. However, like the newspapers, the 200 or so African American owned radio stations (in a market of approximately 10,000) in the U.S. have little if any presence in cyberspace. Subsequently we must ask them to do more to promote Internet usage and other knowledge centered technologies.

Black Enterprise magazine has thus become a major leader in incorporating computer and information technology content in its publication. It has launched a crusade to inform the African American community of new technology and information opportunities and according to its publisher Earl G. Graves with an aim to be the authority for African Americans who want to use technology to compete in business successfully.

As a result, *Black Enterprise*: publishes an annual special technology issue on information technology trends, issues and personalities; documents the presence and growth of African American computer and information technology consumers and producers; advocates that African Americans be recognized and valued in the marketplace. And most paramount, the magazine calls for an African American presence in cyberspace in the arena of new technology relevant to ownership, production and distribution.

The African American Church

African American information professionals in concert with professional associations and the media must also tap into the power and resources of African American church.

In the first quarter of 1996 I had the opportunity to participate in a pilot project to link African American churches in Los Angeles to the dynamics of the Internet via a collaborative project hosted by *The Black Church Review* magazine, the Los Angeles Urban League, and the UCLA office of human resources.

The essence of project involved providing Internet access and direct links to the UCLA resume databank to seven southern California churches, providing an example of what can be done to encourage and empower the African American church community via the digital domain.

After the project, we realized that the African American church, an independent billion-dollar enterprise with millions of members and a wealth of organizational talent has generally been overlooked as a place to infuse computer literacy and advance information equity. This realization became our lesson, and resolved discourse on how to institute other new technology campaigns with other organizations and institutions in the African American community.

The African American church community is a powerful organization, and in contrast to other organizations in the African American community, it is well-organized institution and respected. Thus the infusion of new technology can start with the Congress of National Black Churches (CNBC) headquartered in Washington, D.C., a coalition of six major historic African American denominations (African Methodist Episcopal; Church of God in Christ; National Baptist Convention of America; National Missionary Baptist Convention of America; and the Progressive National Baptist Convention) founded in 1978. Collectively, they represent 65,000 churches, a membership of more than 15 million people and a history of assisting churches and denominations in effectively responding to the many challenges facing the African American community.

In a review of the CNBC web-site, they have listed five national programs (theological education, economic development, family, and national fellowship) and a national anti-drug campaign. Those who recognize the importance of an African American centered digital information agenda can also recommend that they also include an information and technology access component to their national agenda. Should this become a reality, we could expect a host of spirit-filled African Americans effectively designing and directing their *Afrispace* in cyberspace.

Three Community Technology Centers

Often communities are organized around information and recreational centers that provide a sense of group safety and identity. In the African American community those places have traditionally been the church, the school or the neighborhood park (playground). In the same fashion, the digital revolution has entered our community in the form of cellular telephones, paging systems and other consumer driven electronic formats.

However, in the reality of technological savvy, cellular telephones, and paging systems do not count. The real power of technology rest with knowledge based infrastructures such as universities, corporations and think tanks.

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Consequently, in an attempt to access primary source knowledge, individuals and community organizations have implemented community technology centers in the African American community. In brief, I will highlight three of these centers operating in the U.S.

My first example is Break Away Technologies in south central Los Angeles, California, a non-profit organization established by Joseph Loeb in response to the Rodney King civil unrest in 1992. The center has over 100 computers and provides: 1) low-cost computer training; 2) business opportunities classes; 4) computer animation; 5) digital imaging; 6) television production, and 7) Internet access to residents to curb cyber-illiteracy in south central Los Angeles, California.

Secondly, according to Ronald Roach in *Focus* newsletter, in Newark, New Jersey through a grant from the U.S. Department of Commerce National Telecommunications and Information Administration, the local school district instituted a computer-networking project developed by Alan Shaw of Boston, Massachusetts.

The project consists of a network of Macintosh computers and software programs tailored to the needs public housing residents mostly occupied by low income African Americans and Latinos to provide greater access to computer technology, community services and neighbor-to-neighbor communication.

And thirdly, in southeast Washington, D.C., home of the lowest income per capita and the highest unemployment rate in the city. Through the efforts of Archie Prioleau of the Foundation for Educational Innovation; corporate co-sponsors BTG in Fairfax, Virginia; Cisco, Netscape, 3Com; Panasonic; Compaq; and a Telecommunications and an Information Infrastructure Assistance Program grant, the predominately African American Ballou Senior High School has access to Novell certification training And notwithstanding, the success of this project has been expanded to include two other Washington, D.C. high schools.

These projects demonstrate how computer and information technology programs in the African American community can be effective in providing computer and technological resources. Thus, we should expand upon these and other community building projects that assist those who have traditionally lacked access to knowledge centered technology.

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Conclusion

The African American librarian and information professional of the new millennium has a challenge and a responsibility. No longer can he or she wait for others to articulate the information needs and luxuries of the African world community. The personal computer access and usage statistics alone call for a new African technology agenda.

Therefore, we should consider investing in: 1) thinking digitally and acting responsibly; 2) our professional associations and religious institutions; 3) community technology center development; and 4) in a responsive and responsible African American media that will advance the democratization of technology.

And in addition, consider a host of new axioms, suggestions and directives that can include: encouraging grassroots institutions and organizations to participate in the digital revolution; ensuring that the public library remain 'the people's university'; ensuring that the African American and African world community participate in the development, design and marketing of computer hardware and software; providing a form for an African world community articulation of its digital presence and future; considering public access to global learning networks as an alternative to the conventional teacher directed on-site paradigm; the construction of information justice as a human rights issue; constructing critical thinking as an essential link to cyber-intelligence; the construction of a proactive critical library and information studies paradigm; recognizing the evils of electronic redlining and information apartheid; encouraging African centered leadership and media to support computer and information technology initiatives; supporting the efforts of African Americans who utilize the Internet to convey balanced perspectives of the African world community experience; African American library and information professionals operating as pro-active agents of change; assisting professional associations to promote African American information technology literacy; realizing that the emphasis on the digital experience should not be a substitute for human interaction; acknowledging that although information in some circles is being considered the new currency for the new millennium, we should not exploit the public trust for professional profit, and finally producing an African centered synthesis and analysis dialectic that juxtapose critical thinking and social action.

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Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies (*Africology: The Journal of Pan African Studies* e-book)

Constructing an African Centered Theological Seminary

Introduction

The question of oppositional critique and rhetoric in Afrocentric studies has often overshadowed implemented projects and programs that advance the African centered paradigm. In this chapter, the curriculum, paradigm, and activities of Amen-Ra Theological Seminary are outlined to illustrate how the theoretical roots and ideas Afrocentricity can be incorporated into a working paradigm.

Genesis

Amen-Ra Theological Seminary as an idea was first developed in 1996 at the conclusion of a public Internet workshop held at the UCLA Center for African American Studies.

And after some general discussion about the potential of electronic information, the discussion turned to the question of religion and philosophy focused on the African experience and the possibility of establishing a seminary or university to advance our new interest.

Thereafter, I posed the question to those on my e-mail list and awaited responses. The response was favorable, and moreover, my colleagues Joseph D. Atkinson III and Phillip McAbee, both very aware of the power and potential of the Internet, encouraged me to explore the idea.

Subsequently, that summer I began a bibliographic search for content to determine if there was a body of work to support a full African centered curriculum on African religion and spirituality, and ultimately set a foundation for an educational institution that moved beyond the structural confines of token programs, departments or institutes based at predominately Euro-centric centers of higher education in the U.S. .

After much reading and re-reading of books and articles on African world religion, philosophy and spirituality, I discovered that there was indeed a distinct body of literature on this important topic. And although, I had no doubt about finding sufficient supporting documentation to establish a curriculum and institution, the exercise assisted in forming a rational African centered paradigm conducive to institutionalization.

Curriculum

The curriculum of Amen-Ra Theological Seminary consists of twenty-five African centered courses focused upon the questions of moral principles and values (*ethics*), truth, the nature and origin of knowledge (*epistemology*), and general theocentric paradigms.

And thus, the curriculum is designed to provide an education of distinction that can lead learners to new knowledge and understanding in the area of African world religion, philosophy and spirituality.

In the development of the Amen-Ra Theological Seminary course of study, the curriculum of other theological centers was investigated to determine their scope and depth in African world community theological studies. In this search I found a number of courses devoted to African religion and philosophy at the University of the West Indies; Howard University; and the Interdenominational Center in Atlanta, Georgia, however there was no systematic investigations.

And in the same manner, in Africa I found institutes and research centers devoted to African religion, philosophy or spirituality in Nigeria at the University of Ibadan; Makerere University in Uganda; and at the University of Ghana. Yet outside a few active scholars such as Wande Abimbola; Kwame Gyekye; John S. Mbiti; Kwasi Wiredu; and Segun Gbadegesin, there seem to be no serious efforts on the continent to study, research or articulate the dynamics of African world religion, philosophy or spirituality.

This paradox and pedagogical deficiency reinforced our call for a new and independent African centered institution, hence, Amen-Ra Theological Seminary was created in the spring of 1996 in Los Angeles, California.

Paradigm Construction

After naming and articulating the mission of Amen-Ra Theological Seminary, we decided to implement a course of study for the seminary to examine the nature of God, spirituality, and religious truth, be it: 1) Black Christian Nationalism via the Shrine of the Black Madonna (Detroit, Atlanta, Houston, 2) the way of the saints via Santeria, 3) the complete submission to the will of God via Islam, 4) the African Methodist Episcopal, 5) a call for the spiritual unity of all humankind via Baha'i, 6) Rastafari, 7) the way of the saints via Condomble of Brazil, or any of the other religious-spiritual experiences or practices of people of African descent throughout the world.

Within this holistic mix, the seminary avoided the temptation to impose a paradigm or curriculum fashioned to simply convert, persuade, induce or indoctrinate the learner. Therefore, we purposely avoided a dogmatic religiosity of emotions and cultural imperialist notions, to instead, emphasize the development and nurturing of the person in an open and rational African centered manner.

For example, the Amen-Ra Theological Seminary curriculum explores the theoretical intersection of Afrocentricity and religion development in the U.S.; the ancient Maatian principles of order, truth, justice, balance, harmony, reciprocity, righteousness; and the role of aesthetics in ancient and modern religious expression via dance, music and literature.

In constructing this mix, we also examined the objectives and standards of other national and international degree programs, and utilized their accreditation standards as a guide. And notwithstanding, the seminary has meet all requirements of the State of California education code to obtained authorization to confer graduate degrees in theology.

Internet Access: Empowerment 101

Thanks to innovations in electronic communications, and the skills of a few thoughtful people, Amen-Ra Theological Seminary (www.Amen-Ra.net), "a seminary without walls" has the ability to reach millions in a matter of seconds, and in part, compete with others in cyberspace for national and international attention. At present, over six thousand users have visited our web-site, giving the seminary an opportunity to communicate its African centered theological education agendum.

Towards Praxis

In the Fall of 1997 (October through December) the seminary tested its ability to offer an on-line course. The course was 'African World Religion and Philosophy', a twelve week, three unit course I taught consisting of a reader (*Selected Readings in African World Religion and Philosophy*) and three textbooks.

Eighteen students enrolled in the course (two off-line) from around the U.S., and one in Jamaica. The course used e-mail, the World Wide Web, and a Listserv format as a means of communication. The outcome of the course did not meet all the expectations of the seminary. However it demonstrated: 1) a public interest in the seminary, 2) a public willingness to involve themselves in on-line education, and 3) the need for the seminary to evaluate its student computer access needs which revealed that some students did not have full electronic access to participate as they thought they would when they enrolled (they had e-mail access, but not full internet access).

Another concern was the rate of completion; most students did not complete the course. When asked why, most said they didn't have the time or they were not aware of the entire computer resources need to complete the course. The seminary has examined these challenges, and in the future, we will ask students to survey their electronic resources (via a checklist) and skills before they enroll.

In concert with the on-line course, in May 1997, the seminary sponsored a lecture series to expose the public to its mission and the diversity of the African world community religious, spiritual and philosophical experience in association with African Diaspora Conference-UCLA, the UCLA Center for African American Studies, and the William Grant Still Arts Center (Los Angeles).

The series featured lectures on various topics (Ifa, Rastafari, Ancient Hebrew legacy, etc.) attracting an estimated 350 people directly, and indirectly, another 2,250 in southern California via flyer distribution, radio, television and newspaper, and general Internet communications.

National Agenda

The lecture series and Internet communications of the seminary has also prompted an interest in setting a national agenda. Ergo, the seminary via its representatives have conducted workshops or attended conferences of the: National Council for Black Studies (1998); Association for the Study of Afro-American Life & History (October 1997); Association for the Study of Classical African Civilizations (1998, 1999); Black American Political Association of California (1998); the Los Angeles study group of the Ausar Auset Society (1999); African Heritage Studies Association (1999); and other organizations in the U.S.

And in unity with this agenda is a strategic focus on major metropolitan areas (Atlanta, Chicago, Detroit, Los Angeles, Philadelphia, New York and Washington, D.C.) in the U.S., in hope that they can also host lectures on African world religion, philosophy and spirituality, and establish community-based library-technology centers devoted to the goals of the seminary.

This, the seminary had representatives in Detroit, MI, New York, NY, and Los Angeles, CA, and was diligently working to expand into other locations in addition to building a modern educational complex and conference center in the Antelope Valley area of southern California based on ancient Kemetic architecture and stylization. In late 2016 the leadership of the seminary was transferred to Dr. Salim Faraji in hope of placing it within the constrict of new needs and communication technology.

Conclusion

Amen-Ra Theological Seminary, in virtual and physical space has an opportunity to introduce the world to the dynamics of African religion, philosophy and spirituality, unlike no other time in history. Thus, I encourage all who can dedicate themselves to constructing an independent African centered dialectical seminary to embrace the luxuriant mission and activities of Amen-Ra Theological Seminary. In 2017, Salim Faraji became president of the seminary.

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The Nuts and Bolts: Degree Programs and Course Descriptions

Introduction

This chapter provides an example of how the African centered paradigm was (originally) instituted through the degree programs of Amen-Ra Theological Seminary.

The essentials of the degree programs echo standard degree programs in graduate theological education. However, unlike other programs, the Amen-Ra Theological Seminary program is focused upon African world community theological and religious studies. The program has seven options that prepare students for the ministry, careers in religious education or African theological research. The program also incorporates affirmative discussion, logic and critical thinking in a non-authoritarian student centered learning environment.

Master of Divinity Degree

The Master of Divinity (M.Div.) program is a professional service degree program related to the ministry of the initiated or ordained. Upon completion of the program, students are expected to hold a theoretical and working knowledge of theocentric history, leadership, and professional practice.

Graduation requirements for the degree involve: 1) a six month professionally supervised practicum, 2) ten courses, 3) a 3.00 grade point average or above in all course work, 4) completion of a faculty approved thesis or comprehensive examination, and 5) the completion of all work in three years, thus the program can be completed in a minimum of eighteen months.

The course of study for the degree require eight, three unit courses and two, six unit courses. The three unit courses are: African World Religion and Spirituality; World Religion and Spirituality; Homiletics; Congregational Life; African Theology: Paradigm Synthesis; Theocentric Methodology, and an elective from the curriculum. The two six unit courses are: Hermeneutics A and Religious and Spiritual Practice.

