

SANKOFA

YOUTH JOURNAL

Issue 00 oct. 2019



A publication of Correct Connect Africa Foundation

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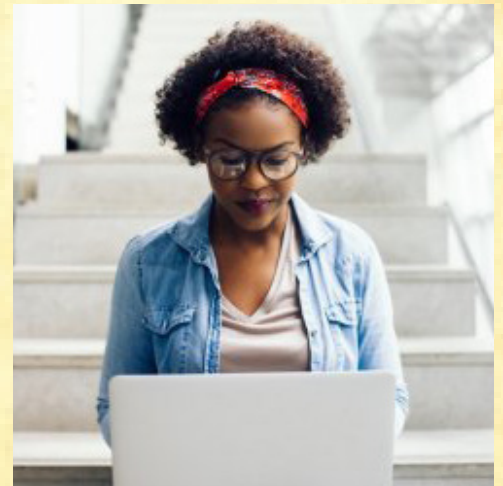
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EDITOR'S NOTE

ODIOR Aleakwe

Akwaaba!

Hello friends, we welcome you to the first issue of the Sankofa Youth Journal. This Bulletin, an initiative of Correct Connect Africa Foundation CCAF, serves as a means of dissemination of information concerning things that pertain to Africa, its glorious past, its beautiful people and the way forward for a flourishing future.

Being knowledgeable is like the equivalence of having wealth and even more. When one is wealthy in economic terms, ordinarily, he or she is confident and powerful. Similarly, knowledge builds confidence, creates gratification, commands respect and appropriates power. That is why the "*Ipsa Scientia potestas est*" (knowledge itself is power) of the philosopher Francis Bacon, is significantly applicable in this regard. Knowledge also helps to serve the society and humanity better. In the eighteenth century, Amo Afer, a philosopher from Awukena, in the present-day Ghana, wrote that the finality of knowledge is "the conservation of natural existence and the perfecting of moral existence." (See his *Tractatus*)

One can be knowledgeable in different disciplines: mathematics, geography, philosophy, sacred realities, physics, coding, relationship skills and more. However, without the knowledge of self, history and culture, one runs the risk of building on a shallow foundation and dwelling

on falsehood. The ancient African Khemet dictum: "know thyself," (*Rek̄h īb*) echoes the importance of self-knowledge which is linked to the knowledge of one's history, people and culture which forms one's identity in a given context. The identity of Africans, like any other people, is tied to historical and cultural foundations.

The authors of the articles of this issue have provided an abstract in their own African languages. Option for the African languages is based on the need to emphasize the fact that academic reflections should be carried out in the languages of our peoples, in view to overcoming the gap between knowledge and context.

Our contribution to the world, which is becoming smaller and reachable through the internet and social media platforms, is projecting "who we are". We want to make the memory of "Who we are," the knowledge of "what we want to be," and the foundation of our Rebirth. A memory that strives towards the future through a living Consciousness of the Present: this is the meaning of the ideogram "Sankofa", and it is also the main message we want to spread through this bulletin. We wish you happy reading! Hotep !

BEGINNINGS OF THE HISTORY OF AFRICA

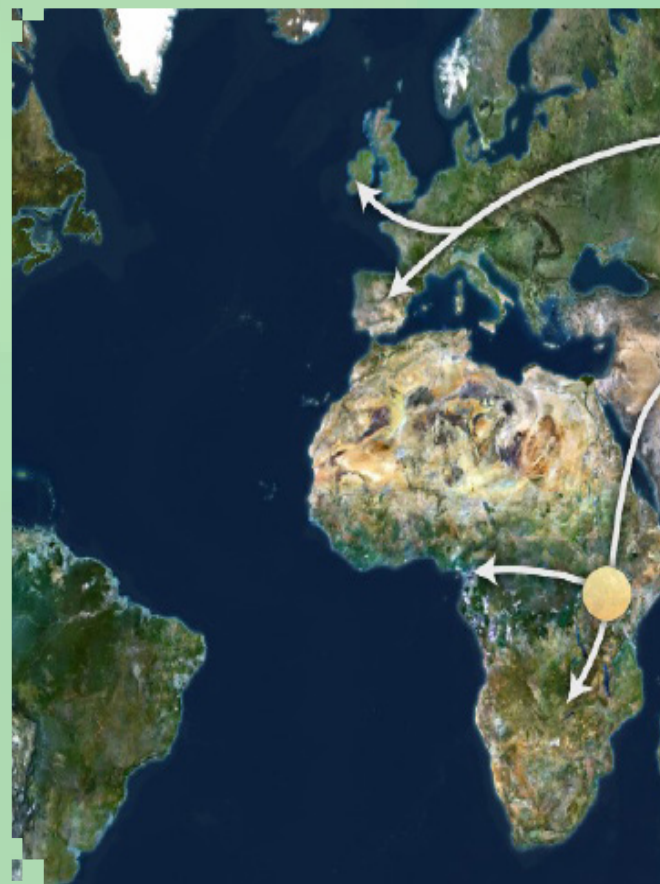
By Odior Aleakwe

Intro in Ekperi Language

Okhai ts'agbor oyor ehma gwe okhai ts'aghia ne wishi. O gba rhe ts'ar-ghia yor khe mha gwe okhai tsa ghia ne wishi, aghia ne yor'nagbor na kpo, òtor ts'aghia ne wishi yor kho gba rhe ts'abgor.

The human person is a historical being, thus, in time and space, left traces of his daily activities. Africa's history began from the time man evolved to homo erectus, the standing man. Science has underlined the fact that this human species emerged from the Eastern part of Africa. According to J. E. G. Sutton, "it was on the eastern side of Africa that man emerged as an erect and tool-making animal around 3 million years ago. For this reason, the history of this part of the world has been longer than elsewhere." On this same standpoint, Cheikh Anta Diop states that more than 150, 000 years ago, beings that have an identical structure with the man of today were living at the region of the Great Lakes (East Africa), at the sources of the Nile and nowhere else. This means that the whole human race originated from this location. And against all expectations and in defiance of recent hypotheses it was from this place that men moved out to people the rest of the world.

For Diop there are two conclusions to be drawn from this discovery, first, the early men were ethnically homogeneous and Black. On the black nature of the first men, he substantiated with Gloger's law, which also applies to human beings. That, warm-blooded animals evolving in a warm humid climate will secrete a black pigmentation which is melanin. Diop concludes that, if mankind's origin is at the tropics of the Great Lakes, then he was bound to have brown pigmentation from the start and it was by differentiation in other climates that the original stock later split into different races. The second conclusion is based on the route the first human man took to populate the rest of the world. For him, there were only two routes available by which these early men could move out to people the other continents, namely, the Sahara and the Nile valley. Now there are different views regarding the earliest men and how they migrated to other parts of the world. Similarly, there are views that suggest that the human species that migrated from Africa met other species, like the Homo Neanderthalensis with similar attributes to modern human but were not fully humans. Studies show that they co-existed with modern humans for a very long period of time before eventually becoming extinct about 28,000 years ago. Sources also claim that there were interbreeding activities between Neanderthals and modern humans but on a limited scale. Notwithstanding the various views, the constant is that Human beings originated from Africa. This is the beginning of Africa's history, the beginning of human history.



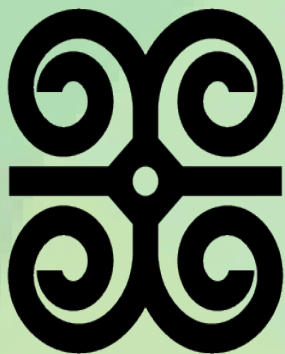
For further readings on this Topic below are some books to consu

1. General History of Africa Volume 1 Editor, J.LI-Zerbo
2. General History of Africa Volume 2 Editor, G. Mokhtar
3. World's Great Men of Color Volume 1&2 by J. A. Rogers
4. Precolonial Black Africa by Cheikh Anta Diop.
5. A Short History of Africa: From the Origins of the human race to the Arab Spring by Gordon Kerr.

