

# Mini Story #2



## SOMETHING SINISTER HAPPENED

### Understanding A New Reality

#### Introduction

If you go to see a good movie and arrive at the theater somewhere in the middle of the movie, you will not have the same understanding and appreciation for the movie as someone who saw it from the very beginning. That person, who saw it from the beginning, is in a far superior position to get its fullest meaning.

Since there is no credible argument against the fact that Indigenous Africans were indeed the first humans, this treatise will take this movie analogy and apply it to Indigenous African Knowledge and Wisdom with the intent to show that the foundational aspects of this knowledge presents humans with the fullest and wisest understanding of life, with an emphasis on our behavior.

I will begin with explaining what exactly indigenous African knowledge is and why we are so incredibly **way off track** in modern times. I will conclude with some additional insights on where I believe we are headed and how this indigenous African knowledge can be applied today in an effort to save ourselves from ourselves. One would have to have their head in the sand not to see that this world is indeed in deep trouble; where our very existence is in serious jeopardy. Have mercy.

## Main Content

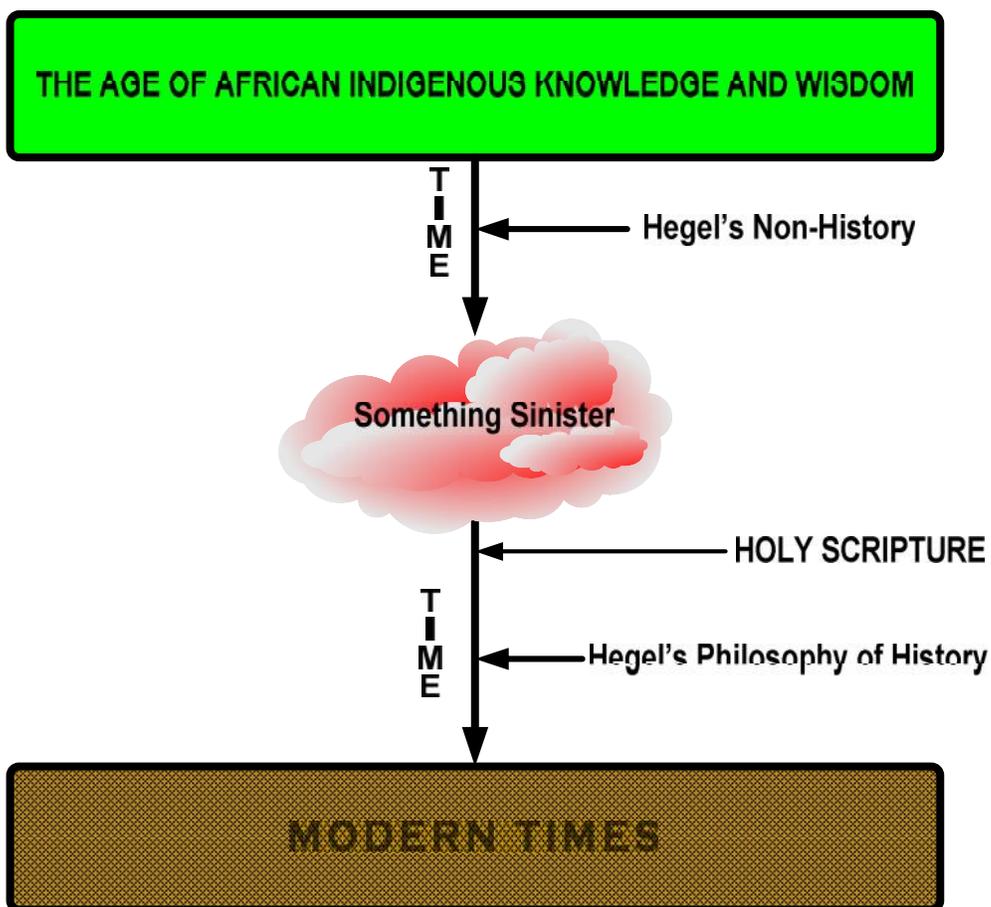
According to Moshia, “ Indigenous Africans always believe that the universe, humans and everything that is are the handwork of an Infinite and Eternal Divine Mystery”(7). He goes on further to say that “Indigenous Africans therefore have profound reverence and adoration for this incomprehensible, yet real, Mystery” (8). I believe that his inclusion of the words ‘*yet real*’ is of paramount importance in explaining what has gone wrong in life today. Since I am not a proponent of beating around the bush, I will boldly state with absolute certainty at the very beginning of this work, that **GOD IS REAL!!**

