



The Kheper HANDBOOK

English

Correct Connect Africa Foundation (CCAF)



Kheper Handbook (Vision and Mission)



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Correct Connect Africa

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PART I

Our vision

"Cultural wholeness can only make a people more able to contribute to the general progress of humanity and to have a better knowledge of other people's cultural reality. This would prevent the false progress that would be accomplished by the suffocation and elimination of the cultural values of the majority of peoples for the benefit of a few. "

Cheikh Anta DIOP, Anteriority of Negro civilizations. Myth or Historical reality? Paris, Presence Africaine, 1967, p.12.

INTRODUCTORY PROCLAMATION

In order to stir the emergence of a Pan-African Educational Movement,

We, Kheperians, Sons and Daughters of Africa, Cradle of Humanity and Civilization assembled within the various structures of the Correct Connect Africa Foundation (CCAF) adopt the present Kheper Handbook as basic text to inspire and guide our actions.

I- DECLARATION OF PRINCIPLES

PREAMBLE

WE, Kheperians, Sons and Daughters of Africa, Cradle of Humanity and Civilization; a solidarity of men and women, who in different works of life are championing noble causes, invoking the universe as a witness, and united to the totality of Creation, REAFFIRM confidently in the face of the World and the Nations these Principles so dear to our Ancestors:

Let us all unite and toil together; to give the best we have to Africa; the cradle of mankind and fount of culture; our pride and hope at break of dawn.¹

1. "Noble is the Maat, durable in its effects

Undisputed since the time Primordial (...)

The baseness can seize the rich, but never the crime will have the last word. In the end, it is Justice that triumphs "²

2. "Every human life is a life.

A life is not older nor more respectable than another life (...)

3. Therefore,

Let no one go after his neighbor without just cause

May no one harm his neighbor

May no one martyrize his fellow man (...)

¹ A verse from the African Union Anthem.

² The Negro-Egyptian Grand Sage Ptah-hotep (2400 BC), Maxims 88, 90.

Let everyone watch over his neighbor

May everyone watch over the land of his fathers (...) ".³

*Let us all unite and toil together; to give the best we have to Africa; the cradle of mankind and fount of culture; our pride and hope at break of dawn.*⁴

4. "It is necessary, by an act of national authority,

To assure forever the empire of freedom in the country in which we were born;

We must detest the inhuman government

Who has long held our minds in the most humiliating torpor,

any hope of re-enslaving ourselves;

5. You have to live independently or die! "Independence or death ... let these sacred words unite us and be the signal of battle and of our reunion."⁵

6. "We declare ourselves defenders of the honor and virtue of our women and children and we commit our lives for their protection and defense everywhere and in all circumstances against malevolence and outrage;

7. We demand the right of an unlimited and unprejudiced education for ourselves and our posterity forever"⁶;

8. "We demand an education in self-knowledge, in scientific truth and in industrial technique, un-divorced from the art of beauty."⁷

9. Each people have the "right to use their own language and develop their own culture."⁸

10. We reaffirm that "the unity of Africa founded first and foremost on its history (...);

that African cultural diversity and unity are a factor of equilibrium, strength in African economic development, (...)

That African culture has meaning only when it participates fully in the struggle for political, economic and social liberation."⁹

"Every people has the inalienable right to organize their cultural life in full harmony with its political, economic, social, philosophical and spiritual ideals (...)

11. "Our time has come (...) We make the commitment to work, with all, so that what seemed to us unbearable yesterday, is no longer considered insurmountable today."¹⁰

³ Extract from the Charter of Donsolu-Kalikan, Mande 1222.

⁴ A verse from the African Union Anthem.

⁵ Extract from the Act of Independence of Haiti, January 1, 1804.

⁶ Extracted from the Declaration of the Rights of Negro Peoples of the World, developed and adopted by the Universal Negro Improvement Association (UNIA) in New York on August 1, 1920.

⁷ Excerpt from the London Manifesto published after the 2nd Pan-African World Congress, (28 August - 02 September 1921).

⁸ Extract from the Freedom Charter, Johannesburg, June 26, 1955

⁹ Extract from the Charter of the African Cultural Renaissance, adopted by the African Union on January 24, 2006 in Khartoum.

¹⁰ Manifesto of the 50th Anniversary of African Independence, Cotonou, 20 November 2010, article 49.

12. “Building an Africa that is united in the Federation of the United States of Africa is [for us] a priority objective.”¹¹

13. We advocate that “the priority, which is of the vital interest to Africa should also be formally adopted as governance strategy and effectively included in the daily practice of our States.”¹²

14. “Our respectful relationship with nature, our cultural heritage, our sense of community are exceptional wealth which need to be protected.”¹³

15. “we strongly request that all the women of Africa, tireless builders, day in, day out, of our Continent and of the world, have the respect of their physical integrity that comes from their status of the mother of mankind and humanity; that they find the place that enhances their role; accede in great numbers to decision-making responsibilities”¹⁴

Let us all unite and toil together; to give the best we have to Africa; the cradle of mankind and fount of culture; our pride and hope at break of dawn.

II- SYMBOLS AND DISTINCTIVE SIGNS

1- DESIGNATIONS

Members of CCAF are called "Kheperians". The word "Kheper" conveys in Pharaonic Egyptian (our classical language) the idea of "transformation", "dynamic movement", "creative evolution". Kheperians are committed to positively transform Africa through education.

2- OUR MOTTO

Light - Patriotism - Action

For us, the order of the three words is important. If the light of knowledge illuminates the spirit and the love of the ancestral earth ignites the heart, then one would put his science and talents at the service of his people. This is the meaning of the motto.

