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EDITOR'S NOTE



Aleakwe ODIOR

The theme of the Africa Youth Day, Which is the 1st of November and for the entire month of November 2021, is "Defining the Future Today: Youth-led Solutions for Building the Africa we want."

Defining the future today entails implementing yesterday's training. The execution of yesterday's preparation presupposes that there was preparation in the first place. Hence, creating a foundation for the African youth for the future, which is today. Building the Africa we want warrants us to look

back to our ancient ways, the ways of our ancestors, take what is relevant and move on to the future. A practical way of doing this is cultivating a reading culture. We, in CCAF, have to begin a campaign with the theme: In a month, Read a book. We have to promote a reading culture amongst the young in Africa. The maxim: "if you want to hide anything from an African, write it in a book" expresses the nature, in general, the reading deficit amongst the young and adults in Africa. A good number of us Africans do not have reading as a hobby.

According to world culture statistics, Africa is low on reading having only South Africa and Egypt in the high ranks. Let us work together in providing a suitable environment and structures that would enhance and promote reading in our motherland, Africa.

The Sankofa Youth Journal is an attempt to provide sub-

stantial materials for the formation and reading pleasure of the general public. In this edition, we have come up with explosive informative write-ups for our cultural enhancement. Do not miss having a copy of this edition.

We thank the contributors of the various articles and the editing crew.

Hotep!

MY REVIEW ON AFRICA AND THE UNTOLD HISTORY

A review of the article on "African History: A Tool For Emancipation". written by ALEAKWE ODIOR in SYJ, issue 01, october 2020, 04 -07.

TEMI ANNE

My review on Africa and her untold history

For a very long time, the only story I knew about the people of Africa, is the story of her slavery and human trafficking. So sad and heartbroken. The article of Africa History in the 1st edition of Sankofa Youth Journal; brought to my consciousness; the reality of a conscious plot to deny the world, including Africans, of their greatness and influence on world civilization. Readings from some notable philosophers of Western origin, their consistency in propagating information, influenced by interests that helped formulate a mindset that degrades Africa and all that she stands for.

I grew up with a poisoned mindset of the African race, my race; hence, cultivating a wrong impression and imagination about myself. Ideas like "Everything about black is negative and evil". And that "Black people don't have history. So far that they are **BLACK**, they have nothing good or creative to be written about" contributed to the way I saw myself and my orientation about Africa.

Some while ago, I had jumped to

the conclusion that everything about black people is evil, and this has caused me to neglect my duties and traditions just because of the negative impression I have grown to know about Africans.

At a particular stage of my life, a statement kept ringing in my head; "History doesn't make man, but the man makes history." And surely! "**BLACK PEOPLE HAVE HISTORY.**" I have embarked on the journey of knowledge. The quest of knowing "thyself" has brought me to an understanding, which permits me to state that "Life Started From African". The holy book of Christians says, "My people perished for lack of knowledge." The saying from the Holy book applies to Africans too.

The majority of Africans lack knowledge of themselves, their origin and their ancestors, just like myself.

It's one thing to know yourself as a person, but it's another thing to have the full knowledge of who and what you are as an African man or woman.

My dear Africans, history has made me understand that the first humans on earth are from

the Eastern part of Africa. They are known for their sedentary lifestyle (community life), producing food through agriculture and domestication. Hence, if the first humans were of African descent, it means that they have history. Or does historical memoir not account for the activities and lived experience of determinate people over time? That you do not know does not mean that a given reality does not exist.

It is also good to note that great philosophes and historians of objective mindsets, such as Herodotus, have asserted that

"AFRICANS, HAVE HISTORY, AND GREAT CIVILIZATION STARTED FROM AFRICA"

Our ancestors are great builders of civilization, of communities, and they cared for one another.

I am calling out to all Africans, men and women, young and old; let us all go back to our roots, to have the full knowledge of ourselves.

I see that I have been brainwashed over time, and it caused me a lot of pain many years ago. I had traded my true



self and value, my culture and morals, my traditions and way of life for bitterness, grief, and by embracing a culture that is not mine. I have been defined with evil connotations, backwardness, negativity, leading me to hate my very self and my race. I used to hate my skin colour, being black, ignorant of the beauty and value of my lovely skin colour. Now I appreciate who I am, and I will not trade that for anything else. I now see the treasure/gem in black, and I see BLACK AS AN ENERGY MADE OF ALL COLORS SHINING BRIGHTEST.

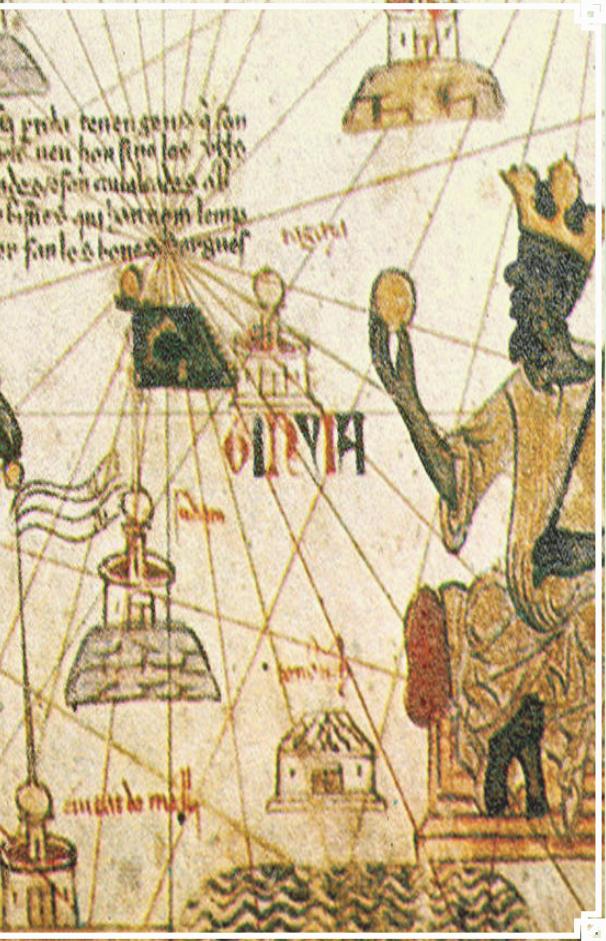
In Conclusion:

History doesn't make a man, but man makes history. Let us all embrace the fact that "WE, AFRICANS HAVE HISTORY". Let us all go back to our roots, to

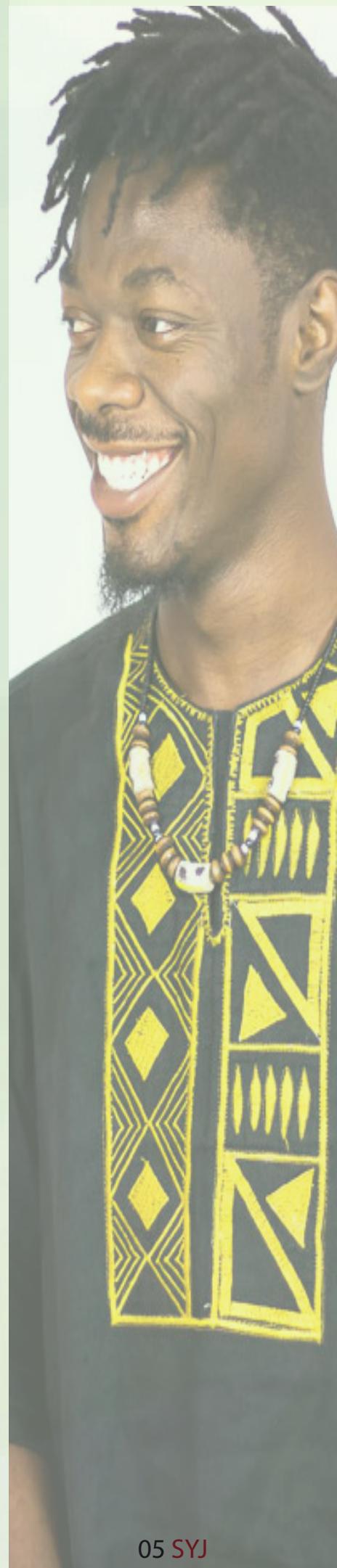
Our ancestors were great builders of civilizations, and they cared for each other. We need to redefine our present world, and it starts with you and me now. Our ancient Egyptians were the founder of science. Those that began the journey from the nothingness of life to the very top of the continent Africa.

The review is a call to us all that we should not relent. The name that is not yours should have no impact on you. We have sustained so many name-tag that do not represent us. Hence, it is time to untag these tags, thereby living our authentic names because we are strong, creative, energetic, social, warm-hearted, with a beautiful/lovely skin colour that protects and make us who we are.

I LOVE AFRICAN, I LOVE MY BLACK SKIN, AND I CHERISH & VALUE MY CULTURE AS AN AFRICAN.



have the full knowledge of who and what we are.



The Relationship between Cultural Renaissance and Integral Progress in Africa

ANTHONY ALEAKWE ODIOR

A LECTURE PRESENTED BY ANTHONY ALEAKWE ODIOR,
GENERAL COORDINATOR,
CORRECT CONNECT AFRICA FOUNDATION (CCAF); ON
THE OCCASION OF THE GRADUATION OF THE STUD-
ENTS OF DON BOSCO INSTITUTE OF PHILOSOPHY
IBADAN, CLASS OF 2021.
DATE: 25TH JUNE 2021

I wish to register a profound sentiment of gratitude to the dean of studies, Rev Fr. Dr Anthony Emeka Okonkwo SBD and the entire members of staff of this noble and illustrious institution for granting me this rare and singular opportunity to deliver the graduation lecture to the graduating class of 2021; an important day in the academic span of this distinguished institution.

The Latin etymology of culture is *colere*. It means to cultivate, to carefully wait for. Raymond Williams, a Welsh academic and socialist writer corroborates the Latin signification, when he opined that the term culture began as a noun of process connected to cultivation. Furthermore, culture as a concept developed in time to incorporate the human person and its activities. It establishes that to be cultivated implies to be cultured, educated, civil. The Bambara people of Mali defines culture with two con-

cepts: *Donignan* and *Laada*. *Donignan* translates as Knowledge, Education, while *Laada* translates as traditions and customs. Hence, fusing the two concepts, we observe that culture is the knowledge that emanates from education drawn from the lifestyle, the traditions of a given people; of a specific space and time.

The concept, "renaissance" as a political and cultural vision dates back to Pharaonic Egypt. In the Egyptian language, this notion translates as "*Uhem Mesut*," which means: "the renewal (*uhem*) of births (*Mesut*)."¹ In fact, there was a period in ancient Egypt's political history referred to as *Uhem Mesut*, a period that marked the beginning of the accession to the throne of the Pharaoh Ramses XI, in the year 1107-1078 BC. In recent time, from the 14th to the 17th century, the term was used to classify the period of European cultural, artistic, political, and economic rebirth, promoting the rediscovery of classical philosophy, literature and art.

When we speak of integral progress, we intend a complete growth that emanates from the shared historical and cultural

consciousness, rooted in the socio-political and cultural milieu of a particular people, in this case, the African people. A growth that is consequential to the solutions proffered to the immediate contemporary experiences, and the exigencies of the African people.

Africa's progress for a very long time now has been linked to one thing, that is, unity. The call for Africa's unity has been on the lips and pens of many of Africa's intellectual ancestors and scholars since the end of the European occupation and the creation of Nation States. A strategic division orchestrated to strip the continent of its human and natural resources; colonize the minds of its people, thereby alienating them, that is, making them strangers to themselves and their environment.