Master of Religious Education Degree

The Master of Religious Education (M.R.E.) program is a professional degree program designed for adults engaged in or preparing for a career in religious education concerning African world religion, philosophy, leadership, and cognate theocentric paradigms.

Graduation requirements for the M.R.E. degree involves: 1) a six month professionally supervised practicum, 2) ten courses, 3) a 3.00 grade point average or above in all course work, 4) completion of a faculty approved thesis or comprehensive examination, and 5) the completion of all work in three years (18 month minimum).

The course of study for the degree require eight, three unit courses and two, six unit courses. The three unit courses are: African World Religion and Spirituality; World Religion and Spirituality; Ecclesiastical Ministry Leadership; Congregational Life; Theocentric Knowledge; African Theology: Paradigm Synthesis; Theocentric Methodology; and an elective from the curriculum. The two six unit courses are: Hermeneutics A, and Religious and Spiritual Practice. The program can be completed in a minimum of eighteen months.

Master of Theology Degree

The Master of Theology (Th.M.) program is an intermediate research and theory centered degree designed for students who plan to enter the Amen-Ra Theological Seminary Doctor of Theology (Th.D.) program.

Graduation requirements for the program involves: 1) selecting an area of specialization, 2) a three month supervised and evaluated teaching experience, 3) eight required courses, 4) an 3.00 grade point average in all course work, 5) an examination demonstrating the ability to read and comprehend a foreign language and 6) a faculty approved dissertation prospectus.

The dissertation prospectus for the Th.M. must contain: a full statement of a proposed topic, a historical discussion of literature on the proposed topic, a statement of methodology to be employed in the dissertation, a survey of sources sufficient to demonstrate the viability of the proposed topic and an oral examination covering the proposed dissertation topic and area of specialization.

The course of study for the degree requires the completion of eight courses. The courses are: Prophets and Prophetess, Selected Questions in Theocentric Studies, Theocentric Methodology, Paradigm Synthesis, Religious and Spiritual Practice (six units), Ecclesiastical Ministry, Hermeneutics B, and Theocentric Issues Seminar. The program can be completed in a minimum of fifteen months.

The Master's Thesis

The Master's thesis is a post course work report on results of an original research question or investigation demonstrating subject mastery. Each master's candidate must have a thesis committee consisting of at least three faculty. The committee approves the subject and plan, provides guidance, reads and approves the final manuscript, and unanimously agrees to recommend to the full faculty that the degree be awarded. Each candidate is responsible for preparing the thesis in the proper form and meeting all degree program requirements.

The Comprehensive Examination

Following the completion of all course work in good standing, M.Div. and M.R.E. candidates may take a comprehensive examination administered by a committee of at least three faculty members.

The examination will review candidate's retention of course work, and allow an opportunity for an essay of specialization to demonstrate micro subject understanding and knowledge.

Doctor of Divinity Degree

The Doctor of Divinity (D.D.) program is designed for persons in leadership position who desire a degree in theology to accent their professional achievements and skill. Graduation criteria for the degree involves: 1) evidence of at least three years of successful leadership, 2) the completion of three required courses: African Theology: Paradigm Synthesis; Theocentric Methodology; Theocentric Issues Seminar and three electives from the curriculum, 3) excellent academic progress, and 4) a faculty approved dissertation. The program can be completed in a minimum of nine months.

Honorary Doctor of Divinity Degree

The Honorary Doctor of Divinity (Hon.D.D.) is awarded to individuals who have made an outstanding contribution to the intellectual and social development of African world community religion, philosophy, and spirituality (the degree was been awarded to five people since the founding of the seminary).

Doctor of Theology Degree

The Doctor of Theology (Th.D.) program is designed to prepare students for a career of teaching, writing and research in the dynamics of African world community religious history, theocentric wisdom, ethics and spirituality.

Graduation criteria for the Th.D. degree involves: 1) the completion of four required courses: African Theology: Paradigm Synthesis; Theocentric Methodology; Theocentric Issues Seminar; Thocentric Knowledge, 2) and six courses from the curriculum which may include World Religion and Spirituality; African World Religion and Spirituality; Divination: African Systems and Ways of Knowing; Homiletics; Hermeneutics B; African Theology: Paradigm and Synthesis; Selected Questions in Theocentric Studies, 3) excellent academic progress, 4) the ability to read and comprehend a foreign language, 5) a practicum, 6) completion of three qualifying examinations based on Amen-Ra Theological Seminary course work, 7) verbal defense of the dissertation topic, 8) a faculty approved dissertation, and 9) the completion of all work within six years (the degree has been awarded to two people since the founding of the seminary).

Candidate in Theology Degree

The intermediate degree of Candidate in Theology (Th.C.) is awarded to students enrolled in the Th.D. program. The Th.C. is not a terminal degree; however, it gives formal recognition to a definite state of progress toward the Doctor of Theology degree. Students may use the Th.C. designation until they earn the Th.D., or withdraw from the program.

The Dissertation and Its Defense

The Dissertation involves an original study demonstrating the ability to do an independent investigation of a specialized topic within a general subject paradigm. The dissertation encompass: 1) the completion of all course work, 2) formation of a five member faculty committee, 3) unanimous committee approval of dissertation topic and plan and 4) unanimous faculty approval of the dissertation and recommendation that the degree be awarded. Each doctoral candidate is responsible for meeting all graduation requirements. Verbal defense of the dissertation involves a formal presentation of an original research topic demonstrating in-depth organization and understanding of the subject to the satisfaction of at least five faculty members.

Course Descriptions

The course of study of Amen-Ra Theological Seminary consists of 25 core courses focused upon African social ethics, truths, epistemology, and theocentric paradigms which seem to be the first and only attempt by people of African descent (or anyone) to define and design a course of study addressing African world community religious, spiritual and philosophical experiences. Thus, the curriculum represents another aspect of the implementation phase of the African centered project, and highlights the need for other centers of graduate theological to include curricula in its course of study that address the theological perspectives of African world community.

The following course of study is a basic synthesis of the key elements in the formation of a graduate African centered theological curriculum.

Classical African Religions
An examination of religion, values, and spirituality in Africa concerning ancient theocentric experience in Egypt, Ethiopia, Mali and Nigeria.

Ancient Kemetic Religion
An affirmative examination of ancient Kemetic (Egyptian) religion focused upon wisdom literature, spiritual initiation, and its contribution to world religion, and spirituality.

Principles of Maat: Ancient Kemetic (Egyptian) Ethics
An introduction to the ancient Kemetic (Egyptian) theocentric principles and attributes of order, truth, justice, balance, harmony, reciprocity and righteousness.

Theocentric Knowledge
A critical examination of perplexing questions concerning the source of theocentric knowledge, and how it informs and constructs theological paradigms throughout the world.

World Religion and Theology
A survey of major world religions, theosophies and texts from ancient times to the present that complement African beliefs, values and ethical traditions.

African World Religion and Theology
An introduction to African world community belief systems and theocentric paradigms juxtaposing a progressive critique and analysis.

African Religions in the West
An examination of the manifestations of African religion outside the continent of Africa focused upon Rastafari, and Yoruba centered traditions in Europe and the Western Hemisphere.

Afrocentricity and Religion
An examination of the historical and contemporary intersection of religion, theology and African centered spirituality.

Sankofa: Ancestors and Epic Memory
A theocentric examination of the African experience of enslavement and response to the destruction of African civilization through ancient and modern sacred text and ecclesiastical images.

Divination: African Systems and Ways of Knowing
An examination of how truth and knowledge is generated in Africa and throughout the African world community through the process of divination.

Womenist Theology
An examination of the identity, image and representation of women in theocentric systems of belief and the construction of women centered theological paradigms.

Theocentric Aestheticism
A theocentric examination of the question of aesthetic value and reality in ancient and modern African religious and spiritual traditions.

Ecclesiastical Ministry
An examination of the principles and methods of ecclesiastical ministry, effective communication, conflict resolution and related topics.

Homiletics
A theoretical and practical examination of the art of speech, conversation, public speaking, and preaching in the African tradition in relationship to language, thought and action.

Theocentric Guidance
An introduction to theocentric guidance and communication techniques that seek alternatives or solutions to family and individual challenges.

Congregational Life
An examination of formal and informal relationships in the African religious and spiritual community.

Congregational Challenge and Solution
An examination of how religious and spiritual congregations organize, sustains themselves, and thrive in challenging environments.

Theocentric Methodology
An investigation of discovery methodology and paradigms relevant to scholastic theocentric inquiry.

Hermeneutics: A
A seminar in the genres of hermeneutic study and communication for M.Div. and M.R.E. students preparing for the thesis or comprehensive examination.

Hermeneutics: B
A seminar in the genres of hermeneutic study and communication for Th.M. and doctoral students.

African Theology: Paradigm and Synthesis
An examination of key ideas, concepts and theoretical formations in African world community religious, spiritual and ethical studies.

Selected Questions in Theocentric Studies
An opportunity for students to pursue an in-depth study of a particular theological questions or subjects with faculty guidance.

Prophets and Prophetess
An examination of the ideas and concepts of ancient and modern master teachers (prophets and prophetess) who have influenced human thought concerning the origin of the universe, reality and experience.

Religious and Theological Practice
A supervised theocentric experience designed to evaluate student ability to: 1) discuss, appropriate and explicate theoretical ideas, 2) communicate in speech and print, 3) function in a professional manner, 4) teach, 5) and implement programs or paradigms related to the theological experience of the African world community.

Theocentric Issues Seminar
A forum for doctoral and pre-doctoral (Th.M) students to present, analyze and discuss current theocentric issues, research questions and projects with faculty guidance.

Temple of Maat

Introduction

In a series of requests and communications from maximum-security individuals seeking information about Amen-Ra Theological Seminary, and the possibility of the seminary assisting in establishing an African centered religious order that can be authorized by prison officials, we decided to work with Andre Gay (Tehuti Shabaka) of Pittsburgh, Pennsylvania to establish a religious community in the Pennsylvania maximum-security system, utilizing a bibliographic approach to fortify our proposal.

Our document was originally titled "The Temple of Heru Karast", but was subsequently changed to "The Temple of Maat". The Pennsylvania maximum-security system has not approved this proposal. However, it provides a preliminary outline to assist those who would like to establish an African centered spiritual community in a maximum-security facility. Hence, the intent of this project is to assistance in gaining approval for an African centered religious order, and to contribute to the education of the maximum-security community through an introduction to the dynamic of African world community religions and spiritual studies.

The document consists of five sections: preamble, guidelines and duties, bylaws and philosophical ideas, a bibliography of essential text and a resource-activity section. Considering the complexity of maximum-security institutions (in the U.S. or elsewhere) should you or a committee of friends acquire approval to implement this proposal in a maximum-security facility, please inform us of your result.

Preamble

The concerned residents of this institution request approval to conduct a religious community based upon the historical and contemporary unity of African world community religious consciousness, texts and practices. The participants will adhere to the above paradigm (i.e., the historical and contemporary unity of African religious consciousness, texts and practices) to promote spiritual health, emotional well-being and intellectual development. Therefore, we seek recognition as an African centered religious community to be known as the *Temple of Maat*.

Guidelines and Duties

We propose through notice to the general resident population that this religious community will have six central participants consisting of: an external spiritual leader; an internal spiritual leader; a secretary; a treasure; a coordinator of affairs, and a congregational coordinator.

The general duties of the six participants listed above will involve: 1) the external spiritual leader who will provide effective spiritual leadership to the resident population and thus link them to congregations outside the institution; 2) the internal spiritual leader will provide residents with spiritual support and resources to promote spiritual health, emotional well-being, intellectual development, and communication with the external spiritual leader; 3) the secretary will record and report on all activities of the congregation to the membership; 4) the treasure will be responsible for all financial matters of the congregation; 5) the coordinator of affairs will assist the internal spiritual leader to ensure the spiritual integrity the congregation, and its membership; and 6) the congregational coordinator will welcome new members and develop an informational brochure on the goals, objectives and activities of the congregation.

Bylaws and Philosophical Ideals

The internal code of the *Temple of Maat* adhere to the ancient and modern unity of African world community religious thought and practices encompassing: 1) a supreme creator; 2) a respect for the ancestors, human life, nature, and 3) spiritual transformation through internal self-awareness, acknowledgment of spiritual truths, reaching beyond physical manifestations to gain spiritual principle, spiritual commitment, prayer and meditation.

As a guide to the above, the *Temple of Maat* will incorporate the virtues of: control of thought, control of action, justice, fortitude, identification with spiritual life (high ideals), the need for all to have a mission in life, a call to spiritual service, freedom from resentment, peace, confidence in educators, and confidence in one's ability to learn new concepts, ideas and social-spiritual practices.

Text

Text to support the *Temple of Maat* paradigm will consist of, but not limited to: *African Origins of the Major Western Religions* by Yesef ben-Jochannan, *Conversations with Ogotemmeli* by Marcel Griaule; *Selections from the Husia*, *Maat: The Moral Ideal in Ancient Egypt*, and the *Odu Ifa: The Ethical Teachings* by Maulana Karenga, *Ancient Egypt*: The Light of the World by Gerald Massey, *Metu Neter* by Ra Un Nefer Amen, *The Spirit of a Man* by Iyanla Vanzant, *Book of Coming Forth By Day* by Maulana Karenga,

the Papyrus of Hu-nefer and Hymn to Amen-Ra, *Two Thousand Seasons* by Ayi K. Armah, *Egyptian Book of the Dead* by E.A. Wallis Budge, *Ancient Egyptian Religion* by Henri Frankfort, *General History of Africa II* by Garmel Mokhtar, *The Litany of Re* by Alexander Piankoff, *Initiation by the Nile* by Monia Rolfe, *African Intellectual Heritage: A Book of Sources* edited by Molefi Kete Asante and Abu Shardow Abarry, *The African World History Project: The Preliminary Challenge* edited by Jacob H. Carruthers and Leon Harris, *Acts of Faith* by Iyanla Vanzant, *Ritual*: Power, Healing and Community by Malidoma Patrice Some, *From Plan to Planet* by Haki R. Madhubuti, The Book of Henok, *Tree of Life Meditation System* by Ra Un Nefer Amen, *Development of Religion and Thought in Ancient Egypt* by James Breasted, *Return to the African Mother Principle of Male and Female Equality* by Oba T'Shaka, *Christianity Before Christ* by John G. Jackson, *African Religions and Philosophy* by John S. Mbiti, *Spirituality of African Peoples* by Peter Paris, African Traditional Religion by Bolaji E. Idowu, *Stolen Legacy* by George G.M. James, *Of Water and the Spirit* by Malidoma Patrice Some.

Additionally, the Heliopolis creation narrative, the Memphite declaration of the deities, the vision of the universe by Pharaoh Teti, Pepi, and Unas, the tomb inscriptions of Nefer-Seshem-Ra, Hotep-Her-Akhet, and princess Ni-Sedjer-Kai, the creation narratives of the San, Khoi, Barozvi, Dogon, Yoruba, and the Asante, the prophecy of Nefer-Rohu, the tomb prayers of Paheri, selections from the papyrus of Ani, the hymn to Aten by Akhenaten, the Haremhab prayer and hymn, Igbo invocations, the moral teachings of Ptah-Hotep, the instructions of well-being by Amenemope, the communitarian philosophy of *Kawaida* articulated by Maulana Karenga, and other important text in the African and African centered world community spiritual and religious paradigm.

