

BiakoYe^{UNITY}

NEWSLETTER



STARSPiRiT

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Celebrating Our 35 StarSpirit Scholars!



Three of the 35 StarSpirit Scholars for the 2006-2007 academic school year are shown after receiving their new school uniforms, two pairs of shoes, back-packs and school supplies. Some are being supported for a second year in a row.

Thanks to our sponsors, we are celebrating our 35 StarSpirit Scholars for the academic year 2006-2007. Because of the generosity of our sponsors, StarSpirit has been able to ensure that 35 children are going to school with all that they need to ensure success. The StarSpirit Scholars program started in the Fall of 2005, allowing sponsors to support an African child in going to school by giving someone who has everything an innovative holiday gift: a donation to StarSpirit International, in the name of that person, designated to support an African child being sent to school. This is a gift that keeps on giving well beyond the holiday season.

This year our cohort of Sponsors was joined by the Germantown Friends School with the children raising and donating \$600 to support 4 StarSpirit Scholars. Our generous donors include Jesse Branson, as well as many others. We invite new sponsors to donate funds for StarSpirit Scholars for the academic year 2007-2008. May the grateful faces of our StarSpirit scholars on the following pages move you to make your donation. Meanwhile, may all join us in celebrating our 35 scholars! They truly make it a Happy New Year!

Statement of Purpose

Biako Ye Newsletter is a quarterly news journal published by StarSpirit Press. It provides information for and about the African community, linking the Akan family throughout the Diaspora.

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Dr. Barbara Wallace, Chief
Editor,
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David Bey, Graphics Consultant

Biako Ye is pronounced:

Bee yah ku yeh.

Make your contribution to
excellence today. Send a tax
deductible donation to StarSpirit
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SAVE THE DATES

March 9TH & 10th 2007

The Second Annual Health Disparities
Conference at Teachers College,
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Patricia Newton, MD, MPH, MA
G. Alan Marlatt, Ph.D.

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**YOUR ARE INVITED TO
Celebrate Ghanaian Culture**

**With the African American Museum of Philadelphia
and StarSpirit International, Inc.**

The African American Museum in Philadelphia and StarSpirit International, Inc. have joined together to celebrate authentic Ghanaian culture across the coming year. The year 2007 is a very special one for Ghana, given that it is the 50th Anniversary of their Independence from colonialism as a free republic.

Our kick-off for these events was a weekend celebration of the traditional Ghanaian Akan New Year called the “ODWIRA”—a time of purification and celebration. This September 2006 event was a big success. If you missed it, we have more opportunities for you to celebrate across the year 2007.

Children's Day of Celebration at the Museum

On April 21, 2007, we are planning a children's day at the African American Museum in Philadelphia that will feature musical performances by children, dramatic performances by adolescents, and a large children's party called “SALIKA,” in the Ghanaian Akan tradition. The SALIKA party will be hosted by a Queen Mother enstooled in Ghana—the Abradehemaa, Nana Ohemaa Agyiriwa II. The party will feature delicious food, snacks, face painting, games, and prizes. For more details, please see our March 2007 issue of the Biakoye Newsletter.

A 2007 Tour to Ghana

From September 28 through October 10, 2007 you can enjoy a 2007 Tour to Ghana co-sponsored by the African American Museum in Philadelphia and StarSpirit International, Inc.—and organized under the auspices of Sebayit Tours. The tour is a response to the government of Ghana's call for African Americans to come home in 2007, as they celebrate the 50th Anniversary of their Independence from colonialism. The tour will include all the traditional exciting tour opportunities (i.e., visits to the Dr. Kwame Nkrumah Mausoleum, the W.E.B. Dubois Museum, the slave dungeons, the adinkra and kente cloth villages, stool/wood carvers and other crafts village, a cruise on the Volta Lake, etc...), as well as exposure to the extraordinary: the annual Ghanaian Akan New Year's Celebration called the ODWIRA; the enstoolment of two African Americans from Philadelphia who will be made Chiefs through special rites; and, a visit to the historical Nana Akonnedi Shrine—one of the oldest sanctums for spiritual healing on the continent of Africa, including opportunities for African naming ceremonies, divinations, and purification rites, etc...