Africa is in troubled waters. We can compare Africa to a ship with a faulty compass. She sails, thinking she is in the right direction, but the compass is taking her to an unknown route, a direction she has not envisaged for herself. Hence the need to retrace her steps, to reroute, using the compass meant purposely for her journey. Rerout-

ing is what will lead to the rebirth of the African culture and then authentic integral progress.

As earlier mentioned, Africa's progress hinges on its unity. I wish to stand on the shoulders of two African Intellectual giants, Cheikh Anta Diop and Kwame Nkrumah, to reiterate their views on actualizing a cultural rebirth. Diop speaks of Historical and Cultural unity, while Nkrumah centres on Conscientism and the unification of Africa, warning against the dangers of imperialism in trying to break up Africa into small weak states. A United Africa remains the standing frame for a progressive Africa.

Historical and Cultural Unity

According to Diop, Africans share a common history and culture. He argues that in pre-history, there was a powerful South-North movement of the African peoples, starting from the Great Lakes region, that is, the African region that comprises the following: Rwanda, Burundi and Congo DRC, reaching the banks of the Nile basin, that is, countries such as Ethiopia, Sudan, South Sudan, Egypt, Tanzania, Uganda, Eritrea and Kenya. They remained there for millennia. They founded the Nilotc Sudanese civilization and the Egyptian civilization. These early black civilizations were also the first in the world. A few centuries later, around the first century, they founded the

first continental civilizations of the West and South: Ghana, Nok, Ifè, Zimbabwe, etc. The disintegration of these empires ended in the 19th century after the European occupation. The peak of the dissolution was the birth of small kingdoms jealous and protective of their independence.

As it pertains to Cultural Unity, Diop argues that Africa's cultural unity centres around historical facts not a mere fiction. According to him, the main elements of cultural unity are as follows:

- A linguistic matrix using a comparative historical approach
- A dominant worldview: cosmogony, anthropology, aesthetics, etc.
- A common religious background
- Political organization and
- A shared historical consciousness.

History and Culture are the two parts of the same coin. The historical factor is the cultural cement that unifies the distinct elements of a people to make them into a whole, by the particular slant of the feeling of historical continuity lived by the totality of the collective. The historical consciousness through the feeling of cohesion it creates constitutes the safest and the most solid shield of cultural security of a people. Hence, the reason why cultural communities seek only to know and to live their history well, and to transmit its mem-

ory to their descendants. So, when confronted with cultural aggression of all sorts, the essential cultural weapon with which they can arm themselves is the feeling of historical continuity. The erasing, the destruction of the historical consciousness has been since time began part of the technique of colonization, enslavement, and debasement of peoples.

Conscientism

To actualize a cultural renaissance that leads to integral progress, Kwame Nkrumah, in his Conscientism tells us that we must undergo a Social Revolution backed by an intellectual revolution. It is a revolution where our thinking and philosophy should redeem our society. Our philosophy must find its weapons in the environment and living conditions of the African people. It is from those conditions that the intellectual content of our philosophy must be created. The emancipation of the African continent is the emancipation of man. It requires two aims: first, the restitution of the egalitarianism of human society, and second, the logistic mobilization of all our resources towards attaining restitution.

Africa Must Unite

Nkrumah points out some challenges of attaining African Unity. First is the African resistance to the unification theory. In his words "So many

African nations cling to their newly won sovereignty. They consider it more valuable than the interest of all of Africa and seek to create alliances with nations that attempt to balkanize our continent in the interest of neo-colonialism.” Secondly, the lack of economic unification. As a continent we must create an African Common Market (ACM) and industrialize the continent. We have a tremendous economic potential: geography, good climate, natural resources, and demographics. For example, he says, Africa has the “most important hydro-electric potential in the world.” This potential cannot benefit the peoples of the continent if continental economic unification is lacking.

Today, African states do not reflect these principles and ideologies. Our societies rather imitate the socio-political and cultural framework of colonial nations and the West in general. The African cultural identity is gradually sliding into extinction. We cannot speak of a cultural renaissance that leads to progress if we keep courting and re-proposing ideologies that are not a product of internally generated reflections. That is, reflections that are not driven or inspired by our socio-political and cultural conditions.

We at Correct Connect Africa Foundation (CCAF) have resolved to pursue Africa’s Cultural Renaissance via education. We promote an educational philosophy known

as Sankofa. Sankofa is an Akan (Ghana) word that translates to going back to take what was left behind. We have left behind our rich cultural heritage, unimaginably enormous. Its reappropriation is a requirement to move forward, to progress.

Yearly we organise and promote different initiatives: a journal called Sankofa Youth Journal (SYJ), Sankofa Political Studies (SPS), Diop Legacy Day (DLD), and the just-concluded May 1 Africa Memorial Day (AMD). Our Sankofa Political Studies program is an attempt to create and instil an African consciousness in the minds of Africans, especially young Africans.

I would like to call our attention to the pastoral and intellectual works of this Salesian Institution.

First, I note with delight the population of young and vibrant African students in this institute. They are the Diops and the Nkrumahs, the Thomas Sankara’s and the Patrice Lumumbas, the Felas and the Sophie Oluwoles of our time. They need to be challenged, encouraged and accompanied to be critical, responsible and free in their philosophising.

Philosophy, as they say, is not done in a vacuum. It happens within time and space, embracing the context and culture of the people it seeks to serve. It is therefore important that the content of your thinking and research be birthed from within, so that the right answers, compatible and capable of advancing African progress is actualised. If we don’t do it, no

one else will do it for us!

This is a Catholic and religious institute with the charismatic pedagogy of Saint John Bosco. From this institute, many go on and become priests, brothers and catechists. Don Bosco as an Italian educator, was versed in the culture of his people and responding to the signs of the time, employed that knowledge in educating the young. As imbedded in Art. 21 of the Constitutions of the Society of St. Francis de Sales. The signs of the time in Africa today compels us to engage the young with a similar approach and pedagogy.

Africa has contributed much to humanity and still has so much to contribute. But if we only regurgitate what other cultures have produced, we would deny ourselves, our people and the world at large the unique contribution that is ours to showcase. To conclude, I wish to draw our attention to an interrogation Diop threw at us all, particularly to students and professors. It goes thus, “As students on the boat of reflection, do our reflections seek to find and offer solutions to the problems in our surrounding, or do they repropose or romance ideas and solutions to problems of far distant realities that have little or nothing to do with our socio-political and cultural milieu?”

So, Sankofa! Be bold! Take your place by contributing to the cultural renaissance and integral progress of Africa, our motherland. Congratulations.

Summary of a Beginner's Journey on Black African History: Personal Reflections on The African Origins Of Civilization: Myth Or Reality By Baba Cheikh Anta Diop (1974)

OSHOLENE OSHOBUGIE UPIOMOH

OISE, University of Toronto, Ontario, Canada.

Abstract

Uwànnò, Uno Afémàí, Aya-Estákó:
Ebuyo umholè, àtsí uyo owéna, ghetí uwahalé ayimhí unodén nítse, atsí ayimhí othroéh,
uwahalé emoh othroéh, uwahalé uthruí nítse, atsí emélu othroéh? Nenhü thékhi óya-oléh, atsí
onómemàh yo ôwéna, umemàh le ebuzawàle atsí unodeh nítse.

How can you say that you are educated when you do not know yourself – in connection to your Ancestry, your Ancestral Lands, Your Ancestral roots, your Ancestral language, and your Ancestral culture? For you to be truly educated, you must know about yourself.

Reflections:

As a woman, even though born and raised in Africa's continent, the discovery of my Black African history is new for me. It may be old for some, but for others like myself, this is new. Hence, my reflection on Baba Cheikh Anta Diop's (1974) seminal work on The African Origins of Civilization: Myth or Reality. I find that it is still relevant today, even by itself, for a grounding or starting point for some other learners. Through this reflective activity, the purpose of this paper is to present my reflective experience of Baba Diop's (1974) work to myself and to my readers to connect my experience

to a wider cultural, political, and social meaning and understanding (Ellis, 2004; Maréchal, 2010). With my current geographical location in Toronto, Canada, my reflection begins with my findings of statistical reports that tell of the alarming rate of school "push-outs" (Dei, 2015) for Black children. It tells of their poor state of education, which Cooper (2015) describes as a national disgrace. It describes the bleakness of their future state of education (Carruthers, 1995), with headlines that indicate that "Almost Half Of TDSB [Toronto District School Board] Students Expelled Over Last 5 Years Are Black" (Naccarato, 2017). Given these reports, I was forced to ponder about my "what if" ques-

tions. What if our children knew that they gave civilization to the world? What if our children knew that they had developed all the sciences that existed today? What if our children knew that they were, indisputably, the Indigenous peoples of the earth? What if our children knew that in their DNA flows, these streams of geniuses? What if our children knew, as I do through our African Indigenous educations and traditions, that the technology their ancestors brought forth, was the cream of the crop, compared to that of today? Most importantly, what if our children were presented with correct and appropriate educational skills and envi-

ronments to learn and verify these claims? I met with some of my teachers in the western academy with my questions, and as a starting point, I was redirected to the works of Baba Dr. Cheikh Anta Diop, whose book is the focus of this review. They shared with me that Baba Diop through his scientific research had some practical answers to my speculative questions. We all begin somewhere in the journey to find ourselves in the Western academy. For me, this is my beginning, which I hope will be meaningful to others.

The African Origins of Civilization: Myth or Reality (1974) by Cheikh Anta Diop is a vehement response and a bold thesis presented with supporting data to overturn Western cultural assumptions about their consistent attempt to steal for themselves the cradle of civilization – the Black African civilization of the Ancient Egyptians (Diop, 1974). This thesis demonstrates that the Ancient Egyptians were Black Africans, and European civilizations were derived from African achievements (Diop, 1974). This implies that born and raised on the African continent, my land is stolen from me, and I see the invaders as the landowners because it is the colonial education of the invaders that raised me. Until my exposure to this work, I did not realize that which was

mine or ours, as non-Indigenous African people now occupy the Ancient Egyptian Land. Hence, this seminal research by Diop, along with other seminal works cited to support this paper, may be quite old but still relevant and becomes powerful for me today, and for others like myself, as it was for some when it was first written. While this work has many salient points, I focused on only a few that address the questions of identity and the origins of our African civilization. The complete review of this work is available as an Ad Hoc document in the November issue of the Sankofa Scientific Publications (SSP). However, this journal issue presents only a summary of the complete review.

