

MATE MASIE
(mah-teh' mah-see'-eh)



The Ancestorhood of Nana Yao
(Dr. Bobby E. Wright)

KWESI RA NEHEM PTAH AKHAN

Short Glossary of terms:

Afuraka/Afuraitkait (Ah'-foo-rah-kah'/Ah'-foo-rah-ette'-kah-ette'):

Ra (Rah) and **Rait** (Rah-ette') are the Creator and Creatress of the world. Together They function as One Divine Unit--The Great Spirit of the Supreme Being. When moving through matter (**Afu**), during the process of Creation, They take on the titles: **Afu Ra** and **Afu Rait**.

In the language of ancient **Keneset** and **Kamit** (ancient Nubia and Egypt), **Afuraka/Afuraitkait** is the male/female name of the first landmass or continent of Earth. These male and female names literally mean the **Ka** (land, hill) of **Afu Ra** (the Creator) and the **Kait** (land, hill) of **Afu Rait** (the Creatress). These titles are over 40,000 years old. **Afuraka** is the original pronunciation of the english corruption "Africa".

Afurakani (*African--male*) **Afuraitkaitnit** (*African--female*)
Afurakanu (*Africans--male*) **Afuraitkaitnut** (*Africans--female*)

Trustory [troo'-stoh-ree(true-story; trust-ory/trust-worthy story)]:

A true and accurate account of past events.

Trustorical; trustorically.

For more details please see:
www.odwirafo.com

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Preface

The **Akan** (ah-kahn') people live primarily in the West Afurakani/Afuraitkaitnit (African) countries of Ghana and Ivory Coast. As one of the largest biological-cultural (ethnic) groups existing in the region for centuries, the Akan population suffered great losses as many Akanfo (Akan people) were taken from their homelands during the *Mmusuo Kese* ('Great Misfortune'---the Enslavement era). These prisoners of war ended up in various places including Europe, South America, Central America, the Caribbean and North America. It is estimated that the largest ratio of Afurakanu/Afuraitkaitnut (Africans) enslaved in English-speaking colonies in America were of Akan Ancestry. This is the major factor contributing to the embrace of Akan culture by many Afurakanu/Afuraitkaitnut (Africans) in America, including ritual practice and the transmission of values through culturally specific symbols. For some of us, it is in our blood and spirit. We have been able to verify our direct Ancestral descent, spiritually and genetically. The same is true of the descendants of other Afurakani/Afuraitkaitnit (African) biological-cultural groups who now live in America, such as those who are descendant of the Yoruba, Ewe, Igbo, Bakongo, Bambara, Wolof and various others.

Kente cloth, **Adinkra** symbols, **Mbrammu** (Goldweights), the **Gwa** (adwa-Ancestral throne/seat, misnomered "stool") and numerous **Mbe** (proverbs; sing: **ebe**) are features of Akan culture which have become popularized amongst Afurakanu/Afuraitkaitnut (Africans) in the Americas, the Caribbean and Europe in recent decades. Moreover, as the Akan have their ancient origins in the region of **Keneset** (ancient Nubia/Ethiopia/Sudan) and **Kamit** (ancient Egypt), their most ancient Ancestral cultural forms, ritual practices and cultural symbols of Keneset and Kamit (ancient Nubia and Egypt) have also borne a great increase in popularity. Study of these ancient Black cultures including: the study of the pyramids and their structure, temples, metutu (hieroglyphic symbols), other writing systems, religious expressions, forms of governance, medicine, mathematical sciences, civil and mechanical engineering, systems of jurisprudence, military science, etc., have become the foundation of a great deal of scholarship by Afurakanu/Afuraitkaitnut (Africans) in the Americas and throughout the world as well, for these are our ancient Ancestral cultures.

These phenomena speak directly to an awakening of our Ancestral Consciousness, which was never eradicated during war and slavery, but only suppressed and/or neglected for a time. As this awakening manifests itself in our everyday lives, we begin to order our thoughts, intentions and actions after the Divine Order. This is universally and essentially Afurakani/Afuraitkaitnit (African). Yet, we also recognize that we must embrace the Divine Order through the agency of our specific Afurakani/Afuraitkaitnit (African) Ancestral Culture. I.e., the way that Akan, Yoruba, Ewe, Igbo and other Ancestral groups approach life are similar, yet there are slight differences based on our spiritual and biological make-up which must be understood and honored. When we respect the wisdom of our Honored Ancestresses and Ancestors, we embrace the specific means by which we are to harmonize ourselves with the Order in Creation based on our descent. We have thereby honored our uniqueness. As descendants/members of particular Ancestral Clans our uniqueness is ultimately expressed as a proper/ordered contribution to the development and preservation of the Afurakani/Afuraitkaitnit (African) world community/body.

This publication came into being in order to honor a great contribution to the development and preservation of the Afurakani/Afuraitkaitnit (African) world community/body by Dr. Bobby E. Wright. We intend to highlight his contribution by setting forth fundamental principles of ethical existence as lived and expressed in Akan culture, and comparing these ancient principles with the words and ideas of Dr. Bobby E. Wright. In this manner we will illuminate the Afurakani/Afuraitkaitnit (African) Ancestral Consciousness that was being awakened in one of our great lights who is now an Ancestor---and who continues to enlighten us from the Ancestral realm.

The name **Nana Yao** is affectionately used to address Dr. Wright in this work. The explanation for this usage is as follows.

Nana (nah'-nah) is a term used in Akan culture describing the highest office attainable in society by an individual. Often translated as 'Elder or Elderess', the term embodies much more. A Nana in

Akan culture is one who has mastered life--one who has recognized, embraced and executes the Divine function they were given by the Supreme Being to execute in the world. A Nana is one who participates in the ritual incorporation of Divine Law and the ritual restoration of Divine Balance, the essence of Afurakani/Afuraitkaitnit (African) Ancestral Religion. The qualities of wisdom and intelligence, those qualities which enable one to understand what to accept and what to reject, what to love and what to hate, the difference between Order and disorder and how to function in life accordingly, are embodied by the Nana in Akan culture. The Nana is one who harmoniously negotiates the needs of the individual with the needs of the group in society. This is executed with a keen eye on the development and preservation of the whole. Rooted in an in-depth understanding of the function (destiny) of the individual and the function of the Clan as they relate to our place in Creation, the Nana naturally becomes an example for others to emulate.

Nana is a title given to individuals, male or female, who embody these principles. Yet, the title is first and foremost part of the title of the Supreme Being. **Nyame** (God) is often called Nana Nyame and **Nyamewaa** (Goddess) is often called Nana Nyamewaa. The Akan, as well as all Afurakani/Afuraitkaitnit (African) cultures have a proper understanding of the nature of the Supreme Being as consisting of the Great Father and the Great Mother functioning together as One Divine Unit. In Akan culture the various **Abosom** (Deities/Divine Forces of Nature—Children of the Supreme Being) also carry the title Nana. The same is true of the Honored Ancestresses and Ancestors, or **Nananom Nsamanfo**---Those who sit at the “feet” of the Great Mother and the Great Father in the spirit world now, because they lived in harmony with the Great Mother and the Great Father while they lived on Earth. They were/are therefore endowed by **Nyamewaa-Nyame** (the Supreme Being) with the power to assist and guide their descendants on Earth in the present, as we sometimes lose our way.