Bloc-notes

« Les négroïdes de Grimaldi ont laissé leurs innombrables traces sur toute l'étendue de l'Europe et de l'Asie, depuis la presqu'île Ibérique jusqu'au lac Baïkal en Sibérie, en passant par la France, l'Autriche, la Crimée le bassin du Don, etc. Dans ces deux dernières régions, feu le professeur soviétique Guerassimov, un savant d'une rare objectivité, a identifié le type négroïde des crânes trouvés dans le Moustérien moyen. M. Boule et H.V. Vallois insistent sur le fait que les couches de localisation des Grimaldiens sont toujours en contact direct avec celles du Moustérien où vécut le Néandertalien finissant, autrement dit, il n'y a pas une variété d'Homo sapiens qui serait un prédécesseur du Grimaldi en Europe et en Asie. Le premier leucoderme n'apparaîtra, si on en juge

par la morphologie, que vers – 20.000 environ : c'est l'homme de Cro-Magnon. Il est probablement le résultat d'une mutation du négroïde grimaldien durant une existence de 20.000 ans sous ce climat excessif froid de l'Europe de la fin de la dernière glaciation. (...) L'homme de Chancelade, qui serait le prototype du Jaune, apparaît à l'âge du renne, il ya environ 15.000 ans, au Magdalénien. Est-il un métis, né sous un climat froid, des deux stocks du Grimaldien finissant en Europe et du nouveau Cro-Magnon ? De toute façon, compte tenu de sa dolichocéphalie, il ne pouvait être qu'un Paléosibérien et non un vrai Jaune (...) car celui-ci est brachycéphale en général, et nous savons que ce trait morphologique n'existait pas au Paléolithique supérieur ». C. Anta Diop, *Civilisation ou barbarie*, Paris, Présence Africaine, 1981, 26.



THE CONCEPT OF BROTHERHOOD (UMOJA NI NGUVU UTENGANO NI UDHAIFU)

By: Kaduki Francis

Umuhimu wa kudumisha undugu miongoni mwetu kwa minajili ya kulijenga bara letu la Afrika. (Swahili)

Africa has often been described as the “dark continent” ever since its “discovery” by the early explores and traders. This could probably be because of the inexistence of adequate information about both its origins and its occupants. With the onset of its scramble and partition in 1880, most of the facets and pillars of the cradle land of the human race have been strewed, be it language, trade modes, government, cultures and beliefs, you name it. All these were replaced and strongly enforced by a colonial era, whose effects of a “more forward civilization”, still befog us to date. What remains are ‘copying nation’ torn between two worlds with very little originality in comparison to hold to ourselves. Not to underestimate the huge milestones that have been made over time both through the influence of colonization and the efforts put in by our predecessors, Africa has always found its strength in its togetherness. In the words of Tanganyika’s (currently The Republic of Tanzania) founding father President Mwalimu Julius Kambarage Nyerere,

“having come into contact with a civilization which has over-emphasized the freedom of the individual, we are in fact faced with one of the big problems of Africa in the modern world. Our problem is just this: how to get the benefits of European society, benefits that have been brought about by an organization based upon the individual, and yet retain African’s own structure of society in which the individual is a member of a kind of fellowship.”

Mwalimu Nyerere’s “African socialism” philosophical school of thought commonly referred to as ‘The Ujamaa Policy’ (family hood in Swahili) was a futuristic painting the then Africa. The proposal of this school is a harmonious merge of the western culture and the inordinate African societal concept of living. Mwalimu dismissed both the “capitalist’s” and the



“dogmatic socialist’s” doctrines as proper developmental strategies for the African nations and its peoples. (J. K. Nyerere 1966 170-171). He believed that as Africans, we are at advantage point of taking a stand on what can and should work for us, having tasted what both settings have to offer. His sentiments on the unity of the African people were also echoed by other African heroes and legends from the other corners of the vast African continent; the likes of Jomo Kenyatta, Patrice Lumumba, Kenneth Kaunda, Kwame Nkrumah, Nelson Mandela and later Thomas Sankara. The unchangeable nature of history leaves us as Africans with a constant trend of events and great lessons we can and should learn from. We should embrace the spirit of togetherness as it was promoted by our forefathers and the freedom fighters of our nations. “We can try to cut ourselves from our fellows on the basis of the education we have had; we can try to curve out for ourselves an unfair share of the wealth of the society. But the cost to us, as well as to our fellow citizens will be very high. It will be high not only in terms of satisfaction for-gone but also to our own security and wellbeing”.

“The African is not comunistic in his thinking, he’s... comunitary”

KWAME NKURUMAH ON AFRICAN UNITY (ADDIS ABABA, 1963)



I am happy to be here in Addis Ababa on this most historic occasion. I bring with me the hopes and fraternal greetings of the government and people of Ghana. Our objective is African union now. There is no time to waste. We must unite now or perish. I am confident that by our concerted effort and determination, we shall lay here the foundations for a continental Union of African States. A whole continent has imposed a mandate upon us to lay the foundation of our union at this conference. It is our responsibility to execute this mandate by creating here and now, the formula upon which the requisite superstructure may be created. On this continent, it has not taken us long to discover that the struggle against colonialism does not end with the attainment of national independence. Independence is only the prelude to a new and more involved struggle for the right to conduct our own economic and social affairs; to construct our society according to our aspirations, unhampered by crushing and humiliating neo-colonialist controls and interference. From the start we have been threatened with frustration where rapid change is imperative and with instability where sustained effort and ordered rule are indispensable. No sporadic act nor pious resolution can resolve our present problems. Nothing will be of avail, except the united act of a united Africa. We have already reached the stage where we must unite or sink into that condition which has made Latin America the unwilling and distressed prey of imperialism after one-and-a-half centuries of political independence. As a continent, we have emerged into independence in a different age, with imperialism grown stronger, more ruthless and experienced, and more dangerous in its international associations. Our economic advancement demands the end of colonialist and neo-colonialist domination of Africa.

But just as we understood that the shaping of our national destinies required of each of us our political independence and bent all our strength to this attainment, so we must recognise that our economic independence resides in our African union and requires the same concentration upon the political achievement. The unity of our continent, no less than our separate independence, will be delayed if, indeed, we do not

lose it, by hobnobbing with colonialism.

African unity is, above all, a political kingdom which can only be gained by political means. The social and economic development of Africa will come only within the political kingdom, not the other way round. national destinies required of each of us our political independence and bent all our strength to this attainment, so we must recognise that our economic independence resides in our African union and requires the same concentration upon the political achievement. The unity of our continent, no less than our separate independence, will be delayed if, indeed, we do not lose it, by hobnobbing with colonialism. African unity is, above all, a political kingdom which can only be gained by political means. The social and economic development of Africa will come only within the political kingdom, not the other way round. Is it not unity alone that can weld us into an effective force, capable of creating our own progress and making our valuable contribution to world peace? Which independent African state, which of you here, will claim that its financial structure and banking institutions are fully harnessed to its national development? Which will claim that its material resources and human energies are available for its own national aspirations? Which will disclaim a substantial measure of disappointment and disillusionment in its agricultural and urban development? In independent Africa, we are already re-experiencing the instability and frustration which existed under colonial rule.

**"Our objective is African union now.
There is no time to waste."**

A 19 ANS, IL FABRIQUE UNE VOITURE ELECTRIQUE

Iranu Bertin DIARRA, Sdb.

Intro in Bambara (Mali)

Nin ye kalanden doye ka buo Burkina Faso. A togo ye ko Abdoul Rafat OUEDRAOGO. San 2016, k'a si to san 19 la, a ye bolimafèn (mobili) dilan min bè latama nin kuran ye. Mogo kelen de bè don bolimafèn nin kono ani a bè se ka kilomètiri 30 boli waati (lèrè) kelen kono. An bè don min na iko bi, Abdoul Rafat bè san duuru kalan la Maroki jamana na kalansoba do la. A sago ye, san fila folo kalan kèlen ko, ka kalan kè waasa a ye baara min daminè san 2016 k'o sinsin. Nin bèè la, hamina wèrè bè Abdoul Rafat la, min ye ka yéelen lasé Burkina dugu



bèè ma yeelen tè yoro minnu na. A b'a fè k'o waleya ni fièn ye, sabula, fanga wala tasuma dobè fièn la min bè se ka yèlèma ka kè kuran ye. O cogo la yeelen bè se ka lase yoro bèè la.