3- OUR LEITMOTIV

A New Education

For a New Africa

And for a New World

We affirm by this leitmotiv that it is through a new type of education that we will be able to transform Africa and free it totally from the aftermath of centuries of foreign domination. We are convinced that by building the Africa of our dreams, we will, by this fact, contribute to transform the face of the world. Our vision of education is inspired by the work of the Senegalese scholar Cheikh Anta Diop (1923 – 1986). We study his thought and make it known to new generations.

4- OUR SLOGAN

- An activist: Iaku-Rekh!

¹¹ Manifesto of the 50th Anniversary of African Independence, article 9.

¹² Manifesto of the 50th Anniversary of African Independence, article 24.

¹³ Manifesto of the 50th Anniversary of African Independence, article 27.

¹⁴ Manifesto of the 50th Anniversary of African Independence, article 27.

- All: Ikhemou Sek!
- An activist: Iaku-Rekh
- All: Uhem Mesut!

"Iaku-Rekh", in our classical language (Pharaonic Egyptian), refers to the "light of knowledge". "Ikhemou Sek" means "imperishable stars". The first part of the slogan exhorts each Kheperian to shine like an imperishable star through the light of knowledge. The second part of the slogan reminds each member that they must put their science at the service of the African Renaissance (Uhem Mesut).

5. *THE BANNER*

It is made of a white fabric band. In the centre is the CCAF logo. At the bottom of the logo, the inscription "Connecting Through Education". The logo contains Green, Red, Yellow and black, which is a sign of hope and fertility. It represents for us the sign of a mature intelligence, creativity and productivity.

III- KHEPERIANS CODE OF CONDUCT

Each Kheperian strives to cultivate in his/her personal and group life, the following cardinal virtues:

- **Maat**: Truth-Justice-Harmony.
 - **Kazi**: Hard work and study
 - **Menku**: Perfection, Inventiveness, Excellence.
 - **Umoja**: Inner unity (being coherent with oneself) and Social unity (being everywhere the craftsman of communion and peace)
 - **Ujasiri**: Courage and Combativeness for noble causes
 - **Uzalendo**: Unconditional love for Mother Earth, Africa.
 - **Heshima**: Friendliness, courtesy, elegance, spirit of dialogue.
- In addition, each kheperian is invited to cultivate and promote the values of Kwanzaa, celebrated in the international community of Afro-decedents from 26th December to 1st of January every year.

IV- OUR MISSION

1. Our mission is essentially educational. We want to promote a new education in Africa:

- An education rooted in our social and cultural context
- An education based on the African Classical Humanities
- An education that releases the creative energies of the learner
- An education that frees the learner from the illusions of neocolonial alienation
- An education that reinforces in the learner the sense of historical and pan-African consciousness.

2. We are particularly sensitive to certain aspects of education:

- Innovation and creativity
- Cultural and historical awareness

- Pan-African citizenship

- Ecology.¹⁵

3. Our approach to education is a vision called "**Khepert Ankhu**". This concept means, in our classical language, the "Perpetual Improvement of the Human Being". The Khepert Ankhu is based on the idea that the finality of knowledge is "the preservation of natural existence and the perfection of moral existence" (Amo Afer).

4. The Khepert Ankhu approach aims to cultivate in every human being, especially in young Africans:

- The Rekh-Maa: the scholar, the truly intellectually cultivated.

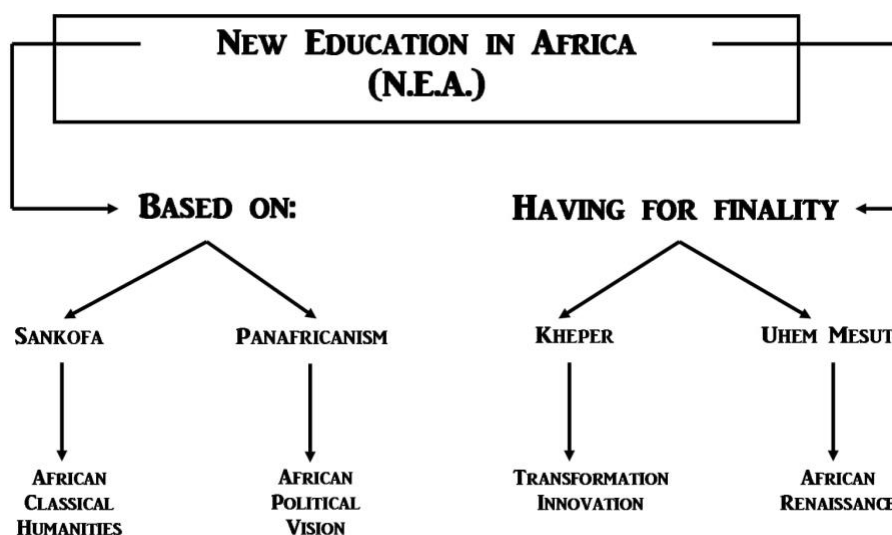
- The Kema-Maa: the scientist who mobilizes his knowledge to invent and innovate.

- The Geru-Maa: the unselfish scientist, who puts his science at the service of good, who adopts the moral values of the Maat and puts them into practice.

- The Hor-Maa: the committed citizen who honors his sacred duties towards the nation.

5. In line with this educational vision, we promote a pedagogy centered on constructive rationality, educational proximity and responsibility of the learner. It is a pedagogy concerned on accompanying the learner in order to gradually awaken himself/herself; that is, to his /her deep consciousness (Ka) and his/her creative potential (Menku).