In this summary, I present a profound insight gain. For, if Africa, through the Nile Valley civilization of Ancient Egypt, is the mother of modern civilizations and of all civilizations, what then is the identity of the Ancient Egyptians? Here, in the words of Constantin-François de Chasseboeuf, count de Volney, (1757–1820), a French historian and philosopher reveals some answers:

... all have a bloated face, puffed up eyes, flat nose, thick lips; [and some] in a word, the true face of the mulatto. I was tempted to attribute it to the climate, but when I visited the Sphinx, its appearance gave me the key to the riddle. On seeing that head, typically Negro in all its

features, I remembered the remarkable passage where Herodotus says: "As for me, I judge the Colchians to be a colony of the Egyptians because, like them, they are black with woolly hair...." In other words, the ancient Egyptians were true Negroes of the same type as all native-born Africans. That being so, we can see how their blood, mixed for several centuries with that of the Romans and Greeks, must have lost the intensity of its original color, while retaining nonetheless the imprint of its original mold. We can even state as a general principle that the face is a kind of monument able, in many cases, to attest or shed light on historical evidence on the origins of peoples. (p. 27)

This report by Volney which Baba Diop made verbatim clear was one of the documents that gave zest to my speculations. However, Volney did not stop here; he was referenced by Diop (1974) to further state the following:

But returning to Egypt, the lesson she teaches history contains many reflections for philosophy. What a subject for meditation, to see the present barbarism and ignorance of the Copts, descendants of the alliance between the profound genius of the Egyptians and the brilliant mind of the Greeks! Just think that this race of black men, today our slave

and the object of our scorn, is the very race to which we owe our arts, sciences, and even the use of speech! Just imagine, finally, that it is in the midst of peoples who call themselves the greatest friends of liberty and humanity that one has approved the most barbarous slavery and questioned whether black men have the same kind of intelligence as Whites. (p. 27 – 28)

When I reflect on his use of the term ignorance of the Copts in the above quote, my subjective realization is that it is truly only in our ignorance, that the suppression of the Black people of Africa and the diaspora by all, including ourselves, must strive. Therefore, when the statistics indicating the learning failures of our children are publicized, various possibilities for this problem come to mind. But for me, what comes to mind the most is the thought that if only these children, and the parents of these children, know the incredible geniuses that run in their Ancestral bloodlines.

Then together, we as custodians for these children will create the most culturally appropriate learning environment, content, educational skills, and leadership for our children to thrive excellently in conformity to who they are as

people within their collective cultural and ancestral jurisdiction – where knowledge of who they are become the power for their emancipation from failures that are psychologically and politically induced.

As for me, I now focus on education that is absorbed in self-mastery within my cultural and Ancestral jurisdiction, and not be exhausted with the erroneous tiring fights of working within the European systemic strenuous game and framework that is favourable to their agenda. If there is one thing that I will peacefully focus my eyes on after reading this book, it is to this: “for you to be truly educated, you must know about yourself” (Mazama, 2016).

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Why Lizards Nod: Re-emphasizing the Importance of Folktales in Child Development among West African Cultures

BIMBO ABIODUN

Abstract

Before the advent of writing, Africans, and indeed other cultures at large have passed down history, education, societal values, as well as entertainment from one generation to the next through what is known today as oral literature. African Oral Literature has been the means, even till very recently, through which children receive their first education. Today, this beautiful part of the African culture is being taken over by the internet, television, and other forms of media and entertainment. This paper hopes to take a closer look at the roles that folktales play in sustaining cultural values as well as their importance in children's education.

Narrator: Alo o

Listeners: Alo

Narrator: Once upon a time, in the animal kingdom, there lived a very cunny tortoise and a very hardworking lizard. Now tortoise as we all know is a very lazy animal, and while the other animals in the kingdom go about their daily occupations, he gallivants around looking for who to trick or steal from to get his daily bread. He was a very mischievous animal, and other animals do well to avoid him. Now the Lion was the king of all the animals, he was well feared and respected by his subjects and all the other animals in the entire kingdom. In the king's palace was a huge rooster that served as the alarm bell for everyone in the whole kingdom. This rooster would crow every morning and it would be heard all over the kingdom. It wakes the animals up to start their day. It was a very valuable possession in the kingdom. One day, the tortoise ap-

proached the lizard and said to him, do you know that the rooster that crows every morning in the palace is the tastiest in the kingdom? Come with me tonight and I will show you. And so that night, lizard and tortoise set out to break into the palace and steal the rooster. They took the rooster to the lizard's house where the tortoise killed and cooked it. Now the lizard was very tired, he was not used to staying up at night so he laid down to sleep while the food was cooking. Tortoise promised to wake him up when the food was done cooking, but the tortoise was not only a cunny man, he was also greedy. So, while the lizard slept, the tortoise ate the whole food and left the bones in the pot to make chicken stock. He then took the piping hot stock with all the bones in it to the lizard. He woke the lizard up and told him to drink it. Thinking that it was chicken soup, the lizard accepted the bowl and drank. The hot liquid

burned his throat and several bones stuck in there. He could not speak. He tried and tried to form a sound but nothing would come out. In an attempt to dislodge the bone that was stuck in his throat, he began to nod furiously. Seeing this, the tortoise fled and the lizard was left alone in his predicament. The following morning, the entire kingdom woke up late, there was no rooster to wake them up at dawn so they all slept until mid-afternoon. The lion was very furious when it was discovered that the rooster was missing. He ordered a search of every compound in the kingdom. When they got to the lizard's house, they found him sitting with a bowl of chicken stock with chicken bones in it. They asked if he has seen the rooster. Unable to speak, he could only nod. He was asked if he took the rooster and where he kept it. He kept nodding. His nod was interpreted as an affirmation, so he was arrested and taken to the palace. Tortoise came and stood as a wit-

ness during his trial and told the council that the lizard had confided in him about his plan to steal the rooster and that he (tortoise) had warned the lizard that such an act was despicable. Unable to defend himself, all the lizard could do was nod. The animals thought that the lizard was too ashamed to speak up and so as his punishment, his home and his land were seized and he was banished from the animal kingdom. This is why until today lizard lives in bushes, among rocks, or holes in the wall, and this is why he nods up till this day. If you see a lizard, ask him if he stole the rooster, he will nod a reply. Think about this story, what did you learn from it?

Storytelling is an art as old as man himself, they are used to explain phenomena that are otherwise unexplainable. Folktales have been described as stories, which are part of a community's oral traditions (literature) passed down from generation to generation. Olugbamigbe (1997) describes folktales as "stories that originated from the communal existence of the people". According to him, "folktales explore the culture, beliefs, norms and practices, superstition, leisure and other habits of the people." Folktales reflect the past experiences of a society from which lessons can be drawn to solve current or future problems. As such, folktales could include myths, legends, as well as the history of a society. Folktales are often told by moonlight, in most cases after supper. Several authors have explained the reasons for this being that it is the time of day when there isn't much left to do. For example,

Nwachukwu-Agbada (1992) wrote about the Igbo folklore culture that "because people are mostly farmers, folktale telling follows every other domestic chore". He further stated that "night too, adds its own aura to the realization of a typical folktale plot." In some cultures, it is a taboo to tell stories (folktales) during the day. Some cultures even go as far as making superstitions out of

most cases it is often preceded by some sort of games such as tongue twisters, riddles, songs, or thought-provoking questions. It is also often accompanied by music and songs, sometimes dancing. Audience participation is a very important part of story-telling, hence the various activities that accompany it. Another commonality in folklore archetype is the presence of central character across languages



this, most likely to discourage idleness among young people all through the daytime when they have other chores. Folklore among Africans often has well-defined traditions that vary slightly from society to society. The beginning and end are marked by certain phrases which in turn require responses from the audience. Folktales are often told by the elders of a family or community, who are skilled in the art of storytelling, with immense ability to capture and hold the attention of their audiences. In

and cultures in Africa. Most times, this character is an animal with outstanding wits, cunningness, or wisdom. Some examples include Alábahun or Íjàpá the tortoise among the Yorùbás, Anansi the spider among the Ashanti people of Ghana, Mbe the tortoise among the Igbo people of south east Nigeria, and Kalulu the hare in Zambia. The importance of folklore in the development as well as the education of youngsters in African cultures cannot be over-emphasized. Folklore promotes retention of contents because stories

stay with children long after they have been told. Amali (2014) opines that “Folktales perform salient functions of serving as sources of entertainment, enlightenment on cultural orientation and traditions of the people, educating the young of the various aspects of society.” Therefore, lessons learned in these stories will not be easily forgotten. Some of the functions that folktales perform in the education of youngsters include:

EDUCATION/CULTURAL TRANSMISSION:

Education is one of the major functions of folklore in African culture. Knowledge, wisdom, and past experiences are handed down from parents/grandparents to children. Through folklores such as legends, history, popular beliefs etc., younger generations are taught the history of their societies and their relations/interactions with other societies. Through histories, legends, and panegyric orations/songs, children learn the history and politics of their community, they are taught patriotism, they learn their civic responsibilities which in turn fosters communal unity. By talking about past experiences, children learn from the mistakes of their elders and find ways to correct/avoid it. They not only learn the dos and don'ts of their society; they also learn the why. Furthermore, the medium of story-telling is one that ensures long-term retention as it is a well-known fact that stories are not easily forgotten. For some reason, entertainment seems to

be the most popular function of folklore among many authors. While folklore was primarily used for entertainment, it was designed to do more than that. Nkoli and Okoye (2016) corroborated this when they wrote that “some scholars are of the view that folktales are presented for only entertainment.” According to them, “Igbo values and norms were also inculcated in Igbo children through Igbo folktales in the past.”

work, loyalty and so on are encouraged by telling stories where these virtues are rewarded; while vices such as dishonesty, cheating, disobedience, laziness/idleness, cowardice etc. are discouraged by telling stories that punish such character traits. Amali (2014) further emphasizes this fact when she wrote that Idoma folktales contains issues that direct the child's mind for good and acceptable social lifestyles and behaviors. Through these stories, children



courtesy of Britannica. <https://www.britannica.com/art/African-folklore>

CHARACTER DEVELOPMENT:

Folklore is well known for its didactic functions. The moral values and conventions of a society are passed down from generation to generation through stories such as the one above. Virtues such as hard work, integrity, discipline, honesty, obedience, bravery/courage, respect for elders, consideration for others, unity, team

learn the acceptable codes of conduct in their society. They learn to become responsible members of the society.

LANGUAGE DEVELOPMENT:

Folklore also plays an important role in language acquisition of children especially in their pragmatic development. Skills such as listening, speaking, turn taking etc. are acquired through the usual prac-

tices that occur during these story-telling sessions. Children learn to communicate effectively and make use of other language tools such as idioms, proverbs, voice inflections, gestures, facial expressions and so on by listening to elders use it in story-telling. Turn taking is practiced when questions are asked and people go around the fire offering answers/opinions. In doing this, children learn not to disrupt a speaker's train of thought by speaking out of turn.



African-American folktale

COGNITIVE DEVELOPMENT:

In addition to the development of language skills in children, folklore also stimulates the development of the African child's mind. Stories foster imagination in children. It stimulates them to think reflectively and ask questions about the how and why? Riddles particularly are useful in this regard. They are a form of puzzle or mental

tests. They challenge children to think in order to unravel the puzzle. Moreover, myths are stories that attempt to explain concepts that are unfathomable to man, which is a product of imagination. In addition, songs, panegyric praise, poems, incantations etc. are part of the oral traditions that are learned and memorized by heart. Rote learning has been found to reduce memory loss and free up the working memory in order to perform certain tasks faster and more effectively. In conclusion, folklores are useful in promoting critical thinking, creativity, and expanding the mental horizons of children.

ENTERTAINMENT:

It is a well-known fact that folktales were used for entertainment in African communities in the past. It was a means of leisure and relaxation after a hard day's work. Stories were told to entertain children in place of video games or television. By doing this, children's exposure to vices was limited and controlled. Age-appropriate stories were told in such a way that it would not be offensive to their sensibilities. Folklore is not just a beautiful part of the African culture, it also plays an important role in the emotional, moral, language, and character development of the African child. Unfortunately, in contemporary times, western education and technology has taken over this great aspect of our culture. African children are now being exposed to foreign culture and modern vices in place of their beautiful traditions, and they're gradually trading our ways of life for

western ones. Children nowadays have forgotten their roots. The need to create more awareness and encourage the use of this great cultural transmission tool in the education of African children in the 21st century cannot be over-emphasized. We must all play our parts in ensuring that African children are raised properly the African way, and that they are proud of their origins, by retelling the beautiful tales, legends, myths, and histories of the African people.