Abdoul Rafat OUEDRAOGO, un jeune Burkinabé de 19 ans a été révélé au monde entier à travers la fabrication de la première voiture électrique made in Burkina Faso en 2016. Un véhicule monoplace de 30 km/h fonctionnant à base de six petits moteurs dont : un moteur pour la marche en avant et pour la marche en arrière ; un moteur pour la direction (car le véhicule est sans volant), un moteur pour la ventilation, un moteur pour ouvrir et fermer automatiquement le capot, un moteur pour le refroidissement de l'ensemble du système et un moteur pour le passage des vitesses qui sont au nombre de deux. « C'est ce que j'ai appris à l'école que j'ai mis en pratique » a-t-il déclaré en réponse aux multiples questions des admirateurs de son œuvre. Aujourd'hui, Abdoul Rafat OUEDRAOGO est étudiant au Maroc, à l'Ecole nationale des sciences appliquées de Khouribga, après avoir obtenu une bourse d'étude de cinq (05) ans.



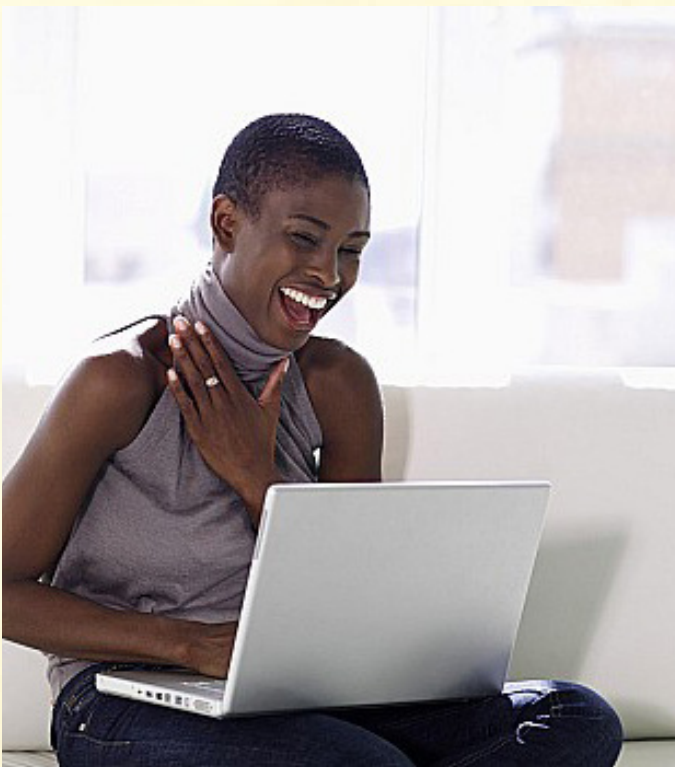
AFRICAN SCIENTIFIC ICONS



Marie Maynard Daly (1921–2003)

Overcoming the dual hurdles of racial and gender bias, Marie Maynard Daly conducted important studies on cholesterol, sugars, and proteins. In addition to her research, she was committed to developing programs to increase the enrollment of minority students in medical school and graduate science programs. Daly's early research included studies of the effects of cholesterol on the mechanics of the heart, the effects of sugars and other nutrients on the health of arteries, and the breakdown of the circulatory system as a result of advanced age or hypertension. Later she studied how proteins are produced and organized in the cell. Daly enrolled in the doctoral program at Columbia University after working for a year tutoring chemistry students at Queens College. She also obtained funding from the university to help in her full-time study of chemistry. Under the direction of Mary Caldwell, who was known for her work on the important digestive enzyme amylase, Daly researched how compounds produced in the body affect and participate in digestion. The title of her dissertation was "A Study of the Products Formed by the Action of Pancreatic Amylase on Corn Starch." She was awarded her doctoral degree in 1947, only three years after enrolling in the program, and was the first African American woman to obtain a PhD in chemistry in the United States. (Source: Science History Institute)

Au terme de ses deux premières années d'études en tronc commun, pour sa troisième année universitaire 2018-2019, l'étudiant compte opter pour le génie électrique, autrement dit, le secteur de la robotique. Loin de se limiter à son premier exploit, le mordru de la robotique a mis à profit ses vacances passées à Ouagadougou pour s'essayer à l'éolienne ou moteur à vent avec pour ambition, la production d'électricité. Une éolienne est une machine qui transforme l'énergie cinétique du vent en énergie mécanique qui, par la suite, est transformée en énergie électrique. Son nouveau projet est d'arriver un jour à implanter un moteur à vent dans chaque village non électrifié du Burkina Faso pour l'alimentation en électricité en termes d'éclairage public. Mais l'ambition originale du jeune étudiant, est qu'il veut fabriquer de ses propres mains toutes les pièces nécessaires pour la réalisation de cet appareil : « Il faut partir de ce qu'on a pour réaliser ce qu'on veut », dit-il. Voici des talents aussi précieux à soutenir et à promouvoir avec urgence et priorité pour le développement de nos pays africains. Félicitations et bon courage cher Abdoul Rafat OUEDRAOGO.



A FUNDAMENTAL OPTION FOR A MULTICULTURAL VIEW OF BEAUTY AND ATTRACTION

By Joseph Kunle sdb

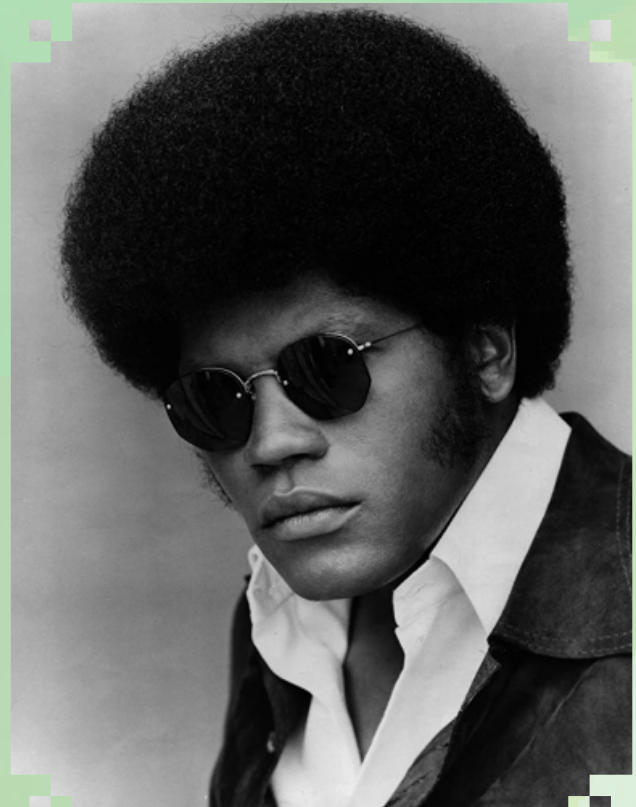
Intro in Yorùbá:

Nínú àròkọ yìí, aní èrò láti se àlàyèè ránké lórí òrò tí àn pè ní Afro-look (Oge irun síse nínú àsà ilè Áfíríkà.)láti e ìwádìí ìpinlè ò rò náà, àti kíni àwọn ipa tí óní lórí à à àti ìrínisí ọmọ éniyàn.

In 1997 Tunde Kilani produced *Ólekú*, an epic Yoruba movie adapted from a novel written 23 years earlier by Prof. Akinwunmi Isola. It was not just about a mere revolution of the knee-length Yoruba traditional dresses “Iro and Buba termed *Ólekú*”, it was rather an attempt to sensitize the young generation of the role of fashion in a cultural context where the older generation was already experiencing the nostalgia of the good old days.