6. The summary of our education vision



V- OUR POSITION ON CERTAIN ISSUES

1. THE LANGUAGE QUESTION

1.1. We refuse to define our countries by the terms "Francophones", "Lusophones", "Anglophones", "Arabophones". French, English, Spanish, Portuguese, Arabic are and remain for us foreign languages, even if they have been adopted as "official languages".

1.2. To define the linguistic situation of our countries, we use the term "*X-dominated multilingual countries*". The letter X here designates the most spoken national language in the country.

- 1.3. We advocate that in the future X be declared "official language" alongside other languages.
- 1.4. We advocate for national languages to be adopted as languages of instruction in our schools and universities. We collaborate with all people and institutions that work for the production of textbooks in our languages. We invite students to produce, in their mother tongue, the lexicon of the technical terms of their discipline.
- 1.5. We strongly encourage parents to use their mother tongue as the language of communication at home. We denounce the fact of depriving children of the heritage of their mother tongue as a cultural crime. We strongly discourage the exclusive use of foreign languages in the family enclosure. We also invite parents to give their children African names.
- 1.6. Like all people, we have our classic languages. Based on the work of the Diopian School, we retain the *Cikam* (Pharaonic Egyptian language) as our first classical language and we invite all young Africans to learn this language and master its hieroglyphic system (Medu Neter).
- 1.7. In the same vein, we encourage all young Africans to learn to read and write their mother tongue. We consider as an illiterate of our century one who can neither read nor write his/her own mother tongue.
- 1.8. We subscribe to the idea of adopting an African language as a continental language. Swahili has been proposed for this purpose and it is also considered as one of the official languages of the African Union. We therefore encourage young Africans to study this language.
- 1.9. We encourage and support all initiatives related to the literacy of the African masses in African languages.
- 1.10. We agree with the Kenyan writer Wa Thiong'o, that we call, all literary works produced by Africans in Western languages "Afro-European literature." On the other hand, we call "African literature" all literary works produced by Africans in African languages. We invite young literary talents to produce works in their native language. Wherever our association is present, we will create cultural circles whose members will be introduced to literary writing in national languages.

2. THE RELIGIOUS QUESTION

- 2.1. We take note of the fact that today there are three dominant religions in Africa: Maatism or African Religion, Islam and Christianity. We support any action to promote peaceful coexistence between these three religions.
- 2.2. We also take note of the fact that, historically, Islam and Christianity, in their institutional forms, participated in the "Black Holocaust": slavery, colonization, psychological and cultural alienation. As a duty of remembrance, we commit ourselves to recall this fact to young Africans, from generation to generation, in a pedagogical and a prudent manner.
- 2.3. We refuse to designate the Religion of our Ancestors by the following terms: animism, fetishism, idolatry, vitalism, paganism, traditional religions, endogenous religions, etc. This terminology is only the fruit of colonial ethnology. We call the Religion of our Ancestors, "Maatism". This is the official term we use in our writings and speeches. This word derives from the concept "Maat" which designates in our classical language, Truth-Justice-Harmony. We consider this principle as one of the essential foundations of African Religion. We also find the root "Maa" or "Ma" in some divine names in Africa: Maa Ngala (Mali), Maweeja (Congo), Mawu (Benin, Togo, Ghana), Imana (Rwanda, Burundi), etc.
- 2.4. We reject the use of the plural to refer to African Religion. Maatism is in itself an entity, a system, with several ramifications. We refer to these ramifications by the terms "Maatism Akan", "Maatism Vodun", "Maatism Bakongo", etc.
- 2.5. All these ramifications are related to their common core which is the central core of Maatism. This core is a vision of the world and a system of values: the values of civilization in the African world.

2.6. African Spirituality is the foundation of Maatism. It rests, in our opinion, on three pillars:

- the constant search for Truth,
- the practice of Justice
- the quest for balance, the search for harmony and the gift of self.

2.7. The quest for Truth, in African Spirituality, is based on faith in the existence of a Primordial Divine Word that our Ancestors called, Hou (Ancient Egypt), Xó (Benin), Kuma, Nommo (Mali), etc. The humanistic vision of African morality finds its foundation in the quest for Justice, Balance and Harmony. Harmony is understood here as communion with all the Living: God, the Beneficent Spirits (Akh Neteru), the cosmos, the Blessed Ancestors (Maakheru), the deceased, the family, community, friends, national community, and all of humanity.

2.8. We encourage young Africans of all faiths to deepen this African Spirituality through the methodical study of initiatory texts produced by our Ancestors.

2.9. We believe that we can live without confusion the three values of Maatism in any religion. However, we avoid religious proselytism. We respect the freedom of conscience and religion of our fellow citizens as well as our members.

3. SCHOOL AND UNIVERSITY EDUCATION

3.1. We realize that the African school, in this phase of our contemporary history, is still a colonial school. This extroverted school, says Joseph Ki-Zerbo, "does not lead to Africa", but to cultural exile and self-alienation.

3.2. We note that there is a struggle to begin a radical overhaul of this system. Therefore, we invite all patriots who are committed to the educational issue to create Alternative Educational Spaces (AES) everywhere: extra-curricular meetings, cultural centres, libraries, private salons, where young people can be introduced to African studies from an African perspective.

3.4. We invite students to produce their end-of-cycle theses bordering on African issues. We reiterate our call to translate into their native languages the technical concepts of their respective disciplines. We remind them of Professor Cheikh Anta Diop's watchword: "Young Africans, train yourself, arm yourself with science to the teeth and to repossess your cultural heritage".