The title Nana carries great weight, even Divine qualities, thus only those who have demonstrated their worthiness of this title are properly addressed as such. Fundamentally, they have become part of a Divine community after having attained a certain level of spiritual cultivation.

This year is the seventieth anniversary of the birth of Dr. Bobby E. Wright. His contribution to the elevation of Afurakani/Afuraitkaitnit (African) people during his life, and his influence as an Ancestor which is continuously felt as we review his contributions and gain greater insight with respect to his work, makes him worthy of being addressed, from the Akan perspective, as Nana.

The name **Yao** is a spiritual title carried by males in Akan culture who are born on *Yawda* or Thursday. The title has a number of variations including: **Yaw**, **Awuo** and **Kwaw**. In Akan culture, the Supreme Being placed seven *Abosom* (sing. *Obosom*) over the seven days of the week. They are the Spiritual Forces operating through the planetary bodies that influence the Earth on any given day. On *Yawda* (Thursday) the planet which is prominent is *Aberaw* or *Yaw* (Jupiter). Those who are born on that day in Akan culture are influenced by the Spirit of the day. Their souls are impacted greatly by the Spiritual Force governing that day. We are thus given a *kra din*, or “soul name”, based on the day of the week we are born. There are different *kra din*/soul names for each day of the week and there are also male and female forms. E.g. the female *kra din* for *Yawda*/Thursday is **Yaa** or **Aba**.

The *kra* (soul) of the Akan male or female is influenced by the **Obosom**/Deity of the day and thus the person manifests behavior reflective of the *Obosom*'s qualities. Those born on *Yawda* (Thursday) are said to have a spiritual disposition which makes them: courageous, aggressive, warlike, confrontational, in the sense of confronting disorder that may be eliminated for the good of society. They are also people with great insight. Those who would give their lives for the preservation of the social order.

Dr. Bobby E. Wright was born on *Yawda* (Thursday). A review of his work and influence confirms that he did in many ways embody the spiritual disposition of an Akan male born on *Yawda* and can thus be addressed from the Akan perspective as Yao.

This work is dedicated to Dr. Bobby E. Wright, our great courageous, insightful, warrior who is now an Ancestral Elder. We dedicate this work to Nana Yao.

Introduction

Adinkra (ah'-deen'-krah) is the name of a set of symbols in Akan culture which reflect the trustory, values and aspirations of the people. The symbols are stamped on cloth, carved in architecture and sculpture, painted in homes, shrines and displayed in a variety of other ways. Many adinkra symbols also have *abe* (proverbs) associated with them which provide greater insight into the subject matter that the adinkra symbols address.

There are hundreds of adinkra symbols addressing every aspect of Akan culture. In this work we employ seven adinkra symbols and the teachings connected to them. They were chosen as seven representatives of the principles of what in Akan culture is called **obra bo**. *Obra bo* is a term often translated as "ethical existence and generativity". It describes a mode of existence wherein one endeavors to create and live a good life. For Akan people, to create and live a good life is to execute our Divine function in the world as given to us by the Supreme Being. The benefits of such endeavor are received by all in Akan civilization. The seven adinkra symbols are also related conceptually to the seven *Abosom* (Deities) governing the seven days of the week and their influences on our character. Additionally, the seven adinkra symbols honor the seven Akan **mmusua** (matrilineal families/Clans) each of which is headed by a great Ancestress. Every Akan male and female is directly descendent of one of these seven great Ancestresses. This establishes our identity as Akan and qualifies each of us as a member of one of the seven *mmusua* (sing. abusua) or matrilineal families/Clans.

The principles represented by the seven adinkra symbols will be compared to the ideas and formulations of Nana Yao (Dr. Bobby E. Wright). The references for these ideas and formulations are his collection of essays published in the book, "The Psychopathic Racial Personality and Other Essays".

Hye Wo Nhye
(shay woh n-shay)



They try to burn you but you do not burn

The adinkra symbol **hye wo nhye** defines the enduring quality of the spirit of Afurakani/Afuraitkaitnit (African) people. The spirit of Afurakani/Afuraitkaitnit (African) people is part of the Great Spirit of the Supreme Being, which qualifies it as immortal, indestructible, or “unburnable” as the adinkra symbol conveys. That which is indestructible is unyielding, uncompromising. Inherent in these attributes is the reality that such a spirit exists for a purpose, a function. Such a spirit does not come into being only to be destroyed in the face of adversity. *Hye wo nhye* thus speaks to the ability of Afurakanu/Afuraitkaitnut (Africans) to overcome any obstacles placed before us. Far from being an idealized statement of self-worth, *hye wo nhye* is a functional reality as it relates to the Afurakani/Afuraitkaitnit (African) spirit.

In order for Afurakanu/Afuraitkaitnut (Africans) to function in the world according to our nature, we must have an awareness of our ability to endure. We must recognize the reality that our spirits can never die nor be destroyed. This recognition allows us to see possibilities in dire circumstances, for we are un-phased by temporary trials in life. We are not susceptible to being consumed by the flames of despair or adversity because we are unburnable. In Akan culture, this realization is critical to the manifestation of *obra bo*, for to create and live good lives we must not succumb to the misguided fear that we may not be able to continue. Such fearlessness, rooted in specific knowledge of our immortality, is the grounding for the building and defense of an independent nation, enduring relationships and continuous spiritual cultivation and renewal.

For Afurakanu/Afuraitkaitnut (Africans) in the Americas, the Caribbean and eurasia, those who survived the *Mmusuo Kese* (‘Great Misfortune’--slavery), the principle of *hye wo nhye* is essential to understand.

Millions of Afurakanu/Afuraitkaitnut (Africans) were taken from our homelands, eventually ending up in foreign territories controlled by our enemy. Before being forced onto ships and sent across the Atlantic, Afurakanu/Afuraitkaitnut (Africans) often spent months in dungeons on the west coast of Afuraka/Afuraitkait (Africa). We staged uprisings, revolts and successfully freed ourselves at times, yet many of us were not able to accomplish this. We were chained, beaten, raped, tortured, murdered. Pregnant mothers lost their children. Families were torn apart seemingly forever. Many suffered from foreign diseases contracted from the whites. When forced onto vessels, we were forced to lie next to one another as closely as possible so that the vessel could carry as many potential “slaves” as possible. We were packed on the boats side by side and over one another on decks. We were chained to one another. The time it took to cross the Atlantic ocean was often around 90 days. During this time we were forced to lie in our own defecation/waste. For those who became ill, they were forced to lie in their own vomit. Often one would awaken to find that the person who was chained to them was dead. Pregnant women often had miscarriages on the boats. There were rats on the vessels that attacked us as we lay in chains, limited in our ability to move and fend them off.