The same can be said of Afro-look, that became famous in the realm of fashion in the 1970s. It is said that the name Afro-look was coined in the Fashion industry as a way of describing hairdos, and clothing that featured African and Africa-inspired shapes, prints, textiles, and embroidery techniques. It is therefore not a mere hairstyle as some would say. It has a lot more to do with the lifestyle, culture and basic traditions of the Africans, especially those in the diaspora who at a point in their struggle to recuperate their stand on the world stage, began to adopt a kind of fashion innovation with a strong reference to their African origin. Before Afro-look as a concept will hit the world of fashion with a new connotation, and with a very strong cultural influence in the eighteenth century, there was already the concept of AFRO – derived from the word African. It refers specifically to a hairstyle featuring thick, tightly curled natural hair, in a large, rounded shape.

It depicts the natural curled unique hairstyle of the Africans and those of the afro-descendants.

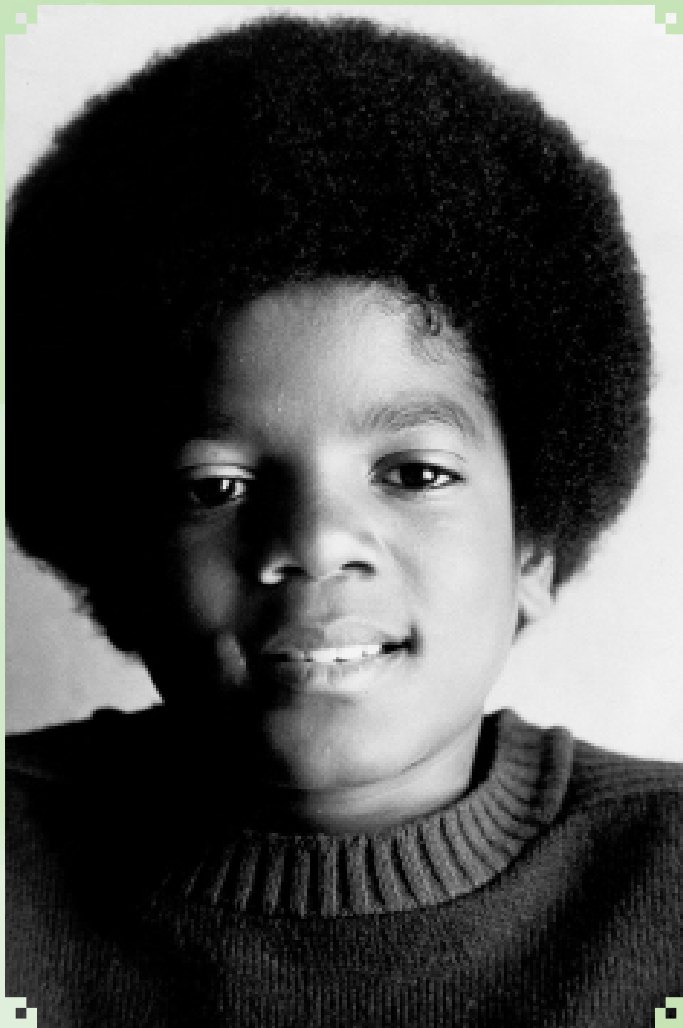


Understanding the word AFRO requires a hint of the historical context. In a span of 360 years – 1500 to 1860 –, about 20 million Africans were forcefully evacuated from their homeland and sold into slavery. This implies a gross infringement on freedom and loss of personal and communal identity. In addition, they were faced with all sorts of discriminations, including negative attitudes about their appearance. Many Africans in effect began to adopt some techniques that enabled them to straighten their hair to look more like the others in the larger predominantly white society. In the 1960s - afro- emerged, and it became a key concept especially for those African Americans who had been craving for a change. Some began by letting their hair grow longer and assume its natural shape. Afro became a style which symbolizes, racial pride and a fundamental option for a multicultural view of beauty and attraction. Afro was promoted by African-american celebrities. At the front line were: all the members of the Jackson Five

singing group, musicians like Miriam Makeba, actors like, Clarence Williams III, and actress like, Pam Grier, whom all wore Afros.

References:

BYRD Ayana D – THARPS Lori L, Hair Story: Untangling the Roots of Black Hair, New York City, St Martin's Griffin, 2002.
SHERROW Victoria, Encyclopedia of Hair: A Cultural History, London, Greenwood Press, 2006.



"How I grew to believe Black hair has power, genius, and magic in it, defying gravity and limitation. I mean, look at how marvelous it is: Black hair grows up and out."

(ANGELA DAVIS)



THE CREATIVE ACTIVITIES OF GLORIA YAWA BUKUME

By Isaac Eibozele OKOH

Intro in Esan Language:

Na ki re mien onomamen guaniwena obha mien, oda ria le eboleatobole kha lu, noa regbe elo ghe egbole be ene-sikeole. Uwe khareobhe egbe no se, uwe de ye sabo luo ole!

Gloria Yawa Bukume is a youth from Ghana whose story on self-reliance and creative initiative can inspire several other young people across Africa and beyond. In 2006, she graduated from the College of Business School, Kwadaso in Business Secretariat. Like most young people, she too had hoped to get a “white-collar job” upon graduating from college. She went from one office to the other presenting her CV (Curriculum Vitae) and hoping to be called for an interview. None came. She even applied for a job in a security firm, desperate to be employed and be on a company’s payroll. Again, to no avail. As time went by, Gloria began to ponder on her journey and experience. She began to observe that there were so many young people qualified in their different fields, who were carrying CVs about, and like her, disappointedly remained jobless. That was when she shifted attention and decided to concentrate on herself. She was determined not to give up but to explore other avenues. While growing up as a child at home, Gloria loved to do creative things with her hands on any material she came across. She would decorate her baby doll with chalk, charcoal and crayons. She also fashioned new dresses for her doll from pieces of cloth. People who saw her collections were impressed and some gave her gifts in appreciation. In 2008 Gloria saw herself return to her childhood hobby and passion, creative design



With her mom’s family sewing machine she would stamp a design on her shirts. She did so by cutting out different African designs and symbols from local fabrics. People started noticing the designs on her dress and liked them. Some requested her to make similar designs on their dress. They, in turn, got her more clients and slowly she began to make some money. Interestingly, Gloria says she never learned sewing nor arts. It’s natural to her, and she calls it inspiration. Since the year 2011, Gloria has given more attention to her own business called “GYB World of Fashion and Creative Arts.” She is able to support herself as well as her family through her business. When we interviewed her, she told us that she would very much like her story to inspire others and instill hope in our youth. We too hope that stories like this will spur our young people to unlock their potential and light up Africa and the world at large. Yes, you can!



AFRICAN YOUTH INITIATIVE ON CLIMATE CHANGE (AYICC)

The African Youth Initiative on Climate Change (AYICC) is an umbrella youth network that was conceived in 2006 in Nairobi Kenya, during the 2nd International Conference of Youth held before the UNFCCC, COP 12. This initiative has continued to connect, share knowledge, ideas, experiences, skills and strategies on youth action around the continent on climate change mitigation and adaptation. It has been identified by African youth as providing an effective platform in order to address regional challenges at international gatherings, such as the UNFCCC COP process among others. Key youth organizations and countries that have been involved and continue to play a major role in the initiative in AYICC are: JVE Togo, AYICC Kenya, YEN Zambia, Energy Cross-roads East Africa, Rwanda, Ethiopia, GYCCC Ghana, Nigeria youth climate Coalition, South Africa, Children for Children Organization- Gambia, Ethiopia, Morocco, Sierra Leone, REJEFAC-Cameroon, Benin, Algeria, Zimbabwe, Malawi and Rwanda among many others. The members of the African Youth Initiative on Climate Change (AYICC) address the bigger picture of climate change by appreciating its links with sustainable development. In this regard, the AYICC will link climate change and poverty reduction targets, especially in terms of utilizing appropriate and ecologically viable strategies. Thus ensuring both positive developments and avoiding the negative impacts of climate change.