3.5. To African teachers, we are launching this solemn appeal, help us to fight against the cultural genocide of our people. Teach our young people to think and innovate from their community. Assist them in reclaiming the African intellectual heritage of their ancestors. Sharpen in them the taste of method and scientific rigour; create in them an interest in African cultural realities; teach them the value of intercultural dialogue. Do the necessary to make them actors in this dialogue, actors who speak from their own cultural context and not just repeat exported theories like parrots.

4. CULTURAL HERITAGE

4.1. We adhere to the principles of the Charter for African Cultural Renaissance and we are committed to spreading it everywhere.

4.2. We are particularly sensitive to certain aspects of our cultural heritage:

- Our African languages
- African Classical Humanities (whose main focus is the Pharaonic and Nubian Civilization)
- Symbolic imaginary
- Arts and aesthetics

-African historical sites

-Archaeological remains.

4.3. We promote the use of our classical African calendar, in this case the pharaonic calendar of Denderah. It begins in the year 4236 before the Christian era. This year 2020 of the common era corresponds to the year 6256 of the African era (i.e. $4236 + 2020$). More technical details on this calendar can be found at: <http://ounout.net/>

4.4. For all of our official documents, we write the current year according to the chronology of the two calendars. Example: April 08, 2020 (C.E.), 6256 (A.E.)

NB: C.E. = Common Era; A.E. = African Era).

4.5. We avoid the use of the following expressions "tribe", "clan", "ethnicity" to designate the various cultural components of our people. We use the expression "Cultural Community X" instead. Example: "Yoruba Cultural Community".

5. ACTIVE CITIZENSHIP AND PAN-AFRICANISM

5.1. We adhere to the noble ideals of Pan-Africanism. We are committed to promoting a Pan-Africanism of the masses, through training and awareness.

5.2. We study the life and work of great figures of Pan-Africanism. We make them known to younger generations.

5.3. Our association is committed to promoting, through education, the ideals of our "Declaration of Principles" and those stated in the following documents of the African Union:

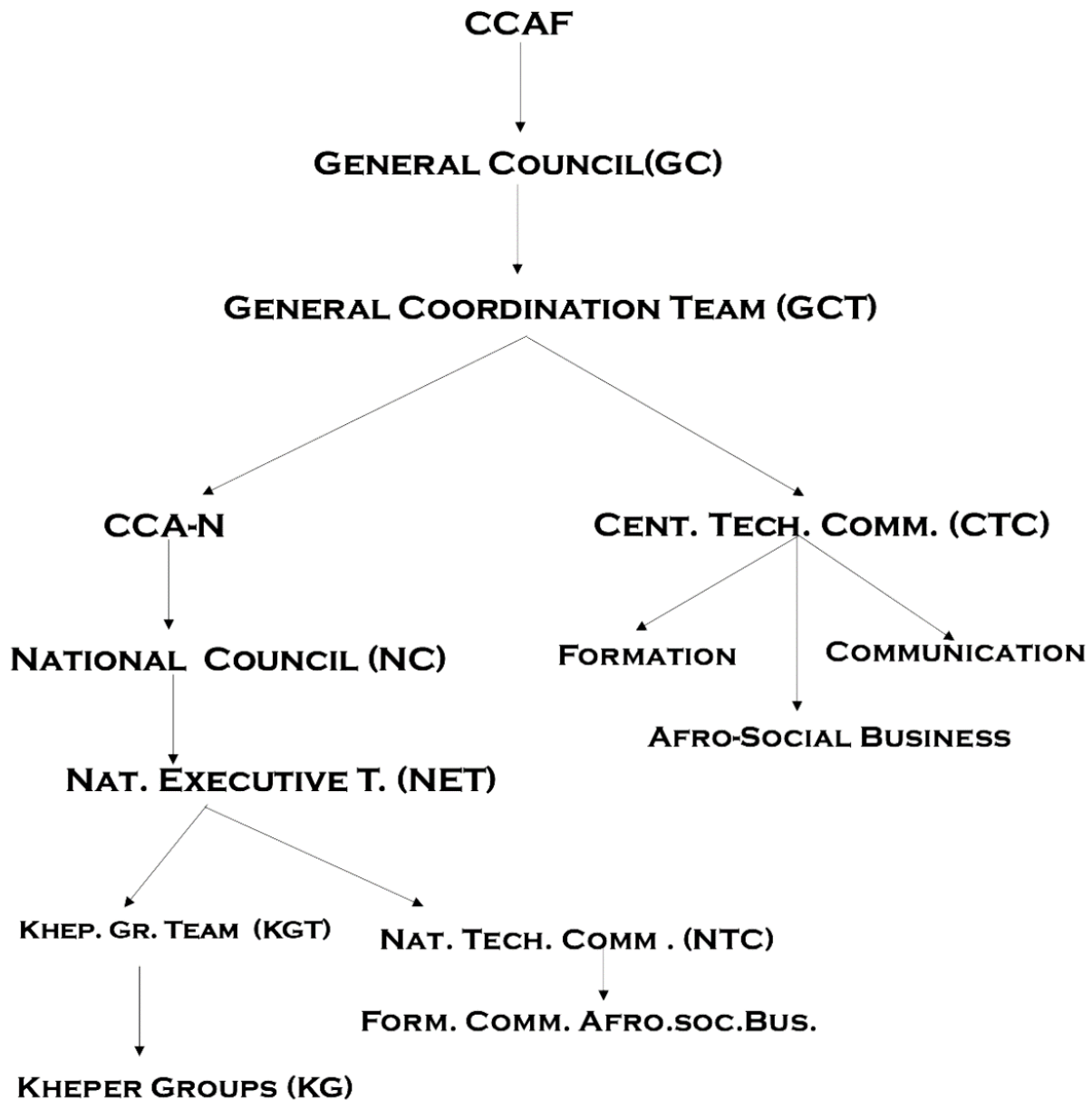
- The African Charter on Human and Peoples' Rights
- The African Charter on Democracy
- The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa.