As the vessels crossed the Atlantic, we found that sharks would routinely follow the vessels. This is because those of us who died before reaching America were thrown overboard and thus the sharks followed in order to consume the bodies. The thousands of us who escaped by jumping overboard in an attempt to swim back to Afuraka/Afuraitkait (Africa) often suffered the fate of being consumed by sharks. Thus, a trail of the bones of many of our Ancestresses and Ancestors line the

Atlantic ocean floor, from the west coast of Afuraka/Afuraitkait (Africa) to the Americas, the Caribbean and Europe.

After having survived the horrors of the “middle passage” (the crossing of the Atlantic), Afurakanu/Afuraitkaitnut (Africans) were subjected to more atrocities. We were auctioned off to our enemies and suffered unspeakable indignities. Our enemies’ goal was to work us literally to death. Afurakani/Afuraitkaitnit (African) females and males, adults and children were again brutalized, raped, tortured, murdered. Pregnant women were often tied to a tree or stake, and the white slaver would cut their stomachs open so that the unborn baby would fall out and onto the ground. He would then stomp/crush the baby to death in order to make an example out of the woman and child to all of the others who were enslaved, who were forced to watch. This was part of the process of the whites attempting to “break” the Afurakani/Afuraitkaitnit (African) spirit in order to have fearful, obedient slaves.

Yet, it is a grave error to believe that Afurakanu/Afuraitkaitnut (Africans) accepted slavery. It is estimated that 50,000+ Afurakanu/Afuraitkaitnut (Africans) per year during the centuries of physical slavery freed themselves. Liberation from slavery took many forms. The most important being the example of the **akofo** (warriors and warrioresses; sing. okofo) whom are often referred to as “maroons” (runaways) and “outliers”.

Those of us who held on to our Ancestral traditions are those who liberated ourselves from slavery and went on to build sovereign, independent nations not far from the plantations. We established the fundamental institutions of nationhood in our new environment: Food production and preservation, healing practices, a military structure, cultural instruction (institutionalization of values), government, building of shelter, production of clothing. When the white slavers would come to attack these independent Afurakanu/Afuraitkaitnut (Africans), attempting to drag them back into slavery, they came into contact with a formidable Afurakani/Afuraitkaitnit (African) military. In many areas we fought wars against the white slavers for decades. During these times, the liberated, independent Afurakanu/Afuraitkaitnut (Africans) would descend on the plantations, burn them down, kill the slavemaster and the members of his household and liberate our Afurakani/Afuraitkaitnit (African) brothers and sisters who were still enslaved on the plantations. We would then return to the liberated zone in greater numbers. In South America, Central America, the Caribbean and the United States there were enough military successes by the *akofo*, that the whites in government would eventually ask us for truces and would propose peace treaties.

It is because the whites and their offspring, after having fought against the “unburnable” Afurakanu/Afuraitkaitnut (Africans) for years, realized that we would never “break”. They also recognized the threat that the *akofo* (warriors and warrioresses) or “maroons” posed to the entire evil institution of slavery. They feared that all Afurakanu/Afuraitkaitnut (Africans) would eventually join with the *okofo* nations and wage a war against the white race with the goal of completely exterminating the whites. This took place on a brilliant scale in Haiti, and to a lesser degree in other regions. This is the trustory behind the whites being forced into abolishing physical slavery.

Afurakanu/Afuraitkaitnut (Africans) endured the most heinous crime in the trustory of the world because we held on to our Ancestral traditions. We opened ourselves up to the guidance of our Ancestresses and Ancestors, and the Deities through ritual, and we were guided and empowered by Them to overcome our enemies. We have emerged stronger than ever, and are poised to liberate ourselves totally once we understand the wisdom in returning to our Ancestral cultures.

Nana Yao addresses the question of “what to do” regarding our perpetual war against the whites and their offspring. Recognizing that we have a “rendezvous with destiny”, he offers us the solution reflective of his understanding of our trustory and the nature of our enemy. From an Akan perspective, the proposal of a solution rooted in the knowledge of our function/destiny is a restatement of the principle of *hye wo nhye*. It is an acknowledgement that the Afurakani/Afuraitkaitnit (African) spirit is intrinsically indestructible and unburnable, and that this quality is essential to the actualization of *obra bo*—and our total liberation.

Excerpts from, **“The Psychopathic Racial Personality”**
by Dr. Bobby E. Wright

“This presentation is based upon the following very simple premise: in their relationship with the Black race, europeans (whites) are psychopaths and their behavior reflects an underlying biologically transmitted proclivity with roots deep in their evolutionary history. The psychopath is an individual who is constantly in conflict with other persons or groups. He is unable to experience guilt, is completely selfish and callous, and has a total disregard for the rights of others. This premise is supported by overwhelming scientific evidence (Delany, 1968; Du Bois, 1896; Fanon, 1963; Garvey, 1967; Welsing, 1991; Williams, 1971).”

“Again the question of “what to do?” There is no evidence that the Black and white races can live in close proximity to each other in peace without whites attempting to oppress and exterminate Blacks. In fact, there is overwhelming evidence that even white ethnic groups cannot live together, e.g., irish and english, greeks and turks, arabs and jews, etc. Behavioral scientists generally agree that there is no known cure for the psychopath. In fact, it is a widely held belief that the only successful treatment for the psychopath is incarceration, radical psycho-surgery, or death. Therefore, since Blacks are at war with psychopaths, violence is the only way.”

“Some have become catatonic and do not move at all but wait for divine intervention, while others place their faith and energies in charismatic guides who are just as lost as their followers....Some persevere and pursue old beaten paths that invariably lead back to the starting point. But there are others whose minds have moved past the psychopath’s imposed boundaries and they have begun to blaze new paths toward Blacks’ rendezvous with destiny. So it was with Chaka in the 1700s, Dessalines in the 1800s, Martin R. Delaney in 1852, Henry Turner in 1880, Marcus Garvey in the 1920s, Malcolm X and H. Rap Brown in the 1960s, and Chancellor Williams in the 1970s. The answer to Blacks’ problems can be found in the works and lives of these Black heroes. They all looked at the matador or psychopath for what he was and is, and moved against him.”

Adwo
(ah-jwou')



When the king has good counselors the reign will be peaceful

The adinkra symbol **adwo** defines that which is necessary for the continuity of an independent nation. The root of the word *adwo* is *dwo* (jwou), which in the Twi language of the Akan means “to cool”. Spiritual coolness, calm, is prerequisite for those in positions of authority that they may make proper judgments and decisions. Reactionary decision-making can often lead to disorder because one was not cool enough to recognize the various options available to him or her. This is because coolness is the basis of receptivity. Contemplation, deep thought, clarity of vision and focus are the benefits of cooling, calming ourselves mentally. The Akan state structure reflects this principle in an instructive manner.