AFRICAN STARTUPS UPDATES

Rwandan ed-tech startup BAG Innovation raises \$150k seed round

Rwandan ed-tech startup BAG Innovation, which uses gamification and artificial intelligence (AI) to revolutionise the future of career development, has raised a US\$150,000 seed round to help it expand locally and internationally. Founded in 2017, BAG Innovation is a virtual internship system that develops, tracks and matches students with the right market need upon graduation. (T. Jackson, Disrupt Africa, oct. 21 2019)

Nigerian digital banking startup E-Settlement processes \$2.5m daily

Nigerian fintech startup E-Settlement is processing US\$2.5 million in transactions daily across its various platforms as it seeks to extend banking services to all. Founded by Olaoluwa Awojoodu in 2017, E-Settlement provides financial services to different target markets through its platforms, placing itself at the forefront of innovative, easy-to-use, affordable, secure and inclusive payment solutions for Africa. (T. Jackson, Disrupt Africa, oct. 21 2019).

Le palmarès 2019 des « 100 start-up africaines dans lesquelles investir »

MyAfricanStartup.com. a publié la deuxième édition de son palmarès annuel des 100 start-up africaines innovantes dans lesquelles investir. L'initiative vise à accroître la visibilité des start-up à fort potentiel auprès des investisseurs africains et internationaux. La publication de la deuxième édition du palmarès MyAfricanStartUp 100 s'inscrit dans un contexte de forte attractivité du secteur Tech en Afrique. D'après le récent rapport annuel du fonds de capital-risque Partech Africa, les investissements étrangers dans les start-up africaines ont doublé en 2018 soit 1,16 milliard de dollars d'investissement (+102% par rapport à 2017).

L'introduction en bourse de la première « licorne africaine » le 13 avril dernier traduit également le progrès de l'écosystème numérique en Afrique (Agence Ecofin, 17 avril 2019).

L'AFRICAN LEADERSHIP UNIVERSITY

M. AUGUSTE KAMBIRÉ

African Leadership University is a new type of university founded by a young Ghanaian entrepreneur in Mauritius and Rwanda. The goal is to train a new African elite. It is called the African Harvard due to the quality of its formation and its high selectivity.

Intro in Lobi (Côte d'Ivoire):

Africa Leadership university dor lacol thouor kontin kê Gana kumbri kê u weni Fred Swaniker tini le le Île Maurice na Rwanda i douo. A tiri da lacol thouora di punu di dee wêrê kê pèni har di do wum peer u punu u li thôman bouô u the yir bô kêkê dira. U kporo na nin da lacol tchouora na Haward di doni diir bouo, Fiil bô na tchou pa bouor in ha lélé. U piiri lélé wêrê tenani. Dakpolbina kê pèni har dido u hananin wê tchêthê tôman, wêrê kê pèni har dido u diirè ordinator, na wêrê kê pèni har dido wa dééré wêrê kê hanani wê tuman di puno di bor di tchan na dikhan Dakpolbina kê nani u dir téé houu i tchir na ô toopa kê thiira, punoni u lo da l'acol lera. Yer few na wô piirpa, di te na nin di do u liminin gbulanin ma-konter dollar us doni ameriki i sêêfa (cfa) . Houkha, di dee tibila, di dee dakpolbina few djini sèbè kôtinan hum weni étudiant u puno u li da fildjir, da lacol tchouora in laarê fuoli. Fa puni fi lô lele fi diir fi djiê si fi li thôman. Da bouo khê fa li ni tôman-



an na pi, fa puni di kan, fi limi hêla la gbégbé na ô tchanpara. Wan tunani wê dii a, dakpolbina few kê, djini sèbè hum weni étudiant gbaar bouli i huô mon wêê djôfi, u punou u taar a si téé bir huu, déé i houora na wêê thêthê. Thaléi si puno si li tari fêw.

Eduquer ou périr est le titre du célèbre ouvrage de l'historien Joseph Ki-Zerbo. Cet intellectuel de renom s'est fait le héraut d'une éducation véritable par et pour l'Afrique non une éducation importée. Pour lui, l'Afrique ne tendrait au développement que par l'éducation au risque de périr. Plusieurs Africains s'inscriront dans cette dynamique qui est d'offrir une éducation de qualité aux Africains en Afrique. C'est le cas de Fred Swaniker (jeune entrepreneur Ghanéen) qui a fondé l'African Leadership University (ALU)

en 2015 sur les Îles Maurice et en 2017 au Rwanda. L'objectif est de former les nouvelles élites sur le continent. Elle offre 8 parcours de formation parmi lesquelles les sciences informatiques, l'entrepreneuriat, le management et les sciences sociales. Les étudiants cette année proviennent de 29 pays. La plupart des enseignants sont des professionnels, provenant des grandes firmes ou des ONG internationales intervenant sur le continent.

La pratique et l'expérience du terrain plutôt que la théorie et les grands concepts académiques, c'est la philosophie de l'Université. Le programme d'étude est fait à partir des besoins réels du marché africain. Expliquant la particularité de l'ALU dans une interview qu'il a accordée au journal français Le Monde, Fred Swaniker disait:

« Nous sélectionnons des jeunes gens exceptionnels que nous mettons ensuite en relation avec ces entreprises. Pendant trois ans, les étudiants passent huit mois par an avec nous sur le campus et quatre mois avec leur employeur. Avant le premier cycle au sein de leur entreprise, nous les formons sur ses produits et technologies. Comme ça, ils connaissent déjà bien l'entreprise et sa stratégie dès leur premier jour au travail. A la fin de leur cursus, ils obtiennent une licence et ont déjà un an d'expérience en entreprise. C'est l'entreprise qui paie la formation de chaque étudiant. En échange, si elle est satisfaite de son travail, l'entreprise est prioritaire pour l'embaucher, mais celui-ci doit travailler pour elle pendant au moins trois ans (ou rembourser ses frais de scolarité) ». Cette méthode consiste, selon le fondateur de l'ALU, à encourager les en-



treprises à recruter leurs futurs employés pendant qu'ils sont encore étudiants de sorte à les former, par le biais de l'ALU, à connaître les biens et services de ces entreprises.

L'Income Sharing Agreement

A l'ALU, les frais annuels s'élèvent à 8.000 dollars US (scolarité et hébergement). Pour permettre aux étudiants de financer leurs études, l'ALU a mis en place un système de financement dénommé Income Sharing Agreement, système importé des Etats-Unis. L'étudiant emprunte de l'argent via un fond financé par des investisseurs, puis une fois diplômé, il s'engage à rembourser ce fond à un certain pourcentage de son salaire pendant une période donnée. A l'ALU, 60% des étudiants ont souscrit à l'Income Sharing Agreement. C'est un système vertueux qui mise sur la réussite financière des élèves et ne les pénalise pas en cas de coup dur. Dans le futur, l'ALU envisage ouvrir 25 campus en Afrique les 50 prochaines années. Fred Swaniker croit en un avenir meilleur pour l'Afrique et reste convaincu que cela adviendra par l'éducation. Selon lui, « si vous pensez comme un entrepreneur, vous ne voudrez pas quitter l'Afrique en voyant toutes ces opportunités. Si nous voulons vraiment sortir de la pauvreté en

Afrique, ça ne se fera pas en déterrant notre or et notre pétrole, mais en investissant dans nos cerveaux ».

Source

Interview de Fred Swaniker fondateur de l'ALU : <https://goo.gl/yrBFgy>

Site officiel de l'ALU : www.alueducation.com

Link vidéo :

Reportage de la Radio Télévision Ivoirienne (RTI1) : <https://goo.gl/Z3wa2a>

H.E Paul Kagame attends graduation of the African Leadership University (ALU): <https://goo.gl/TyEojM>



ALU PROMOTOR'S QUOTES

“Everywhere I went I experienced the wonderful beauty of our continent and saw the resilience and the spirit of our people, and at that time, I realized that I wanted to dedicate the rest of my life to making this continent great” ~From a TED-talk given in Rio de Janeiro on The Leaders who ruined Africa and the generation who can fix it (October 2014).

“Seeing how a few leaders like Nelson Mandela and Desmond Tutu, just one or two people who could transform an entire country like South Africa; I believe that if we can find more young people like that and develop them into significant leaders, we can really transform the continent” ~From an ALA interview where Swaniker spoke about the vision of the African Leadership Academy.