Resources and Activity

To further support the above, residents will use African or African centered: language or terms, prayer and meditation [Sunday: the first day of the week], music, incense, multimedia aids, attire, religious icons/symbols [i.e., the ankh], fasting, naming practices, and special holy days of atonement to accentuate ancient and modern African world community religious thought and belief systems.

Rise Like Ra: The Papyrus of Hu-nefer and the Hymn to Amen-Ra, A Modern Rendition for a New Millennium

Introduction

This presentation serves as a poetic introduction to ancient Kemetic ecclesiastical literature through a rendition of the original Papyrus of Hu-nefer and the Hymn to Amen-Ra, written during the reign of Seti (1370) in the twentieth and twenty-first dynasties, before the Christian era. The prayer demonstrates the integration of the divine into the African centered paradigm as a practical tool to advance the best of ancient wisdom in a post-modern world community.

I encourage you to read this prayer aloud at least once, with an open consciousness. Hence, you should set all previous belief systems or doctrines aside for a few minutes, to allow your thinking to clear a path for new information. To focus, think of a peaceful place or space in your subconscious, and then gradually close your eyes for a moment. After the moment, open your eyes and simultaneously open your consciousness to new ideals.

After your reading, you should feel the energy of the ancients, calling you to speak truth, do justice, and walk in the way of peace and righteousness.

The Papyrus of Hu-nefer

O Amen-Ra, who rest upon Maat, as you pass over the sky, everyone can see you. Your strength becomes greater as you advance, and your rays shine upon our faces.

Your origin is unknown, and no person has the power to say you have a twin, except you. You are one, even as one who brings a fruit basket.

People praise you in your name, and they swear by you, for you are lord over them. You hear with your ears, and you see with your eyes.

The world is millions of years old; however, no one can tell how many you have lived.

O Amen-Ra, you have declared a day of happiness in the name of a traveler. You have visited many places; millions and hundreds of thousands of years ago, and you have visited in peace. You have visited the watery spaces, and the places you love, all in one little moment of time.

Hymn to Amen-Ra

Praise Amen-Ra, the strength of Annu, the chief of all gods, the beautiful, the beloved, and the giver of life to all cattle.

Homage to Amen-Ra, lord of the thrones of the two lands, and governor of the city of Apts. You are: the strength of my mother, chief of my fields, lord of the South, lord of the Matchau people, prince of Punt, king of heaven, first born god of the earth, lord of things which exist, one of long steps, and the stabilizer of all creation.

Amen-Ra, you are one among the gods by reason. You are: the beautiful strength in the company of the gods, chief of the gods, lord of Maat, father of the gods, creator of man and woman, maker of the animals, lord of things which exist, producer of the staff of life, and the maker of the herb of the field which give life to the cattle.

You are the beautiful power who was made by Ptah, and the beautiful beloved child. The gods acclaim you. You are maker of the things below and the things above, you bring light to the two lands, and you sail over the sky in peace.

O Amen-Ra, you are king of the South and the North, your word has an unfailing effect, and you have a twofold strength as lord of terror and maker of the earth, according to your design.

Your devices are greater and more numerous than any other god. Other gods rejoice in your beauty and give you praise in the great double house as you rise in the form of a flame.

O Amen-Ra, the gods' love your smell when you return from Punt, you're oldest born is from the land of the Matchau, and your beautiful face is from the divine land of Neter Ta.

The gods tremble at your feet when they recognize your majesty as their lord who is: great, mighty, owner of crowns, distributor of offerings in abundance and one who can make divine food.

Adorableness be unto Amen-Ra, creator of the gods who has stretched out of the heavens and made the earth solid. O Amsu Amen, untiring watcher, lord of eternity, maker of everlastings, and governor of the city of Apts, adornments are paid to you.

O Amsu Amen, your two horns endure, your aspects are beautiful, you are lord of the Ureret crown, your double plumes are lofty, your tiara is one of beauty, and your White crown is lofty. The goddesses Mehen and Uatcheti reflect in your face, the crowns of the South, the North, Nemmes, and the helmet crown adorn your temple.

O Amsu Amen, your face is beautiful, you have received the Atef crown, and you are loved in the South and the North. Hail, O Amsu-Amen, you have received the Amsu scepter, the Makes scepter, and the whip.

O Amsu Amen, you are the beautiful prince who rises like the sun with the White crown, lord of radiant light, and the creator of the brilliant rays. The gods give praise unto you, and those who love you stretch out their hands unto you.

Your flame cause your enemies to fall, you overthrow Sebau, and drive a spear through the sky into the serpent Nak to cause it to vomit what it had swallowed.

Homage to Amen-Ra, lord of Maat and lord of the gods. You are like Khepera in a boat. When you speak, the word of the gods sprang into being. You are Temu who create beings with reason. Hail Ra, you made the color of the skin of one race to be different from that of another, in which case, all varieties of humankind were made, and you gave them life.

You hear the prayer of the oppressed, you are kind to those who call upon you, and you deliver those who are afraid of those who are of a violent heart. O Ra, you judge between the strong and the weak, you act as the lord of intelligence, and your knowledge comes from your words.

Amen-Ra, the Nile comes at your will. You are the loved lord of the palm tree that allows mortals to live, all work proceeds as you work the sky, and you make the daylight beautiful. The gods rejoice in your beauty and their hearts live when they see you. Hail Ra, who is adored in the city of Apts. You are a mighty one who rises in the shrine of Ani, lord of the festival of the new moon who makes the six day festival and the festival of the last quarter of the moon.

Praise Amen-Ra, maker of all things, lord of Maat, father of the gods, maker of humankind, creator of animals, lord of the grain, and maker of the cattle on the hills.

O Ra, you are: strength, a beautiful face, the beloved in the city of Apts, the mighty rising in the shrine, the double crown in Annu, and the judge of Horus and Set in the Great Hall.

O Amen-Ra, you are head of the gods, the only one, you have no second, you are governor of the city of Apts, and Ani at the head of the gods living in Maat with Horus of the East at the double horizon. You created the mountain, silver, and the real lapislazuli at you will. O Amen, incense and fresh anti are prepared for your nose.

O beautiful face, who come from Matchau, you are Amen-Ra, lord of the thrones of the two lands, at the head of the city of Apts, and the chief of your shrine. You are king and one among the gods, your names are manifold, and how many they are is unknown. O Ra, you shine in the east and west horizon, and overthrow your enemies at your birth daily.

O Amen-Ra, your eyes allow you to set in splendor, and the gods rejoice in your beauty. You are the lord of the Sektet and Atet boats, which travel over the sky in peace. Your sailors rejoice when they see Nak overthrown, his limbs stabbed with a knife, fire devouring him, and his filthy soul extracted from his body.

The gods rejoice, Ra is content, and Annu is glad, the enemies of Atmu have been overthrown, and the heart of Nebt Ankh (Isis) is happy because her enemies have been overthrown.

The gods of Kher-aha rejoice, and those who dwell in the shrine are making obeisance when they see your might and strength.

O Amen-Ra, you are the power of the gods, and Maat in the city of Apts. You are the lord of food; the strength of your offering is in your name, Amen. Hail Amen-Ra, you are the fashioner of mortals, the creator, and the maker of all things in your name, Temu Khepera.

Praise Ra, prince of life, health, and strength. You are lord of the gods who appear in the horizon, governor of the ancestors of Aukert, and your name is hidden from your children in the name Amen.

O Amen-Ra, you come in peace, you are lord of joy and the heart in a crowned form. You are lord of the Ureret crown whose plumes are exalted and tiara is beautiful. Your White crown is lofty, the love of the gods look upon you, and the crowns of the South and North are established upon your brow.

O Ra, you are loved as you pass through the two lands, and send rays from your beautiful eyes. The dead are rapturous with delight when you shine, and the cattle become languid when you shine in full strength. You are beloved in the southern sky, and lovingly esteemed in the northern sky. O Ra, your beauty takes possession of all hearts, and love for you make all arms relax. O Ra, your beauty make hands tremble, and heats melt at the sight of your face.

O Amen-Ra, the one and only one, creator of all things. Humankind comes forth from your eyes, and the gods sprang into being as you speak. You make the herbs green to allow the cattle to live, and the staff of life for human use. You created fish to live in the rivers, the feather fowl in the sky, the breath of life, birds of every kind, reptiles that creep and fly, and the birds that are on every green tree.

O Ra, hail to you, you who have made all these things, your might has many forms, you watch all humankind as they sleep, and you seek the good of your brute creation.

Praise Amen-Ra, the establisher all things, including Atmu and Harmachis. All people adore you, they sing praise unto you because you rest among them, and they pay homage to you because you have created humankind. O Amen-Ra, all creatures say hail unto you, and all lands praise you from the sky to the breadth of the earth to the depths of the sea. O Ra, you are exceedingly praised.

The gods bow down before your majesty, to exalt the will of their creator, they rejoice when they meet their begetter and say: prince of life, health and strength, and governor of the gods, you come in peace. O Ra, you are the father of all the gods in the sky, founder of the earth, and creator of all things. O Ra, we adore your will, for you have made us, and given us life.

O Amen-Ra, you are the great hawk that give pleasure to the body, the beautiful face which please the breast, and the form of many forms with a lofty crown. The Uatcheti goddesses fly before your face; and the hearts of the ancestors go out to meet you. The inhabitants of heaven turn to you, and your appearance is celebrated in the two lands.

Homage to Amen-Ra, lord of the throne of the two lands, we admire your radiant light.

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Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies (*Africology: The Journal of Pan African Studies* e-book)

Reading African Centered Text: Ancient Tradition Empowering a New Consciousness

A Selected Annotated Bibliography
Exploring African Religion, Philosophy and Spirituality

Introduction

This section provides a selected annotated introduction to seventy-eight print sources (most published since 1990) emphasizing an African centered approach to religion, philosophy, and spirituality within an historical and cultural context.

Often in our rush to define, defend and develop the particulars of Afrocentricity and the African centered paradigm, we assume that all have read or are at least inadvertently familiar with some of the key text in African world community studies. Consequently, the aim of this presentation is to: 1) provide an introduction to work in print addressing African world religion, philosophy, and spirituality, 2) encourage critical reading, discourse, and thinking within the African centered paradigm, 3) and to introduce a systematic and taxonomic African centered bibliographical paradigm.

Hence, this non-exhaustive annotated bibliography is organized in alphabetical order by author/editor, title, publisher, place of publication, and date, to provide introductory access to bibliographic resources in African world community studies.

Addae, Erriel Kofi (Erriel D. Roberson), ed. *To Heal A People: African Scholars Defining a New Reality*. Columbia, MD: Kujichagulia Press, 1996.

A collection of ten essays working to define an independent African centered discourse on science, spiritual awareness, psychology, cosmology, cultural renewal and education. Contributors to the collection include Marimba Ani, Mwalimu Shujaa, Kwaku Kushinda, Na'im Akbar, Asa G. Hillard III, and others.

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Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies (*Africology: The Journal of Pan African Studies* e-book)

Akbar, Na'im. *Light from Ancient Africa* [foreword by Wade W. Nobles]. Tallahassee, FL: Mind Productions & Associates, 1994.

An insight into the human psyche through ancient Kemetic tradition which argue that the human being is transpersonal and inevitably connected to the divine and everything in nature. The work investigates the origins and dimensions of Kemetic psychology, the discovery of the self, and the spiritual legacy of Rameses.

Amen, Ra Un Nefer. *Metu Neter, Vol. 1*: The Great Oracle of Tehuti and the Egyptian System of Spiritual Cultivation. Brooklyn, NY: Khamit Corporation, 1990.

A review of ancient Kemetic: spiritual awareness, destiny, evolution stages (Sahu, Ab, Ba), ten stages of initiation, Maatian principles, four levels and ten states of meditation, mediumistic trance, deities of the Metu Neter, cosmology, cosmogony, the philosophical and psychological aspects of the Metu Neter oracle system and a guide on how to meditate and perform a ritual.

Amen, Ra Un Nefer. *Metu Neter, Vol. 2: Anuk Ausar, The Kemetic Initiation System*. Brooklyn, NY: Khamit Corporation, 1994.

A guide to achieve spiritual perfection and success based on the ancient Kemetic system of ten initiation stages. The principles and processes of initiation are explained utilizing Ausarian religion (i.e., observances and practices designed to guide one to a life of success) to obtain a harmonious human social order. The volume includes an index, and an appendix of illustrations and chants.

Amen, Ra Un Nefer. *Tree of Life Meditation System (TOLM): General Principles of Holistic Meditation*. Brooklyn, NY: Khamit Corporation, 1996.

Using the eleven hidden powers of the spirit of ancient Kemet, this work guides one through a twenty-one day meditation process (consciousness) involving the ability to: remain peaceful in the midst of great difficulties, unify all aspects of human life, avoid and solve all conflicts, overcome all difficulties, meet all objectives, protect ourselves when unprotected, establish and maintain control over our lower behavior, awaken and direct our emotions and subconscious via imagination, awaken and direct our emotions and subconscious via intellect, and develop our foresight and ability to access our vitality and health to meet our objectives.

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Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies (*Africology: The Journal of Pan African Studies* e-book)

Ani, Marimba. *Yurugu: An African Centered Critique of European Cultural Thought and Behavior*. Trenton, NJ: African World Press, 1994.

This work exposes the dynamics of white world supremacy as it examines European cultural thought and behavior in ten chapters. Critical thinkers in the African centered community have praised this work for its ability to awaken the African mind to the evils of destructive white thought and action.

Asante, Molefi Kete and Abu S. Abarry, eds. *African Intellectual Heritage: A Book of Sources*. Philadelphia: Temple University Press, 1996.

This reference volume provides a comprehensive guide to sources on the African world community experience from ancient history to the Million Man March to assist in the construction of an African intellectual canon. The text is divided in six thematic sections, and by far, the best text of its kind. The work includes a chronology, index, bibliography, and a glossary.

Asante, Molefi Kete. *The Afrocentric Idea*. (revised and expanded edition) Philadelphia: Temple University Press, 1998.

This work forms an Afrocentric theoretical critique of imperialistic Eurocentric orientations and injects the agency
of African people and culture into the equation of social and political transformation. Hence, the work address: ideological assumptions and misinterpretations of the Afrocentric idea, communication theory, the function of speech, the character of audience in the African concept of rhetoric from the Akan of Ghana, Afrocentric themes of transcendent discourse, the functions of an Afrocentric paradigm in advancing African Studies, and other topics.

Asante, Molefi Kete. *Kemet, Afrocentricity and Knowledge*. Trenton, NJ: Africa World Press, 1990.

This work rest on the idea that Africalogy (the Afrocentric study of phenomena, events, ideas, and personalities related to Africa) is a discipline and has its theoretical foundations (principal issues of inquiry) in African cosmological, epistemological, aesthetic and axiological understandings. Throughout the book, an Africalogical paradigm juxtaposes discourse on the legacy of ancient Kemet, the rhetorical principles of Maat, contiguous critique, and other perspectives.