In Akan culture, when an *obene* (king) is the head of the state or nation, the *obemaa* (queenmother) is his highest-level counsel. She is co-ruler of the state or nation whose authority is complementary as opposed to subsidiary to that of the *obene* (king). The *obemaa*'s throne is in fact senior to the throne of the *obene*. The *obemaa* is the only official who has the right to challenge the *obene* in public. Moreover, it is through the *obemaa* that succession to the throne is determined. The *obemaa* thus holds the keys to the continuity of the state or nation.

Women have always been held in high regard in Afurakani/Afuraitkaitnit (African) civilizations because we have a fundamental understanding of the Divine balance of male and female. It is an understanding borne of the experience that Creation is rooted in this Divine balance expressed first and foremost by the Divine balance of the Great God and the Great Goddess, the Two Halves of the Great Whole Whom we call the Supreme Being. Additionally, women tend to be more receptive in certain ways than men. This is true physiologically with respect to metabolism, for women have to a greater degree the ability to retain water and manifest a cooler disposition. Mentally, this cooler disposition enhances the ability of women to enter into cooler/more receptive mental and spiritual states easier and with greater frequency than their male counterparts. As a result, they enter the realm of the Ancestral Spirits and Divinities more often.

Afurakanu/Afuraitkaitnut (Africans) have always honored the ability of women to receive messages from the spirit-realm through ritual, for these messages from the realm of the Ancestresses and Ancestors and the Deities are messages containing moral admonitions, direction, guidance, wisdom and warnings of what is to come if we remain on the behavioral path upon which we have placed ourselves. Messages from the spirit-realm are essentially transmissions of what is defined as Divine Law, instruction on how to ritually incorporate these laws in our lives and how to ritually restore Divine Balance whenever we lose our way. The messages are received from the Supreme Being, *through the agency* of the Deities and Ancestral Spirits.

In Akan culture these principles are the underpinning of the responsibilities of the *obemaa* (queenmother), the greater among which is her function as the custodian of social practices, protocol, customs and traditions--in a word, education. Because of her receptivity, she is a repository of Ancestral wisdom, and has oversight with respect to the application and reinforcement of this wisdom within the educational institutions of society. The *obene* (king) must manifest spiritual coolness, hence receptivity, in his own right for he is the representative of the people to the Ancestral Spirits, the Deities and the Supreme Being. All that the society is and possibly can become at any given moment is summed up in the person of the *obene*. He must therefore be receptive to the needs and aspirations of the people, as their chief representative/reflection. He must also be receptive to the Ancestral wisdom as received by the *obemaa*. The shaping of laws, rooted in the final decision of the *obene*, will to a great degree

determine the direction of the nation. The vitality and security of the civilization is dependent on the Ancestral wisdom being received, transmitted and reinforced in the hearts and minds of all of the citizenry from birth through Elder/esshood. Together, the *obene* and *obemaa* execute these functions and thus become, through *adwo*, the standards of *obra bo*, ethical existence and generativity for the people.

In the following excerpts by Nana Yao, he calls for a Black Social Theory. His definition of what the function of a Black Social Theory is in our liberation as a people, in our development of an independent nation and the preservation of that independence, is from the Akan perspective a call to return to the social structures of our Ancestresses and Ancestors through the functional principle of *Adwo*. Our receptivity to the integrity of our Ancestral cultures' institutions will return to us our identity, our consciousness, our grounded-ness. We will then be able to engage in nationbuilding, for we will have been receptive to the proper educational transmissions and reinforcements. We will thus be poised to enact proper measures essential to the maintenance and continuity of the nation. This is *obra bo* on a communal level, made possible through the understanding of *Adwo*.

Excerpts from “The Black Child – A Destiny in Jeopardy”

by Dr. Bobby E. Wright

“Education is a political dynamic and for a people who have no social theory, reading, writing, and arithmetic should be much less important than what is written and read. Therefore, in order to liberate the minds of Black children, a Black social theory must be developed. There is an African proverb which warns the traveler of life that “if you don’t know where you are going, then any road will get you there.” Blacks throughout the world don’t know where they are going, and have resolved to just take any road, what does it matter?”

“A social theory determines the destiny of a people by establishing guidelines of life. It defines their relationship with other living things, it defines values and rituals, methods of education, how enemies are dealt with, etc. The ultimate achievement of a Black social theory would be the recreation of Black culture.”

“We must be about the business of liberating the minds of Black children. In order for that to occur, the minds of all Blacks who interact with them must also be liberated. There is no other way. It is relatively easy to educate Black children, even about their Africanity. But, it is extremely difficult to reinforce the education. Therefore, even sitting in the same classroom, white children will be “educated” and Black children will be “trained”. The white child will be taught how to rule and the Black child trained to be ruled. “Training” is defined as teaching a group what to think rather than how to think, making them dependent rather than assisting in developing skills which could be used for independent activity, rewarding behavior that operates against their group’s interest, promoting individual rather than group achievement, and instilling negative self-concepts and low self-esteem. The opposite of the above mental process (training) is education in which the learning process becomes a liberating force.”

“Black independent schools are important not only for how they teach but for what is taught. Their purpose of instilling within Black children an “Afrikan Worldview” is the most important activity those children will ever experience. Black parents whose children are not in independent schools should at a minimum expose them to a well-structured supplemental Black educational program. Some of the most dangerous Blacks in the world are many of those brothers and sisters who finished graduate school “with honors” and yet operate against the interest of Blacks because of their eurocentric orientation. The writer does not mean to imply that Blacks should not attempt to achieve high levels of “training” in white institutions, but should be aware that it is not “education” they are receiving.”

“The solution to our problem is the development of a Black social theory which will lead to the salvation of our children’s minds. We must accept the fact that all activities are political and whether they operate for or against our interests will be determined by our developing the ability to realistically assess and control the dynamic relationship between us and our enemies.”

“A “Black Social Theory” will lead us out of the whiteness of eurocentric madness and into the Blackness of Afrikan salvation.”

Bi Nka Bi
(Bee n-kah bee)



Bite not one another

The adinkra symbol **bi nka bi** is comprised of two fish—each has the tail of the other in its mouth. It is a symbolic admonition against biting, attacking, one another without justifiable cause. It forces one to look within in order to assess whether an action or reaction is rooted in justice or misperception. As a representation of Afurakanu/Afuraitkaitnut (Africans) it shows the lack of wisdom in what is routinely referred to as Black-on-Black violence. The two fish are from the same species (race/biological-cultural group) and thus exist with similar needs. It is thus futile to turn on one another without just cause when we can employ that same energy towards the pursuit of what our unique group needs to function properly in the world.