In sum, this is a tour you do not want to miss. Start saving your money! Preparation for the tour includes 7 once per month special orientation seminars to be held at the museum, starting in February. See our website for details, www.starspirit.com or call the African American museum at 215-574-0380.

From the Editor's Desk



SPEAKING TRUTH TO POWER: MANIFESTING MORE THAN CHAOS

Greetings,

In his article in this issue of the Biakoye Newsletter, Professor Kwame Nantambu asserts that “The reality is that in the B.C. era, Afrika and Afrikans were known as “the land of the spiritual people;” as a result of European Supremacy, Afrika and Afrikans have been transformed into a religious people. Isfet (that is, chaos, imbalance, disorder and disharmony) has replaced Ma’at in the lives of Afrikan people...”

While it may be asserted that some among us are in chaos, the question arises as to whether or not there is a way out of chaos.

Here, too, in the United States, many people live in homes where all they know how to create is chaos. There must always be fighting, high drama, and conflict. Their personal cycle of familial relationships may also include resolution of that conflict, yet they are compelled to always respond to any challenge with a combative energy— yelling, screaming, fighting, and descending into chaos. In the year 2006, the city of Philadelphia had over 400 murders. An epidemic of violence reigns, attesting to this chaos.

Consider that we all have choices and that there is a prescription for choosing something other than chaos, or manifesting any preferred reality: Speak Truth to Power.” What does this mean?

First there is a thought. Then we speak it. For example, “I am going to _____; I am _____; I will _____; There will be _____. Next, we act it; we act as if; we are, in effect, in a state of profound expectation, given what we have thought and spoken. Next, it manifests. In short, there is a formula for manifesting any preferred reality, or for Speaking Truth to Power.

There are certain principles operating with regard to this formula for manifesting any preferred reality or for Speaking Truth to Power. These principles are as follows: 1) Whatever you say becomes the reality; 2) This reality is the truth and you give it power; 3) Whatever decision you make (mentally, as a thought, and is spoken aloud) becomes manifest; 4) This reveals the power that you have.

For example, consider a relationship. If you speak of peace and harmony, that is what you have called forth. If you choose and decide to have something, and that is what you are speaking to power, you are calling it forth and it will manifest. In this case, a relationship characterized by peace and harmony has been called forth and manifests. Alternatively, if you speak of something negative, that is what you have called forth—and you will end up in pain in that negative reality that manifests

Human beings are of a spiritual nature. When you speak truth to power, you align yourself with the spiritual reality that you are already in a relationship with; and, that brings forth the manifestation. Positive and negative exists in the world; and we can make either manifestation; we can align ourselves with either one. It is our choice and decision (“there is real and then there is real”).

There is a positive reality that we manifest as co-creators with the Divine spiritual force; or, there are those realities we make our truth by alternatively speaking that truth and that reality into manifestation.

What do you choose?

There has been a shift in awareness. For example, more spiritual information has been released and is accessible to human beings.

Continued on next page

This shift in awareness has not changed the human condition. It is up to human beings to change, to rise, to become empowered. Human beings must rise to take responsibility for the human condition. Human beings must start consciously deciding what to manifest that is creating the human condition (i.e., what is real, what is their truth, what they experience daily as the conditions of their life which they have created). To know (i.e., possess awareness, information, expanded consciousness) is to be responsible.

You can choose to take responsibility for what you manifest. You can choose to speak truth to power as a conscious act.

