

**Krst Unity Center of Afrakan Spiritual
Science
Invites You To The
29th Annual Commemoration Honoring Our Ancestors**

**Remembrance For Those Who Endured The Maafa
Revival As African People Coming Forth Stronger
Return To Reclaim And Restore Our Ancestral Homeland
October 9, 10, 11, 2020
Friday, Saturday & Sunday**



**PLANNING COMMITTEE
Nimah Zulu, Semsut Sabeset, Claudia Eliassaint,
Erica Byrd, Denise Curry, Adisa Septuri, Shujaa
Baker,
Harold Francois, Ephraim Okorie**



**7825 S. Western Avenue, LA, CA 90047
323-759-7567
www.krstunityoutrech@gmail.com**

Historical Overview

What had begun in many instances as a mutual entrepreneurial venture between the Africans and the Europeans rapidly turned into local colonization and foreign trade in human cargo. The Africans were kidnapped, shackled, cargoed, shipped out of Africa and sold into slavery in diasporas around the world. It is estimated that over a 100 million Africans lost their lives during that transport - that the ocean is lined with their remains - that they were relegated to a watery grave without benefit of ceremony, commemoration, ritual or consecration. This remains the most horrific human holocaust in the history of mankind.

We conclude that the ultimate goal of this process was to colonize our space, exploit our bodies, obliterate our history, destroy our minds and break our spirits. It was not intended that we would survive that ordeal.

But survive we did and even thrive.

We cannot undo those wrongs but we must correct the historical distortions, reclaim our culture, rescue our minds, acknowledge our in-tact spirituality despite our enslavement and elevate our ancestors to their customary place of honor.

That was the thinking in 1991 when the Southern California Study Group of the Association For The Study Of Classical African Civilizations was establishing the African Holocaust Committee Of Taui Khuti. The president was Dr. C Wolde Kyte; its secretary was Sister Helen Lewis. The chairperson was Sister Rudy & Penda Guyan. Its advisor was Dr. Michael Scott.

The purpose of the committee, as articulated by Dr. Scott, was to reassign that time celebrated by the dominating culture as Columbus Day and rather consecrate it as the time to honor our ancestors of the African Holocaust and to consecrate the holy grounds that became their final resting places.

The expressed objectives of the committee were.

1. Reconciliation of the historic reality of our ancestors with the historical memory of their descendants.
2. Healing the wounds between the Africans in the Diaspora and the Continental Africans.
3. Enshrining of our ancestors who have struggled against the process.
4. Establish tombs for our ancestors, victims of the European enslavement holocaust.

5. Weekend fast ending with communal feast and mourning.
6. Funeral rites for our ancestors.
7. Economic and cultural commitment for this memorial weekend. All participants should wear and eat only materials made by the hands of their fellow Africans.
8. Developing programs, as an annual enrichment and rededication ceremonies for our ancestors of the African Holocaust, in every country in the Diaspora and in Africa.

The other founding members of this committee are the following brothers and sisters: DJamarra Afi, Thelma Cameron, Memsheta Het Heru, Patricia Johnson, Loretta Jones, Sara McLean, Bill Reagan, Micheline Roberson, Frank Rodgers, and Lisa Williams. At a later date, Bro. Rudy Guyan was added as an advisor and so was Dr. Anyim Palmer.

The first conference hosted by this committee on October 9, 1992 was held at the Mount Carmel Recreation Center. Subsequent sites included The Vision Complex, Little Africa Community Center, Amanze African Suya Restaurant, the AFIBA Center, Compton Community College and KRST Unity Center of African Spiritual Science.