NOËL ISIDORE THOMAS SANKARA

Ícone da juventude africana

Mayengue J. KUSSAMA

Intro in Umbundu (Angola):

Vulando v'asongui vanene v'otchifuka tcho Afrika, Thomas Sankara eye walinga otchindekase tchondjongole y'okuswapo kwen-da y'ulumwe vyasimiwa lo Pan-Africanismo. Eye wayaka nd'otchiswandji toke alonda k'omangu y'usungu wofeka yo Burkina Faso. Wakala onoŋgo, wa teyuila ofeka otcho kayikapingue tch'okulya; eye wafetika uyaki w'okunena okulisoka kw'omanu - alume l'akayi - l'okukapa akayi kolomangu vy'usungu wofeka. Watula omwenho l'utunga wa 38 kalima (akwi atatu kalima, lalima etcheya). Etali wlinga kapendandjila k'owiŋgi, lumapu lw'amalehe v'otchifuka tcho Africa kwenda tcho Pan-Africanismo. Osimbu akala l'omwenho olwiya waye wakala owu: «Ofeka ale olofa!»

Abstract - English

Thomas Sankara represents the dream of Pan-Africanist integrity and unity. A revolutionary military, he became the first president of Burkina Faso. A visionary, he defended the country's food sovereignty; a pioneer in the fight against gender inequality and promoted women as ministers. Murdered at the age of 38, today, he is considered a hero, an icon of African youth and Pan-Africanism. His motto was: «country or death!»

A pátria ou a

morte!

Entre as memórias dos grandes líderes africanos, defensores dos povos africanos, Sankara representa o sonho da integridade e unidade Pan-africanista, que continua hoje a orientar os ideais e aspirações de muitos africanos, conscientes da própria história e da própria responsabilidade na construção da unidade cultural e política africana, tanto desejada pelos heróis do Pan-africanismo. Isto nos motivou a apresentar neste primeiro número do «Sankofa Youth Journal», uma das maiores figuras políticas africanas do séc. XX.

Sankara nasceu em Yako, no «Alto Volta», então colónia francesa situada na África ocidental. Capitão militar, desiludido com a má gestão colonial, liderou a revolução de 1983. Tornou-se presidente e mudou o nome do país para «Burkina Faso» que significa: «país do povo honesto». Mostrou assim duas qualidades raras da sua personalidade: era «íntegro e modesto». Ele próprio não possuía grande coisa e os seus filhos frequentaram escolas públicas. Sua mulher continuou a trabalhar no Departamento de Transportes do país quando já era primeira-dama. Como presidente vendeu os carros de luxo do governo e obrigou os ministros do Governo a seguir o seu exemplo. Para ele, os funcionários do Estado deviam ser exemplos de homens incorruptíveis e honestos.



Ainda como presidente, usava quase sempre a farda militar. Sua vida foi defender a soberania alimentar do país, conseguindo assim que Burkina Faso, não tivesse de importar alimentos, mas produzir nacionalmente o que consumiria. Isto motivou a produção nacional. Durante o seu breve mandato como presidente de Burkina Faso, (1984-1987), introduziu numerosas reformas, todas animadas pela vontade de melhorar as condições de vida do seu povo. Causou enorme impacto na “comunidade internacional”, dando exemplo de um governo responsável, aperfeiçoando a educação e saúde pública. De facto, a vacinação e escolaridade gratuitas estavam entre as suas prioridades.

“Se perdermos o combate pela libertação da mulher, perderemos o direito de esperar uma transformação positiva superior da sociedade”

Quanto à igualdade de género, Sankara não só foi visionário, mas também precursor realista e



eficaz. Comprometeu-se com programas concretos para consolidar a igualdade da mulher. Nomeou várias ministras durante o seu governo, o que para aqueles tempos era uma novidade! Dizia: *“Se perdermos o combate pela libertação da mulher, perderemos o direito de esperar*

uma transformação positiva superior da sociedade”. Ouagadougou, 15 de Outubro de 1987. Data gravada na memória de muitos africanos. Dia em que foi assassinado o então Presidente do Burkina Faso, Thomas Sankara, durante um golpe de Estado militar, dirigido presumivelmente pelo seu amigo, Blaise Compaoré. Após a sua morte prematura, tornou-se herói popular, um modelo cujos ideais vivem hoje em todo o continente africano especialmente nos mais jovens.

Fonte:

Bruno JAFFRÉ, *Biographie de Thomas Sankara: La patrie ou la mort...*, Paris: Editions L'Harmattan, 2014.



HÉROÏNES D'AFRIQUE

KIMPA VITA
(1684 – 1706)



Début du 18e siècle.

Le royaume du Kongo, qui couvre une partie des territoires actuels de l'Angola, du Congo, et de la République Démocratique Congo, est déchiré par des luttes de clans qui se disputent le trône. Les premiers européens – portugais en l'occurrence – arrivent au royaume du Kongo à la fin du 15e siècle. Dès lors, ils cherchent à convertir au christianisme les populations, et font face à plus ou moins de résistance. La royauté et les élites vont rapidement embrasser la religion des occupants. C'est dans ce contexte que naît Kimpa Vita, vers 1684. Issue d'une famille noble, elle grandit avec les privilèges liés à son rang, et reçoit une éducation chrétienne. Elle prend alors le nom de Dona Beatrice. Durant son sommeil, elle aurait reçu un message de Saint-Antoine qui va bouleverser son existence. Dona Beatrice renonce à ses richesses et privilèges terrestres pour se consacrer à sa nouvelle mission : redonner espoir au peuple meurtri par les conflits, et réconcilier les populations pour leur garantir un avenir meilleur. Elle parcourt les villages du royaume et délivre son message de paix et d'espoir. Sur son chemin, un nombre croissant de disciples la rejoignent (...). Les Portugais voient en elle une véritable menace ; le Kongo réunifié et soudé serait un terrain propice aux mouvements de résistance. La perspective de voir leurs privilèges disparaître les poussent à multiplier leurs efforts pour convaincre le roi Pedro IV de la dangerosité de cette femme dont l'influence pourrait lui faire de l'ombre. Kimpa Vita s'enfuit dans la brousse avec quelques disciples. Elle y met au monde son unique enfant, dont le père est un de ses compagnons de route. Lorsqu'elle est retrouvée allaitant son enfant, les capucins se saisissent immédiatement de cet argument pour achever de convaincre le roi de l'imposture de cette jeune femme, qui se prétendait vierge. Elle est ramenée avec son enfant au chef des Capucins, qui lui fait subir un interrogatoire sur ses croyances, et sur la provenance de l'enfant. Nul besoin de ses réponses pour qu'elle soit accusée d'hérésie ; son sort était déjà scellé. Elle est condamnée au bûcher, ainsi que le père de son enfant. Elle est brûlée vive le 2 juillet 1706. (Sources : <https://www.niyalah.com/lincroyable-destin-de-kimpa-vita/>)

“REKH-SAI”: LE PORTRAIT DU PHILOSOPHE SELON LE MODÈLE AFRICAIN CLASSIQUE

MAHOUGNON SINSIN

L'Inscription d'Antef précède de plusieurs siècles les premiers manuscrits grecs. C'est un texte qui décrit le portrait idéal du « rekh-sai » ou du « philosophe ». Nous traduisons comme suit la version anglaise de ce vieux texte :

*« [Le rekh-sai] est celui dont le cœur s'informe des choses qui sont encore inconnues ;
Il examine les problèmes avec perspicacité ;
il est modéré dans son agir ;
Il pénètre les textes anciens ; son conseil aide à affronter les situations complexes ;
Il est véritablement sage ; il instruit son propre cœur.
La nuit, il reste éveillé pour scruter les sentiers justes
Il cherche à aller au-delà de ce qu'il a déjà accompli (...), Il se consacre totalement à la sagesse ».
(T. Obenga, 2004, p. 35)*

Sont mis en exergue, dans ce fragment, quatre traits caractéristiques de l'esprit philosophique: l'amour de la sagesse, la recherche rationnelle de la vérité, la quête de la perfection, le souci de mettre la science au service de la société.

L'amour de la sagesse

« Il est véritablement sage » ;

« Il se consacre totalement à la sagesse ».