*Speaking truth to power is a process. Here, “**speaking**” is the act of taking internal thoughts and raising them to the level of a vibration that goes forth as energy—moving toward the manifestation of what is being called forth, or moving toward the manifestation of what will be “real” and your “truth.” Here, “**truth**” is what will become true and manifest in reality based on what you are choosing (positive or negative things spoken, decided, and called forth). Here, “**power**” is a place, position, and stance you arrive at as a human being aligned with your spiritual nature and spiritual forces. Power does not represent powerful, dominating, oppressive bureaucracies such as the people in charge; it is not a “them” outside and above you. Nor is it about you having power where you are dominating, oppressive, or above others. Speaking truth to power allows you to arrive at a place of personal empowerment. Personal empowerment means achieving a state of being where one attains mastery and competence in manifesting reality.*

*In choosing to manifest a positive reality there is also a key role for acceptance. Accept that states of being and things are for you. Think “They are mine. They are for me.” Think they are yours versus desiring things and going after them, and in the process of longing for them, potentially encountering obstacles. When you accept that they are yours, then you draw them to you, and they manifest as yours. So, start with the thought of accepting something is for you, then act as if it is, expecting the manifestation. However, other elements are also key to the process of manifestation. **Be Your Higher Self!** Be aligned with your higher self, as a condition for what you accept is yours actually being drawn to you. There is also a role for discernment of what is beneficial and of value and what is not (e.g. trinkets); discernment is vital in choosing what to manifest. Also, is your choice of what to manifest arising from a place of awareness or the domain of an expanded consciousness? Are you appreciating how you are a filter? You are not your mind or your body, but a filter—potentially for something greater than you, acting through you, or co-creating with and through you. For example, do you choose to be available for use by the Divine? Similarly, consider what is an expedient use of your energy; or, consider what you choose to spend your energy doing.*

What do you choose? Choose consciously, speaking truth to power, so that what you manifest is positive, aligned with your true spiritual nature, and aligned with the spiritual realm; literally choose to co-create with God and divine spiritual forces.

Finally, I offer a special expression of gratitude to all of our StarSpirit donors, including the many sponsors of our StarSpirit Scholars. On behalf of the children, parents, school teachers, head-masters, and people of Larteh, Ghana, please know that your sponsorship of the StarSpirit Scholars is making a real difference in the lives of the children. As we close our books for the 2006 year, please know that because of your support of our work as a public charity and NGO the lives of many are touched in a positive way. Thank you!

Like the petals of a Rose, my love for you keeps unfolding,

Nana Akomfohene Korantema Ayebofo

Chief Creative Officer, StarSpirit International, Inc.



Books Available From StarSpirit Press

CELEBRATING THE LIFE OF NANA OKOMFOHENE AKUA OPAREBEA



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Nana Akomfohene Korantema Ayebofo

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About the book—Celebrating the life of Nana Okomfohene Akua Oparebea... *This powerful book has gained international acclaim for preserving the history of indigenous healers in Ghana. The book covers key historical events in the life of one of the Greatest Matriarchs of the Twentieth Century—one with a powerful spiritual vision and international mission. Seeing with the eyes of one who is spiritually sagacious, and guided by God and powerful Ancient African Ancestors, Nana Oparebea saw that she had lost children who had been captured and enslaved, and were now reincarnated, living in urban centers in the US. Read this book and fully enter into an era when Ghana was bursting forth with great promise, given the new republic of Ghana and the leadership of it's first President, Dr. Kwame Nkrumah—also a dear friend to and supporter of Nana Oparebea. This book presents living African and African American history you want to know and share.*

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The 35 StarSpirit Scholars



NEW

Ebenezer Aboagye is age 18. His career goal is Athlete. 1st Year Sponsor Marianna Infante



Offei Addo is age 16 in 7th grade. 2nd Year Sponsors: James & Shirley Warner.