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Female Traditional Chieftancy Institution Among The Yoruba People Of Nigeria

ABISOLA HENRIETTA OLADAPO

(M.A African history)

Abstract

Taking a cursory look at the traditional rulers in Africa, there are absolute insignificant numbers of female traditional rulers. This article examines the phenomenon of women leadership in traditional Africa with particular reference to the Yoruba people of Nigeria. Four approaches to leadership would be discussed namely; Direct Rulership, Regency, Dual-sex, and Queen-Mother system. Although female chieftaincy is quite complex than the male rule, female chiefs have to keep alternating between roles that require different behaviors. I shall examine the following female figures of leadership in Yorubaland: Oba Pupunu of Ondo Kingdom, Moremi Ajasoro of Ile-Ife, Efunsetun Aniwura, Funmilayo Ransome-Kuti, etc. This paper concludes on the note that female institutions should be strengthened as a way of giving more roles to women in the community.

Key Words: Africa, Chieftaincy, Women, Leadership

Introduction

The Yoruba people are an ethnic group of over 40 million people in total, inhabiting the southwestern and north-central regions of Nigeria, as well as southern and central Benin. Dating back to as far as the transatlantic slave trade, which existed between the 15th to the 19th century, the Yoruba people were said to have migrated to other countries as well, including Cuba, Dominican Republic, Brazil, Jamaica, Grenada, Venezuela, Saint Lucia, among others.

In the foundation period of many Yoruba kingdoms, some notable women held power as

obas or regents. In Ile-Ife, which is regarded as the spiritual center of the Yoruba, there was at least one female Ooni. Females wielded power and authority throughout the Yoruba kingdoms in numerous ways. Their roles differed greatly from place to place and from century to century. The customs and practices have inculcated a feeling of inferiority in the women. Some religious doctrines equally work against their active participation in politics.

Yoruba women have not always been confined to their domestic role only; they occupied a significant position in the political, economic, religious, and family setting. Sometimes, the history of some outstanding women

has been attributed to male rulers. This is because; history is presented as being dominated by men.

This paper, therefore, examines the leadership roles of these female rulers and their impacts on Yoruba history. It concludes that in politics, women were not as docile or powerless as contemporary to how literature tends to portray them.

Female Chieftaincy and Politics in Yorubaland

Chieftaincy institution is as old as the traditional society in Nigeria. It forms an important part of the culture of African traditional society saddled with the responsibility of governance. Female chieftaincy

is not new to traditional government; and the argument to overlook the contributions of women is no longer tenable, as a result of the number and quality of works already available on women right from the cradle of the world. Some women came to the limelight or prominence as a result of their bravery or activities in the development of their community and as such, were conferred with chieftaincy titles. Others were so bold and courageous to the extent that they led assaults against enemies during the primordial war .

In politics, women were not as docile or powerless as contemporary literature tends to portray them. Maureen (2006) states that some legendary women figures that contributed to the socio-economic development of their community and partook in territorial struggle included: Pupunu, Moremi of Ile-Ife, Efunsetan Aniwura of Ibadan, to mention but a few . These women were as brave as men during their lifetime.

Queen Moremi of Ile-Ife was married to Oranmiyan, the heir to the King and Founding Father of the Yoruba tribe, Oduduwa. She existed at a time when Yoruba people were under attack from a neighbouring tribe called the Ugbo (forest people). They constantly looted the Ife markets in Yorubaland, stealing properties, staple food, and domestic animals. They also abducted citizens, especially the women. Queen Moremi was able to learn about the secrets of the abductors which eventually saved the people from the woes of the Ugbo people. To celebrate her brav-

ery and great sacrifice of offering her son to the river goddess as an exchange to know the secrets of those terrorizing Ile-Ife, the people started the Edi festival where people dress in raffias and get chased around by torch-bearer .

Legend has it that Efunsetan Aniwura was the second Iyalode of Ibadan (a high-ranking female chieftain in Yorubaland)



OROMPOTO, THE FIRST FEMALE ALAAFIN OF OYO
picture from: <https://guardian.ng>

and one of the preeminent slave traders in the 19th century. She was revered as a successful merchant and trader; her impact encompassed the political, military, economic, and religious spheres of Ibadan. She was famous for being arguably the most powerful and certainly

one of the wealthiest- Yoruba women that ever lived .

Pupunu, the first and only female king in the history of the Ondo kingdom established the kingdom which is now more than 500 years old. Olu, one of the wives of Ooni of Ile- Ife gave birth to a twin which was considered as an abomination was sent out of the palace. Olu journeyed with her children for many years before she died. One of the twins, which was a boy also died before entering Ondo, leaving only the female (Pupunu). Pupunu migrated to Ondo and acquired sovereignty over the local community and settled down to reign. Significantly, the Ondo dynasty took its source from a female ruler, Pupunu, and not from a male ruler. As would be expected, this fact of history has important and far-reaching implications for the traditional and cultural evolution of Ondo .

Funmilayo Ransome-Kuti, was born in Abeokuta in the year 1900, she was a Nigerian feminist and political leader who was the leading advocate of women's rights during the first half of the 20th century. The media described her as the "Lioness of Lishabi". She led marches and protests of up to 10,000 women forcing the rule of Alake (title of the king of Egbaaland) to temporarily abdicate in 1949. She took part in independent movements, attending conferences and joining overseas delegations to discuss proposed Nigeria's constitution. Ransome-Kuti received the Lenin Peace Prize and was awarded membership in the Order of the Niger for her work .

The Four Approaches to Leadership of Female Chieftaincy

Women chiefs play some important roles in politics in traditional societies. Yoruba tradition had a way of creating a place for women which includes:

Female rulership: Female rulership here refers to places where only females can rule, not just on women but on men as well. It serves as a counterweight to patriarchal monarchy as men dare not contest with women in this area at all.

Regency Institution: Regency is a very important example of promoting dynamism in women chiefs in the Yoruba traditional society. At the demise of a king, his daughter, often the most senior, is made to occupy the position of his father pending the installation of another oba. Examples abound in Ijurin, Omuo, Ado-Ekiti, Isinbode, and so on. The regency institution, more than any other institution, has put women to test as to whether they could as-

In traditional societies in Africa, women are expected to play subordinate or complimentary roles to their counterparts in leadership, the stereotype changed when women begin to occupy key roles in the developments that have shaped the course of African history.

sume full traditional rulership. The outcome over the years is such that women have proved more than able.

Dual-sex rulership or kingship:

Dual rulership, in most places where this practice exists, varies in structure and content but is similar mostly in duties performed (Olasupo, 2007:183). While female rulers (variously called Lobun (in Ondo and Ile-Oluji; Eyegun in Ijero-Ekiti and Eye-Ule, in Ilara Mokin) are “incharge of the female of female affairs and the markets” and also the “priestess of Aje”, (the god of wealth and trade), male king within the kingdom are “political and religious heads of their kingdoms and, more importantly, the symbols of gender and ethnic unity”. Like the male kings, female rulers also have palaces, e.g. ‘Lobun Palace’ (This has been in existence for more than 500 years in the case of the Ondo kingdom).

Queen Mothers: it was Professor John Ayoade who once said that everywhere in the world there are two types of government: surface and underground governments. Surface governments are the ones that everybody knows about, sees, and hears. Underground governments are the unseen ones but powerful than those that we see. Queen Mothers, given the role they play behind the thrones, are 'underground governments' in some traditional states in Yorubaland. Queen Mothers in the faraway Oyo empire, are known as Iya-Oba, who held in check the excesses of their monarch sons. They “exert great influence on their sons in the conduct of the affairs of the kingdoms”. There was another woman officially called Olosi



HRM Taiwo Oyebola Agbona: Regent Alaa
IG: royale_bless

who, though lower in rank to the king's official mother, was more powerful than her. This powerful woman had the right to arrest the king and "put in irons if he offends".

Conclusion

The female chieftaincy institution may be said not to be a permanent institution in the traditions of most groups of Yoruba. Therefore, it is difficult to predict a definite future for the institution. But, as far as there will be the option of a female chief. It can however be envisaged that with time, modernity and the expected dimming of certain traditions could make the female chieftaincy less complex.

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La Dialectique Ptahhotepienne: Une Expression De La Rationalité Maatique

BERTIN DIARRA

Vizir de l'Égypte antique sous le règne du pharaon Djedkarê Isési de la Vème dynastie, Ptahhotep vécu entre le XXVe et le XXIVe siècle avant J-C. Auteur d'un traité de morale et de politique remontant à 2300 ans avant notre ère, il s'illustre comme l'un des penseurs emblématiques de la civilisation négro-pharaonique durant trois millénaires. (Cf. N. Mbongo 2007, 200). Sa philosophie dialectique qui sera ici examinée constitue une expression fondamentale de la rationalité maatique.

1. La rationalité maatique postulat de la dialectique ptahhotepienne

La Maat, entendue comme Vérité-Justice-Harmonie, constitue le postulat principal qui fonde toute la dialectique ou encore la théorie du logos du philosophe égyptien. Nsame écrit à cet effet : « L'enseignement de Ptahhotep nous installe dans un rationalisme cosmique qui fait de l'homme un être du discours éclairé, sage et pieux, commandé par la loi [...] de la Vérité-Justice-Har-

monie ou Maat». (*Ibid. 200*). Pour Ptahhotep, la Maat est le principe par excellence qui garantit la méthode, la fiabilité, la consistance et la durabilité du raisonnement philosophique. En effet, la Maat elle-même est principe d'ordre, d'équilibre, d'équité et de durabilité. Protagoniste de la pensée méthodique et profonde, Ptahhotep estime que le discours philosophique ne doit pas se contenter de produire seulement le vrai. Sa vocation principale est de garantir une vérité durable à l'instar de la Maat qui n'a jamais subi d'orages depuis le temps de son créateur. Nsame résume cet enseignement ptahhotepien en ces termes :

"La Maat dure, et c'est cela sa force [...]. La Vérité-Justice instaure un équilibre et un ordre durable dans le monde. Cette richesse est précieuse parce que permanente, voire éternelle [...]. Ptahhotep démontre ainsi que l'altération facile est signe de fragilité et de non-fi-

abilité et que la longue durée produit la stabilité, la sécurité, la fiabilité [...]. En fin de compte, l'observation de la Vérité-Justice se présente comme la plus grande finalité de l'existence humaine, du point de vue de la pensée et des actes, de la théorie et de la pratique." (*Ibid. 204-205*).

Ptahhotep place ainsi la Maat au sommet de la hiérarchie du discours philosophique ; raison pour laquelle elle est considérée comme la clef de lecture la plus idoine de sa dialectique, une dialectique fondée sur la conscience raisonnante.

2. La conscience raisonnante dans la dialectique ptahhotepienne

La conceptualisation de la conscience raisonnante inaugurée par Ptahhotep constitue une des grandes originalités de la philosophie pharaonique. Il s'agit d'un modèle de raisonnement qui excède les limites de

la simple raison discursive et analytique. Un cadre rationnel où la faculté de raisonner n'est pas considérée « seulement comme [...] raison discursive et puissance de raisonnement analytique [mais surtout] comme la faculté de penser systématiquement, de comprendre de l'intérieur et d'évaluer en même temps par la conscience rationnelle ». (*Ibid.* 205). À travers la notion de conscience raisonnante, nous sommes en présence de ce que l'Égypte pharaonique rend par le concept de "cœur". Chez Ptahhotep, ce concept renvoie à une rationalité pluridimensionnelle qui implique une raison pensante et agissante, marquée par une valeur morale.