This commemoration has hosted many notable presenters to include: Bro. Michael Harrison, Bro. Marcus Lewis, Bro. Astenu, Bro. Aleem Rahman, Bro. Kawaida Smith, Dr. Boyd Graves, Sis. Moya Mzuri, Bro. Dedon Kamathi, Sis. Sequestra, Sis. Tafiti Kenyaka, Sis. Meri Abena, Bro. Zeb Sanders, Bro. Atete Kwame, Queen Nzinga Ratabisha Heru, Bro. Chancellor Daniels, Sis. Sala, Sis. K Lee, Dr. Joseph Bailey, Bro. Aqebi Hill, Bro. Roland Freeman, Bro. Wayne Pharr, Bro. Travon Williams, Bro. Wilbur Jordan, Dr. Locksley Geoghagen, Bro. Yehudi Webster, Sis. Assumpta Otoru, Bro. Jorge Bernandez, Dr. Edward Scobbie, Bro. Haile Garima, Bro. Steve Cokely, Bro. Ashra Kwesi, Dr. John Henrik Clarke, Dr. Ivan Van Sertima, Dr. Josef Ben Jochannan.

AND ALL OF OUR ILLUSTRIOUS MODERATORS AND PRESENTERS FOR THIS 28th ANNUAL COMMEMORATION OF THE AFRICAN HOLOCAUST OF ENSLAVEMENT.

It should be noted that this committee has been faithful to its purpose and commitment, and has convened every year since 1992.



**The African Holocaust
Commemoration
Committee of TauKhuti.
1992 to 2020**

Sister Penda Guyan, Ex-
President

I do honour by remembering all those who walked among us, but are now dwelling in the Realm of Our Ancestors. May they continue to be at Rest.

I do hope that the Elders of this Community consider this presentation worthy to be made.

I extend greetings from the African Communities of The Cooperative Republic of Guyana, but especially from the Guyana Holocaust Committee which is an

“Off-spring” of the African Holocaust Organisation of Los Angeles, Southern California.

Many persons question the word holocaust being used for the name of an African Organisation. The name African Holocaust Organisation is a conscious representation of the experiences of African during that Caucasian Era or Common Era (CE) or AD (African Demise or Destruction. Many Africans have scolded us for using a “Jewish term” to describe our sufferings. What they are not aware of is that it was an African woman, Ida B. Wells who coined the word “Holocaust” to describe the burning and lynching during her lifetime in the USA of Africans by Caucasians Christians.

I may also add that according to the history of Namibia, the grandfather of the main architect of the Concentration Camps of Nazi Germany was the person responsible for the war to exterminate the Hereros by forcing the Nation: men, women and children into the Kalahari Desert to die from the heat of the sun. Holocaust is “Death by burning.”

Dr. Scott has given us an outline of the history of the African Holocaust Organisation. I would like to bring to the notice of all, what I have observed and is suggesting. It seems as if the Los Angeles Community has lost its momentum as an outstanding progressive community. If that were so, it is necessary that the Organisation should be promoting international programmes that speak to the promotion of African interests. One such programme is the United Nations International Decade for the People of African Descent. This programme mandates Recognition, Justice and Development for Africans. The programme hold that Africans have must do what is legally necessary to return to and to develop our Ancestral Consciousness so as to redress the wrongs done to us historically. The IDPAD recognises the right of Africans to feed, clothe, educate, medicate, and return to Ancestral Spirituality. It is sad that Africans in the USA are not taking advantage of this opportunity, and I see such lack of response as a Holocaust of the Brain. The UN has given Africans the right to re-establish the African World order that was cruelly disrupted 200 years ago. The African Holocaust Organisation need to adopt the mandate of the IDPAD and use its Mandate to make Recognition, Justice, and Development of programs to re-establish Africans to their status of a Free People and establishment of African nationhood.

Ashay!

The 29th Annual Commemoration Honoring Our Ancestors

Program Schedule

**KRST UNITY CENTER OF AFRAKAN SPIRITUAL SCIENCE
INVITES YOU TO JOIN US IN COMMEMORATION OF OUR ANCESTORS
WE HAVE AN AMAZING LINEUP FOR SPEAKERS AND PANELISTS**