Asante, Molefi Kete. *Malcolm X as Cultural Hero & Other Afrocentric Essays*. Trenton, NJ: Africa World Press, 1993.

A collection of twenty essays on: the Afrocentric school of thought examining Malcolm X as a cultural hero, Afrocentric axiom formation (i.e., power resides in how close we are to our cultural center), book critiques, the question of time and space control from C. Tsehloane Keto's construct, analogy flaws of Arthur Schlesinger, the subject fields and paradigmatic approaches of Africalogy, a proposal for six large states in Africa to advance economic and social progress, and African centered communication theory detailing systematic meta-theory.

Azibo, Daudi Ajani ya, ed. *African Psychology in Historical Perspective & Related Commentary*. Trenton, NJ: Africa World Press, 1996.

A selection of fourteen essays on existing research in the emerging discipline of Africentric psychology. The content includes discourse on: the nature of human nature through African thought, an Africentric approach to mental health, the question of 'mentacide', psychotherapy, educational psychology, curriculum development, pedagogy and other topics.

Badejo, Diedre. *Osun Seegesi: The Elegant Deity of Wealth, Power, and Femininity*. Trenton, N.J.: Africa World Press, 1995.

A report on ritual orature, sacred song and festival drama of the Yoruba goddess Osun Seegesi at her principal shrine in Osogbo, Nigeria, demonstrating gender reciprocal harmony building, and healthy relationships.

Baker-Fletcher, Garth Kasimu, ed. *Black Religion After the Million Man March: Voices of the Future*. NY: Orbis Books, 1998.

A collection of sixteen articles on the Million Man March (MMM) written by African American men and women in celebration and critique of the MMM with an eye on the event and movement in relationship to Black religion. Topics and issues include: the spirituality of Heru, Black masculinity, motifs of the MMM, the question of women, Spike Lee's film, the MMM pledge, the MMM in context of a healing space, the role of Minister Farrakhan, non-sexist space for Black men, and other topics.

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Bascom, William. *Sixteen Cowries: Yoruba Divination from Africa to the New World*. Bloomington, IN: Indiana University Press, 1980.

A study of sixteen cowries (erindinlogun, owo merindinlogun), a form of divination employed by the Yoruba of Nigeria and people in the New World based upon information supplied by Maranoro Salako, a diviner in the society of Orishala at Oyo in Nigeria. According to the author, this is the first serious study of the Yoruba sixteen cowries system, and the first published collection of its 210 divination verses (first in Yoruba, then in English). The work is divided in two parts, an explanatory introduction, and a list of the 210 verses.

ben-Jochannan, Yosef. *African Origins of Major 'Western Religions': The Black Man's Religion Volume I*. Baltimore, MD: Black Classic Press, 1991.

A classic work [first published in 1970] showing the link between Judaism, Christianity, and Islam and indigenous African religions. The author reports: the early fathers of the Christian church were men of Africa who made Christianity a viable religion, the grandfather of Mohammed was of African origin, the co-founder of Islam was an African from Ethiopia, and how the Kemetic Confessions of Innocence and the Ten Commandments of the Bible are similar, although the Kemetic text pre-date the Ten Commandments by at least a thousand years.

Brandon, George**.** *Santeria From Africa to the New World: The Sell Memories*. Bloomington: Indiana University Press, 1993; 1997.

An examination of Santeria with an introductory section on Africa, a review of Creole culture, Catholicism, the struggle of Yoruba religion in Cuba from 1492 to 1959, and Santeria (Orisha-Voodoo) in New York through Oba Adefunmi I and Cuban/Puerto Rican santeros.

Brooks, Miguel F., ed. *Kebra Nagast (The Glory of Kings): The True Ark of the Covenant*. Trenton, N.J.: Africa World Press, 1996.

An edited and translated work (originally recorded in the ancient Ethiopian language, Ge'ez, by anonymous scribes) asserting that the lost chest, 'the Ark of the Covenant' containing the Ten Commandments is in Ethiopia and pages from the original Kebra Nagast, a book of ancient secrets and truths was removed by royal decree from the authorized 1611 Kings James version of the Bible.

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Browder, Anthony T [introduction by Asa G. Hilliard, III]. *From the Browder File: 22 Essays on the African American Experience*. Washington, D.C.: The Institute of Karmic Guidance, 1989.

A popular collection of twenty-two essays published in the *Washington Afro-American* newspaper exploring symbolism, history, religion, and other issues concerning the African American experience.

Browder, Anthony T [introduction by John Henrik Clarke]. *Nile Valley Contributions to Civilization: Exploding the Myths Volume 1*. Washington, D.C.: The Institute of Karmic Guidance, 1992.

An illustrated introduction to the historical accomplishments of ancient Kemet and attempts to Europeanize its history, and conceal its contribution to early American and European culture.

Budge, Wallis Sr. *Egyptian Religion*. New York: University Books, 1959.

An early introduction to ancient Egyptian ideals, attitudes, beliefs, and practices concerning resurrection, the principles of correct and incorrect human behavior (morals) and immortality. The author argues that when stripped of all corrupt accretions, the people of ancient Egypt had an organized religion, and an established procedure of morality that stood second to none in the world.

Bynum, Edward Bruce [foreword Linda James Myers]. *The African Unconscious: Roots of Ancient Mysticism and Modern Psychology*. New York: Teachers College Press, 1999.

A comparative study of psychology and mysticism using science and ethnology to reveal the African origins of human consciousness. Topics in this work include: African religions, the dynamics of possession, Kemetic philosophy, and the parallels between Jewish mystical thought and ancient Kemet.

Carruthers, Jacob H [foreword by John Henrik Clarke]. *Mdw Ntr: Divine Speech (A Historiographical Reelection on African Deep Thought From the Time of Pharaohs to the Present)*. London: Karnak House, 1995.

An investigation of the role of African thought, and the function of divine speech. The author calls for the champions of African thought (deep thought) to listen to the voices of the ancestors, and avoid false and restrictive Eurocentric philosophical ideas.

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Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies (*Africology: The Journal of Pan African Studies* e-book)

Chevannes, Barry, ed. *Rastafari and Other African-Caribbean* Worldviews. New Brunswick, NJ: Rutgers University Press, 1998.

A collection of essays by seven leading scholars in Caribbean anthropology focused upon on Rastafari as resistance; Revivalism; Rastafari beliefs; the origin and symbolism of dreadlocks; Surinamese creole women's discourse on possession and therapy; and African institutions in the West Indies. The book also provides an index, bibliographical references, and a glossary.

Collier-Thomas, Bettye. *Daughters of Thunder: Black Women Preachers and Their Sermons*, 1850-1979. San Francisco: Jossey-Bass, 1998.

The result of two decades of research, this work explores the history of African American women preachers and issues and struggles they confronted in their effort to be ordained and function as ministers.

Cone, James H. *Risk of Faith: The Emergence of a Black Theology of Liberation, 1968-1998*. Boston, MA: Beacon Press, 1999.

A collection of reflective essays by the leading architect Black liberation theology representing thirty years of "searching for the truth of the gospel". Topics in this work include: the birth of Black theology; the theological dimensions of African American spirituals; the theology of Martin Luther King, Jr.; the philosophy of Malcolm X; Black theology and the African American church; a critique of white theology; and Black middle-class estrangement from the Black church. The text also includes an index and bibliographical notes.
Conyers, James L., ed. *Africana Studies: A Disciplinary Quest for Both Theory and Method*. Jefferson, NC: McFarland & Company, 1997.

A collection of sixteen essays on the administrative and organizational structures in Africana Studies, Africana womenist studies and cultural aesthetics based on a National Council for Black Studies summer institute discourse held at Ohio State University in 1991. Some of the contributors include Delores Aldridge (Africana womanism), James Turner (epistemology), William E. Nelson (Africology), and Molefi Kete Asante (Afrocentric methodology).

Dash, Michael I. N., Jonathan Jackson and Stephen C. Rasor. *Hidden Wholeness: African American Spirituality for Individuals and Communities*. Cleveland, OH: United Church Press, 1997.

An exploration of African and African American spirituality involving liberating encounters reflection and actions to facilitate a holistic community. The thesis contends that spirituality fosters joy and celebration in the midst of pain, and that it can also address the complex questions of economic justice, racism and sexism.

David, A [Ann]. Rosalie. *The Ancient Egyptians: Religious Belief and Practices*. New York: Routledge & Kegan Paul, 1982.

An introduction to the historical development of religious beliefs and practices in ancient Egypt focused upon how religion permeated nearly every aspect of society.

Diop, Cheikh Anta. *The African Origin of Civilization: Myth or Reality*. Chicago: Lawrence Hill Books, 1974.

A classic work [translated from the French by Mercer Cook] demonstrating the African roots of ancient Egyptian civilization based on historical, archeological and anthropological evidence.

Diop, Cheikh Anta. *Civilization or Barbarism: An Authentic Anthropology* (trans. Yaa-Lengi Meema Ngemi, ed. Harold J. Salemson and Marjolijn de Jager, forward by John Henrik Clarke). Brooklyn: Lawrence Hill, 1991.

This book explores the chronology of physical anthropology and prehistoric archaeology to demonstrate: Africa as the birthplace of humanity, how archaeology has introduced the myth of Atlantis, how Nubia predates and give rise to ancient Kemet, governing law and the evolution of societies, the historical characteristics of African social and political structures, definitions of cultural identity and intercultural relations methodology, the contributions of Kemet to Greece in science and philosophy, a methodology for identifying Greek vocabulary of African origin, and to questions on the existence of African philosophy.

English, Parker and Kibujjo M. Kalumba, eds. *African Philosophy: A Classical Approach*. Upper Saddle, NJ: Prentice Hall Press, 1996.

A collection of the most often cited works on African philosophy, exploring traditional African systems of thought published since the 1950's. The book is organized in four major themes, i.e., ethnophilosophy, sagacity, comparative religious-scientific thought and liberation philosophy.

Epega, Afolabi A. and Philip John Neimark. *The Sacred Ifa Oracle*. New York: HarperCollins Publishers, 1995.

An outline of the 256 ancient sacred stories (odus) of ancient Yoruba wisdom (Ifa) in mathematical order based on the observations of Ifa high priests (babalawo) concerning the practical results of following wise counsel, presented in Yoruba and English.

Ephirim-Donkor, Anthony. *African Spirituality: On Becoming Ancestors*. Trenton, NJ: Africa World Press, 1997.

Focusing on how the Akan of Ghana become ancestors, this work examines Akan personality and its developmental processes encompassing: metaphysics, religion, cosmology, ritual development, reincarnation and the rites of passage process.

Eze, Emmanuel Chukwudi, ed. *African Philosophy: An Anthology*. Malden, MA: Blackwell Publishers, 1998.

A canonical, Pan African and thematic approach to African philosophy designed to serve as an authoritative textbook on the subject. The work of bell hooks, Cornel West, Kwame Gyeke, Wole Soyinka, Chinua Achebe, Tommy L. Lott, Frantz Fanon, W.E.B. Du Bois, Eric Williams, Aime Cesaire, Kwasi Wiredu, Segun Gbadegesin, Malcolm X, Lucius Outlaw, Julius K. Nyerere, Henry Olela, Okot p'Bitek, and others contributed to this anthology. The work also includes reference notes, and an index.

Frigero, Alejandro. *With the Banner of Oxala: Social Construction and Maintenance of Reality in Afro-Brazilian Religions in Argentina*. Los Angeles: University of California [dissertation], 1989.

A description and analysis of generally unknown Afro-Brazilian religions in Argentina, namely Umbanda (its relationship to Africanismo) and Batuque practiced simultaneously in most of the three hundred temples in Buenos Aires. The study also addresses religious worldview, and the role of religious leaders and temple members in the construction and maintenance of religious reality.

Gates, Henry Louis. *Wonders of the African World* [with photographs by Lynn Davis]. New York: Alfred A. Knoop, 1999.

This work is the result of a ten-month tour in twelve African nations. In seven thematic chapters the author examines the magnificent past of African civilizations and reveals his personal perception of Africa. In conclusion, he states that the African past must comprise a central place in educational reform, and that the new millennium belongs to Africa and African people.

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Gbadegesin, Segun. *African Philosophy: Traditional Yoruba Philosophy and Contemporary African Realities*. New York: Peter Lang, 1991.

A summons to construct an authentic African philosophy focused upon evidence in favor of logical presuppositions and fundamental principles of traditional wisdom and knowledge acquisition relevant to the African experience that can introduce or provide solutions to contemporary African questions utilizing indigenous Yoruba philosophical ideas, thoughts, concepts and paradigms as a foundation for corrective social praxis.

Gleason, Judith. *Oya: In Praise An African Goddess*. San Francisco: HarperSanFrancisco, 1992.

An experiential look at the Yoruba deity Orisha Oya that combines folklore, poetry, storytelling, ethnography (music scores), mythology and cultural journalism (interviews) to introduce the lore of religious culture in Africa and the Americas.

Greenberg, Gary. *The Moses Mystery: The African Origins of the Jewish People*. Secaucus, NJ: Carol Publishing Group, 1996.

This work shows that: Moses (also known as Ramose or Hormose) was a chief priest to Akhenaten during fourteenth-century BC in ancient Kemet; ancient Israel originated in political upset following Akhenaten's death (Moses had to flee Egypt to avoid execution); the Genesis birth and death chronology in the Bible is derived from the lists and time periods of Egyptian kings; the first Israelites were Egyptians, and that the 'Twelve Tribes of Israel' never existed. The author also examines why ancient Israel has no archaeological or documentary presence before and after its exodus from Egypt, and how 'the real Exodus' happened when Moses' attempted coup failed. In conclusion, the book calls for a new rewriting of biblical history in respect to the emergence of ancient Israel.

Griaule, Marcel [introduction by Germaine Dieterlen]. *Conversations with Ogotemmeli: An Introduction to Dogon Religious Ideas*. London: Oxford University Press, 1965.

A classic outline published in French in 1948 consisting of a series of conversations between Dogon griot Ogotemmeli and the author over a thirty-three day period revealing the essentials of Dogon cosmology, traditional stories, religion and philosophy.

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Hackett, Rosalind I.J. *Art and Religion in Africa*. London, New York: Cassell, 1996.

The interdependency and interplay of art and religion in Africa forms the thesis of this text. In an innovative seven-chapter manner, questions concerning: creation, creativity, representation, divination, the art of initiation and secret societies, funerary ritual, ancestral representation, spirit embodiment, and how political authority can be interpreted in religious terms are addressed. The work includes illustrations, a bibliography and an index.

Hamlet, Janice D., ed [forward by Molefi Kete Asante]. *Afrocentric Visions: Studies in Culture and Communication*. Thousand Oaks, CA: Sage Publications, 1998.

A collection of essays on Afrocentric thought and culture examining ideology, methodology, communication, aesthetics, literature, language, film and television.

Harris, Forrest E. *Ministry for Social Crisis: Theology and Praxis in the Black Church Tradition*. Macon, GA: Mercer University Press, 1993.

Based on a thesis of the Black church as a force for human liberation, the author provides: an historical overview of ministry in the Black church, criteria for liberation theology and practice and the methodology of Black religious leadership. The book concludes with a call for dialogue on Black theology and the African American church.