5.4. We commit ourselves to work with all our strength for the Protection of the Environment, the Safeguarding of Biodiversity, the Promotion of Eco-education at all levels of society, and for the Construction of an Ecological World Order.

PART II: STRUCTURES

I- THE STRUCTURE OF THE ORGANIZATION

Our organization chart is as follows:



II- STATUTES AND INTERNAL RULES

GENERAL STATUTES

TITLE I: CONSTITUTION - NAME - REGISTERED OFFICE - DURATION - PURPOSE

ARTICLE 1:

A pan-African educational organization is created in Abuja, Nigeria. (CAC / IT / NO 118012, Certificate of Incorporation, 19th Day of September, 2018)

ARTICLE 2:

This organization is called: Correct Connect Africa Foundation, in short, CCAF. It is an apolitical structure. However, it reserves the right to speak out on all issues relating to education in Africa.

ARTICLE 3:

The CCAF is created for an indefinite period.

ARTICLE 4:

CCAF's headquarter is located in Abuja, Nigeria. It can be transferred if necessary, to any other African territory. The supreme decision-making body of the CCAF is the General Council (GC) and its management and administration body is the **General Coordination Team (GCT)**.

ARTICLE 5:

The objectives of the CCAF are:

- Promote our vision of education throughout Africa and the Diaspora
- Publicize and mobilize public opinion around five important documents of the African Union:
 - * The African Charter on Human and Peoples' Rights
 - * The Charter of African Cultural Renaissance
 - * The African Youth Charter
 - * The African Charter for Democracy
 - * The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa.
- * Agenda 2063
- Collaborate with educational institutions that share our educational vision
- Coordinate at continental and international level the activities of the other structures of the Foundation.
- Promote the spirit of creativity, innovation and entrepreneurship among young people with a resolutely pan-Africanist outlook.

TITLE II: ADMINISTRATIVE ORGANIZATION

THE GENERAL COUNCIL (GC)

ARTICLE 6:

The GC is the Foundation's supreme decision-making body.

ARTICLE 7:

The GC is made up of three delegates from the **National Executive Team (NET)** of each member country.

ARTICLE 8

The GC defines the general policy of the Foundation. It elects the members of the General Coordination Team (GCT) and terminates their functions under the conditions provided for by these statutes. It hears the reports of the GCT, discusses and approves the balance sheet and the account for the closed financial year. He gives power to the GCT for the execution of all management tasks. It announces the dissolution of the Foundation and defines the terms of asset allocation, early dissolution, transfer of the head office to a locality, change of name of the Foundation, modification of the composition of GC and GCT.

ARTICLE 9:

The GC meets once in three years in ordinary session when convened by the president of the GCT or his deputy in case of impediment.

It meets in extraordinary session at the request of the GCT or 2/3 of its active members to deliberate on a specific agenda. However, in cases where there are grave irregularities and necessity a 2/3 of the national presidents or coordinators can call for an extraordinary session of the GC.

ARTICLE 10:

The GC, to deliberate validly, must be composed of 2/3 of its active members. Decisions are taken by a majority of the votes of the members present.

ARTICLE 11:

The meetings of the GC, which meet ordinarily or extraordinarily, are chaired by the president of the GCT or his deputy in the event of absence.

CHAPTER II: THE GENERAL COORDINATION TEAM (GCT)**ARTICLE 12:**

The GCT members are elected by the GC.

ARTICLE 13:

The GCT is the management and administrative body of the Foundation.
It acts in accordance with the powers delegated to it by the GC.

ARTICLE 14:

The GCT is composed of Nine (9) members:

The President

The Vice-President

The Secretary General

The Vice-Secretary General

The Treasurer

The Vice-Treasurer

The Training Sector Officer

The Communication Sector Officer

The Afro-social business Sector Officer.

ARTICLE 15:

In the event of radiation, resignation, death, or absolute incapacity of one of its members, the GCT has the option of supplementing itself at any time within the limits provided below.

ARTICLE 16:

The GCT is elected for a six (6) years mandate.
Members are eligible for re-election only once.

ARTICLE 17:

The GCT is vested with the broadest powers to act in all circumstances on behalf of the CCAF. It deliberates on all current questions.

It draws up the annual inventory, balance sheets and accounts and draws up any document that could be submitted to the GC. He draws up an activity report to present to the GC and makes proposals. It convenes the GC and decides on the draft of its agenda. It executes the decisions of the GC, determines the investment of available funds, authorizes any withdrawal and transfer of funds belonging to the Foundation, coordinates at continental level the activities of all structures of the Foundation. The above powers of GCT are enunciative and not limiting. The GC may restrict them if it deems it necessary.

ARTICLE 18:

The GCT usually meets three times a year from its inception. It meets in extraordinary session at the request of 2/3 of its members on a very specific agenda. If necessary, meetings can be held via skype or any other means of virtual communication. The decisions of the GCT are taken by a majority of the members.

CHAPTER IV: OTHER ANIMATION STRUCTURES**ARTICLE 19:**

National sections of the CCAF called **CCA-N** are created all over Africa and in the African Diaspora. The letter N is the Name of the Country where a section is located. So, we will have for example CCA-BENIN, CCA-GHANA, CCA-CAMEROUN, etc.