To this end, *bi nka bi* also teaches us to recognize our true enemies. Recognize who to “bite”/attack justifiably. This recognition is only possible when we understand that justifiable “biting” or attacking is not only lawful, *it is absolutely essential to the preservation of order.*

Afurakani/Afuraitkaitnit (African) civilization is ordered after the Divine Order. We come into being to execute specific functions in the world as determined by the Supreme Being. We are empowered to execute these functions, and in this scheme we are also Divinely empowered to overcome any opposition to our endeavor. The same principles exist within the functioning of the body. The cells of the body come into being in order to execute specific functions in the body. The body is nourished by nutrients which are carried to the various cells by the blood, yet toxins are ever-present in the environment and could possibly threaten the body. However, the lymphatic system in the body generates certain kinds of cells which destroy toxins and cancerous cells in the body. These cells of the body’s immune system function for the body’s preservation and thus the continuation of the person’s functioning in the world. The destruction of toxins and cancerous cells wrought by the body’s immune system is a Divine destruction. It was/is written into the constitution of the person’s physiological structure before birth. The attacks on toxins and cancerous cells by the immune system are absolutely justifiable.

When we study trustory, we will find that for over 12,000 years Afurakani/Afuraitkaitnit (African) people have been attacked, unjustifiably, by the whites and their offspring (white europeans, white americans, white arabs, white indians, white asians, etc.). We have been, are now, and will continue to be at war with the whites and their offspring until they become extinct. The nature of the character of the whites and their offspring is that of disorder. And it is their nature which has driven them, and will continue to drive them, towards their maniacal goal of world domination. It is the inherent spiritual and physiological deficiencies of the whites and their offspring which has placed them outside of harmony with Divine Order permanently, thereby earning them the dubious status of being the enemy of all Afurakanu/Afuraitkaitnut (Africans). This is because the nature of the character of Afurakanu/Afuraitkaitnut (Africans) is that of Divine Order. Our civilizations are rooted in the Divine Order. Our religious practices are the means by which we embrace Divine Order by incorporating Divine Law in our life activities through ritual, and restoring Divine Balance in our lives through ritual when we temporarily circumvent the Law.

By contrast, the nature of the whites and their offspring is that of disorder, which by definition is in direct conflict with Afurakani/Afuraitkaitnit (African) culture and people. As a global minority, the interaction of the whites and their offspring with the global majority, Afurakanu/Afuraitkaitnut (Africans), is analogous to cancerous cells operating in the body of Black humanity. Since their first contact with us millennia ago to this very moment, the whites and their offspring have moved

throughout the Afurakani/Afuraitkaitnit (African) world community/body consuming and destroying its cells/people whenever the opportunity appeared. This destruction takes the dual forms of military attack and cultural-religious perversion. The whites and their offspring realized that in order to totally dominate Afurakanu/Afuraitkaitnut (Africans), they could not simply assault the physical, but they had to also seek control over our minds as well. Through their manufactured psuedo-religions, which led to the insane notion of white supremacy, the whites and their offspring were able to gain control of a sizable enough percentage of the minds of a certain segment of Afurakanu/Afuraitkaitnut (Africans) who had not yet attained maturity. In the past, and to this day, the immature segment amongst our populations have internalized the insane notion of white supremacy on various levels. They engage in self-destructive activities of all sorts. Be it emulating european standards of “beauty” and culture or perpetuating Black-on-Black violence. These are all symptoms of a greater disease—our inability to embrace the wisdom of *bi nka bi*, recognizing our true enemies.

Yet, just as the body has an immune system which rids the body of cancerous cells after having suffered some damage, so does the Afurakani/Afuraitkaitnit (African) world community/body have a Divine immune system. It is inherent in our culture. All we need to do is to embrace it fully in order to recognize the whites and their offspring, their culture (disorder) and their false religions, as our true enemies and finally reject them and their way, permanently. When they come against us, as they most definitely will, we will be ready for them for we will not be confused about who they are. In this process, we also open they way to reject those immature Afurakanu/Afuraitkaitnut (Africans) of our own who have become so enamored with the culture of white supremacy that they seek to prey on their own people at the behest of our enemy.

It is incumbent upon Afurakanu/Afuraitkaitnut (Africans) to create and live good lives, but we must not be hindered from doing so. Not by an external threat, nor an internal threat. Nana Yao addresses these issues by showing the root of self-destructive behavior amongst Blacks and how, through the development of a Black Social Theory, this behavior can be reversed. From an Akan perspective, Nana Yao has recognized that within Afurakani/Afuraitkaitnit (African) culture there exist specific mechanisms for recognizing disorder and eliminating it and its purveyors. The sincere embrace of Ancestral culture by Afurakanu/Afuraitkaitnut (Africans) carries with it the responsibility of cultural preservation. Adherence to the teaching of *bi nka bi* is a mandate for the preservation of the community, the preservation of the community’s spirit and the preservation of the possibility of *obra bo*.

Excerpts from **“The Psychopathic Racial Personality”** and **“Black Suicide”**
by Dr. Bobby E. Wright

“For political reasons, Blacks are being programmed for self-destruction and “Black suicide” is one of the results. Lynching by any other name is still lynching. The method that has been developed and is now being implemented cannot be found in any literature or in any research data, but is one of the greatest discoveries of psychology. The author has classified this process as “mentacide”, (Wright, 1976) which is defined as the “deliberate and systematic destruction of a group’s minds with the ultimate objective being the extirpation of the group.”

“Mentacide” is a worldwide phenomena being implemented against the entire Black race. Therefore, Blacks in Africa will begin to manifest the behavior of Blacks in the United States. Also, it is clear that there is a direct correlation between the level of white involvement and control of Black institutions, and Black self-destruction.”

“Blacks kill Blacks because they have never been trained to kill whites, therefore it is outside of their experience. Historically, the European system has encouraged the killing of Blacks. Because Blacks have been led to believe that they are part of the psychopath’s system, they simply follow the practice.”

“Numerous examples can be cited to demonstrate how Blacks have attempted to resolve problems through a variety of efforts only to end up in a weaker position. For example, the aftermath of the 1960s (or our present condition) proves the importance of a Black Social Theory. Blacks in the 1960s were divided along white social theoretical lines only to end up with the same pre-60s choices---white capitalism or white marxism. Without a Black Social Theory, we will continue to stumble through history. It is time for us to heed that profound African proverb, “If you don’t know where you are going, any road will get you there.” Black Social Theory will not only tell us where we are going, but will also explain what to expect once we achieve our goal. It will not be self-destructive!”

“A solution is readily available---the creation of an African worldview through the development of a Black Social Theory. A social theory determines the destiny of a people by establishing objectives and guidelines for their existence. It defines their relationship with other living things, values and rituals, methods of child-rearing and education, etc. The ultimate achievement of a Black Social Theory would be the reintegration of a worldwide Black culture.”

Odenkyem mmemu
(oh-dehn'-chehm mmay-moo')



The two crocodiles share the same stomach, yet fight over food

The adinkra symbol **odenkyem mmemu**, also called **funtumfunafu denkyemfunafu**, is the image of two crocodiles who were born joined at the stomach. It is said that although they are so joined, they fight over food. The result is that neither becomes properly nourished. *Odenkyem mmemu* shows the lack of wisdom apparent in choices made through misguided desire and gross selfishness. It portrays the failure to recognize the effects of one's choices on self and community. It is a call for respect. Respect in the sense that one should re-spect or re-view every thought, intention and action so that choices made are in harmony with one's function in the world, and that said choices are not encroachments upon the proper functioning of those who are connected to you.