Harris, James H. *Pastoral Theology: A Black Church Perspective*. Minneapolis, MN: Fortress Press, 1991.

This work rest on the premise that: pastoral theology is a comprehensive and specific liberation theology grounded in praxis; spirituality without social consciousness is an empty religion, and that it is time for the Black church to be a leader in fostering liberation and social change. The author challenges the Black church to avoid the conservatism of white evangelism that fails to address the problems of social, political and economic injustice in the U.S. as it relates to Black people and in conclusion, he calls for a unity between Black theology and the Black church. The work also addresses the issue of church administration, justice and righteousness in worship, Christian education and self-esteem in the African American church community.

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Hilliard, Asa G. *The Maroon Within Us: Selected Essays on African American Community Socialization*. Baltimore, MD: Black Classic Press, 1995.

In a mix of fifteen general and culture-specific essays, the author explores: the meaning, significance and philosophy of ancient Kemetic studies in the African American community, the role of good teachers and correct pedagogical paradigms to tap human potential (genius), the politics and debate on ancient Kemet, misunderstandings about teaching and learning styles, the problems of privilege and oppression in education, the socialization of African children to enhance prospects for liberation, and key concepts in ancient Kemetic education. The work concludes with a selected bibliography, and an annotated bibliography of fifty sources to introduce readers to the history of African people.

_____. [foreword by Wade W. Nobles]. *SBA: The Reawakening of the African Mind*. Gainsville, FL: Makare Publishing Company, 1998.

Seven chapters exploring African consciousness and philosophy (deep thought), African identity and European
hegemony, indigenous African education, teacher education and a bibliography.

Hudson-Weems, Clenora. [foreword by Zulu Sofola; introduction by Daphne Williams Ntiri] *Africana Womanism: Reclaiming Ourselves*. Troy, MI: Bedford Publishers, 1993.

A critique of mainstream Euro-centric feminism in juxtaposition to an emerging ideology of Africana womanism, and an examination of five Africana womanist novels (*Their Eyes Were Watching God* by Zora Neale Hurston; *So Long a Letter* by Mariama Ba; *Praisong for the Widow* by Paule Marshall; *Beloved* by Toni Morrison, and *Disappearing Acts* by Terry McMillan).

_____. ed. *Contemporary Africana Theory and Thought*. Dover, MA: The Majority Press, 2000.

A line up of nearly fifty scholars and theorist exploring seven themes in the Africana paradigm relevant to theory development; culture; the evolution of Africana Studies; aesthetics; Africana Womanism; language; and other topics. Contributors include: Obedike Kamau; Mary Hoover; Ali A. Mazuri; Tom Spencer-Walter; Antonio Tillis; Imani Fryar; Doreatha Drummond Mbalia; Tony Martin; James Turner; Delores Aldridge; Maulana Karenga; and Molefi Kete Asante.

Imbo, Samuel Oluoch. *An Introduction to African Philosophy*. Lanham, MD: Rowman & Littlefield, 1998.

Organized topically, this work provides an introduction to African philosophy through a synthesis of key African philosophers focused upon questions concerning definition, ethno philosophy, language utility, uniqueness, and the comparatives of African philosophy, African American philosophy, and Women's Studies.

Isichei, Elizabeth. *A History of Christianity in Africa: From Antiquity to the Present*. Grand Rapids, MI: William B. Eerdmans Publishing Company and Africa World Press (Lawrence, NJ), 1995.

A study of Christianity in Africa showing: how Africa produced some of the most influential Christian intellects; how Christianity developed from Egypt and Ethiopia, and the proliferation of the church in Africa.

Jackson, John G. *Christianity Before Christ*. Austin, TX: American Atheist Press, 1985.

An examination of how Christianity antedated the Christian era that articulates: an ancient Iranian sun deity (Mithra) birth on December 25th, parallels between Krishna and Jesus Christ, the virgin birth and resurrected deities of ancient Kemet, the parallels of Horus and Jesus Christ, how the Bible originates from sacred Kemetic text, and the unity of religion and astrology.

_____. *Introduction to African Civilizations*. Secaucus, NJ: Citadel Press, 1970; 1980.

A survey of African history [with an introduction and additional bibliographical notes by John Henrik Clarke] that pose questions concerning the destruction of African culture, the golden age of west Africa, the origin of humankind and the ancient civilizations of Ethiopia and Egypt.

Johnson, John William, Thomas A. Hale, Stephen Belcher, eds. *Oral Epics From Africa: Vibrant Voices From a Vast Continent*. Bloomington: Indiana University Press, 1997.

An introductory anthology of twenty-five African epics designed to inspire more depth and understanding of an extensive oral epic tradition in Africa previously undocumented in written form.

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Johnson-Hill, Jack A. *I-Sight The World of Rastafari: An Interpretive Sociological Account of Rastafarian Ethics*. Metuchen, NJ: The American Theological Library Association and The Scarecrow Press, 1995.

A review and critique of previous interpretations of the Rastafari movement in the 1970s and 1980s in Jamaica. This explores: the I-n-I process that link the person with symbols of divinity, the ideal of independent and integrated ethos or lifestyle consistent with one's social and cultural origins, the social and ethical implications of the Rastafari movement as a catalyst for radical social change and the sociological meaning of Rasta poetic expressions.

Kamalu, Chukwunyere. *Person, Divinity & Nature: A Modern View of the Person & The Cosmos in African Thought*. London: Karnak House, 1998.

A synthesis of African philosophical thought demonstrating the cultural unity of Africa with the person as a unifying theme. Topics in this work include: rites of passage, complementary opposites, divine creation comparatives, African cosmology and the validity of African philosophy. The work has a bibliography, references and an index.

Kamara, Jemadari and T. Menelik Van Der Meer, eds. *State of the Race: Creating Our 21st Century: Where Do We Go From Here*? Boston, MA: Diaspora Press, 2000.

A collection of articles and essays by activist and scholars examining critical political, economic and cultural issues that address the plight of the African world community. The contributors include: Wande Abimbola; The People's Institute; Ron Daniels; Asa G. Hillard III; Julianne Malveaux; Askia Toure; Ali Mazuri; Monde Museyde; and thirteen other contributors.

Karenga, Maulana. *The Book of Coming Forth by Day: The Ethics of the Declarations of Innocence*. Los Angeles: University of Sankore Press, 1990.

A focus on ancient Kemetic (Egyptian) social ethics with hieroglyphic transcription and translations based on sections of "The Book of the Dead". The work echoes an aim to make ancient Kemetic literature relevant to modern human society.

_____. *Kawaida Theory: An Introductory Outline*. Inglewood, CA: Kawaida Publications, 1980.

A concise statement on *Kawaida*, a critical theory of cultural and social change involving the best of African thought and practice.   The work examines culture, Afrocentric analysis, redefinition, Pan African national and social thought and the necessity of critique and corrective action.

_____. and Jacob H. Carruthers, eds. *Kemet and the African Worldvew: Research, Rescue and Restoration*. Los Angeles: University of Sankore Press,
1986.

A collection of thirteen essays from the first and second conferences of the Association for the Study of Classical African Civilizations probing history, social governance, spirituality, philosophy and creative production.

_____. *Kwanzaa: A Celebration of Family, Community and Culture*. Los Angeles: University of Sankore Press, 1998.

A commemorative edition marking the 30th anniversary of Kwanzaa, and the U.S. Postal Service stamp in honor of its national and international importance. The book provides a sound historical context of the holiday, its activities, symbols, values, a question and answer section, a bibliography and other key information.

_____. *Maat, The Moral Ideal in Ancient Egypt: A Study in Classical African Ethics*. [University of Southern California, Ph.D.] Ann Arbor, MI: UMI Dissertation Services, 1994.

A popular dissertation by a leading African centered theoretician examining Maat, the moral ideal in ancient Egypt presented in the context of modern moral discourse. The author tests the conceptual elasticity of Maat by analyzing its major categories and contentions. The work is divided in four sections of philosophic reflection, and concludes that the tradition of Maat is a rich resource for philosophical reflection and modern moral discourse.

_____. *Selections from the Husia: Sacred Wisdom of Ancient Egypt*. Los Angeles: University of Sankore Press, 1984.

A selected and poetic re-translation of ancient Egyptian (Kemetic) sacred literature organized in seven sections representing a contribution to the process of constructing a definitive African sacred text or guide based on an African centered construct and conclusion.

Madhubuti, Haki R. *Claiming Earth: Race, Rage, Redemption; Blacks Seeking a Culture of Enlightened Empowerment*. Chicago: Third World Press, 1994.

A critical examination of: popular personalities, rape, gender issues, the weakness of Africa in world economic decision making, the importance of religious and spiritual practice, the African American church and the need for self-determining and self-reliant African centered empowerment.

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Mbiti, John S. *African Religions and Philosophy*. Garden City, NY: Anchor Books, 1970 [Heninemann, 1990].

A classic comprehensive introduction to traditional African concepts and practices emphasizing the cultural unity of African religions and philosophy.

Obenga, Theophile. *Ancient Egypt & Black Africa: A Student's Handbook for the Study of Ancient Egypt in Philosophy, Linguistics, & Gender Relations*. London: Karnak House (Chicago: Frontline International), 1992.

A collection of four essays prepared for a conference on the African Origin of Civilization held in London in 1990 concerning African philosophy in ancient Kemet, the linguistic unity of Africa, and gender relationships in ancient Kemet.

Oduyoye, Modupe. *Words and Meaning in Yoruba Religion: Linguistic Connections in Yoruba, Ancient Egyptian & Semitic*. London: Karnak House, 1996.

A theocentric etymological and philological approach to Yoruba language that cognates Semitic and ancient Kemetic (Egyptian) languages (such as, the Kemetic word wsir [Asar] meaning 'God of the underworld' coincide with the Yoruba word isale, meaning 'down below, downstairs, or simply down') with a critique of folk etymology and previous scholarship on the topic is also included.

Ogbonnaya, A. Okechukwu. *On Communitarian Divinity: An African Interpretation of the Trinity*. New York: Paragon House, 1994.

A study of the African contribution to Christianity through Tertullian, and African church father of 2nd century North Africa. The work examines ideas about African religious thought, analyzes theory of the divine, introduces an ancient Egyptian divinity paradigm, and incorporates other theocentric topics.

Paris, Peter J. *The Spirituality of African Peoples: The Search for a Common Discourse*. Minneapolis, MN: Augsburg Fortress, 1995.

A focus on the religious and moral values embodied in the African world experience based on comparative research and personal travel, illustrating how African spirituality has survived and enriched the cultural foundations of life.

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Person-Lynn, Kwaku, ed. *First Word: Black Scholars, Thinkers, Warriors: Knowledge, Wisdom, Mental Liberation*. New York: Harlem River Press, 1996.

Based on radio broadcast interviews conducted between 1985 and 1994, this work provides a special collection of insights into the thoughts, thinking and ideology of thirteen African centered critical thinkers in the U.S. Those interviewed include: the late historian and philosopher John Henrik Clarke, Robert A. Hill, Barbara A. Sizemore, Dr. Frances Cress Welsing, the late Kwame Ture, Na'im Akbar, Minister Louis Farrakhan, Ivan Van Sertima, and a host of others. The volume includes an index, biographical sketches, and an annotated bibliography.

Rashidi, Runoko. *Introduction to the Study of African Classical Civilizations*. London: Karnak House, 1992.

An outline of the royal dynasties of Kemet, the Dalits of India, the African presence in Asia, prehistoric America, and the British Isles. A glossary, a bibliography and a concluding article on African identity and the cultural heritage of the Dalit make this work a unique treatise.

Serequeberhan, Tsenay, ed. *African Philosophy: The Essential Readings*. New York: Paragon House, 1991.

A collection of eleven essays extracted from specialized journals by leading African scholars exploring a diversity of questions central to constructing an authentic African philosophy. The work includes bibliographical references and a selected bibliography.

Smith, Delaney E. *Legacy of the Ancient Hebrews: Unveils the Truth of Black History and the Bible*. Los Angeles, CA: Truth in Publishing, 1994.

This work provides an historical analysis of the authors of the Old Testament that moves beyond discourse on Moses and monotheism to extract new insights into the dynamics of African American history and the Bible. The book has an index, quality graphics, bibliographical notes and citations from the Bible.

Some, Malidoma Patrice. The Healing Wisdom of Africa: Finding Life Purpose Through Nature, Ritual, and Community. New York: Most Tarcher/Putnam, 1999.

This work explores African wisdom as a tool heal community with special attention to: indigenous views of healing; indigenous technologies; the value of a healthy community; elders; the five elements of nature in Dagara cosmology that can help heal the Western psyche; and suggestions for developing rituals and promoting community building.

_____. *Of Water and the Spirit: Ritual, Magic and Initiation of an African Shaman*. New York: G.P. Putman's Sons [A Jeremy P. Tarcer/Putnam Book], 1994.

An autobiographical account of how the author was taken by Jesuit priest to a seminary and later fled to the Dagara of Burkina Faso where he was initiated into the wisdom of his ancestors. Today, he is a popular speaker-teacher who explores the spiritual beliefs of Africa, divination, the male ethos, and the universal aspects of African cultural understandings.

_____. *Ritual: Power, Healing and Community*. Portland, OR: Swan Raven & Company, 1993.

An explanatory work on the philosophy of the Dagara, detailing how community and family connect to the hidden world of ancestors, juxtaposing a critique of modern society.

Stewart, Caelyle Fielding. *Black Spirituality & Black Consciousness: Soul Force, Culture and Freedom in the African-American Experience*. Trenton, NJ: Africa World Press, 1999.

The thesis of this book is that African American spirituality is based on an African cosmological worldview and thus creates a unique matrix and hermeneutics of freedom.

Sturgis, Ingrid. *The Nubian Wedding Book: Words and Rituals to Celebrate and Plan an African-American Wedding*. New York: Crown Publishers, Inc., 1997.

A handbook for planning, organizing and understanding the creative process of African, Afrocentric and African American wedding and post-wedding culture based on interviews, historical records, and other sources.

Sudarkasa, Niara (introduction by Harriette Pipes McAdoo). *The Strength of Our Mothers: African & African American Women & Families: Essays and Speeches*. Trenton, NJ: Africa World Press, 1996.

A collection of essays and speeches on literature and theory construction in African and African American family studies. The book accents the value premises of the African family (including respect, responsibility, reciprocity, restraint, reverence, reason, and reconciliation); the female-headed household phenomena; myths about the African American family; and the need for the African American family to draw upon African family values for strength and security.

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Taylor, Susan L. *In the Spirit: The Inspirational Writings of Susan L. Taylor*. New York: Amistad Press, 1993.

A collection of culture-centered essays on introspective spirituality, inner awareness, prayer and meditation to enhance life. The text radiates wisdom and informs readers not to allow people, institutions or social tradition that tend to drown African inspirations and peace of mind.

Tedla, Elleni. *Sankofa: African Thought and Education*. New York: Peter Lang, 1995.

A call for building new African education systems rooted in African philosophy and indigenous education. The text probes: the fundamentals of African thought (affirmation of life, creation, community, person, work), Amara (Ethiopian) traditional thought, the impact of Western thought on Africa, the need to be judicious in importing foreign ideas and institution in Africa and outlines a Sankofan education paradigm that requires the development a of new African world community understanding, and a new appreciation for the African ethos.