Il convient de préciser que cette rationalité n'a rien de commun avec une forme de raison-émotion, car cette dernière est de l'ordre de l'irrationnel. Ptahhotep oppose toujours l'homme de raison (le sage) et l'homme insensé. Il place l'irrationnel dans le champ des instincts qu'il fait résider dans le ventre en opposition au cœur, siège de la raison-conscience. Ptahhotep accorde une importance fondamentale à la raison humaine. Il la considère comme le guide, la lumière qui éclaire le chemin de l'homme pour le conduire vers le succès, le bonheur et la joie sur terre. Cependant, il reconnaît que la raison humaine n'est pas souveraine, qu'elle est faillible et corruptible. C'est pourquoi il recommande sa subordination à la Maat, principe infaillible et incorruptible

de Vérité-Justice-Harmonie, la Sagesse par excellence. Tel est le fondement essentiel de la conscience raisonnante qui gouverne la dialectique ptahhotepienne.

3. La question du débat contradictoire ou la dialectique ptahhotepienne

L'instrument privilégié de la dialectique ptahhotepienne est le raisonnement méthodique et rigoureux inspiré de la rationalité maatique. Nsame définit ce raisonnement comme « un enchaînement de propositions visant à démontrer une position ou à défendre une cause, dans le cadre de l'ordre logique des idées et de l'ordre sensé des phénomènes, et sur la base de la clarté intellectuelle et de la sérénité de l'esprit ». (*Ibid.* 203). Il est question d'une démarche méthodique qui cherche à convaincre rationnellement, sur la base de l'honnêteté intellectuelle et morale.

Il ne s'agit ni d'une discussion visant à défendre un quelconque intérêt individualiste ou malsain, ni d'une dialectique qui a pour vocation de convaincre vaille que vaille à travers une simple habileté rhétorique. Il s'agit au contraire, d'une dialectique basée sur un raisonnement qui se réalise dans le cadre d'une conscience raisonnante incarnée par les valeurs de la Maat. Selon Ptahhotep, cette dialectique est un discours qui s'inscrit dans le cadre d'une communication interpersonnelle donnant lieu à une discussion, à un af-

frontement entre deux intelligences. Cette discussion demeure légitime même si elle a lieu entre un supposé connaisseur et un présumé non connaisseur, car Ptahhotep estime que le savoir le plus éminent peut être mis en sérieuse difficulté par une étincelle de vérité provenant d'un interlocuteur moins intelligent. De même que l'intelligence humaine parfaite n'existe pas, de même son indigence totale n'existe pas. C'est pourquoi, « devant la nécessité de débattre, le sage commencera d'abord par jauger ses propres forces et celles de l'adversaire afin de situer le niveau de celui-ci, et de se mettre en position intellectuelle favorable pour gagner le combat ». (*Ibid.* 214). Après avoir établi les conditions qui garantissent la légitimité du débat intellectuel, Ptahhotep expose ensuite le déroulement pratique de la discussion à partir de trois cas de figure :

Le premier cas évoque la discussion entre le sage (l'homme maatique) et un interlocuteur plus savant que lui. Ici, Ptahhotep recommande au sage la stratégie de la prudence. Cela consiste à chercher de manière intelligente le moment favorable pour confondre l'interlocuteur. Il s'agit précisément de savoir le « réfuter chaque fois qu'il se montrera prenable, jusqu'à le déclasser totalement à la longue ». (*Ibid.* 214). Pour ce faire, le sage tachera d'user de son cœur, c'est-à-dire de son intelligence pour anéantir complètement les ressources de son

adversaire en évitant surtout de s'opposer brutalement à lui.

Le second cas de figure nous met en présence d'une discussion entre le sage et son égal. Il n'existe pas un complexe de supériorité qui pourrait affaiblir le débat. Dans ce cas, le sage est invité à « mettre en exergue une disposition d'esprit qu'on pourrait appeler vigilance et réactions permanentes ». (Ibid. 215). Il s'agit pour le sage, dont la force morale et intellectuelle est bien évidemment la Maat, de savoir répondre avec détermination et motivation du début à la fin de la discussion. Chaque intervention doit être bien ciblée et décisive dès le départ.

Dans le dernier cas, le sage se trouve en face d'un interlocuteur moins éclairé que lui. Il devra faire preuve de courtoisie et de respect en évitant une attitude d'arrogance et de suffisance à l'égard de son interlocuteur. Cependant, il n'hésitera pas à le remettre à sa place surtout quand celui-ci persiste dans son ignorance. Le sage le poussera tout simplement « à s'embrouiller dans ses propres confusions et insuffisances ».

(Ibid. 214). Ptahhotep résume dans la maxime 4, la démarche intellectuelle que le sage doit adopter dans ce cas de figure :

"Ne sois pas agressif en-vers lui en raison de sa

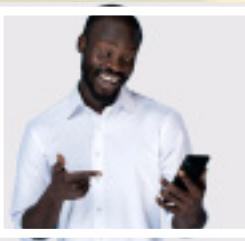
fâblesse. Contente-toi de le laisser constater sa médiocrité, et il se châtiera lui-même. Ne lui réponds pas pour te faire plaisir, ne réagis pas de manière affective parce qu'il s'oppose à toi. Méprisable celui qui accable un inférieur. Ainsi se comportera-t-on conformément à tes vœux, et tu frapperas ton adversaire de la désapprobation des grands". (V.4).

JACQ Christian, Les maximes de Ptahhotep. L'enseignement d'un sage au temps des pyramides, MdV, Paris 2016.

En somme, les diverses attitudes du bon débatteur exposées ci-dessus peuvent être résumées par le concept de perspicacité, entendue comme capacité de clairvoyance, de sagacité et de lucidité. Et pour être perspicace, il faut savoir rassembler le cœur en toute occasion, c'est-à-dire savoir faire usage de la conscience raisonnante inspirée par la Maat, principe de la sagesse suprême. La dialectique ptahhotepienne a donc le mérite de fonder une science du discours qui vise la "profération du vrai" dans le strict respect des règles de l'art de la parole parfaite.

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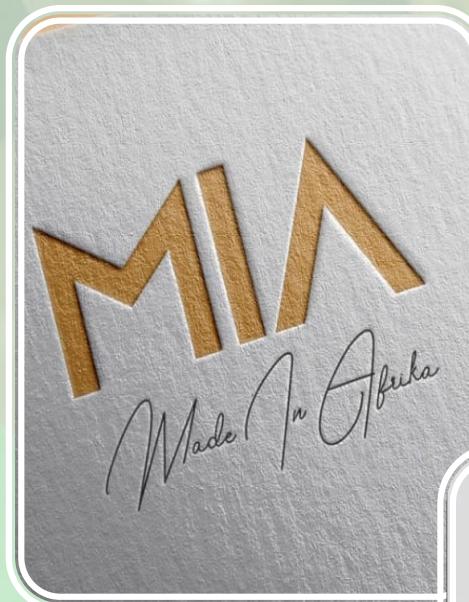
Afrocentric design

MARY TAIWO - MIA

Basically, humans tend to be expressive through various means not necessarily words but appearance. Fashion is a popular way of dressing and speaking. In specificity, African Culture and Heritage is expressive through their clothing, food, language, etc.

African Fashion is indeed as deep and diverse as the continent itself.

In Southwest Nigeria, amongst the Yoruba people wear African wax prints also known as Ankara, batik, adire are the common materials for clothing. These are made from pieces of clothing made from premium fabrics like hand-woven silk, cotton or hand painted satin. The world as diverse as it is with people in it has various fashion sense and dress codes, casual wears are quite popular in the Western World. Casual



wears are ‘informal wears’ worn for sports, recreation, manual labour, etc. they are spontaneous and are suited for everyday use, Some examples are Jeans, T-shirts or sleeveless shirts, shorts, ball gowns, skirts, etc. the materials used includes denim, cotton, flannel, etc. During the colonial eras were the Western colonial masters inculcated some of their cultures especially through dressing, the African people have since then imbibed their culture of dressing. The African people are mostly on casual wears these days and are rarely seen on cultural attires like kente, agbada, iro and buba, danshiki, gele, kembe, etc.

The acceptance of the Western World fashion sense cannot be overemphasized at the moment, formal dressings are endemic in our institutions like schools, offices etc. for interviews, seminar proposals, project defense, etc. Various wears like suits, pants trousers, skirts, T-shirts, ties, etc. are in vogue in our society.



TAIWO Mary Ifedolapo
CEO of Made In Africa - MIA

In the light of Western civilization amongst the negroid race regarding fashion and the drift from African cultural attires.

Made in Africa is at par to ensuring a consciousness of afro-centric designs

incorporated in our everyday wears like introducing African designs or styles to hoodies, joggers, sweat shirts, cardigans, etc. Thereby leading us to making designs and styles with these generally accepted casual wears with our indigenous fabrics such as Kampala, Kente, Ankara, Adire, etc. With this fashion idea, the Nigerian people will not totally drift away from the indigenous dressing but enjoy the fantasies it brings.

So at Made in Africa we make all of these possible with zero abhorrence to the designs and styles. Our aim is to preserve the African Culture through our designs and styles, make a difference without disparities in cultures and constantly registering in the minds of the Africans that an acceptance of the contemporary fashion should bore a total neglect to the indigenous fashion. We acknowledge those who also have this fashion idea to preserve the African Culture through afrocentric designs on contemporary wears. Those who

mostly put up these are in the diaspora, ensuring a representation in the Western world. There is a famous saying that 'charity begins at home', so Made in Africa is ensuring that here in Africa our everyday wears should have afrocentric design to enable our younger generation embrace made in Africa products and inventions.



Fro more Information

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The Role Of Fashion In Culture

DEOLA O.

Yorubas often say “Irinisi ni isonilojo” which translates to the way you dress is the way you will be addressed.

The role of dress and other accessories can't be over-emphasized in every culture. According to Walter Rodney “a culture is a total way of life, it embraces what people eat: and what they wore; the way they walked, and the way they talked; the manner in which they treated death and greeted the newborn”.

In this article, we are more particular about “what they wore” and that is where fashion comes in. A person or a group of people is identified by his or their appearance. Suffice to say, to throw away someone's traditional and cultural way of dressing is to throw away one's identity. Africans are known for their diverse and colourful way of dressing due to the diverse culture of Africa.

Unfortunately the African dress culture has been adulterated over time due to the assumed civilization and it is gradually being forgotten by Africans in Diaspora.