Amongst Afurakanu/Afuraitkaitnut (Africans), *odenkyem mmemu* is representative of the condition within which we have placed ourselves, and the effects that our choices have upon one another as defined within this condition. Because the two crocodiles are joined at the stomach, whatever nourishing substance is taken in by one crocodile will nourish both. Whatever toxic substance is taken in by one crocodile with poison both. Afurakani/Afuraitkaitnit (African) people are of the same species (race/biological-cultural group), joined together by that which receives and processes those things which should nourish us as a people. In this sense the stomach represents our Ancestral culture. Whatever we take into our body/culture that is nourishing, will nourish all of us. Whatever we draw into our body/culture that is toxic, will poison all of us. We have ingested the insane notions of white supremacy and the corresponding misguided culture and false religious dogma of the whites and their offspring. Thus, we as Afurakanu/Afuraitkaitnut (Africans) have drawn into our body/culture toxic substances---practices and beliefs---which starve us and poison us culturally and communally. Weakness and the perpetuation of our own oppression has been the result, for weakness makes us vulnerable to infection against which we would otherwise be immune.

Drug and alcohol abuse, domestic violence, homicide, suicide, self-denigration, embracing insane standards of "beauty" from europeans, the adoption of insane beliefs promoting europeans as "children of god" and as the "image of god" or the divine---all are the results of Afurakanu/Afuraitkaitnut (Africans) not respecting the reality that we have a Divine function to execute in the world which unites us. When we understand our function in the world we embrace cultural values supportive of that function. We are then able to make choices in life that are respecting of that function. Such choices will not manifest as encroachments upon the proper functioning of other Afurakanu/Afuraitkaitnut (Africans). Such choices will only embody the respect for one another and the whole Afurakani/Afuraitkaitnit (African) body/culture that *odenkyem mmemu* asks of us.

In Akan civilization, there are cultural mechanisms that promote the respect that *odenkyem mmemu* calls for us to internalize. Throughout the life-cycle of the person there are various ritual practices which function to illuminate for the individual his or her function in the world, and how it is related to the functions of those in his or her community and those of Nature. In this manner a harmonious social-spiritual order may be enjoyed by all. The four major ritual observances in the life-cycle of the person are the *den to* (naming ritual), *bragoro* and *asafo* (puberty and related manhood/womanhood rituals), *aware* (marriage ritual) and *ayie* (funeral ritual). Of these rituals, the naming ritual is that which establishes in the awareness of the child and the community the child's function in the world and how that function is related the functions of others. The name is carried by the child for the rest of his or her Earthly life and into Ancestral life, thus the developmental concepts related to the name are primary and must be understood by all.

The name is a group of sounds/vibrations. A properly structured name is one that carries the vibrations/energy of the Divine and Ancestral Forces emanating from the child's spirit. Every time the properly given name is heard or spoken by the child, for the rest of his or her life, his or her spirit resonates with those vibrations and is stimulated to embrace and execute his or her Divine function in the world. In Akan civilization this principle is punctuated by an aspect of the name held by every member of the culture which is called the *kra din* (krah-deen) or "soul-name". The *kradin* (pl. *akradin*) is a name reflecting the *Obosom* (Deity) that governs the planetary power governing the particular day of the week upon which a child is born. For example, the *Obosom* (Deity) **Bena** is the Spirit that operates through the planet **Bena** (Mars) and governs the Earth on **Benada** (Tuesday). Because of the spiritual influence that *Nana Bena* has on the planet Earth and the spirits of Akan males and females who are born on Earth on His day (*Benada*/Tuesday), all Akan males born on this day receive the *kradin* (soul-name) *Kwabena* and all females born on this day receive the *kradin Abenaa*. The *kradin* or soul-name is also called the *da din* or "day name". There are male and female *akradin* for each day of the week in Akan culture. All in the community respect the principles associated with the name and the corresponding effect it has on the personality and character of the individual. The individual also receives other names directly related to their distinct character and specific Ancestral blood-circle. Here we have a cultural mechanism which promotes respect for the individual and his or her place in the social order, rooted in a respect for Divine Order.

Recognition of and respect for the proper functioning of every member of society in Afurakani/Afuraitkaitnit (African) civilization is an essential ingredient for the maintenance of *obra bo*, as we continue to live and have new experiences---experiences which could otherwise throw us off track.

Nana Yao shows the relevance of these principles as he exposes the political basis of "Black suicide" and how misguided analysis only serves to keep us derailed culturally. From an Akan perspective, his reading of the situation is a call for recognition and respect for the Ancestral cultural structures of Afurakani/Afuraitkaitnit (African) civilizations, those structures within which we best, and naturally, operate as a people. Nana Yao's analysis is a demonstration of the solution to our imposed self-destructiveness, a solution that the adinkra symbol *odenkyem mmemu* implies.

Excerpt from **“Black Suicide”**

By Dr. Bobby E. Wright

“In the not too distant past, suicide in the Black community was virtually nonexistent. In fact, in considering all possibilities of life and death, suicide for Blacks was not an option. Further, all the additional reasons that have been projected as enhancing the suicide dynamic did not manifest themselves in the Black community. On the contrary, hopelessness, and powerlessness--which create havoc for European people--seemed to have strengthened the resolve of Blacks who considered them part of our destiny.”

“Therefore, suffering for Blacks was and is a way of life, *not death*. It was out of this cultural imperative that the “Blues” developed (and now is being stolen) and revealed the incomparable “Soul of Black Folks”. Centuries before whites “discovered” existentialism, Blacks had accepted (unfortunately) that “to live is to suffer and the ultimate test is the meaning a people find in that suffering which dictates the way they live and die.”

“This historical reality introduces the question, “how could a people, who in the worst of times endured, now allegedly reflect one of the highest suicide rates in the United States?”

“To remove any element of doubt, what is termed Black suicide is really deliberate Black race murder committed by the whites in the United States. Whites in the United States have achieved the “special environment” as postulated by Watson and Skinner. Therefore, they must be held accountable for the behavior of its inhabitants. Most behavioral scientists attest to the fact that situations can be contrived in a manner that will influence people to engage in self-destructive behavior. Further, once it is determined that such a condition caused the behavior, the focus of attention shifts from the victim to the perpetrator--except where Blacks are involved.”

“Political brainwashing is a violation of the Geneva Convention rules for the treatment of prisoners of war. There is little doubt that a psychotherapist would be charged with a criminal act if it were determined that a patient, even one who had consented, had been encouraged to commit a self-destructive act which led to injury and death. Yet, the treatment of Blacks in the United States is unparalleled in history and Blacks are subjected to far more serious psychological attacks than those permitted with prisoners of war. Deliberately preventing a people from developing life-sustaining options and promoting conditions of self-destruction are acts of genocide. Therefore, Black suicide is a method of genocide promoted and controlled worldwide by the white race. Consequently, there is no such phenomena as “Black suicide” when suicide is defined as the willful and deliberate act of taking one’s own life.”