Eric Agyekum, 11, 5th grade. Career goal, Doctor. 1st Year Sponsor: Germantown Friends School



Henrietta Akrofi is age 14 in 8th grade. Her career goal is Nurse. 1st Year Sponsors: James & Shirley Warner



Seth Amposah. 12. Career goal is Doctor. 1st Year Sponsor: Germantown Friends School



Linda Anowa, 11, 4th grade. Goal, Teacher. 2nd Year Sponsor: Iyanla Vanzant in name of Gemmia Vanzant. (missed photo op)



James Asiedu, 14, 8th grade. Goal: Doctor. 2nd Year Sponsor: Dr. Sandra Lewis.



Kofi Asiedu, 15, 9th grade. Career goal is Policeman. 2nd Year Sponsor: Jesse Branson.



Michael Yaw Asiedu, age 18, 9th grade. Career goal Engineer. 2nd Year Sponsor : Jesse Branson



Dora Ayetey, 17, 9th grade. Her career goal is Nurse. 2nd Year Sponsor: Jesse Branson.



NEW

Rose Pearl Adjeibea, 13. Career goal, Nurse 2nd Year Sponsor Balius Webb, Jr.



NEW

Savior Ansah, age 16. Career goal, Teacher. 1st Year Sponsors: James & Shirley Warner



Faustina Awukubea, 10, 2nd grade. Her career goal is Doctor. 1st Year Sponsor: Doris Taylor.



Joseph Boateng is age 12 in 4th grade. 1st Year Sponsors: James & Shirley Warner

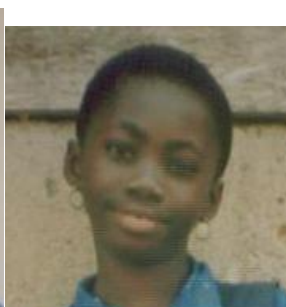


Eunice Brakwa 10, 3rd grade. Goal, Doctor. 2nd Year Sponsor: Iyanla Vanzant in the name of Gemmia Vanzant.



NEW

Vincent Ntow Darko 10, Goal : Teacher. 1st Year Sponsor : Napsrum



Akraasi Doudua, age 10, 6th grade. Career goal, Police Officer. 1st Year Sponsor: Germantown Friends School



Isaac Asiedu Kumi , 13, 6th grade. Career goal is Doctor. 1st Year Sponsors: James & Shirley Warner



NEW

Comfort Korantemaa is age 10.1st Year Sponsor: Sylester Williams

For the School Year 2006-2007



Rexford Yeboah Obuobisa, 13, 8th grade. Creer goal, Pilot. 1st Year Sponsor: Germantown Friends School



Gifty Ofori, 15, 8th grade. Her career goal is Engineer. 2nd Year Sponsor: Russe Jackson, as gifts to others.



Francis Okyere is age 12 in 3rd grade. His career goal is Teacher. 2nd Year Sponsors: Uriel and Cynthia Wallace.



Janet Okyerewa, 8, 2nd grade. Her career Goal, Teacher. 2nd Year Sponsor: Sarah Sexton.



Harry Asiedu Opare, age 13, 5th grade. Career goal is Policeman. 2nd Year Sponsor: Balius Webb, Jr.



Abraham Okyere, 13, 2nd Year Sponsor: Dr. Adrienne Chew in the name of Ramsey Chew.



Emmanuel Out, 16, 9th grade. Career goal is Soldier. 2nd Year Sponsor: Jesse Branson.



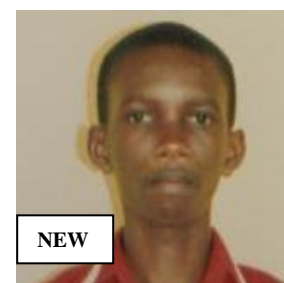
Rose Owiredua, 13, 7th grade. Career goal is nurse. 2nd Year Sponsor: Sarah Sexton.



George Penti, 10 in 5th grade. Career goal is Doctor. 2nd Year Sponsors: Uriel & Cynthia Wallace.