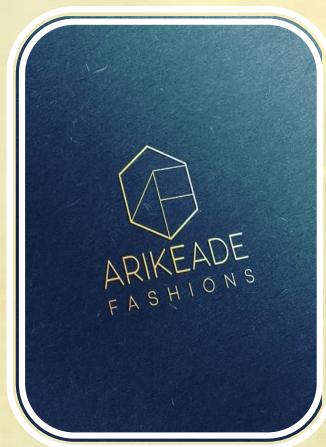
At Arikeade African Fashion, due to our cultural and artistic exposure and our passion for Fashion,



**Deola O.
CEO of Arikeade Fashion**

we bring African fashion back to life in the hearts of Africans in the diaspora through our fabrics, out-

fits, accessories, and everything that speaks volumes of our identity. In our world today, people no longer see fashion as culture and tradition, they no longer dress to portray or to define who



they really are or where they are coming from. Instead, they rather “Follow the trend” “dress to kill” “dress to Pepper” social media can also have either positive or negative effects on people's dress sense because in our generation today, people simply imitate celebrities and social media influencers. On the contrary, we aim to also use social media platforms to promote and sustain our African fashion by bringing it not only to Africans but to the world at large. The mindset and orienta-

tion is another key factor affecting our culture and fashion, especially among Africans in diaspora some people have the feeling of inferiority complex they believe that the white dress the way they do because they are civilized and that anything other than that is uncivilized.

At Arikeade fashion, We strive to create an equilibrium between culture and civilization and to bring back to life the confidence and pride in our culture fashion arts and even language.

We hope to reinstate our culture and traditions both at home and abroad through our fashion stores, fashion shows, art exhibitions, performances and cultural troupes. Although the other arms are challenging and are not easy to come by at the moment due to our location and environment but our fashion store is growing and we work towards our other departments of the projects.

In conclusion, since culture and fashion are intertwined, we hope to sustain our beautiful cultural heritage through our mode of dressing and we make our culture our passion because a river that forgets its source will eventually dry up.



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Small Akara

Original wax made of cotton+polyester



Max Ankara

100% cotton



Medium Ankara

100% cotton



Kampala silk



Plain and pattern kente

2 yards of plain and 2 yards of pattern Du...



Adire

Yoruba traditional tie and dye 5yards each



Africa Continental Free Trade Area

FRANCIS KADUKI

Cooperation and the spirit to work together have been the backbone through which very many African milestones and achievements have been accomplished. Dating back to the days of the struggle for independence, the African founding fathers went to greater lengths just to show support and unity for each other. Slogans like 'Harambee,' a Swahili connotation that directly translated to 'all pull together' were mostly used in public gatherings to emphasize the importance of togetherness. With political freedom granted to most countries by the late 90s, economic liberation was now the next frontier to be conquered. Pan-Africanism came into being, a movement that emboldened Africans to not only identify with the common history they shared but also to the common vision of flourishing haven heaven they always wanted for themselves and the future generations. The movement also discouraged the over-dependence on external help in solving internal problems. "African problems require African solution" Kwame Nkrumah. The OAU- Organization of African Unity was formed in 1963 in Addis Ababa, Ethiopia. Some of its main aims were first to eradicate both colonialism and neo-colonialism and then to encourage economic integration in African

states. It later collapsed in 1999 due to the difference in opinion between the then leadership but was replaced with the African union - AU in 2002 that to date continues to spearhead the realization of Africa's true potential. Rhetorically it has now become a common thing to hear Africa is described as the land endowed with multitudes of resources; a statement that is often followed up by a huge 'but' which then whirls down to either poor

Free trade area - CFTA concept has been very well implemented in western Europe through the European Union (which encompasses various Independent sovereign states) the same could also be equated to the USA (huge single country made up of unified individual smaller states). Well, a journey of thousand miles starts with a single step, even though it has taken the African continent over a hundred years to real-



Photo: @Zleca, Zone de Libre-Échange Continentale Africaine
obtain at <https://www.esciupfnews.com/2020/04/27/africa-free-trade-area/>

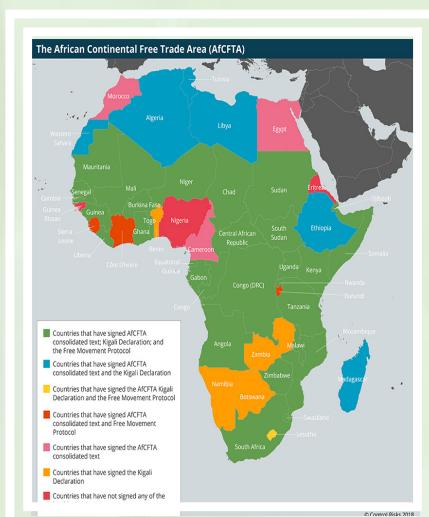
governance or poverty or both. In reality, Africa is placed at a very unique spot on the global map in that it is made up of some of the youngest countries about democracy. With this in mind, it not only has the option of learning from its predecessors where it could harvest the successful conceptual ideas that have proven to work in other places and implement but also it has a greater opportunity of tailor-making its policies and development agendas that specifically fit the very unique African context in itself. The Continental

ize the importance of working together and almost over forty years to fortify the foundations of a common economic, business and market platform that prioritize them, there seems to be a lot of progress being made so far. Zooming in back to the subject matter, the CFTA was a flagship project of the AU - under the aspirational Agenda 2063 dubbed "The Africa We Want"- established on the 21st of March 2018, in Kigali-Rwanda by the various African heads of state and spearheaded by H.E. Mr Issoufou Mahama-

dou, President of the Republic of Niger. Its main objective is to boost intra-African trade through addressing seven priority areas related to trade which include: productive capacities, infrastructure, finance, market integration, and trade facilitation, information and policies. All these are aimed at deepening and expounding more on the market integration situation. At the moment AfCFTA- Africa Continental Free Trade Area brags as the world's largest free trade area since the formation of the WTO-World Trade Organization in terms of the number of participating countries. All put together, these then level the playing grounds for Africa in various contexts as an emerging, attractive investment destination and a key market for goods and services both from within and out. As individual countries, it was close to impossible for African states to negotiate deals with the well-established countries. In one of his key speeches, Mwalimu Julius Nyerere the first president of the Republic of Tanzania compared this to the wrestling or boxing game; even though the rules of the game are the same for all the players, it was also important for the wrestling classes to be maintained. Heavyweights can only fight other heavyweights, the same applied to their counterparts the medium weights and lightweights. It was impossible to find a heavyweight in the same ring with a light-weight under the same game rules. It would be disadvantageous to the lower category. The same could be applied in a scenario between the USA and the Kingdom of Lesotho or even the Republic of Djibouti; the heavyweights would always take the day. The AfCFTA agreement

connects 1.3 billion people (600 million in the working class) across the continent whose GDP is estimated at US\$3.4 trillion, Africa then gains a possible bargaining muscle to face its counterparts the Asian Trading blocs the EU and the USA. Africa's trade within that has also been on an all-time low at about 12% compared to its counterpart; the USA whose internal trade stands at 50%, Asia- 60%, and Europe-70%. There is still a lot to be done to average these estimates a lot of cooperation will be required not only between the states but also between the private and the public sector to also enhance market competitiveness. Not to say that it will be a walk in the park, AfCFTA continues to face several challenges that threaten to neutralize the positive effects that it aims at achieving the biggest being Infrastructure, a huge and expensive drag that most countries have already started dealing with independently. Africa in general also has a huge industrial production deficit in that, with the unification of the different markets that is an expected spike in an increase in demand that will not correspond to the current supply state this then will create a loophole for the importation of cheaper products from outside, repackaging them and later reselling them as locally produced goods, this would the create a false state of balance in the economic forces thus becoming detrimental in the case there will be a hitch in the supply chain. Since the tariff rates are not uniform in all the participating states, this is an expected 'Trade deflection' tendency that may experience in some areas where some pol-

icies may have to be put in place to counter this until there is the achievement of a common customs tariff. The AfCFTA is based on the pre-existing RECs -Regional Economic Communities which a double subscription in some member states, this then gives other countries an added advantage to choose their preferred terms of trade while others may not share the same. To some extend the powers granted to the RECs may have to be regulated to allow AfCFTA to establish itself evenly across the participating states. In conclusion, a lot of patience should be practised especially during this implementation stage of trading under the AfCFTA that commenced on the 1st of January 2021 which marks a new era in Africa's development story. The AU leaders have already set a great example of making sure that the expectations put up are as realistic as possible and achievable in the set timeframe. if the development momentum is kept positively constant, this bigger market should trigger more production and even higher incomes on both national and individual levels which is will translate to a continuous cyclic ripple effect.



from: www.controlrisks.com

The Notion Of Pan-Africanism

OKORO JOACHIM

The prefix “pan” denotes the words “all”, “complete”, “entirety” etc. It therefore means that which involves all or the entire specific group of people who probably have a unified interest or goal. It advocates and involves the union of a specified number of individuals who take interest in a common vision. Thus, when this prefix is attached to the word “African” or “Africanism”, it then expresses the union of African individuals who have specific vision especially as it concerns the African political, economic, social and cultural interests. In essence, Pan-Africanism has become an educational, political and economic movement which aims at the liberation of the African people, both those within the continent and in the diaspora.

W. E. B. Dubois, the father of the pan-African movement defined pan-Africanism as the movement which is geared toward “an intellectual understanding and co-operation among all groups of African descent in order to bring about the industrial and spiritual emancipation of the Negro people”. Following Dubois’ definition, then, one can adduce to the fact that the vision of pan-Africanism is the emancipation of the African

people in all aspects and sphere of life from the imperial composition of Western civilization. On this, Chime, in speaking about pan-Africanism avers that “the African personality which is the basis and foundation of our humanism aspires [...] to being freed from western grip. It requires that our people should speak through us [...]. Our people only mean to give expression to what they

ism is the collective effort by African peoples worldwide to promote unity and solidarity of people of African origin to liberate them from various forms of European oppression.”

A closer look that the above various definitions by these different African scholars give us the idea that pan-Africanism both aimed that the emancipation and liberation of the African people as well as fostering and ensuring unity within and among the people. This is because, time and again it has been proven that independence or freedom from the erstwhile colonial masters is not enough for Africa to realize her full potential but it is rather enough when she unites herself to combat all the political and economic shenanigans of western imperialism. On this note, it became the agenda of the African nationalists to achieve the pan-African dream of its founding fathers. The early obsession of the nationalists was to first of all attain political emancipation for, as Kwame Nkrumah

attenuates: “seek ye first the political kingdom and every other thing will be added onto you”. Thus, political freedom and the expulsion of the colonizers became the priority of the African people in the mid-20th century



alone can show forth: how they see themselves, how they identify themselves in the context of the world situation and go the gray problems of mankind.” Consequently, Falola and Essien opine that pan-African-

which marked the first step to the realization of African unity.

Political Independence: In the years spanning the 1950s to 1990s, the cry for political freedom was dogged and unending. The African people had resolved that independence must be attained and that the African people are now ready to become self-determined, to achieve the dream of Martin Delany and Malcom X on the notion of Black Civilization. Thus, in his independence speech on the 7th day of March 1957, Nkrumah emphatically expressed that the independence of Ghana would mean nothing if the whole of Africa is not free. With this staunch cry, efforts were multiplied to ensure the independence of the African continent. The early independent African countries, in 1963 formed the Organization African Unity (OAU), one of the first pan-African parliaments to promote and advocate for a better African nation.

Economic Independence: Of course, political independence was attained, however, the imperial imposition of the former colonial powers did not end. It did not end because many politically independent African countries still depended on their former masters to finance their political systems.

The saying, he who pays the piper calls the tune became true. As long as Europe continues to economically help the African people, the African people will continue to be under the oppressing yoke of Europe. Nkrumah calls this neo-colonialism. On becoming the head of state of Upper Volta, Thomas San-

kara immediately changed the name to Burkina Faso and encouraged all its citizens to engage in many economic activities so that they might become independent economically. He urged other African leaders to follow this step so as to avoid neo-colonial impositions. Julius Kambarage Nyerere introduced the Arusia Declaration which encouraged people to participate in the economic building of the nation. Thus, it became the pan-African view that economic sustainability was a force to combating neo-colonialism. **Cultural Independence:** One of the aims of colonialism was to eradicate the culture of the African people and to introduce and force them to accept their own culture.