Without question, history tells us that modern thinking is far removed and totally unconcerned with indigenous African belief. In his book on African philosophy, D.A. Masolo points out that some of the most admired and respected philosophers in modern times have made proud, baseless, scathing and very serious comments regarding indigenous Africans. He tells us that “Kant claimed that the original human species was white, appearing as dark brown. The black race, he believed, had emerged as a result of the humid heat beating on the skin of the original species”(8). Masolo goes on to speak about the popular and well known German philosopher Hegel, who did extensive thinking and writing on the *philosophy of history*; among many other things. According to the Hegel philosophy of history, “the stage of self-consciousness which the spirit has reached manifests itself in world history as the existing national spirit, as a nation which exists in the present.... And that nation’s character consists simply in the form and manner in which it appears in world history and takes up its position and stance within it” (5). Hegel then discusses the geographical basis of world

history and compares the contributions of various geographical regions of the world to world history. With this wholly contrived framework in mind, the geographical region of sub-Saharan Africa showed as negligible and very unimportant within his philosophical construct. Hegel went as far as to say that in this region, "**history is in fact out of the question**" (5). His logic was that African life is not a manifestation of dialectical reason, but of a succession of contingent happenings and surprises. No aim or state exists whose development could be followed. Africans live in a state of innocence. He states "they are unconscious of themselves; as in the natural and primitive state of Adam and Eve in the biblical paradise before the emergence of reason and will" (5).

Believe it or not, I am actually very much in agreement with Hegel's prideful and bombastic thinking. I see Hegel, Kant and many of the other so-called intellectual giants of modern times, as prisoners and slaves of their own minds. I can actually *feel* their minds desperately trying to make sense of a long complicated movie after entering in the middle; thus giving them no choice but to force a logical conclusion. Visualize someone pile driving a round pole into a square hole looking for a neat fit and you can get the idea of just how hard their minds are working in vain. He fully supports my own small theory that says that somewhere along the time line, where Mosh's wonderful and beautiful description of the indigenous African worldview began.....

# Something sinister happened!



As stated, I believe that Hegel was right. Indigenous African knowledge is indeed much like the paradise of Adam and Eve in the Bible and thrived and extended for untold tens of thousands of years with small bits of it remaining to

this very day. Furthermore, I am of the opinion that the brilliant thinking of Isaac Newton and his first law of motion applies here. This law claims that absent friction, a body at rest or in uniform motion (in this case indigenous African knowledge passed down from generation to generation) will remain that way forever unless impacted by an external force of some kind; in this case, we have ***the sinister happening*** my theory claims.

Scientifically speaking, it has now been shown, via the latest in genetics, archaeology and computer processing power that all humans descended from a group of sub-Saharan Africans who began migrating over this planet some sixty thousand years ago! Hegel's philosophy of history, while correct in my opinion, therefore represents a small fraction of very recent human history. When comparing his history to indigenous Africans living tens of thousands of years ago, his philosophy appears to have started right out of thin air. It is therefore no wonder, in my opinion, that it just so happens to give credence and support to the chaotic, prideful, selfish, **impious** and mean spirited thinking of modern man. According to my own small theory, the one single major difference between these two time periods, i.e. before and after '***the sinister happening***', is that indigenous Africans revered the Divine Mystery, while modern man unbelievably now sees himself as the one to be revered!.....have mercy on us all.

Masolo gives a brilliant insight, at least to my mind, why history itself, is not nearly as valuable a means for understanding human behavior as most think. History, at least as we know it, is for the most part, a direct function of the recording of events. The one who does the recording is naturally the one who

**creates** history. Consequently, the questionable nature of history is now abundantly clear.

Masolo also discusses the works of John Mbiti and tells us that Mbiti says that “African religion or philosophy is not found neatly formulated in library books, but rather in the very life of the people, in their daily practices and language. It is integrated so much into different areas of life that in fact that most of the African languages do not have a word for religion as such” (104). This clearly tells us many things. First, it explains why modern thinkers like Hegel and Kant, whom society holds in the highest of regards, cannot see any value in the history of indigenous Africans. Their means of understanding is based on reading books and specific discourse with like minded people who look like them, and as such, have little or no insight on the *Platonic idea* of rituals and daily custom as a means of understanding and explaining the incredibly rich and very extensive history of indigenous Africans. It also tells us that once language and customs are interrupted, for whatever reason, like the slave trade for example, historical thinking and understanding is removed, and a vacuum is then created for those impacted into what they should believe, how they should behave and what they should understand about life. The sad tale of the history of African Americans and their current psychological and socio-economic state is the direct result of this.

Further cementing this idea of a vacuum, Wade Nobles, in his book on African Psychology tells us that “African psychology is the recognition and practice of a body of knowledge which is fundamentally different in origin, content and direction than that recognized and practiced by the European-American psychologists. The reascension of African psychology is dependent upon the reclamation of African culture” (103). He extends his thoughts even deeper when

he discusses the issues with the translation of contemporary expressions of African ideas, such as divine creation and communality, using commonly accepted modern ideas about human psychology. He tells us that this translation causes problems in our understanding of African reality. Furthermore, even the fundamental concept of causality, brings problems. He states that “the spatial and temporal coordinates incorporated in western concepts of causality are found to be inadequate in attempting to comprehend the thought patterns of African and other non-European peoples” (104). He uses the thinking of Cedric X, aka Syed Khatib, who studied this epistemological dilemma. Cedric X notes that “time and space dimensions were selected partly because of a cultural disposition which answers the question of *what is real* as physical matter and *how do I know* as external”(104).