Henry O. Richardson 18, Career goal is Athlete 1st Year Sponsor: Rhonda D. Hibbler



Michael Aboagye Richardson, 15, Goal, Musician. 1st Year Sponsor: Kulu Mele



Benjamin Sackitey, 13, 5th grade. Career goal is Pilot. 2nd Year Sponsor: Jesse Branson.



Stephen Tieku, 12, 7th grade. Goal, Soccer Player. 2nd Year Sponsor: Balius Webb, Jr.



Elizabeth Serebo, 8, 5th grade. Creer Goal, Teacher. 2nd Year Sponsors: Uriel & Cynthia Wallace.



Helena Terkor, 14 in 8th grade. Her career goal is Nurse. 1st Year Sponsor: Brenda McMillan



Erica Yeboah, 20 in 8th grade. Career goal nurse. 1st Year Sponsor: James & Shirley Warner.

2 GRADUATED AND 1 MOVED



Hannah Larbi (l), Martin Appiah (r), and Christiana Amene (far r) are no longer in the program. New children were added to replace them. We wish them well in their new school and towns!



Note: Many other donors gave \$25 to \$50 and helped to make up the difference, in a few cases, between what was needed and what the sponsors indicated gave. Such donors (you know who you are) are too numerous to list, but we thank you ALL! Because of the generosity of all of our sponsors and donors, the StarSpirit Scholars program is able to support 35 children this year, including 27 of the 30 children sponsored last year. THANK YOU!



Afrikan's Concept of God

By Dr. Kwame Nantambu

Every Afrikan society has beliefs, ideas and teachings that emphasize the existence of a Supreme Being. These beliefs, ideas and teachings are found to be original with the Afrikan way of life. But, beliefs, ideas, teachings and even practices may differ from society to society and from shrine to shrine.

These differences may be found in customs, rituals, norms and sanctions. They may be found in spiritual languages as instruments of communicating ideas, beliefs and practices. They may also be found in spiritual representations like shrines, temples, relics, costumes and the application of beliefs and ideas in the numerous activities of life.

For example, groups of similar bearing in Zaire and Nigeria may differ in custom as to what means of conveyance does not defile the sacrificial ram. And customs may differ in the same Afrikan village as to when Stool Temples open for public worship and which ancestor to summon first in pouring libation.

According to Enosakhare Idubor (1991): "The example of names ascribed to the Supreme Being by different Afrikan societies is a vital point to explain this aspect of differences."

To the one and only Supreme Being, various Afrikan societies have common attributes in different names. The Yoruba of Nigeria call him Olorun; the Mendes of Sierra Leone call him Ngewo; the Bambara of Sudan, Faro; the Ibo of Nigeria call him Chukwu; the Akan of Ghana, Nyame; and the West Camerounians, Niambe, just to mention a few.

To expand on the differences a bit further, the use of specific religious practices can be used. One example is Ifa, a popular divinatory science in West Afrika. The name Ifa is Yoruba. It is Afa in Ewe. And when the Yoruba, provide spiritual explanations, they call some their secret codes Odi, Irete, Ogunda, Iwori and Osa. On the other hand, the Ewe are referring to the same codes when they utter Di, Lete, Guda, Woli and Sa.

Similarities are also striking. For example, the Lotuko of Central Afrika perform rainmaking rituals. A rite of black goat offering is made to the sacred stones and these stones are washed with water from a sacred stream. Similar rites are also performed to the rain-stones (Tsina) of the Ewe.

In the same manner, both the Ewe and Jaba of Nigeria believe a witch could eat the "egg" in a pregnant woman's womb. Therefore, the Ewe and Jaba forbid children and pregnant women to eat "eggs." It is believed that a woman used to eating chicken eggs may be tempted to eat her own "eggs".

The point that is made here is that differences in customs, beliefs, practices, etc, are negligible. They cannot be factors that reflect different religious concepts in indigenous Afrikan societies.

The nature of Afrikan religious thinking and practices makes it such that shades of dissimilarity are normal. Even this aspect of differences is a distinct characteristic of Afrikan religion. It is open-ended and does not hinder adherents from acquiring other forms of beliefs and practices.