Ter Haar, Gerrie. *Spirit of Africa: The Healing Ministry of Archbishop Milingo of Zambia*. Trenton, NJ: Africa World Press, 1992.

This book studies the history and background of the conflict created by Emmanuel Milingo, the former Archbishop in Lusaka, Zambia who was ordered to Rome in 1982 by the Vatican due to his healing ministry involving charisma renewal, spirit possession (exorcism) and politics. The book examines Milingo's views of spirituality and his call for Christianity in Africa to become firmly rooted in African culture.

T'Shaka, Oba. *Return to the African Mother Principle of Male and Female Equality, Volume 1*. Oakland, CA: Pan African Publishers, 1995.

This work calls for a just society of equal gender relationships based on ancient and traditional African family structures to ensure peace and human growth. Geared as a framework for organizing and awakening African people, the book examines: 14 traditional African family systems, the symbolic systems of African philosophy and cosmology, the unity of African American culture, the complementary attributes of African gender relationships and the particulars of the African centered intellectual and cultural empowerment movement.

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Vanzant, Iyanla. *Acts of Faith: Daily Meditations for People of Color*. New York: Fireside, 1993.

The increasing popular Yoruba priestess and counselor draw upon quotations and proverb from sources as diverse as new age musician Sun Ra, African proverbs and the Bible to formulate an outstanding handbook of daily meditations.

_____. *The Spirit of A Man: A Vision of Transformation for Black Men and the Women Who Love Them*. NY: HarperSanFrancisco, 1996.

A collection of essays that ask African men to begin a process of spiritual healing, truth seeking, ancestral memory, spiritual mastery, and active psychological change to accentuate the spiritual transformation of African men.

Wase, Gbonde Ina Ma. *MAAT: The American African Path of Sankofa*. Denver, CO: Mbadu Publishing, 1998.

An explanation of the complexities of the ancient Kemetic deity Maat through a review of its seven cardinal virtues of: truth, justice, propriety, harmony, balance, reciprocity, and order; ten principles, and forty-two declarations of innocence. The aim of the work is to elevate the understanding of Maat in relationship to modern social ethics and practice.

Washington, James Melvin, ed. *Conversations with God: Two Centuries of Prayers by African Americans*. New York: HarperCollins, 1994.

A collection of over 190 African American prayers arranged chronologically from 1760 to 1989 extracted from journals, letters, newspapers and other sources to provide a unique (Christian) prayer centered spiritual history of the African American experience in the U.S. To assist readers, the author has included biographical sketches of the contributors, bibliographic notes, a glossary, a selected bibliography and an index.

African Centered Text (1990-2000):
A Decade of Protracted Engagement

Introduction

The following is an annotated bibliography of eighty African centered books on African religions, philosophy, cultural history and spirituality, published between 1990 and 2000 (organized in alphabetical order by author/editor, title, publisher, place of publication, and date).

The premise of this exercise is that often in our rush to define, defend and develop the particulars of Afrocentricity and the African centered paradigm, we assume that all have read or are at least familiar with some of the key text in Africology. However, to our surprise, many have limited familiarity. To help solve this challenge, this non-exhaustive and introductory bibliography is designed to 1) provide an introduction to work in print addressing African world religion, philosophy, and spirituality, 2) encourage critical reading, discourse, and thinking within the African centered paradigm, and 3) to introduce space for a more systematic examination of African centered literature.

Interest in print sources on traditional and ancient African religions, philosophy and spiritualities seem to have blossomed during the 1990s, yet the genesis stem from the work of professor John S. Mbiti in his classic book, *African Religions and Philosophy* published in 1969, representing the first popular and systematic study of African religions and philosophy from an African perspective, and the first work to significantly challenge Christian assumptions about traditional African religious ideas. And second, from the placing of African people at the center of any analysis of African phenomena via the theoretical construct of Afrocentricity, as articulated by professor Molefi Kete Asante in *Afrocentricity: The Theory of Social Change* (1980, 2003). This acknowledgement is important as we make room for a more systematic examination of African centered literature, and demonstrate the ongoing history and dynamics of the African centered text.

Addae, Erriel Kofi (Erriel D. Roberson), ed. *To Heal A People: African Scholars Defining a New Reality*. Columbia, MD: Kujichagulia Press, 1996.

A collection of ten essays working to define an independent African centered discourse on science, spiritual awareness, psychology, cosmology, cultural renewal and education. Contributors to the collection include Marimba Ani, Mwalimu Shujaa, Kwaku Kushinda, Na'im Akbar, Asa G. Hillard III, and others.

Akbar, Na'im. *Light from Ancient Africa* [foreword by Wade W. Nobles]. Tallahassee, FL: Mind Productions & Associates, 1994.

An insight into the human psyche through ancient Kemetic tradition arguing that the human being is transpersonal and inevitably connected to the divine and everything in nature. The work investigates the origins and dimensions of Kemetic psychology, the discovery of the self, and the spiritual legacy of Rameses.

Amen, Ra Un Nefer. *Metu Neter, Vol. 1: The Great Oracle of Tehuti and the Egyptian System of Spiritual Cultivation*. Brooklyn, NY: Khamit Corporation, 1990.

A review of ancient Kemetic: spiritual awareness, destiny, evolution stages (Sahu, Ab, Ba), ten stages of initiation, Maatian principles, four levels and ten states of meditation, mediumistic trance, deities of the Metu Neter, cosmology, cosmogony, the philosophical and psychological aspects of the Metu Neter oracle system and a guide on how to meditate and perform a ritual.

Amen, Ra Un Nefer. *Metu Neter, Vol. 2: Anuk Ausar, The Kemetic Initiation System*. Brooklyn, NY: Khamit Corporation, 1994.

A guide to achieve spiritual perfection and success based on the ancient Kemetic system of ten initiation stages. The principles and processes of initiation are explained utilizing Ausarian religion (i.e., observances and practices designed to guide one to a life of success) to obtain a harmonious human social order. The volume includes an index, and an appendix of illustrations and chants.

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Amen, Ra Un Nefer. *Tree of Life Meditation System (TOLM): General Principles of Holistic Meditation*. Brooklyn, NY: Khamit Corporation, 1996.

Using the eleven hidden powers of the spirit of ancient Kemet, this work guides one through a twenty-one day meditation process (consciousness) involving the ability to: remain peaceful in the midst of great difficulties, unify all aspects of human life, avoid and solve all conflicts, overcome all difficulties, meet all objectives, protect ourselves when unprotected, establish and maintain control over our lower behavior, awaken and direct our emotions and subconscious via imagination, awaken and direct our emotions and subconscious via intellect, and develop our foresight and ability to access our vitality and health to meet our objectives.

Ani, Marimba. *Yurugu: An African Centered Critique of European Cultural Thought and Behavior*. Trenton, NJ: African World Press, 1994.

This work exposes the dynamics of white world supremacy as it examines European cultural thought and behavior in ten chapters. Critical thinkers in the African centered community have praised this work for its ability to awaken the African mind to the evils of destructive white thought and action.

Asante, Molefi Kete and Abu S. Abarry, eds. *African Intellectual Heritage: A Book of Sources*. Philadelphia: Temple University Press, 1996.

This reference volume provides a comprehensive guide to sources on the African world community experience from ancient history to the Million Man March to assist in the construction of an African intellectual canon. The text is divided in six thematic sections, and by far, the best text of its kind. The work includes a chronology, index, bibliography, and a glossary.

Asante, Molefi Kete. *The Afrocentric Idea*. (revised and expanded edition) Philadelphia: Temple University Press, 1998.

This work forms an Afrocentric theoretical critique of imperialistic Eurocentric orientations and injects the agency of African people and culture into the equation of social and political transformation. Hence, the work address: ideological assumptions and misinterpretations of the Afrocentric idea, communication theory, the function of speech, the character of audience in the African concept of rhetoric from the Akan of Ghana, Afrocentric themes of transcendent discourse, the functions of an Afrocentric paradigm in advancing African Studies, and other topics.

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Asante, Molefi Kete. *Kemet, Afrocentricity and Knowledge*. Trenton, NJ: Africa World Press, 1990.

This work rest on the idea that Africalogy (the Afrocentric study of phenomena, events, ideas, and personalities related to Africa) is a discipline and has its theoretical foundations (principal issues of inquiry) in African cosmological, epistemological, aesthetic and axiological understandings. Throughout the book, an Africalogical paradigm juxtaposes discourse on the legacy of ancient Kemet, the rhetorical principles of Maat, contiguous critique, and other perspectives.

Asante, Molefi Kete. *Malcolm X as Cultural Hero & Other Afrocentric Essays*. Trenton, NJ: Africa World Press, 1993.

A collection of twenty essays on: the Afrocentric school of thought examining Malcolm X as a cultural hero, Afrocentric axiom formation (i.e., power resides in how close we are to our cultural center), book critiques, the question of time and space control from C. Tsehloane Keto's construct, analogy flaws of Arthur Schlesinger, the subject fields and paradigmatic approaches of Africalogy, a proposal for six large states in Africa to advance economic and social progress, and African centered communication theory detailing systematic meta-theory.

 Asante, Molefi Kete. *The Painful Demise of Eurocentrism: An Afrocentric Response to Critics*. Trenton, NJ: Africa World Press, 2000.

This work provides a response to the critics of Afrocentricity, thus the author engages Stephen Howe, Mary Lefkowitz, Kwame Anthony Appiah, and others to demonstrate that their principal problem is their disbelief in the agency of African people to create society, community, culture and civilization. Hence, Asante also challenges the basic arguments of the critics, and reiterates the correctness of the Afrocentric vision.

Ashby, Muata Abhaya and Karen Asha Clarke-Ashby. *The Mystical Teachings of the Ausarian Resurrection : Initiation into the Third Level of Shetava Asar*. Miami, FL: Cruzian Mystic Books, 1997.

This volume details the myth of the Ausarian (Osirian) Resurrection, the story of Osiris, Isis, Horus (Heru) and Set, and it's mystical implications for achieving a stateof supreme peace, hetep. Insight is given as to how these spiritual teachings can be applied and practiced in one's daily life.

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Azibo, Daudi Ajani ya, ed. *African Psychology in Historical Perspective & Related Commentary*. Trenton, NJ: Africa World Press, 1996.

A selection of fourteen essays on research in the emerging discipline of Africentric psychology with content on: the nature of human nature through African thought, an Africentric approach to mental health, the question of 'mentacide', psychotherapy, educational psychology, curriculum development, pedagogy and other topics.

Badejo, Diedre. *Osun Seegesi: The Elegant Deity of Wealth, Power, and Femininity*. Trenton, N.J.: Africa World Press, 1995.

A report on ritual orature, sacred song and festival drama of the Yoruba goddess Osun Seegesi at her principal shrine in Osogbo, Nigeria, demonstrating gender reciprocal harmony building, and healthy relationships.

Baker-Fletcher, Garth Kasimu, ed. *Black Religion After the Million Man March: Voices of the Future*. NY: Orbis Books, 1998.

A collection of sixteen articles on the Million Man March (MMM) written by African American men and women in celebration and critique of the MMM with an eye on the event and movement in relationship to Black religion. Topics and issues include: the spirituality of Heru, Black masculinity, motifs of the MMM, the question of women, Spike Lee's film, the MMM pledge, the MMM in context of a healing space, the role of Minister Farrakhan, non-sexist space for Black men, and other topics.

ben-Jochannan, Yosef. *African Origins of Major 'Western Religions': The Black Man's Religion Volume I*. Baltimore, MD: Black Classic Press, 1991.

A classic work [first published in 1970] shows the link between Judaism, Christianity, and Islam and indigenous African religions. The author reports: the early fathers of the Christian church were men of Africa who made Christianity a viable religion, the grandfather of Mohammed was of African origin, the co-founder of Islam was an African from Ethiopia, and how the Kemetic Confessions of Innocence and the Ten Commandments of the Bible are similar, although the Kemetic text pre-date the Ten Commandments by at least a thousand years.

Brandon, George. *Santeria From Africa to the New World: The Sell Memories*. Bloomington: Indiana University Press, 1993; 1997.

An examination of Santeria with an introductory section on Africa, a review of Creole culture, Catholicism, the struggle of Yoruba religion in Cuba from 1492 to 1959, and Santeria (Orisha-Voodoo) in New York through Oba Adefunmi I and Cuban/Puerto Rican santeros.

Brock-Utne, Birgit. *Whose Education for All? The Recolonization of the African Mind*. New York: Routledge, 2000.

Since 1990, when the phrase "education for all" was first coined at the World Bank conference in Jomtien, Thailand, a battle has raged over its meaning and its impact on education in Africa. In this volume, the author argues that "education for all" really means "Western primary schooling for some and none for others"; and demonstrates how this construct robs African people of their indigenous knowledge and language, starves higher education in Africa, and thereby perpetuates Western dominion.

Brooks, Miguel F., ed. *Kebra Nagast (The Glory of Kings): The True Ark of the Covenant*. Trenton, N.J.: Africa World Press, 1996.

An edited and translated work (originally recorded in the ancient Ethiopian language, Ge'ez, by anonymous scribes) asserting that the lost chest, 'the Ark of the Covenant' containing the Ten Commandments is in Ethiopia and pages from the original Kebra Nagast, a book of ancient secrets and truths was removed by royal decree from the authorized 1611 Kings James version of the Bible.

Browder, Anthony T [introduction by John Henrik Clarke]. *Nile Valley Contributions to Civilization: Exploding the Myths Volume 1*. Washington, D.C.: The Institute of Karmic Guidance, 1992.

An illustrated introduction to the historical accomplishments of ancient Kemet, and a discussion of deliberate attempts to Europeanize its history and conceal its contribution to early American and European culture.

Bynum, Edward Bruce [foreword Linda James Myers]. *The African Unconscious: Roots of Ancient Mysticism and Modern Psychology*. New York: Teachers College Press, 1999.

A comparative study of psychology and mysticism using science and ethnology to reveal the African origins of human consciousness via discourse on African religions, the dynamics of possession, Kemetic philosophy, and the parallels between Jewish mystical thought and ancient Kemet.

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Carruthers, Jacob H [foreword by John Henrik Clarke]. *Mdw Ntr: Divine Speech (A Historiographical Reelection on African Deep Thought From the Time of Pharaohs to the Present)*. London: Karnak House, 1995.

An investigation of the role of African thought, and the function of divine speech wherein the author calls for the champions of African thought (deep thought) to listen to the voices of the ancestors, and avoid false and restrictive Eurocentric philosophical ideas.

Chevannes, Barry, ed. *Rastafari and Other African-Caribbean* Worldviews. New Brunswick, NJ: Rutgers University Press, 1998.

A collection of essays by seven leading scholars in Caribbean anthropology focused on Rastafari as resistance; Revivalism; Rastafari beliefs; the origin and symbolism of dreadlocks; Surinamese creole women's discourse on possession and therapy; and African institutions in the West Indies. The book also provides an index, bibliographical references, and a glossary.

Collier-Thomas, Bettye. *Daughters of Thunder: Black Women Preachers and Their Sermons*, 1850-1979. San Francisco: Jossey-Bass, 1998.