On dit de Pythagore qu'il aurait inventé le terme *philosophos* par lequel il se serait désigné lui-même (Héraclite du pont, Fragments, 88). « Philosophos » dérive du mot « philosophia » qu'on traduit par « amour de la sagesse (sophia) ». En réalité, par « sophia », il faudrait entendre non seulement la sagesse (phronesis), mais aussi la science ou la connaissance théorique. On retrouve ce double sens dans les termes égyptiens « rekhset » et « sat » d'où dérive l'expression « rekh-sai » : « The concept rekhset (written with the hieroglyph for abstract notions) means "knowledge", "science", in the sense of philosophy, that is inquiry into the nature of thing (khet) based on accurate knowledge (rekhset) and good (nefer) judgment (upi) » (Obenga, 2004, p. 33). La sagesse (sat) se fonde sur la rekhset: « In the Egyptian language "wis-

dom" and "prudence" are expressed by the same word: sat (...). Indeed, to be wise (sai) is to be prudent (sai); it is to be almost "silent", that is, sagacious in handling matters, and exercising good judgment. Wisdom and prudence imply knowledge (rekhset) and the awareness of the principles of moral conduct and sociable behavior ». Il résulte de cette analyse terminologique que le terme composé « Rekh-sat » est un des plus adaptés pour traduire le concept de « philosophie » en égyptien pharaonique. On pourrait le traduire : « science de la sagesse » ou « sagesse fondée sur la connaissance ». Obenga évoque un autre terme (seba) qu'il considère comme la probable étymologie égyptienne du mot « sophia » (Obenga, 2005, p. 221). Mais quelle que soit l'origine du mot « sophia », l'Inscription d'Antef est une preuve matérielle qui atteste que six siècles avant Pythagore, des érudits s'adonnaient en Egypte à une activité intellectuelle qui consiste à « se consacrer totalement » à la science de la sagesse. D'ailleurs, selon les sources anciennes, Pythagore, le premier – paraît-il – à avoir utilisé le mot « philosophia », serait allé s'initier à ce type d'activité sur les rives du Nil : « Pythagore de Samos, écrit Isocrate, venu en Egypte et s'étant fait le disciple des gens de là-bas, fut le premier à rapporter en Grèce toute philosophie » (*Busiris* 2). Jamblique abonde dans le même sens : « Thalès conseilla à Pythagore de se rendre en Egypte et de s'entretenir le plus souvent possible avec les prêtres de Memphis et de Diospolis : c'est d'eux qu'il avait tiré toutes ces connaissances qui le font passer pour sage et savant aux yeux de la foule » (*Vie pythagorique*, 12). Porphyre ne dit pas le contraire : « En Egypte, Pythagore fréquenta les prêtres, apprit d'eux la sagesse et la langue égyptienne » (*Vie de Pythagore*, 11-12).



La recherche rationnelle de la vérité

« Celui dont le cœur s'informe des choses qui sont encore inconnues »

Si la Rekh-sat est la science de la sagesse, il est évident qu'elle est une quête de la vérité, car il n'y a ni science ni sagesse sans cette quête. Le rekh-sai n'a pas la science infuse. Il sait que la vérité est incommensurable. Voilà pourquoi il s'informe continuellement des « choses qui sont encore inconnues ». La vérité, dit Heidegger, est « dévoilement », *aletheia*. Mais le dévoilement n'est pas de l'ordre de la révélation mystique. La vérité philosophique est le fruit d'une recherche patiente, laborieuse, rationnelle. L'Inscription d'Antef indique quatre voies d'accès à cette vérité : (i) « Pénétrer les textes anciens » : se confronter avec l'histoire de la pensée. Nul ne pense réellement à partir d'une table rase. C'est en dialoguant avec la pensée des autres qu'on élabore sa propre pensée. (ii) « Instruire son propre cœur », c'est-à-dire ruminer les pensées dans son for intérieur. L'activité philosophique est d'abord une activité réflexive. L'esprit revient à soi, se penche sur soi et se met à l'écoute de soi. Le « cœur » (ib), dans la pensée africaine classique, est le siège de l'intelligence et de la raison. (iii) « Rester éveillé » : être lucide, maintenir l'esprit en éveil, se questionner en permanence. (iv) « Examiner les problèmes avec perspicacité » et « scruter les sentiers justes » : la philosophie cultive l'esprit critique ; elle est en soi une rationalité critique : « Philosophical thinking is a critical undertaking. Philosophy is not concerned with what is apparent, obvious, shallow, or insignificant. Thinking deep means dealing with substantial issues » (Obenga, 2004, 35).

Dans les langues occidentales, le terme « critique » dérive du grec *kritikos*, « discernement, jugement ». L'équivalent en égyptien pharaonique est « *upi* ». Quel est le critère à partir duquel le rekh-sai discerne, examine, scrute et juge les choses ? La « Maat » ! Concept-clé de la philosophie africaine classique. Un concept qui renvoie aux notions de Vérité, Justice, Equilibre, Harmonie, Amour (Voir M. Karenga, 2004)

La quête de la perfection

« Il est modéré dans son agir... Il cherche à aller au-delà de ce qu'il a déjà accompli »

La contemplation rationnelle de la vérité (*theoria*) est essentielle, mais, dans le même temps, la vérité ne s'acquiert réellement que lorsqu'elle est mise en application. Or, comme la vérité est inépuisable, elle impose à ceux/celles qui la recherchent d'être dans une tension permanente vers la perfection (*nefer*). Le rekh-sai ne se con-

tente pas de l'acquis ou du « déjà-là » ; il soupçonne qu'il y a encore une infinité de possibilités et de chemins neufs à explorer. La perfection, dans la pensée égyptienne, recouvre deux dimensions :
- Khepert ankhu : le perfectionnement de l'être humain. La modération, la pondération, la générosité, l'humilité sont autant de valeurs que le rekh-sai cultive en soi afin de devenir un « *geru maa* », c'est-à-dire « un homme modelé par la Maat ».
- Menkhou : le perfectionnement des compétences et des talents.

Le souci de mettre la science au service de la société

« Son conseil aide à affronter les situations complexes »

L'activité philosophique, contrairement à ce que l'on en dit ordinairement, ne consiste pas à s'enfermer dans un Moi solipsiste, indifférent au sort du monde. Si le rekh-sai « scrute les sentiers justes », c'est pour éclairer ses propres pas et aider les autres à affronter rationnellement les situations difficiles. Ce faisant, il contribue à l'édification d'une société juste, éclairée et prospère.

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LA CHARTE DE LA RENAISSANCE CULTURELLE AFRICAINNE (EXTRAITS)

La diversité culturelle et l'unité africaine constituent un facteur d'équilibre, une force pour le développement économique de l'Afrique, la résolution des conflits, la réduction des inégalités et de l'injustice au service de l'intégration nationale; Il est urgent d'édifier des systèmes éducatifs qui intègrent les valeurs africaines et les valeurs universelles afin d'assurer à la fois l'enracinement de la jeunesse dans la culture africaine et de l'ouvrir aux apports féconds des autres civilisations et de mobiliser les forces sociales dans la perspective d'un développement endogène durable ouvert sur le monde ; Il est urgent d'assurer résolument la promotion des langues africaines, vecteurs et véhicules du patrimoine culturel matériel et immatériel dans ce qu'il a de plus authentique et d'essentiellement populaire, mais aussi en tant que facteur de développement ; qu'il est impérieux de procéder à l'inventaire systématique, du patrimoine culturel matériel et immatériel, notamment dans les domaines de l'histoire et des traditions, des savoirs et savoir faire, des arts et de l'artisanat en vue de le préserver et de le promouvoir; La culture africaine n'a de signification que lorsqu'elle participe pleinement au combat pour la libération politique, économique et sociale, à l'œuvre de réhabilitation et d'unification et qu'il n'y a pas de limite à l'épanouissement culturel d'un peuple.