The policy of assimilation used by the French colonizers was huge evidence to this. The African people realized that to adopt a new culture is to alienate themselves from the universe and to stripe themselves off their identity. And so, cultural independence became an interest for the nationalists especially Aimé Cesaire and Leopold S. Senghor's Negritude. The Negritude became a cultural ideology to combat the Assimilation policy. The negritude acknowledged the unique characteristics of the African culture and holds that African cultural values are different from western cultural values and therefore the African culture must be respected. The Ujamaa of Julius Nyerere, the Zambian humanism advocated by Kenneth David Kaunda, the socialism of Obafemi Awolowo, the Ubuntu by the Zulu of South Africa became a cultur-

al reminder of the pan-African movement.

Mental Emancipation: It was Bob Marley that said that we must emancipate ourselves from mental slavery. It has now come to the realization that mental emancipation is the real key to attaining African unity and the pan-Africanists are of the view that unless we free ourselves from mental captivity, we will remain stagnant. Martin Luther Jr. had always said that the mind is the standard of the man, to free the mind from western ideologies, then, would amount to the realization of the pan-African dream of a United Africa.

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African Communitarianism: A Dilapidating Legacy

EDWARD K. BOATENG

The concept communitarianism has as its root from the word community which is derived from the Latin word ‘communitas’ with the Latin word communis being its root word translated as ‘common, or that which is shared by all. The suf-

well expressed in the African Ubuntu philosophy taken from the Nguni (isiZulu) aphorism: ‘umuntu ngumuntu ngabantu’ literally translated as a person is a person through others. For the Africans, not sharing our lives with others is tantamount to ‘not living’. The community then is not just a gathering where a doctrine of communal-ity or sharing guides ‘a people’;

jungles of equatorial Africa, is raised by apes upon the death of his parents while still a baby. Raised in ignorance of his hu-man heritage, he struggles with life in the jungle living like the animals (particularly like the apes that reared him), eating, playing and communicating like them. He lives most of his life in like manner, till his en-counter with other humans.



Picture from: https://www.ceubuntu.org.br/filosofia_africana/

fix ‘ism’ denotes a distinctive doctrine, cause or theory (c.f. Merriam Webster Dictionary). Hence, we can draw the following meaning from the word communitarianism as: ‘A theory, cause, or doctrine which emphasizes a life of sharing in common. This definition is

but that without which a per-son ceases to exist as a human. In the popular fictional book and movie Tarzan, the message of Ubuntu is so visible and can-not be overemphasized. A boy (John Clayton II) born to Alice Rutherford and John Clayton in the isolated western coastal

It is there and then that he learned to behave like a human. As seen in the above narrative, it is only through the encounter with other humans that John’s humanity is realized by him. It is with this same sense of Ubun-tu that Desmond Tutu assert-ed that “a person is a person

through other persons. None of us comes into the world fully formed. We would not know how to think, or walk or speak, or behave as human beings unless we learn it from other human beings" (Desmond Tutu, God's Dream p25). In the same regard, the great African scholar John Mbiti emphatically opined that "I am because we are since we are, I am". For him, the community preceded the individual and plays the role of giving him his essence; as such, no man can successfully live as a human without dependence on others. If this view is true, then each person is a gift to the other that helps him/her discover herself.

family spirit etc. were chief defines and the key forces against hunger, poverty, isolation, deprivation and the numerous tides of challenges our ancestors faced and survived. In addition, and very importantly, the community was considered the well-spring and custodian of morality such that, the training of a child was not only the responsibility of the immediate family but rather the whole community.

Community moments were second to none in ancient African communities. Moments under the moonlight - listening to stories, poems, folklore, legends passed down by the elders; around the fire moments - celebrating life (naming ceremony, rites of passage), dancing, singing and eating in a common

dish. Moments of mourning - when an entire community would be mute and would pause all her activities in honour of her dead, moments of communal labour - when an entire community embarks on a project (i.e. constructing a road, digging a well, building a common house, or farming) for the benefit of all etc.

These were times when individualism both as a concept and a style of life was foreign to the African lexicons. Whenever it was perceived in extreme situations in words or actions, it would denote 'insanity' or 'abomination'. All these we could boldly speak of regarding the heritage of ancient African societies. It is sad to note that with the dawn of colonialism, globalization, and the modern era, Africa embraced and birthed a whole new socio-cultural reality that has over the years disfigured her cultural identi-



Picture from: <http://www.nuno-canilho.pt/2021/01/ubuntu-eu-sou-porque-tu-es/>

ty. Although colonialism can be blamed to some extent for these problems; a vast majority are products of self-disbelief, inferiority feelings, dependence on the so-called "colonists", greed, individualism and nepotism. As a result, Africa has been redefined as the continent of corruption, underdevelopment, war, poverty, xenophobia and large-scale violence; allowing to the lack of the communitarian sense which we so much boasted of in the past.

These calamities are self-evident proofs that Africa is in dire need of a restoration of her communitarian values which has decayed over the centuries. This restoration does not entail a mere revisiting of our past and reinstating all that was practised as far as they were African practices; whilst we condemn any foreign element therein. To take that stance is to be an extremist acting unreasonably; for no culture is so superior that it cannot

African communities in the past were seen as a lieu de Memoire (place of memory), the problems of one were the problems of all. Everyone was related to the other. Africans were simply brothers and sisters and the community a big home. In such communities, brotherhood, solidarity, mutual care,



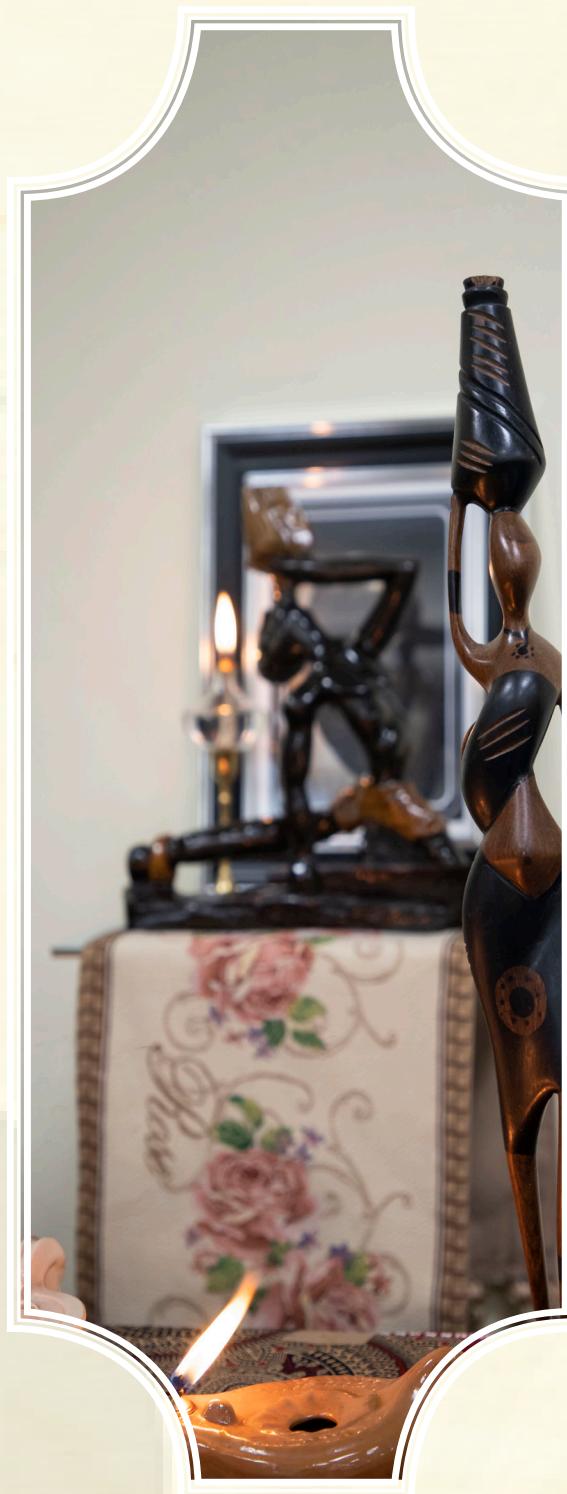
borrow elements from other cultures. What then does this concept of restoration entails? It entails a careful selection of the values of our ancestors as well as the incorporation of foreign values that are of necessity in our culture today. What we lack more in our culture today is a sense of our cultural heritage which we need to reemphasize. Common traditional activities and ceremonies which strengthened the bond of community members should be given priority and be restructured to meet our modern standards without ridding it of its purpose.

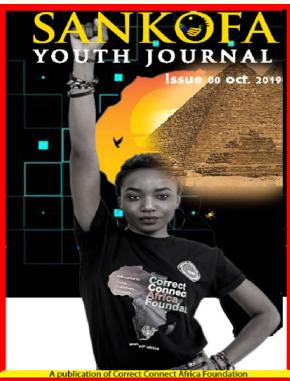
Our religions, especially religions introduced due to our meeting with the westerners and other cultures have to find a common ground of inculturation to keep those values of our cultures as well as maintain the standards of the said religions without watering down any of the two. The pontifications of the great African theologian and philosopher John S. Mbiti testify to this problem as he asserts that, “in traditional life, there is no dichotomy between the sacred and the secular, between the natural world and the supernatural world, between the spiritual world and the material world” (*African theologies of identity and community*, p.311, May 26, 2017).

In essence, the African communitarian life and values were tied to their religion. Another

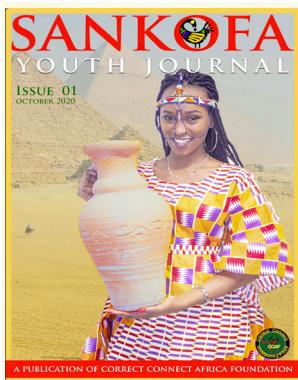
important means by which we could rejuvenate these values is through our school systems.

There is also a need for our schools to incorporate some African courses both theoretical and practical in their educational programs. We are faced with the challenge of overloading our curriculum with western content that are of little or no help to the African problems today. If and only if we need to recreate the African dreams of our forefathers, then there should be a reconstruction of the African society and value system.

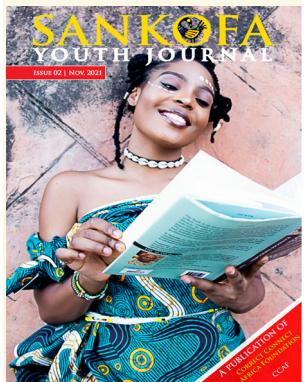
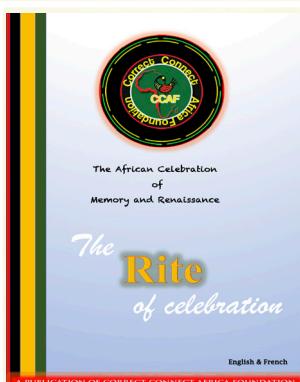
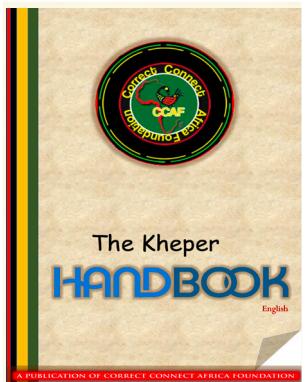
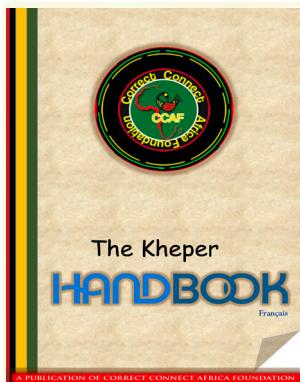




2019



2020



2021



Poème 1

Ho dimiyan a obe zunu (Boré, Mali)

BERTIN DIARRA

Abstract

Life is both a permanent and dynamic reality. It is accessible to everyone, but no one can control it according to their personal convenience. Above all, we must learn to open up positively to it by performing acts of eternity every day.