The result of two decades of research, this work explores the history of African American women preachers and issues and struggles they confronted in their effort to be ordained and function as ministers.

Cone, James H. *Risk of Faith: The Emergence of a Black Theology of Liberation, 1968-1998*. Boston, MA: Beacon Press, 1999.

A collection of reflective essays by the leading architect Black liberation theology representing thirty years of "searching for the truth of the gospel". Topics in this work include: the birth of Black theology; the theological dimensions of African American spirituals; the theology of Martin Luther King, Jr.; the philosophy of Malcolm X; Black theology and the African American church; a critique of white theology; and Black middle-class estrangement from the Black church. The text also includes an index and bibliographical notes.

Conyers, James L., ed. *Africana Studies: A Disciplinary Quest for Both Theory and Method*. Jefferson, NC: McFarland & Company, 1997.

A collection of sixteen essays on the administrative and organizational structures in Africana Studies, Africana womenist studies and cultural aesthetics based on a National Council for Black Studies summer institute discourse held at Ohio State University in 1991. Some of the contributors include Delores Aldridge (Africana womanism), James Turner (epistemology), William E. Nelson (Africology), and Molefi Kete Asante (Afrocentric methodology).

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Dash, Michael I. N., Jonathan Jackson and Stephen C. Rasor. *Hidden Wholeness: African American Spirituality for Individuals and Communities*. Cleveland, OH: United Church Press, 1997.

An exploration of African and African American spirituality involving liberating encounters reflection and actions to facilitate a holistic community. The thesis contends that spirituality fosters joy and celebration in the midst of pain, and that it can also address the complex questions of economic justice, racism and sexism.

Diop, Cheikh Anta. *Civilization or Barbarism: An Authentic Anthropology* (trans. Yaa-Lengi Meema Ngemi, ed. Harold J. Salemson and Marjolijn de Jager, foreword by John Henrik Clarke). Brooklyn: Lawrence Hill, 1991.

This book explores the chronology of physical anthropology and prehistoric archaeology to demonstrate: Africa as the birthplace of humanity, how archaeology has introduced the myth of Atlantis, how Nubia predates and give rise to ancient Kemet, governing law and the evolution of societies, the historical characteristics of African social and political structures, definitions of cultural identity and intercultural relations methodology, the contributions of Kemet to Greece in science and philosophy, a methodology for identifying Greek vocabulary of African origin, and to questions on the existence of African philosophy.

English, Parker and Kibujjo M. Kalumba, eds. *African Philosophy: A Classical Approach*. Upper Saddle, NJ: Prentice Hall Press, 1996.

A collection of the most often cited works on African philosophy, exploring traditional African systems of thought published since the 1950's. The book is organized in four major themes, i.e., ethnophilosophy, sagacity, comparative religious-scientific thought and liberation philosophy.

Epega, Afolabi A. and Philip John Neimark. *The Sacred Ifa Oracle*. New York: HarperCollins Publishers, 1995.

An outline of the 256 ancient sacred stories (odus) of ancient Yoruba wisdom (Ifa) in mathematical order based on the observations of Ifa high priests (babalawo) concerning the practical results of following wise counsel, presented in Yoruba and English.

Ephirim-Donkor, Anthony. *African Spirituality: On Becoming Ancestors*. Trenton, NJ: Africa World Press, 1997.

Focusing on how the Akan of Ghana become ancestors, this work examines Akan personality and its developmental processes encompassing: metaphysics, religion, cosmology, ritual development, reincarnation and the rites of passage process.

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Eze, Emmanuel Chukwudi, ed. *African Philosophy: An Anthology*. Malden, MA: Blackwell Publishers, 1998.

A canonical, Pan African and thematic approach to African philosophy designed to serve as an authoritative textbook on the subject. The work of bell hooks, Cornel West, Kwame Gyeke, Wole Soyinka, Chinua Achebe, Tommy L. Lott, Frantz Fanon, W.E.B. Du Bois, Eric Williams, Aime Cesaire, Kwasi Wiredu, Segun Gbadegesin, Malcolm X, Lucius Outlaw, Julius K. Nyerere, Henry Olela, Okot p'Bitek, and others contributed to this anthology. The work also includes reference notes, and an index.

Falola, Toyin. *Yoruba Gurus: Indigenous Production of Knowledge in Africa*. Trenton, NJ: Africa World Press, 2002.

This book argues there are African scholars and thinkers without academic credentials who have made profound contributions, and thus works to show that intellectual work and influence need not be divorced from the concerns of local communities or deliberately promote narrative inequality and distance. The primary focus here is the intellectual production of the prominent Yoruba intelligentsia outside of the academy. Hence, the book analyzes the broad themes of the chroniclers who wrote in Yoruba and English and the contribution of the gurus, along with selected primary texts.

Gates, Henry Louis. *Wonders of the African World* [with photographs by Lynn Davis]. New York: Alfred A. Knoop, 1999.

This work is the result of a ten-month tour in twelve African nations. In seven thematic chapters the author examines the magnificent past of African civilizations and reveals his personal perception of Africa. In conclusion, he states that the African past must comprise a central place in educational reform, and that the new millennium belongs to Africa and African people.

Gbadegesin, Segun. *African Philosophy: Traditional Yoruba Philosophy and Contemporary African Realities*. New York: Peter Lang, 1991.

A summons to construct an authentic African philosophy focused upon evidence in favor of logical presuppositions and fundamental principles of traditional wisdom and knowledge acquisition relevant to the African experience that can introduce or provide solutions to contemporary African questions utilizing indigenous Yoruba philosophical ideas, thoughts, concepts and paradigms as a foundation for corrective social praxis.

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Gleason, Judith. *Oya: In Praise An African Goddess*. San Francisco: HarperSanFrancisco, 1992.

An experiential look at the Yoruba deity Orisha Oya via the combining of folklore, poetry, storytelling, ethnography (music scores), mythology and cultural journalism (interviews) to introduce the lore of religious culture in Africa and the Americas.

Greenberg, Gary. *The Moses Mystery: The African Origins of the Jewish People*. Secaucus, NJ: Carol Publishing Group, 1996.

This work shows that: Moses (also known as Ramose or Hormose) was a chief priest to Akhenaten during fourteenth-century BC in ancient Kemet; ancient Israel originated in political upset following Akhenaten's death (Moses had to flee Egypt to avoid execution); the Genesis birth and death chronology in the Bible is derived from the lists and time periods of Egyptian kings; the first Israelites were Egyptians, and that the 'Twelve Tribes of Israel' never existed. The author also examines why ancient Israel has no archaeological or documentary presence before and after its exodus from Egypt, and how 'the real Exodus' happened when Moses' attempted coup failed. In conclusion, the book calls for a new rewriting of biblical history in respect to the emergence of ancient Israel.

Hackett, Rosalind I.J. *Art and Religion in Africa*. London, New York: Cassell, 1996.

The interdependency and interplay of art and religion in Africa forms the thesis of this text. In an innovative seven-chapter manner, questions concerning: creation, creativity, representation, divination, the art of initiation and secret societies, funerary ritual, ancestral representation, spirit embodiment, and how political authority can be interpreted in religious terms are addressed. The work includes illustrations, a bibliography and an index.

Hamlet, Janice D., ed [foreword by Molefi Kete Asante]. *Afrocentric Visions: Studies in Culture and Communication*. Thousand Oaks, CA: Sage Publications, 1998.

A collection of essays on Afrocentric thought and culture examining ideology, methodology, communication, aesthetics, literature, language, film and television.

Harris, Forrest E. *Ministry for Social Crisis: Theology and Praxis in the Black Church Tradition*. Macon, GA: Mercer University Press, 1993.

Based on a thesis of the Black church as a force for human liberation, the author provides: an historical overview of ministry in the Black church, criteria for liberation theology and practice and the methodology of Black religious leadership. The book concludes with a call for dialogue on Black theology and the African American church.

Harris, James H. *Pastoral Theology: A Black Church Perspective*. Minneapolis, MN: Fortress Press, 1991.

This work rest on the premise that: pastoral theology is a comprehensive and specific liberation theology grounded in praxis; spirituality without social consciousness is an empty religion, and that it is time for the Black church to be a leader in fostering liberation and social change. The author challenges the Black church to avoid the conservatism of white evangelism that fails to address the problems of social, political and economic injustice in the U.S. as it relates to Black people and in conclusion, he calls for a unity between Black theology and the Black church. The work also addresses the issue of church administration, justice and righteousness in worship, Christian education and self-esteem in the African American church community.

Hilliard, Asa G. *The Maroon Within Us: Selected Essays on African American Community Socialization*. Baltimore, MD: Black Classic Press, 1995.

In a mix of fifteen general and culture-specific essays, the author explores: the meaning, significance and philosophy of ancient Kemetic studies in the African American community, the role of good teachers and correct pedagogical paradigms to tap human potential (genius), the politics and debate on ancient Kemet, misunderstandings about teaching and learning styles, the problems of privilege and oppression in education, the socialization of African children to enhance prospects for liberation, and key concepts in ancient Kemetic education. The work concludes with a selected bibliography, and an annotated bibliography of fifty sources to introduce readers to the history of African people.

Hilliard, Asa G [foreword by Wade W. Nobles]. *SBA: The Reawakening of the African Mind*. Gainsville, FL: Makare Publishing Company, 1998.

This book provides seven provocative chapters on exploring African consciousness and philosophy (deep thought), African identity and European hegemony, indigenous African education, teacher education, and a bibliography.

Hudson-Weems, Clenora [foreword by Zulu Sofola; introduction by Daphne Williams Ntiri]. *Africana Womanism: Reclaiming Ourselves*. Troy, MI: Bedford Publishers, 1993.

A critique of mainstream Euro-centric feminism in juxtaposition to an emerging ideology of Africana womanism, and an examination of five Africana womanist novels (*Their Eyes Were Watching God* by Zora Neale Hurston; *So Long a Letter* by Mariama Ba; *Praisong for the Widow* by Paule Marshall; *Beloved* by Toni Morrison, and *Disappearing Acts* by Terry McMillan).

Hudson-Weems, Clenora. *Contemporary Africana Theory and Thought*. Dover, MA: The Majority Press, 2000.

A line up of nearly fifty scholars and theorist exploring seven themes in the Africana paradigm relevant to theory development; culture; the evolution of Africana Studies; aesthetics; Africana Womanism; language; and other topics. Contributors include: Obedike Kamau; Mary Hoover; Ali A. Mazuri; Tom Spencer-Walter; Antonio Tillis; Imani Fryar; Doreatha Drummond Mbalia; Tony Martin; James Turner; Delores Aldridge; Maulana Karenga; and Molefi Kete Asante.

Imbo, Samuel Oluoch. *An Introduction to African Philosophy*. Lanham, MD: Rowman & Littlefield, 1998.

Organized topically, this work provides an introduction to African philosophy through a synthesis of key African philosophers focused upon questions concerning definition, ethno philosophy, language utility, uniqueness, and the comparatives of African philosophy, African American philosophy, and Women's Studies.

Isichei, Elizabeth. *A History of Christianity in Africa: From Antiquity to the Present*. Grand Rapids, MI: William B. Eerdmans Publishing Company and Africa World Press (Lawrence, NJ), 1995.

A study of Christianity in Africa showing: how Africa produced some of the most influential Christian intellects; how Christianity developed from Egypt and Ethiopia, and the proliferation of the church in Africa.

Johnson, John William, Thomas A. Hale, Stephen Belcher, eds. *Oral Epics From Africa: Vibrant Voices From a Vast Continent*. Bloomington: Indiana University Press, 1997.

An introductory anthology of twenty-five African epics designed to inspire more depth and understanding of an extensive oral epic tradition in Africa previously undocumented in written form.

Johnson-Hill, Jack A. *I-Sight The World of Rastafari: An Interpretive Sociological Account of Rastafarian Ethics*. Metuchen, NJ: The American Theological Library Association and The Scarecrow Press, 1995.

A review and critique of previous interpretations of the Rastafari movement in the 1970s and 1980s in Jamaica that explores: the I-n-I process that link the person with symbols of divinity, the ideal of independent and integrated ethos or lifestyle consistent with one's social and cultural origins, the social and ethical implications of the Rastafari movement as a catalyst for radical social change and the sociological meaning of Rasta poetic expressions.

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Kamalu, Chukwunyere. *Foundations of African Thought*. London: Karnak House, 1990.

An attempt to reclaim the profundity of the African philosophical tradition from a beginning in Ancient Egypt to traditional and contemporary Africa via a critique of the Eurocentric responses to the assertion of African philosophy. The book also demonstrates the non-compartmentalisation of African thought in terms of non-opposing, complementary existences of philosophy, religion, science and art as an entity and shows the unity of the African philosophical tradition by examining several ethnic groups in west and east Africa

Kamalu, Chukwunyere. *Person, Divinity & Nature: A Modern View of the Person & The Cosmos in African Thought*. London: Karnak House, 1998.

A synthesis of African philosophical thought demonstrating the cultural unity of Africa with the person as a unifying theme. Topics in this work include: rites of passage, complementary opposites, divine creation comparatives, African cosmology and the validity of African philosophy. The work has a bibliography, references and an index.

Kamara, Jemadari and T. Menelik Van Der Meer, eds. *State of the Race: Creating Our 21st Century: Where Do We Go From Here*? Boston, MA: Diaspora Press, 2000.

A collection of articles and essays by activist and scholars examining critical political, economic and cultural issues that address the plight of the African world community; the contributors include: Wande Abimbola; The People's Institute; Ron Daniels; Asa G. Hillard III; Julianne Malveaux; Askia Toure; Ali Mazuri; Monde Museyde; and thirteen other contributors.

Karenga, Maulana. *The Book of Coming Forth by Day: The Ethics of the Declarations of Innocence*. Los Angeles: University of Sankore Press, 1990.

A focus on ancient Kemetic (Egyptian) social ethics with hieroglyphic transcription and translations based on sections of "The Book of the Dead". The work echoes an aim to make ancient Kemetic literature relevant to modern human society.

Karenga, Maulana. *Kwanzaa: A Celebration of Family, Community and Culture*. Los Angeles: University of Sankore Press, 1998.

This work is the commemorative edition marking the 30th anniversary of Kwanzaa, and the U.S. Postal Service stamp in honor of its national and international importance. The book provides a sound historical context of the holiday, its activities, symbols, values, a question and answer section, a bibliography and other key information.

Karenga, Maulana. *Odù Ifá: The Ethical Teachings*. Los Angeles: University of Sankore Press, 1999.

A *Kawaida* interpretation, translation and commentary on the *Odù Ifá,* the sacred text of the spiritual and ethical tradition of Ifá, one of the great sacred texts in the world and a classic of African and world literature. The book thus serves as a model and inspiration for modern moral reflection on critical issues.

Madhubuti, Haki R. *Claiming Earth: Race, Rage, Redemption; Blacks Seeking a Culture of Enlightened Empowerment*. Chicago: Third World Press, 1994.

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A collection of four essays prepared for a conference on the African Origin of Civilization held in London in 1990 concerning African philosophy in ancient Kemet, the linguistic unity of Africa, and gender relationships in ancient Kemet.

Oduyoye, Modupe. *Words and Meaning in Yoruba Religion: Linguistic Connections in Yoruba, Ancient Egyptian & Semitic*. London: Karnak House, 1996.