ARTICLE 20:

The **Kheper Groups (KG)** are created wherever possible, in schools, universities, municipalities, towns and countryside.

ARTICLE 21:

Each CCA-N have a **National Council (NC)** headed by a **National Executive TEAM (NET)**. The KG carry out their activities under the supervision of the NET to which they report.

ARTICLE 22:

The CCA-N report to the NC and the NC report to General Council (GC) and to the GCT. The NET pay their annual contributions to the GCT which will determine the amount.

ARTICLE 23:

Every KG has a duty to relate in a spirit of brotherhood towards other KG. Every CCA-N section has the duty to relate in a spirit of brotherhood towards other national sections.

ARTICLE 24:

The KG pay their annual contributions to the NET which will determine the amount.

ARTICLE 25:

The CCA-N draw up their status and internal regulations according to national legislation and taking into account the guidelines of the Kheper Handbook. In these texts, it should be specified that the CCA-N is a structure of the CCAF.

TITLE III: RESOURCES**ARTICLE 26:**

The Foundation's resources come mainly from:

- membership fees
- contributions
- grants
- donations
- bequests
- revenues generated from the Foundation.

ARTICLE 27:

The CCAF can accept grants, donations and bequests as long as they are not such as to undermine its autonomy.

ARTICLE 28:

CCAF funds are deposited in a financial institution approved by the GCT and in an account opened for this purpose.

ARTICLE 29:

The opening of accounts and withdrawals of funds must include the joint signatures:

- the president or his deputy in the event of his absence or incapacity.
- the treasurer or his assistant in the event of absence or impediment.
- the secretary general or his deputy in the event of absence or impediment.

TITLE IV: FINAL PROVISIONS**ARTICLE 30:**

The functions exercised in the various bodies of the CCAF are voluntary.

However, the GC may set the symbolic reimbursement rate for travel expenses, missions or internships carried out by members of the GCT as part of their duties.

ARTICLE 31:

Amendments to this status and the dissolution of the CCAF are proposed to the GC by:

- GCT
- or 2/3 of CCA-N

ARTICLE 32:

In the event of dissolution, the GC appoints a commissioner responsible for the liquidation of the Foundation's assets. The net assets are allocated to a work of public interest.

ARTICLE 33:

Internal regulations will set out the terms of application of these statuses.

INTERNAL RULES OF THE GC AND THE GCT

The purpose of these internal regulations is to define the terms of application of the status. It regulates the relationship between the members of the GC and those of the GCT.

TITLE I: DISCIPLINARY PROVISIONS

ARTICLE 1:

Any breach of the provisions of these Internal Regulations results in disciplinary sanctions of three (3) degrees:

- Warning
- blame
- radiation

ARTICLE 2:

The warning and the blame are pronounced by GCT.

ARTICLE 3:

Radiation is pronounced by the GC.

ARTICLE 4:

Any official who uses CCAF's image and property for personal purposes will be liable to prosecution.

TITLE II: ELECTIONS

ARTICLE 5:

Can be candidate for the presidency of GCT, any person:

- member of the GC
- of good character
- not under disciplinary sanctions.

ARTICLE 6:

The Names of the candidates are submitted to the commission in charge of the elections set up by the GC. It is this commission that is empowered to examine their candidature.

ARTICLE 7:

The President of the GCT is elected for a term of six (6) years and it is renewable once.

ARTICLE 8:

The mandate takes effect on the day of the inauguration of office. The elected president must organize the investiture within two (2) months of his/her election.

ARTICLE 9:

In the event of the death, dismissal or resignation of a member to an elected office, elections will be held at the next ordinary general council meeting.

ARTICLE 10:

For the election of other GCT members, see Articles 5; 6; 7; 8 of the present Rules of Procedure.

ARTICLE 11:

The GC elects the members of the GCT by secret ballot of absolute majority.

If in the first round no candidate has been able to obtain the required majority, a second round is carried out by simple majority with the 2 highest ranked candidates. In the event of a tie in the second round, the elections are suspended for an hour and the whole process is started all over again.

ARTICLE 12:

The proclamation of the results will be made by the commission in charge of the elections as soon as the counting is completed.

ARTICLE 13:

After the proclamation of the results by the president of the commission, the ballot is considered closed and final.

TITLE III: DUTIES OF GCT MEMBERS***THE PRESIDENT OF GCT*****ARTICLE 14:**

The president is the moral guarantor of the Foundation and the GC. He is the first person in charge of GCT. As such:

He convenes the meetings of the GC and the GCT and ensures the implementation of the deliberations and decisions taken there.

He represents the association in all acts of civilian life and is vested with all powers for this purpose.

THE VICE -PRESIDENT**ARTICLE 15:**

The Vice-President assists the President in the exercise of his functions. He animates the meetings. He stands in for the president in case of any absence. As such, they can only sign by delegation of powers. He acts in the interim, in the event of the incapacity or death of the president and enjoys full powers until a new president is elected.

THE GENERAL SECRETARIAT**ARTICLE 16:**

The general secretary is the administrative manager of the GC and GCT.

As such:

He/she draws up the minutes of the deliberations and decisions of the meetings of the GCT and the GC and ensures their transcription in the register provided for this purpose. He writes up all correspondence for the association. He is responsible for the custody of the Foundation's archives.

ARTICLE 17:

The general secretary is assisted in his/her task by the assistant general secretary who replaces him/her in his/her absence or impediment.

GENERAL TREASURY**ARTICLE 18:**

The General Treasurer is the financial manager of the Foundation.