As such, it is safe to say that, in essence, the omnipotence of God is pivotal in Afrikan religious thinking and practices. Although practice and thinking evoke a belief in the existence of many spiritual beings or divinities, there is that fundamental/spinal belief that these beings are subjects of the One Supreme Being.

In reality, then, the mingling or interpositioning of several beings in that One Supreme Personality encapsules or manifests the basic/cornerstone of Afrikan religious concept and belief system.

This recognition of God as the omnipotent Authority must necessarily introduce readers to those attributes or qualities that, to the Afrikan, show this character of God.

In the Afrikan belief system, God is also the Artist, the Creator, that is, Ad Adanuwoto, who works with the hands and feet, Enloa Asi, 'Nloa 'Fo. This Supreme Being is thus omniscient and versatile. Both near and far, He is complex. That is why He is Kiti (close to each other, crowded, crammed) and Kata (scattered, sparse) at the same time. And by implication, God is All and One. He embodies Holism.

God is Afrikan throughout Afrika; this supreme position is found in the culture of the people. It is found in the rules of conduct and moral codes of Afrikan societies. God permeates Afrikan histories, Afrikan arts and Afrikan institutions. There are thousands of personal names to describe God. He is found in the songs of liberation and the pains that the Afrikan Continent has suffered in the Euro-plunder of its culture and civilization.

For example, Black South Afrikans sing "Morena Boloka Sachaba Sa Heso", which means "God Bless Our Nation" and all over the Continent, "Nkosi Sikelele Afrika", which means "God Bless Afrika" could be heard. God's

righteousness and infallibility are seen everywhere. He is the Supreme Judge everywhere and He apportions justice in every situation. His impartiality is told in the numerous spiritual guidelines formulated by Afrikan mystics.

In the spiritual world, God built a mansion of great beauty and size for Man and Wisdom. It was enclosed by a wall of great height. Everything of comfort and happiness was there. There were laughter, satisfaction, beauty and health. It was an unrivalled paradise and everyday Man and Wisdom had revelries. They sang, ate, drank, danced and slept soundly.

But they were soon overtaken by pride, happiness and self-will. God gave them self-will. However, Wisdom knew everything in the great house, but he did not know what was outside the walls. He consequently pressed for adventure. Man, on the other hand, was convinced by Wisdom and they eventually climbed over the wall.

Unfortunately for them, they landed in a world of sorrow or Isfet. This represented war, pain, poverty, hunger, lust, disease, imbalance, chaos and bitterness. But God, their Father, showed sympathy and kindness to them. He requested the divinities to throw food and other requirements to them. He, nevertheless, instructed the divinities to withhold from Man and Wisdom the “key of return” until an unknown time. This has resulted in man’s limited knowledge of the spiritual world beyond him.

Enosakhare Idubor further states that :

“The Afrikan believes in the existence of God. This belief pervades his religious thinking and practices. The many attributes to God in proverbs, axioms, art, music, philosophy and science and the recourse found in him by the Afrikan illustrate this point. The Afrikan also believes in the existence of other spiritual beings. These are intermediaries between God and him, a source of instruction to communicate with God. But a direct connection is also discernible in everyday demands, actions and thoughts of the Afrikan. God is also to be found at the center of worship.”

The fact of the matter is that there is a notion that has been bandied about that “God could only exist among Muslims, Christians and Judaists.” However, these prejudices “could be easily attached to those (Euro) prejudices established by colonialism and racial discrimination.”

The reality is that historiography proves that “important parts of the Judaist religious writings had been copied from Afrikan societies” in the B.C. era. In fact, many of the well-known, revered religious leaders in the world received their religious lessons/teachings from the Temple of Waset (renamed Thebes by the Greeks and Luxor by the Arabs) in ancient Kemet (Egypt).