CHARTER FOR AFRICAN CULTURAL RENAISSANCE (EXTRACT)

African cultural diversity and unity are a factor of equilibrium, strength in African economic development, conflict resolution and reducing inequality and injustice to promote national integration; It is imperative to edify educational systems which embody the African and universal values, so as to ensure the rooting of youth in African culture, their exposure to the values of other civilizations, and mobilize the social forces in the context of a sustainable, endogenous participatory development; It is imperative to resolutely ensure the promotion of African languages, mainstay and media of tangible and intangible cultural heritage in its most authentic and essentially popular form and also as a factor of development; It is imperative to carry out a systematic inventory with a view to preserving and promoting tangible and intangible cultural heritage, in particular in the spheres of History, Traditions, Arts and Handicrafts, Knowledge and Know-how; African culture is meaningless unless it plays a full part in the political, economic and social liberation struggle, and in the rehabilitation and unification efforts and that there is no limit to the cultural development of a people.



CCAF CONCLUDES COURSE ON PAN-AFRICANISM

Rome, 29th May 2019 – Sankofa Political School of Correct Connect Africa Foundation (CCAF) concludes in the academic year 2018/2019 the course on “Pan-Africanism: History and Philosophy”. The event was marked by a keynote speech delivered by Mahougnon Sinsin, Professor of philosophy and instructor of the course. He called on participants to commit themselves and respond to the Pan-African call and struggle initiated by our forefathers.



TEMBEA KENYA: CCAF AND THE SANKOFA MESSAGE

Rome, 1 June 2019 – CCAF participated in the second edition of the “Tembea Kenya: Cultural and Business Exchange”. The scope of the event is to create an enabling environment where Africans and Europeans can meet for cultural and business exchange. The event saw big and upcom-ing businesses exhibit their products in different styles. CCAF honoured the event both as a col-laborator as well as a participant. We clamour for a New Education in Africa, based on Afri-can Classical Humanities. This was our message.

PARTNERSHIP CCAF MEETS ROME BUSINESS SCHOOL LAGOS CAMPUS

Lagos, Nigeria – The members of Correct Connect Africa Foundation (CCAF) Nigeria chapter led by Odior Anthony Aleakwe, had a meeting with the executives of Rome Business School (RBS) led by Mr Humphrey Akanazu, at the RBS Ikeja campus, on the 5th of august, 2019.

ENCOUNTER CCAF ATTENDS PAT UTOMI'S BOOK LAUNCH

Lagos, Nigeria, August 6, 2019 – Representatives of Correct Connect Africa Foundation (CCAF) Nigeria chapter attended a book launch authored by Prof. Patrick Okedinachi Utomi. Pat Utomi, as he is popularly known, is a Nigerian intellectual, an expert in political economy and management. The book titled “Why Not: Citizenship, state capture, creeping fascism and criminal hijack of politics in Nigeria” exposes the troubling state of politics in Nigeria and the need to rise and redeem the situation through a courageous and an authentic commitment of all, (the Nigerian people). At the event, CCAF met with a number of high profiled Nigerians who share and promote the Afrocentric Vision, a consciousness that is paramount also to CCAF. We had the opportunity of having a brief exchange with Mr Femi Falana, a Senior Advocate of Nigeria (SAN) and a Human Right activist; and Simi Fajemirokun, an educationist, an entrepreneur and the founder of Read to Succeed Global Africa Initiative (R2S Africa).

MEETING WITH GHANAIAAN STUDENTS.

September, 23, 2019. “Kwame Nkrumah was one of the prominent Africans that stood their ground for the political and economic liberation of African nations”. These were the opening words of the CCAF GC, Odior Aleakwe, to the students of Don Bosco Technical Institute Odumase, Ghana. The meeting was set to introduce and explain the Correct Connect Africa Foundation mission to the students.

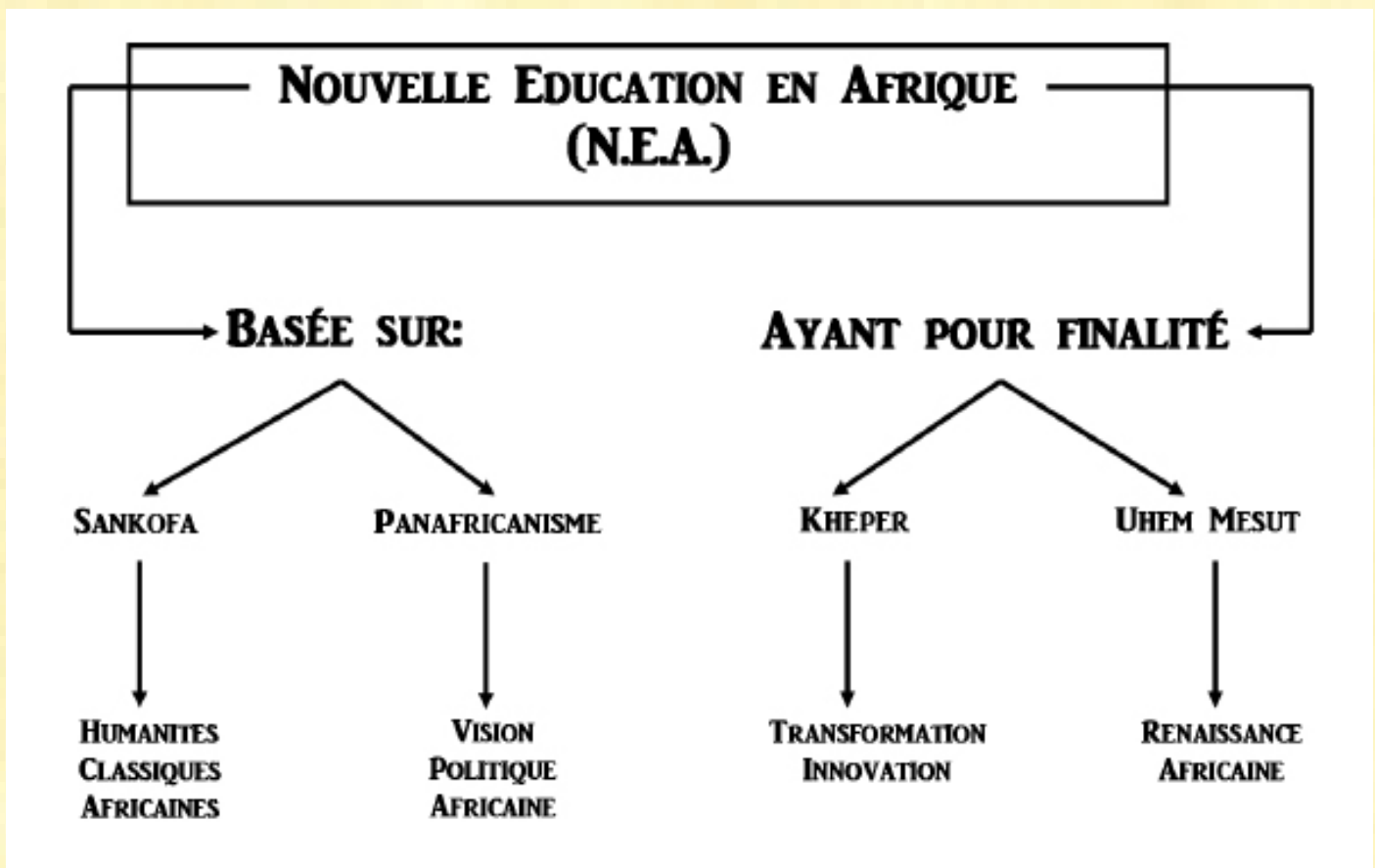


ADEOYE FELIX ABAYOMI, APPOINTED AS THE FIRST NATIONAL COORDINATOR OF CCAF NIGERIA

Lagos, Nigeria – On this day, 1st of October, 2019, the Nigerian people and its government commemorate their Independence Day. This day is a day of celebration; a day of reflection on the strides of development achieved and the government's projections for the years ahead. In tune with the celebration, CCAF-Nigeria made history as she inaugurates her first National Coordinator (NC).



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 repost 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 yesterday's moon
will it remember me?*

*Back to yesterdays sun, It will rekindle me
Rekindle the spirit into tomorrow and high on the wind
Sankofa flies again and again
Oh Sankofa, high on the Heavens you soar
My soul is soon to follow you, back to yesterday's moon
will it remember me?*

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

W. CASSANDRA,





SANKOFA

YOUTH JOURNAL

Issue 1 | Volume 1 | 2019