He/She is responsible in particular for collecting membership fees and other financial resources of the foundation.

ARTICLE 19:

He/She keeps the book of accounts which must be presented at every meeting of the GCT and the GC.

ARTICLE 20:

He/she is assisted in this task by the deputy who replaces him/her in case of absence or impediment.

SECTOR MANAGERS**ARTICLE 21:**

The Training Sector Manager coordinates all GCT projects related to this sector. He/she works with two or three collaborators that are chosen personally by him/her after the favourable opinion of GCT. The training sector manager contributes to the animation of the **Central Technical Commissions (CTC)**.

ARTICLE 22:

The Communication Sector Officer coordinates all GCT projects related to this sector. He/she works with two or three collaborators that are chosen personally by him/her after the favourable opinion of GCT. The communication sector officer is in particular, responsible for the animation of the Foundation's website and the animation of the Sankofa Youth Journal (SYJ). He/she contributes to the animation of the Central Technical Commissions (CTC).

ARTICLE 23:

The Afro-social Business Sector Manager coordinates all GCT projects related to this sector. He works with two or three collaborators that are chosen personally by him/her after the favourable opinion of GCT. He/she contributes to the animation of the Central Technical Commissions (CTC).

TITLE IV: FINAL PROVISIONS**ARTICLE 24:**

Changes to the provisions of the internal regulations are proposed either by the GC or by the GCT.

ARTICLE 26:

THE GC may, by decision taken by a 2/3 majority, suspend the application of the provisions of an article of these internal regulations.

ARTICLE 27:

These internal regulations will be communicated and disseminated to all members of the Kheper Groups (KG).

PART III

PRACTICAL GUIDANCE

FOR THE ANIMATION OF CCA-N AND KG

1- ABOUT THE STATUS AND INTERNAL RULES OF THE CCA-N

1.1. For the development of the Status and Internal Regulations of the CCA-N, the indications of the Kheper Handbook and the standards set by Article 27 of the General Status will be taken into account.

1.2. From the point of view of the structure, one can follow, if necessary, the following diagram:

PREAMBLE

STATUS

TITLE I: CONSTITUTION - NAME - DURATION - PURPOSE

TITLE II: ACQUISITION AND LOSS OF MEMBER QUALITY

TITLE III: ADMINISTRATIVE ORGANIZATION OF THE SECTIONS

CHAPTER I: THE NATIONAL COUNCIL (NC)

CHAPTER II: THE NATIONAL EXECUTIVE COUNCIL (NET)

CHAPTER III: THE KHEPER-GROUPS (KG)

TITLE IV: RESOURCES

TITLE V: FINAL PROVISIONS

INTERNAL RULES

TITLE I: GENERAL PROVISIONS

TITLE II: MEMBERS

CHAPTER I: ADMISSION OF MEMBERS

CHAPTER II: LOSS OF THE QUALITY OF MEMBERSHIP

CHAPTER III: DISCIPLINARY PROVISIONS

TITLE III: ELECTIONS

CHAPTER I: ELIGIBILITY CONDITIONS

CHAPTER II: METHOD OF VOTING

TITLE IV: ALLOCATION OF MEMBERS OF THE NATIONAL EXECUTIVE COUNCIL (NET) AND OF THE KHEPER GROUPS TEAMS (KGT)

CHAPTER I: POWERS OF NET MEMBERS

CHAPTER II: ATTRIBUTIONS OF THE KGT

TITLE V: FINAL PROVISIONS

1.3. The number of members of a KG should not exceed 30. With a membership of 15 members, a KG can be created. Each KG will be concerned with creating another.

1.4. The membership of the KGT should not exceed 9 (see GCT configuration template).

1.5. The number of NET members must not exceed 9. (see GCT configuration template).

2- THE QUALITY OF A MEMBER

2.1. To be admitted as a member of a KG, the candidate must submit a written request addressed to the Group Manager.

2.2. Before the application, the candidate must participate regularly in the activities of the group for a period of six months as a sympathizer.

2.3. During this period, the unit will ensure that the candidate is offered initial training. This training includes:

- The systematic study of the Kheper Handbook
- A basic introduction to the work of C. Anta Diop.
- A basic introduction to the texts of the African Union cited in article 5 of the General Status.

2.4. The documents necessary for the request:

- Two passport photos
- A motivation letter in which the candidate states the reasons for his/her desire to join the group.
- A photocopy of a valid identity card.

2.5. The request is reviewed by the KGT, which will approve it by a 2/3 majority. The criteria for application approval:

- Six-month frequency
- The assimilation of initial training.

2.6. Once the application for membership is approved, the candidate will be officially admitted as a member during an oath-taking ceremony.

2.7. To be a member of a KG, one must be between 15 and 70 years old. We distinguish between KG-Pantex (15-39 years) and KG- Lions (40 and 70 years).

3. OATH TAKING

3.1. It is done in the presence of the members of the cell dressed in their uniform. The candidate wears the official uniform for the first time. Parents, friends and supporters are allowed to participate in the ceremony.

3.2. The session takes place in the following stages:

PROCESSION: Accompanied by two guides, the candidate advances to the Presidium where the KGT Responsible, Deputy Responsible and the Secretary sits.

RECEPTION: The Manager welcomes the candidate, greets him/her and offers him/her water to drink (A sign of peace).

PROCLAMATION: The Secretary reads the Code of Life of the Kheperians.

EXHORTATION: The Responsible or Deputy Responsible or an advisor addresses the candidate and the assembly. It is a brief exhortation on the educational mission of the Foundation. The exhortation should not exceed 10 minutes.