Dr. Yosef A.A, ben-Jochannan (“Doc. Ben”) has already proven quite convincingly that “Afrika is the origin of the world’s major western religions” (1970). This beginning is key to the originality of Afrikan spirituality and it is this historical reality that European Supremacy seeks to deny or (refuses) to assign to the Afrikan.

Afrikan spirituality also deals with the twin aspects of good and evil. “Afrikans seek to explain the interplay of that good and evil, to arrive at a higher plane of unity.” In this regard, the Afrikan believes that “those opposing forces may not necessarily produce a negative unity. The underlying religious philosophy is that although these forces are at variance in any given situation or tend to oppose in a particular direction, there is possibly a resultant positive constant, the Whole, that eludes the exponent of the devil-angel theology.”

Hence, it need occasion no great surprise that the ancient Kemites (Afrikans) built the Horem Akhet (renamed the Sphinx by the Greeks) in order to express the spiritual significance of “the triumph of good over evil.”

In other words, this Stone Monument has the head of Pharaoh Khafra and the body of a lion. The lion represents the most feared, powerful beast in the jungle or zoo; it signifies evil. The head represents the brain of a human being which has the ability or power to overpower/outthink the animal beast. Animals have no thinking powers, human beings do. Hence, the human being with his brains can outmaneuver the brainless lion and prevent any wrong or evil action from taking place.

In other words, regardless of how powerful one may feel, there is always a more powerful force that can outthink and outsmart you. In this way, good or Ma’at will always prevail or triumph. The ancient Kemetic spiritual belief system of Ma’at represents order, balance, harmony, justice, compassion, truth and reciprocity. The goodness of the human spirit is hereby manifested.

Hence, the purpose of life in ancient Kemet was to achieve Human Perfectibility. It was not to achieve total power and control as the lion represents.

The bottom-line is that the Afrikan sees life “as mystery to be lived out on a mysterious earth ruled by spiritual forces of good and evil. There is no event without a spiritual/metaphysical cause; hence, man must look beyond physical events to their spiritual etiology.”

It must be clear that the Afrikan “does not separate the evil from good in his dealings with God.” In the Afrikan’s thinking, “this belief is not seen to be incompatible with the notion of God delegating authority to the divinities for the governance of the earth.”



When man begins to challenge the authority of these spiritual divinities, then Isfet ensues. This is the phenomenon that now exists on this planet as a result of five hundred years of European religious Supremacy. Or what Dr. Ivan van Sertima correctly terms “the five hundred year curtain.”

In the Afrikan spiritual belief system, nothing happens by accident. It “has no room for accidental deaths or natural illness. It has no natural cause and effect category; every event has metaphysical etiology. In other words, every event has a spiritual cause and explanation.”

Indeed, one of the major concepts in Afrikan spirituality is the concept of Monotheism or One God. This concept is not Euro-Christian in origin. It was introduced in ancient Kemet by Pharaoh Amenhotep IV (who changed his name to Akhenaton) in the XXVIth Dynasty 1370-1352 B.C. During the reign of Akhenaton, his HighPriest was the Egyptian-born Moses. And it was with this spiritual experience/training that Moses came up with his First Commandment:”Thou shalt have no other God but me.”

In ancient Kemet, there were “42 Negative Confessions”, “ 42 Admonitions of Ma’at” or “42 Declarations of Innocence” under this spiritual system,; a system that Moses knew as High priest. Moses just collapsed the “42 Negative Confessions” into the Ten Commandments as the bedrock of religious Christianity.

The reality is that in the B.C. era, Afrika and Afrikans were known as “the land of the spiritual people;” as a result of European Supremacy, Afrika and Afrikans have been transformed into a religious people. Isfet (that is, chaos, imbalance, disorder and disharmony) has replaced Ma’at in the lives of Afrikan people 24-7-365.

Shem Hotep (“I go in peace”).

Dr. Kwame Nantambu is Professor Emeritus, Kent State University.

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