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Ogbonnaya, A. Okechukwu. *On Communitarian Divinity: An African Interpretation of the Trinity*. New York: Paragon House, 1994.

A study of the African contribution to Christianity through Tertullian, an African church father of 2nd century North Africa. The book examines ideas about African religious thought, analyzes theory of the divine, introduces an ancient Egyptian divinity paradigm, and incorporates other theocentric topics.

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Person-Lynn, Kwaku, ed. *First Word: Black Scholars, Thinkers, Warriors: Knowledge, Wisdom, Mental Liberation*. New York: Harlem River Press, 1996.

Based on radio broadcast interviews conducted between 1985 and 1994, this work provides a special collection of insights into the thoughts, thinking and ideology of thirteen African centered critical thinkers in the U.S. Those interviewed include: the late historian and philosopher John Henrik Clarke, Robert A. Hill, Barbara A. Sizemore, Dr. Frances Cress Welsing, the late Kwame Ture, Na'im Akbar, Minister Louis Farrakhan, Ivan Van Sertima, and a host of others. The volume includes an index, biographical sketches, and an annotated bibliography.

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This work provides an outline of the royal dynasties of Kemet, the Dalits of India, the African presence in Asia, prehistoric America, and the British Isles. Also inside, the author includes a glossary, a bibliography and a concluding article on African identity and the cultural heritage of the Dalit people in India (South Asia).

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Serequeberhan, Tsenay, ed. *African Philosophy: The Essential Readings*. New York: Paragon House, 1991.

A collection of eleven essays extracted from specialized journals by leading African scholars exploring a diversity of questions central to constructing an authentic African philosophy. The work includes bibliographical references and a selected bibliography.

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This work provides an historical analysis of the authors of the Old Testament that moves beyond discourse on Moses and monotheism to extract new insights into the dynamics of African American history and the Bible. The book has an index, quality graphics, bibliographical notes and citations from the Bible.

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Some, Malidoma Patrice. *Of Water and the Spirit: Ritual, Magic and Initiation of an African Shaman*. New York: G.P. Putman's Sons [A Jeremy P. Tarcer/Putnam Book], 1994.

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Some, Malidoma Patrice. *Ritual: Power, Healing and Community*. Portland, OR: Swan Raven & Company, 1993.

An explanatory work on the philosophy of the Dagara people of Burkina Faso, giving details on how community and family connect to the hidden world of ancestors, juxtaposing a critique of modern society.

Stewart, Caelyle Fielding. *Black Spirituality & Black Consciousness: Soul Force, Culture and Freedom in the African-American Experience*. Trenton, NJ: Africa World Press, 1999.

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Sturgis, Ingrid. *The Nubian Wedding Book: Words and Rituals to Celebrate and Plan an African-American Wedding*. New York: Crown Publishers, Inc., 1997.

A handbook for planning, organizing and understanding the creative process of African, Afrocentric and African American wedding and post-wedding culture based on interviews, historical records, and other sources.

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A collection of essays and speeches on literature and theory construction in African and African American family studies that accents the value premises of the African family (including respect, responsibility, reciprocity, restraint, reverence, reason, and reconciliation); the female-headed household phenomena; myths about the African American family; and the need for the African American family to draw upon African family values for strength and security.

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A collection of culture-centered essays on introspective spirituality, inner awareness, prayer and meditation to enhance life that radiates wisdom and informs readers on how to not allow people, institutions or social tradition to drown African inspirations and peace of mind.

Tedla, Elleni. *Sankofa: African Thought and Education*. New York: Peter Lang, 1995.

A call for building new African education systems rooted in African philosophy and indigenous education. The text probes: the fundamentals of African thought (affirmation of life, creation, community, person, work), Amara (Ethiopian) traditional thought, the impact of Western thought on Africa, the need to be judicious in importing foreign ideas and institution in Africa and outlines a Sankofan education paradigm that requires the development a of new African world community understanding, and a new appreciation for the African ethos.

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This book studies the history and background of the conflict created by Emmanuel Milingo, the former Archbishop in Lusaka, Zambia who was ordered to Rome in 1982 by the Vatican due to his healing ministry involving charisma renewal, spirit possession (exorcism) and politics. The book examines Milingo's views of spirituality and his call for Christianity in Africa to become firmly rooted in African culture.

T'Shaka, Oba. *Return to the African Mother Principle of Male and Female Equality, Volume 1*. Oakland, CA: Pan African Publishers, 1995.

This work calls for a just society of equal gender relationships based on ancient and traditional African family structures to ensure peace and human growth. Geared as a framework for organizing and awakening African people, the book examines: 14 traditional African family systems, the symbolic systems of African philosophy and cosmology, the unity of African American culture, the complementary attributes of African gender relationships and the particulars of the African centered intellectual and cultural empowerment movement.

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Vanzant, Iyanla. *The Spirit of A Man: A Vision of Transformation for Black Men and the Women Who Love Them*. NY: HarperSanFrancisco, 1996.

A collection of essays that ask African men to begin a process of spiritual healing, truth seeking, ancestral memory, spiritual mastery, and active psychological change to accentuate the spiritual transformation of African men.

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An explanation of the complexities of the ancient Kemetic deity Maat through a review of its seven cardinal virtues of: truth, justice, propriety, harmony, balance, reciprocity, and order; ten principles, and forty-two declarations of innocence. The aim of the work is to elevate the understanding of Maat in relationship to modern social ethics and practice.

Washington, James Melvin, ed. *Conversations with God: Two Centuries of Prayers by African Americans*. New York: HarperCollins, 1994.

A collection of over 190 African American prayers arranged chronologically from 1760 to 1989 extracted from journals, letters, newspapers and other sources to provide a unique (Christian) prayer centered spiritual history of the African American experience in the U.S. To assist readers, the author has included biographical sketches of the contributors, bibliographic notes, a glossary, a selected bibliography and an index.

Wilson, Amos N. *The Falsification of African Consciousness: Eurocentric History, Psychiarty and the Politics of White Supremacy*. New York: Afrikan World InfoSystems, 1993.

This book presents two lectures by the author. The first presents an analyses of the role Eurocentric history-writing plays in rationalizing European oppression of African peoples and in the falsification of African consciousness, and thus explicates why we should study history, how history-writing shapes the psychology of peoples and individuals, how Eurocentric history as mythology creates historical amnesia in African people in order to rob them of the material, mental, social and spiritual wherewithal for overcoming poverty and oppression. The second lecture, , advances the contention that the alleged mental and behavioral of oppressed of African peoples is a political-economic necessity for the maintenance of White domination and imperialism. Furthermore, it indicts the Eurocentric mental health establishment for entering into collusion with the Eurocentric political establishment to oppress and exploit African peoples by officially sanctioning these egregious practices through its rnis-diagnosing, mis-labeling, and mistreating of African peoples' behavioral reactions to their oppression and their efforts to win their freedom and independence.

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Conclusion:
Defining, Defending and Developing

In summation, this work has basically focused upon four themes and nine sub-sections to articulate the inclusive nature, dynamics, and innovations of the African centered paradigm.

The first chapter focused upon: 1) an acknowledgement that this presentation rest on the work of African scholars and activists; 2) a recognition that those who support the African centered paradigm must articulate its mission and work to make it an organism in service to human development and understanding; 3) an awareness of vile attempts to distort the African centered paradigm as absurd, when in reality the imposed lexicon of "Afrocentrism" has become an ill-defined ghetto of imperialistic negatives, in contrast to the expanding pro-active Afrocentric movement that has touched all aspects of human culture in America and other parts of the world.

Secondly, in chapter two I examine how the library, and the library profession has its origins in African society through ancient Kemet; how it was the home of the first major library with an advanced system for collecting, organizing, describing, preserving information and how the African centered paradigm can be applied to library science and other professions.

In juxtaposition to discourse on library history, in chapter three I discuss the role African American information professionals can play in society to advance human culture as their ancient priest-librarians counterparts did in ancient Kemet (Egypt); and the need for the general African American populous to embrace information centered technology as a means to achieve social, economic and political justice.

In the next section I reported on how and why the Amen-Ra Theological Seminary was constructed as the first on-line African centered seminary to investigate the international dynamics of African religion, philosophy and spirituality which includes insights into how the African centered paradigm was instituted via the degree programs of Amen-Ra Theological Seminary, and how its course of study focus on African social ethics, truths, epistemology and theocentric paradigms to represent a synthesis of core ideals to form the first and only attempt by people of African descent to define and design a graduate theological curriculum addressing essential epistemologies in African world community religious, spiritual and philosophical studies.

Preceding I echo the priest-librarian theme with an introduction to ancient Kemetic ecclesiastical literature to further illustrate the utility of advancing the best of ancient wisdom in a post-modern world community. And last, two extensive annotated bibliographies were designed to encourage critical reading, discourse, and thinking with the aim of creating a sound foundation of thought and action that is within the scope of conscious positioning, defining reality, and of defending and developing a good and just world community. Therefore it is critical that I address each so we are clear about this important protracted journey, as I conclude this work.

Positioning

As we explored the themes outlined above, we must also question how the African centered paradigm is defined, defended and developed to ensure that does not become a stagnate construct, and thus afraid to 1) challenge narrow theories of knowledge and culture; 2) acknowledge the political nature of culture; 3) confront lax analyses of class contradiction, gender oppression, the economic exploitation of human potential; and 4) other key issues that can institute a revolutionary and people-centered world community.

Defining

The challenge for advocates and detractors of the African centered paradigm intensifies during the definition phase. The detractors have defined the Afrocentric orientation to data as a sensationalized work of myth and propaganda and subsequently, they have coined the term "Afrocentrism" to formulate a fraudulent national debate on the merits of the Afrocentric movement to exclude the scholars, advocates and practitioners of the African centered paradigm.

In a quick history of "Afrocentrism" as a term, it appears to be an invention of convenience, to extract from the perpetual motion of the Afrocentric movement began in full in the 1980's.

The term received its first popular public exposure in a 1991 *Newsweek* magazine cover story (September 23, 1999) on the topic.

Thereafter, an army of imperialistic conservatives arose to define and shape the term as a political movement bent on bashing white people and creating pseudo-historical myths about the African contribution to world history to assist the self-esteem of inner-city African American children in the U.S.

As a result, "Afrocentrism" has been popularized as nonsense, narrowly focused, divisive, shortsighted, selective, anti-white, anti-Semitic, a placebo, a separatist movement, an invitation to ostracism, and a host of other negatives according to Carolyn Bennett in *The New Pittsburgh Courier*. Ironically, many of our well-intended colleagues have unfortunately used the term as a synonym of Afrocentricity.

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In a close review of the literature, it is clear that our colleagues actually favored the Afrocentric perspective, but inadvertently used the term "Afrocentrism". For example, in a review of the 1989 edition of *Index to Black Periodicals*, Afrocentricity was a subject heading, although it had no citations and shared a cross-listing with "race identity"; in its 1990 edition, there was no reference to Afrocentricity or Afrocentrism.

And most interesting, it seems that "Afrocentricity" had been replaced with "Afrocentrism" as a standing subject heading in the *Library of Congress Subject Headings*, although between 1989 and 1997, only 13 of the 64 citations under "Afrocentrism" specifically used the term in the titles of their work.

In recognition of this paradox, and as an act of self-conscious self-determination, I have decided not to use "Afrocentrism" as a synonym of Afrocentricity, or the African centered paradigm, and add more clarification to the Afrocentric dialectic.

Thus, I envision three organic processes: "Afrocentricity" as an intellectual enterprise and orientation to knowledge, the "Afrocentric" as a condition of Afrocentricity, and the "African centered" as the implementation phase of Afrocentricity and the Afrocentric approach directed towards specific and universal phenomenon. And furthermore, I humbly call on all who support the Afrocentric project to detach themselves from the lexicon and political agenda of "Afrocentrism" to avoid guilt by association in a vile propaganda war bent on dismantling the Afrocentric perspective.

Defending

The foundation is set for supporting, encouraging, expanding and defending the African centered paradigm and African centered scholar-activist through the work of the: Association of Classical African Civilizations; African Heritage Studies Association; Council of Independent Black Institutions (CIBI); National Black United Front (NBUF), and many other organizations in the U.S. and around the world that have constructed and sustained independent African centered institutions.

Thus, we must support these institutions, and remember that inevitably, the best defense for the African centered paradigm rest in its ability to maintain a sound organizational structure. Organization is key, rarely is an institution attacked with the same rigor as an individual --- a sea of African centered voices is a deterrent, and much more difficult to quite than a lone cultural studies professor skilled in post-modern Ivy League rhetoric.

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Oba T'Shaka in *Return to the African Mother Principle of Male and Female Equality*, Vol.1 (pp. 300-305) details how organizational structure through the National Black United Front made the difference between success and failure in developing aspects of the Afrocentric education movement in the U.S.

Consequently, for the first time in American history, the education elite and their colleagues had to meet the challenge of an African theorized and lead educational movement that questioned the imperialistic and Eurocentric nature of education. And most interesting, according to T'Shaka, they were not prepared for the challenge.

Developing

We must begin to re-Africanize ourselves through rediscovery, redefinition, and revitalization to rebuild and strengthen critical institutions for liberation and empowerment.

----- Harold E. Charles [Hannibal Tirus Afrik]
Chicago Defender (January 21, 1995), p.16.

The African centered paradigm in its path to truth, knowledge and program implementation must position itself for 1) the development of new ideas, and 2) a basic Aquarian era paradigm shift that will reframe the familiar in a new context to advance human consciousness and social development.

In this journey, we can expect the familiar will call upon the history of the earth, humankind and the universal elements of *fire*, *water*, *earth*, *air* and their *hot*, *cold*, *wet* and *dry* qualities as presented by George G.M. James in *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy* to signal this new paradigm shift.

Thus our paradigm must be a logical and progressive interdisciplinary project that can open doors to an 'Afroscience', hence: 1) a science that utilizes African centered data in all areas of inquiry and thus, 2) and a project that can equip the Afroscientist with key tools to conduct research and implement culture specific programs.

And as a consequence, this paradigm must also be able to critically incorporate: experimentation; logic; systematize facts; methodology; hypotheses; technique; new data; corrective critique; lexicon development; classification; and a multiplicity of investigations to advance dialectical truth and knowledge.

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In conclusion, I extend peace and blessings to all, and forthrightly encourage all to continue to promote and sponsor: African cultural activities (life cycle activities: naming, rites of passage, weddings, and ancestor honor); independent and supplemental school formations; discourse and action to create a just society of gender equality; African language acquisition; visits to Africa; special national celebratory events (African Liberation Day, Kwanzaa, etc.); nonviolence and conflict resolution-reconciliation; leadership education; programs that resist oppressive and imperialistic cannons; and a host of other activities that can lead to victorious consciousness, and a just world community. Peace and blessings.

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Selected Publications

"Black Studies and the Democratization of American Higher Education: An Interview with Charles P. Henry" in *Africology: The Journal of Pan African Studies*, vol.11, no.4, March 2018, pp.90-95.

"William H. L. Dorsey: An Interview and Lesson in Deliberate Protracted Activism" in *Africology: The Journal of Pan African Studies*, vol.11, no, 2, January 2018, pp.22-33.1.

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