“Black suicide is a political dynamic. For political reasons, Blacks are being programmed for self-destruction and “Black suicide” is one of the results. Lynching by any other name is still lynching.”

Odenkyem
(oh-dehn'-chehm)



The crocodile lives in water, but breathes air not water

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

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

Whenever we as Afurakani/Afuraitkaitnit (African) people have neglected or disregarded our culture we have neglected or disregarded our identity, thereby neglecting or disregarding the function we actually came into being to execute in the world. This is the only true death, *for we have neglected or disregarded our purpose for existence*. With seemingly nothing left we attempt to imitate and internalize the cultural values of our enemies, for we find ourselves immersed in those values and falsely believe that there is no other way to operate. We have then become like the crocodile who ceases to breathe air, and attempts to breathe under water, for it has lost its identity. Under these conditions we suffer cultural amnesia, asphyxiation and death. This is evidenced by the various expressions of self-destructive and self-denigrating behaviors manifested by members of the Afurakani/Afuraitkaitnit (African) community around the world. From skin-lightening, hair-straightening and cosmetic surgery for the purpose of emulating our enemies, to acts of violence against one another on the street, in the home and in the workplace. Such amnesia, asphyxiation and death is manifest in the psychological attacks we wage against one another as we raise our children to foolishly accept the foreign names and the false religions and political ideologies of the whites and their offspring, yet denigrate any Afurakani/Afuraitkaitnit (African) individual or group of individuals who were/are mature and intelligent enough to have rejected the culture of our enemy, having triumphantly returned to our names, Afurakani/Afuraitkaitnit (African) Ancestral

Religions, languages, cultural practices and values. Here we have the insane notion of certain misguided crocodiles denigrating other crocodiles for behaving as crocodiles, instead of attempting to behave and live as fish.

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

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

Nana Yao very poignantly addresses the educational needs of the Black child. His explanation of the need for independent Black institutions and what constitutes such an institution is, from an Akan perspective, a reflection of the principles of *odenkyem* as it relates to the execution of *obra bo*.

Excerpts from, **“A Psychological Theory of Educating the Black Child”**
by Dr. Bobby E. Wright

“Today, the education of Black children is one of the most volatile issues in the United States---politically, socially, and economically. One of the most positive dynamics of the Black Liberation Movement has been Black independent school development. At an exhilarating rate, Black parents are removing their children from the debilitating “menatciding” (from the term “mentacide” which I define as “the deliberate and systematic destruction of a person or group’s mind”) public schools and placing them in Black nationalist-oriented educational institutions throughout the United States.”

“One of the most serious problems, germane *only* to Black people and our independent institutions, is our inability to support and reinforce the ideals, goals and objectives of the institutions. The white race is not faced with this problem since it has long recognized that institutions protect and sustain the appropriate direction for the destiny of its people. Parenthetically, this is one of the reasons that this country, since its inception (including the Civil War), has never been anywhere close to a social revolution. In order for a revolution to occur, institutions, not people, must be in conflict. On the question of race, even during the Civil War, Northern and Southern white institutions *were* in harmony on the question of Black Liberation. For those who want to argue the point, Blacks are still enslaved today for the very simple reason that all of our life-sustaining institutions are controlled by europeans. *That is slavery, not oppression.*”

“It seems as though Black independent educators have taken the position that they can present ideas and modes of appropriate behavior for the Black child and parents to inculcate which are inconsistent with european institutional ideas, and yet provide no methods of reinforcing their ideas other than faith. Usually this faith is placed in charismatic leaders and many of them act as if europeans and other institutions do not even exist. So once again, even after the lessons of the 1960s, educators in Black independent schools are ignoring the fact that the white race has institutions and we have charismatic leaders.”

“When I speak of institutions, the discussion is more concerned with consistent patterns of behavior and conditional thought processes than with buildings or anything of a material nature.”

Odofo Nyera Fie Kwan
(oh-doh'-fo n-yeh'-rah fee'-ay kwahn)



Those in law/love never lose their way home

The adinkra symbol **odofu nyera fie kwan** is an expression of the value of commitment in properly structured relationships. On a personal level it refers to the relationships between Afurakani (African) men and Afuraitkaitnit (African) women. Those men and women who are truly committed to one another through marriage in Afurakani/Afuraitkaitnit (African) culture will never lose their way home, because home represents the primary institution wherein we build and maintain our relationships. A strong bond between Afurakani man and Afuraitkaitnit woman is reflective of the understanding that we are in actuality two halves of a spiritual and physical whole. When we recognize the Divine balance of male and female, only then are we able to actualize *obra bo*.

Afurakani/Afuraitkaitnit (African) people were created as part of an orderly universe. All other racial groups are the result of rather recent genetic divergence from the original Afurakanu/Afuraitkaitnut (Africans) and came into being millions of years after the creation of Afurakanu/Afuraitkaitnut (Africans). As the only *created* humans, the Divine Order of Nature was/is written into the very nature of Afurakanu/Afuraitkaitnut (Africans), spiritually and physiologically. We transmit this Divine nature to our descendants who are 1) of the same spiritual disposition and 2) who have the requisite physiological structure (melanin dominance) to actualize this nature. This means that Afurakanu/Afuraitkaitnut (Africans) have a relationship with the universe which is rooted in Divine Order. When we are committed to that Order, which is the foundation of who and what we are, we never lose our way for we are in balance with Nature. When we subvert the Order of Nature, we create negative consequences, imbalance, within ourselves and others in our community. This is the principle of *odofu nyera fie kwan* operating on a universal level. It is through commitment to the law/love of Divine balance that we actualize *obra bo*.

Law is the expression of order. Divine Law is the expression of Divine Order. The laws governing Afurakani/Afuraitkaitnit (African) society are expressions of Divine Order. At the most fundamental level, the concepts of law and love in Afurakani/Afuraitkaitnit (African) cultures are identical. Love is that which attracts balance, for it is the force which draws one's complimentary to themselves so that order may be had. Law is that which attracts Balance, for it is the instrument which draws one to establish or re-establish order in their lives. Phonetically, the words law and love are identical as well.

The alphabet we use today was created by Afurakanu/Afuraitkaitnut (Africans) in Keneset and Kamit (ancient Nubia and Egypt) over 6,000 years ago. The whites and their offspring learned of the alphabet, as well as all other elements of civilization when they invaded ancient Afurakani/Afuraitkaitnit (African) civilizations over 4,000 years ago. The symbols used today are copies of our ancient symbols with deliberate variations and several omissions. The symbol representing the 'v' sound in our alphabet was corrupted by the romans into the symbol "V". The "V" symbol evolved into the letter "U" about 1,500 years ago. The "U" evolved into the double "U" or "W" (two 'v' symbols side by side) about 1,000 years ago. Thus, 'v', 'u' and 'w' are fundamentally the same letter. Law and Love, Lw and Lv, are fundamentally phonetically identical today, as they have been conceptually identical in our Ancestral culture for thousands of years.