OATH: the candidate is then authorized to take the above oath:

*In the name of Africa
Cradle of Humanity and Civilization
On behalf of all the children of this continent spread all over the world
In the name of all our valiant ancestors who gave their lives for the African Cause
In the name of those who are still fighting today for this same African Cause
I,
Son / Daughter of.... (the candidates says the mother's name first before the father's name),
In communion of spirit and action with all the activists of the KG,
I undertake solemnly and freely
To work with all my strength for the educational mission of our association
To defend its ideals everywhere
To promote the vision and values it advocates everywhere
To respect the lines of action that she has given herself
I pledge to respect my own word
And to honor the noble oath that I take on this day.
Light - Patriotism - Action!
Iaku-Rekh! Uhem Mesut!*

Handing over of the Scarf or any identification symbol and a gift: After the oath is proclaimed, the President symbolically presents the official band scarf to the new member. A cellmate gives the candidate a symbolic gift on behalf of the whole group.

Conclusion: the session ends with the joint recitation of the Declaration of Principles.

3.3. Any member elected to a position of responsibility must renew their oath before taking office.

3.4. An annual ceremony of collective renewal of the oath is organized.

4.DISTINCTIVE SIGNS AND ACTIVITIES OF KHEPER GROUPS

4.1. THE UNIFORM: Each cell chooses the uniform that suits them.

4.2. THE SCARF: it is sky blue for Juniors and beige for Seniors. The CCAF logo will be printed on the scarf.

4.3. The KG adopt all the other distinctive signs of the organization: the banner, the slogan, the motto.

4.5. The KG are free to design and carry out all types of activities in line with the objectives of the organization: theatre club, musical group, literacy in African languages, conferences, ecological campaigns, sports, cine-forum, exhibition on the African cultural heritage, collaboration with educational institutions, extracurricular cultural activities for children and adolescents, etc. Each cell establishes its annual program of activities and evaluates it at the end.

4.6. Three types of annual activities are mandatory:

- The Kheper Party: to organise a cultural dinner around the figure of Chiekh Anta Diop (in the month of February.)
- The celebration of the African Day of Remembrance and Renaissance.
- The Kheper Shemou School (KESS): a residential training camp of 2 or 3 days.

5.7. The Training Commission provides a brochure for the celebration of the African Day of Remembrance and Renaissance.

5.8. KESS is a good opportunity to strengthen the training of members. But it's not just for Kheperians. Anyone of good faith and good character may be authorized to participate.

5.9. The KG meet once a week or once every two weeks for ordinary activities.

Adopted in Rome,

This day, February 27, 2021 (C.E), 6257 (A.E)

On the occasion of the celebration of Diop Legacy Day,

by the following Members.

Wlonyedine
Albertine ODIOR

J. J. J.

Chibane
EIBOZELE

Bert
DIARRA

Joseph
Joseph Kint Gendane

Delizante

John Paul A

AWERE JOHNPAUL

Vanessa
trafot we

[Signature]

mbote

[Signature]

Poetic anthology in memory of C. Anta Diop

A

Don't say he's dead
 He remains immortal, Cheikh Anta Diop
 The Ancestors he joined;
 On the great throne now he sits
 The throne of the Eternal Pharaohs.¹⁶
((Repeat this stanza in an African language))

B

Without bragging or falsehood
 You dethroned the false gods
 You rose above vanities
 And falsified history (...)
 Cheikh, you are of the race of immortals
 Son of the builders of the land of the pharaohs.
 Here is the dawn
 Here is the night of the fighters
 For the safe march of the world.¹⁷

A

Cheikh !
 Together we raised the Standard of Humanism
 In search of Fraternity
 At the heart of History, finally truthful and verifiable ...
 The only rebirth we dreamed of,
 Higher than Athens and Rome
 Went up, beyond the Egypt of the Pharaohs
 In Africa, Cradle of Man.¹⁸
 Ne dites pas qu'il est mort
 Il demeure immortel, Cheikh Anta Diop
 Les Ancêtres il a rejoint.

B

Man who told us where we come from
 Man who rebuilt our rigged consciousness ...
 You came out victorious in your tireless search for the truth of Man ...
 O Diop, you are not dead.¹⁹
 You were in love with the Pyramids, the Hieroglyphs, the black gaze of the Sphinx
 You knew that the Desert dreads the wind,
 That the Pyramid braves History
 You therefore, Fighter of the African cause,
 Let the next generation take over.²⁰
((Repeat this stanza in an African language))

¹⁶ KUM' a NDUMBE III, "A toi Cheikh, l'Immortel" (with a slight modification of the text)

¹⁷ A. D. Longang, "Ode éternelle" (with a slight modification of the text)

¹⁸ J.B. Obama, "Hommage à Cheikh Anta Diop".

¹⁹ T. Akoa, "Cheikh Anta Diop".

²⁰ J.B. Obama, "Hommage à Cheikh Anta Diop".

A

The forest intertwined with thorny lianas you pruned,
Tracing the paths of science;
The swamps infested with carnivorous monsters, forgers of history, you have crossed
Searching for the fossils of truth;
The inky and cold night of loneliness you braved,
Striding over the paths of light,
This light of which you bequeath us the torch.²¹

B

Here is the dawn
Here is the night of the fighters
For the safe march of the world
Cheikh, you are of the race of immortals
Son of the builders of the land of the pharaohs
The Ancestors you joined.
(Repeat this stanza in an African language)

²¹ KUM' a NDUMBE III, "A toi Cheikh, l'Immortel".

The Kheper

HANDBOOK