What does this all mean? If African psychology and knowledge is better understood with the indigenous framework of spirituality, which of course is what it is all about, then the coordinates for knowing causality must be consistent with this spiritual reality. According to Brad G. Berman of Oregon University, our brains have specific functions located in the cerebral cortex that actually regiments our thinking in time and space. Brad tells us that this area of our brains “acts as a neural temporal diffraction grating. The massively parallel structure of the brain thus simultaneously interacts with, collates, compiles, then decodes the complex faces of the omni-directional time wave flux converging downwards from the entire mass-point background of the universe, as if a wind blowing through billions of wind chimes”(1). This unfortunately very obviously complex definition is telling us that even basic causality, which we use to understand what is real and what s not, is a function of our minds and thus supports the thinking of Cedric X

who claimed that our current way and method of thinking has a **cultural bias** to it. I am in agreement with both these men.

From my own small perspective, these brilliant men are telling us that we are **far** more removed from our indigenous African ancestors, in terms of how we think and understand things, than we could ever imagine. If my theory of a sinister happening somewhere along the time line is true, and I believe that it is, then **it has actually created an entirely new reality for us**. This is what makes the solution to modern life's problems so intractable.

#### Conclusion – What Can We Do?

I stated in the beginning that in my opinion, modern life has become chaotic. Mathematically, one of the significant components of chaos is unpredictability. Unpredictability in turn, causes conflict. There should be little disagreement with the fact that in modern life, conflict is literally everywhere; from one on one relationships, to family relationships, to race relationships, to sex relationships, to human-environmental relationships, to government to government relationships and so on. According to Some, “conflict grows out of challenges that are presented by spirit. It is a *gift*, meant to help us move forward. It is through conflict that we gain knowledge of ourselves and learn new situations for using our own gifts” (110). I am well aware the very few people will ever see conflict as any type of a gift. This, at least to me, underscores the enormous distance in thinking and understanding between modern times and indigenous African knowledge and wisdom that was explained by Cedric X above. In other words, according to indigenous African thought, spirit (GOD) is telling us

that something is wrong everywhere. Hence the basis of my own belief that things in general are rotten to the very core. If Some is correct, and I for one believe that she is, then conflict may represent some ray of hope. If we let go and understand that by conflict, **GOD** is talking to us. ....we had better listen; for our own good.

I believe that we should begin to install as much basic indigenous African knowledge and customs as we can in our educational systems; from as early as kindergarten all the way to adult learning. The individual introspection that that will bring will at least start our looking **inside ourselves** and seeing a not so pretty picture that needs to be corrected so that the beauty in the mirror can reappear.

Prior to this course I of course knew that this world was in deep trouble. African indigenous knowledge has opened my mind up in many new directions and has led me to several breakthroughs in my own understanding on just how deep the problems of modern life are. I am inspired to keep studying and refining my own theory on what happened to mankind since the earliest Africans; now understood by all credible sources as the very first humans.

My objective for the future as a result of this course is to continue to develop logical thinking, via continued research and prayer, to support my claim that indigenous African knowledge, since it is the **first** human knowledge, is the correct knowledge of life given to us by **GOD** himself, which is why it has *reverence of the divine mystery* at its core, and that modern thinking, which has man at its core, is the direct result of a sinister happening along the time line.

In this pursuit, honesty is absolutely critical. This now said, there is to me, a real impossibility of explaining in *purely logical terms*, the basis of hope; because

**intellectually**, there is none, in my very humble opinion. As stated, this sinister happening has actually created a new reality for us. It is based on the individual as core as opposed to being based on GOD as everything. Fortunately, I have GOD, specifically HIS grace, to lean on for hope. Consequently, my behavior, if my prayers are answered, will always be hopeful in all things that I do. That means people I come in contact with, from very young children to ‘sophisticated intellectual adults’, will see a person who appears to be passionately driven by hope, in his tireless efforts to change things for the better. It is why kindness will be the driver and love the fuel; of my behavior. My mind, in this endeavor, is a low level support mechanism.

It is crystal clear to me that I was meant to take this course. As such, I will always be in debt for this course, and the instructor, for giving me the opportunity to take a geometric leap in my own faith. My passion to get involved with urban public education has become even greater with this wonderful knowledge of Indigenous African thinking. Many of the practical elements of this knowledge and wisdom, like the power of rituals, the need for extended families, storytelling as a means of learning, the interconnectedness of everything etc, can be used as pillars and converted into real programs, courses, lectures, articles and principals of behavior that can successfully be applied to a new model of urban public education.

## WORKS CITED

Berman, Brad G. "Time and Consciousness Of The Brain." Oregon State University. Philica. 1 Jun. 2009. <[http://philica.com/display\\_article.php?article\\_id=157](http://philica.com/display_article.php?article_id=157)>

Masolo, D. A. African Philosophy: in Search of Identity. London. Edinburgh University Press. (1994).

Mosha, R. Sambuli. The Heartbeat of Indigenous Africa: A Study of the Chagga Educational System. New York- London. Garland Publishing. (2000).

Nobles, Wade W. African Psychology. Oakland. Institute for Advanced Study of Black Family Life and Culture Inc. (1986).

Some, Sobonfu. The Spirit of Intimacy: Ancient African Teachings in the Ways of Relationships. New York. HarperCollins Publishing. (1997).