Ho dimiyan a obe zunu,
Li we se a li ɳan buobuo.
Ho dimiyan zan obra wosonu,
Li we huwo a li ɳan bana vε te.

Ho dimiyan zan obra vewe tia,
ho we yerema mi cioo wa'ati pεε.
Ho dimiyan zan obra vewe punilo,
ho we puni yeyeye a ɳan bana mami oyoo.

Ho dimiyan zan obra vewe,
li vani we se yorololo a ɳa bana zi bubaar.
Ho dimiyan zan obra li uwin gni,
Mu we se yorololo a ɳa bana mami himaar.

Ho dimiyan zan obra buahua dan,
ho we ze yeyeye ɳan bana li te su'ε.
Ho dimiyan zan obra pinpian,
ho we fin ma wolele a ɳan bana aro fin ma wotele.

Ho dimiyan zan obra banussian,
han yi lee to han fin yelele,
han yi ve to han a tia lo zia se.

Ho dimiyan zan obra nucoro sura,
han we ɳini'an pinipini a ɳa bana mami zara'alaar.

Ho dimiyan yamu a yelelele,
O yi u'ana'ania to o dahowa,
O yi asi o cioo to ho fena do o si,
O yi buahoo to ho fena ma'o.

Poème 2

Mugo nafi i danbé bəmi? (Bambara, Mali)

BERTIN DIARRA

Abstract

Each human person is the first protagonist of his own dignity. He or she must fight to preserve it and make others respect it.

Mugo nafi i danbé bəmi? E
ka danbé tara mi?
Mugo nafi danbé ba yere
bolo!

Mugo nafi danbé, i ka
horonja!
Mugo nafi danbé, i ka
ladriya!
Mugo nafi danbé, i ka
nganija ɲuma!

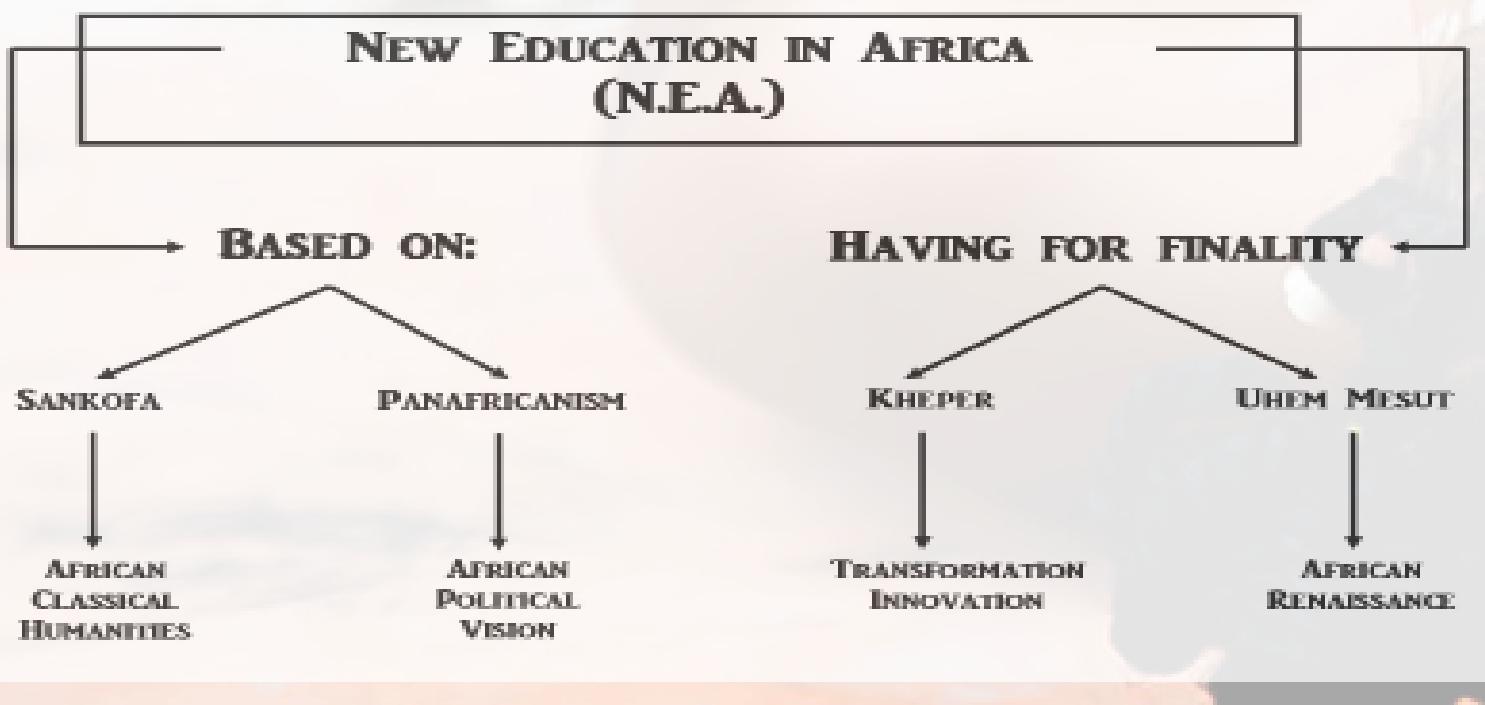
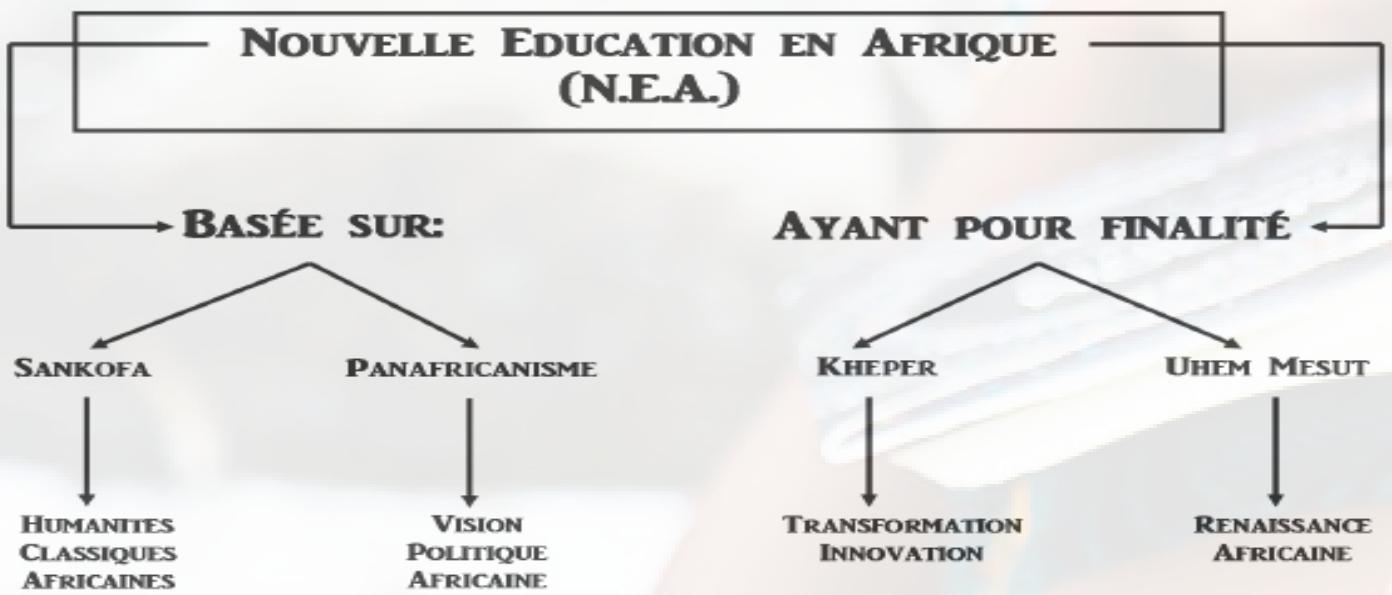
Mugo nafi danbé, i ka
yogo ɲuma!
Mugo nafi danbé, i ka
césiri!
Mugo nafi danbé, i ka
limaniya!

Bara! Mugo nafi danbé
sinsi bere!
Césiri! Mugo nafi danbé
waliya sira!
Kankele tikiya! Mugo nafi
danbé basiki ngundo!

Sabali! Mugo nafi danbé
lakanaya so!
Mayigiya! Mugo nafi dan-
bé yiriwa foro!
Hine ni ɲumaya! Mugo
nafi danbé sabatili wali'u!

Mugo nafi i danbé bəmi? E
ka danbé tara mi?
Mugo nafi danbé ba yere
bolo!

CCAF MISSION



CCAF WEBSITE

It is our pleasure to announce to you, followers of Correct Connect Africa Foundation and the general public, that we have redesigned our website: www.ccaf.africa. We made this update having you, our followers, in mind. The new design looks good and feels good, with a simple layout, easy navigation and a responsive layout for all platforms. With the new design, we communicate a clear message of who we are and what we represent: simplicity, profoundness and clarity. Now, with just a

click, you can easily share or re-post articles from the site to any social media platform you belong to. Moving forward, we will continue to make improvements to ensure easy use of the website. We are proud of the new design and we are certain that it will grant you the experience you are looking for when you visit the website. We welcome constructive criticism as we strive to continue to improve on past developments. Visit us! www.ccaf.africa

CCAF APP

If the rhythm of the drumbeat changes, the dance steps must adapt, says an African proverb. Correct Connect African Foundation continues her quest to make the journey of SANKOFA – Return to your Root – ever closer just by clicking an icon on your android mobile screen. This development was made possible with the recent launching of the Android APP version of the Correct Connect Africa Foundation website. This App will enable users to

receive notifications relating to posts and the various activities of the Foundation. According to the Movement's Coordinator, this is the first step towards bringing the recent activities of the foundation closer to members; hence, enable participation and contributions from members and then form a family where creative and innovative ideas can be shared easily amongst members. The use of the App would guarantee smooth and easy access to CCAF contents.

SANKOFA HYMN

**Oh Sankofa, high on the
Heavens you soar
My soul is soon to follow
you, back
to yesterdays moon will it
remember me?**

**Back to yesterdays sun,
It will rekindle me
Rekindle the spirit into to-
morrow and high on the
wind Sankofa flys again
and again
Oh Sankofa,
high on the Heavens you
soar My soul is soon to
follow you, back to yester-
days moon
will it remember me?**

**Back to yesterdays sun, It
will rekindle me Rekindle
the spirit into tomorrow
and high on the wind
Sankofa flys again and
again.**

W. Cassandra

SANKOFA



YOUTH JOURNAL