For Afurakani/Afuraitkaitnit (African) people, to be "in love" is to be "in harmony with Divine Law". To be "in love with someone" is to be "in harmony; in law with someone". If someone is "lovable" or "lovely", it is because they are "lawful". I.e., they are expressions of Divine Order. They function in harmony with Order, thereby manifesting "beauty" in the real sense. Because the nature of Afurakani/Afuraitkaitnit (African) people is rooted in Divine Order we are mandated to

manifest beauty by harmonizing our life activities with the Order in Nature on every level, including the individual, marital, familial, communal, national, international (world Afurakani/Afuraitkaitnit (African) body/community) and the Ancestral levels.

The foundational balanced relationship after which Afurakani/Afuraitkaitnit (African) people pattern our relationships is that of Goddess (the Great Mother) and God (the Great Father), Whom together constitute the Supreme Being. In Akan culture the names used are **Nyamewaa** (Goddess) and **Nyame** (God) amongst many other descriptive titles. By viewing the Divine Balance of male and female from the “top down” we gain a full understanding of the nature of commitment and thus the principle of the adinkra symbol *odofo nyera fie kwan*.

Nana Yao explains the sexual dysfunction of the psychopath, and relates it to the negative effect that european sexual pathology has had on the Black community. From an Akan perspective, his analysis reveals what the admonition within *odofo nyera fie kwan* warns against--us losing our way, for lack of law/love and balance. When we understand how we have lost our way, we have the keys to understand how to get back on the path.

Excerpts from, **“The Psychopathic Racial Personality”**
By Dr. Bobby E. Wright

“Unlike other extreme pathological syndromes, only a very small percentage of psychopaths are committed to mental hospitals with another small percentage ending up in penal institutions.”

“The psychopath is usually sexually inadequate with a very limited capacity to form close interpersonal relationships. The European's sexual inadequacy psychologically explains the constant projection of Blacks as supersexual beings and as lacking in sexual inhibitions. Yet, Europeans “streak”, “mate swap”, participate in orgies, etc. All of their sexual behavior is a desperate attempt to achieve meaningful relationships which constantly, due to their psychopathic makeup, elude them.”

“White's sexual dysfunction has produced tragic consequences in the Black community. They have attempted to achieve sexual gratification by such methods as raping Black women. Their rationale is that Black women are oversexed and invite their attention. Historically, the justification for castrating Black men was that their “animal passions” had to be contained. In 1893, Frank Lydston of Chicago, a white doctor, proposed that castration would conserve the energy of the Black community. The sustained sexual atrocities committed against the Black race by the white race has no parallel in history and there is no scientific explanation except under the rubric of psychopathology.”

Sankofa
(sahn-kaw'-fah)



If you forget and you return to embrace your Ancestral past to understand, it is not taboo

The adinkra symbol **sankofa** embodies an Ancestral mandate for Afurakanu/Afuraitkaitnut (Africans) to return (*san*) go (*ko*) and grasp (*fa*) from our Ancestral past that which is necessary for us to function properly in the present world. In Akan culture, as well as all Afurakani/Afuraitkaitnit (African) cultures, we recognize our Ancestral past to be a grand reservoir of accumulated wisdom. This wisdom is rooted in our experience which spans over one million generations of Earthly existence. This wisdom is what enabled our Ancestresses and Ancestors to establish a social order after the Divine Order in Nature, thus birthing civilization.

The image of *sankofa* is that of a bird flying forward yet it looks behind itself at the same time. This symbolism speaks to the wisdom in looking to your past as you advance (fly) through the life-cycle, that you may function in a manner which is in harmony with Divine Order. It carries the implication that maturity (advancing through the life-cycle) comes with critical reflection (looking back)---the process through which you avoid unnecessary complication of your existence by repeating the same mistakes. You have now realized *obra bo*.

In the bird's mouth is an egg. The egg contains that which is about to manifest in the world. It represents the potential of the unborn yet it also speaks to the reality of return (*san*), for in Afurakani/Afuraitkaitnit (African) culture we understand that the spirit is immortal and does return (reincarnate) to live again on Earth. Ancestral communication verifies this fact. Thus, the egg represents the unborn child which is often an ancient and honored Ancestor or Ancestress returning to live in the world again.

The bird thus takes great care when handling the egg, for to grasp it too tightly may cause the egg to break, yet to grasp it too loosely may allow the egg to slip out of reach and break as well. The egg represents the power and vibrancy of youth, yet it also represents the renewal of the culture and the accumulated wisdom of the Ancestresses and Ancestors when viewed as the vessel of a returning spirit. We must therefore take great care when handling our children, for they are ancient Ancestresses and Ancestors who have come to bring the wisdom of civilization.

In the image, the egg is the connection between the beak of the bird and its body. It is thus the final piece that completes the circle-form that the bird's body has taken or become. The egg, the unborn, is at once a link to the past and the future---simultaneously ancient Ancestral Spirit and newborn child--and it is held by the bird as it advances, connecting and completing the circle of the life-cycle. And so the birth of the newborn completes the life-cycle of: birth, growth, decay, death, Ancestral-life, (re)birth into the world (again).

We are instructed by the adinkra symbol *sankofa* to return, go and grasp the Ancestral wisdom as it manifests in the present world, that we may apply it to create and live good lives---realize *obra bo*.

From an Akan perspective Nana Yao, in explicating the origin and purpose of mentacide, has put forward the consideration that to look ahead for what is to come in life and not understand the circumstances which gave rise to the present situation is mental death. Such an afflicted individual or group is then susceptible to perpetual domination and control. *Sankofa* is a command for us as Afurakanu/Afuraitkaitnut (Africans) to ritualize the remembrance of our trustory. This is the remedy for mentacide. It is the first and final step in the functional manifestation of *obra bo*.

Excerpt from, **“Black Suicide”**
by Dr. Bobby E. Wright

“Mentacide was developed to combat the rising level of consciousness and Black nationalism which threaten the process of european world domination.”

“A Black scientist who moves outside the psychopath’s “approved course of study” takes the chance of being labeled “unscientific, emotional, biased,” etc. Additionally, funds are only available to Black scientists who support the approved course of study---themselves. Many very competent Black students who are naïve about “white scientific inquiry” are flunked out of schools because of their insistence on studying the etiology of Black problems---the psychopaths---rather than the effect. Black students must be taught that white educational institutions are the matador’s cape that protects whites from Black scientific inquiry which would expose an unthinkable depth of psychopathology.”

The end is also the beginning.

The adinkra symbol below is called **Mate Masie**, which in the Akan language means, *"I have heard, and I have kept it."*



It is only wise to remember what you are taught.

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For more details on the works of Kwesi Ra Nehem Ptah Akhan please see:
www.odwirafo.com