Friday, Saturday & Sunday

October 09, 2020 6:30pm—9:00pm October 10, 2020 10:00am—4:30pm

October 07, 2020 10:30am—8:00pm

FRIDAY

Start Time - 6:30pm

MC - Ministers - Welcome

- 6:45pm** Drum Call
- 6:55pm** Libation—Revered Ancestor and Master Liberationist, Sister
Thelma Cameron
African Pledge
- 7:05pm Introduction of Ministerial Staff and Historical Overview -
- 7:10pm Penda Guyan— Historical Overview
- 7:30pm Offering / Musical Selection
- 7:30pm Cultural Expression - Nikki Billingslea
- 7:41pm Screening Party "Enslaved" with Samuel L. Jackson
Six-episode docu-series that explores 400 years of human trafficking from
Africa to the New World by following the efforts of Diving with a Purpose, as
they search for and locate six slave ships that went down with their human
cargo. Executive produced and featuring award-winning actor Samuel L.
Jackson, the series tracks the efforts of divers as they utilize new methods of
underwater archaeology to identify and locate these sunken slave ships for
the first time in history. These modern day adventures serve as a springboard
to tell the stories of the ideology, economics and politics of slavery, while also
celebrating stories of resistance, the cultures left behind and the culture that
we live in.
- 8:40pm** Closing / Comments and Reflections - Ministers

SATURDAY

Blazing Legs Community Walk (6:30am warm-up/ 7:30am head out)

- 10:00am Holocaust Program Starts
- 10:10am Drum Call
- 10:10am Libation - Ifa Libation - Baba Onifade Ifa Sesan
- 10:20am Ancestral Roll Call

Those who have died from police violence up to 2020 - 154 Names Called by:
Chimakara/ Rev. Erica Byrd/ Nimah Zulu/Tasanet Meriiti/ Sinsini/
Tetisher/ Semsut/ Enoch Hankerson

10:35am Rev Erica Byrd - Welcome /Overview
 10:50am Sis Rev Erica -Intro of First Speaker
 11:00am Speaker 1 - Dr Michael Scott-
 Maafa Commemoration. Historical Overview - Slavery
 11:30am Speaker 2 - Enoch Hankerson—Maafa Timeline
 11:50am Break - Entertainment
 12:10pm Speaker 3 - Professor Runoko Rashidi—African Presence in
 the Diaspora
 12:45pm Cultural Expression - Sunni Patterson
 12:50pm Speaker 4 - Dr. Toni Humber -*The Eight Pillars of Caste: A
 Review of Caste: The Origins of Our Discontent* by Isabel
 Wilkerson
 1:35pm Ferrra Amadou - Singer & Video of Maya Angelou - And Still
 We Rise
 1:50pm Panel Discussion—The Voices of Return
 Shuuja Baker - Technology, Msonga-Mbele Andre Parvenu - A new para-
 digm, Keidi Obi Awadu - Agriculture, Smst Sabeset & Adisa Septura -
 School/ Health Clinic, Bro Shaka Zulu-Entrepreneurship
 3:10 Speaker 5- Dr David Horne— Maafa and the Pan African
 Movement
 3:40 Speaker 6 - Legrand Clegg & Lynn Moses- Effectuating
 Change Through Political Action

EMPOWERMENT SUNDAY

10:30am Empowerment Service
 Voices of Unity -Gifford Youth Orchestra /Founder Rev.
 Crystal Bujol

**Empowerment Message Delivered by
 Dr. Oba T'Shaka**

Piping Into God's Mind and Thinking God's Thoughts

“Return to the Beginning” A Ren Ritual of Remembrance And Praise

3:00 - 5:00 Bruce's Beach

2600 Highland Ave, Manhattan Beach, CA 90266

CUC/KRST Unity Center of Afrakan Spiritual Science

7825 S. Western Ave., Los Angeles, CA 90047 323-759-7567

krstunityoutreach@gmail.com

www.krstunitycenter.org

KRST Unity is a 501c3 Organization

Tax Id# Tax Id#95-6064580

A World Without Black People

Phillip Meagwali

This is a story of a little boy name Theo, who woke up one morning and asked his mother, "Mom, what if there were no Black people in the world?" Well, his mother thought about that for a moment, and then said, "Son, follow me around today and let's just see what it would be like if there were no Black people in the world." Mom said, "Now go get dressed, and we will get started."

Theo ran to his room to put on his clothes and shoes. His mother took one look at him and said, "Theo, where are your shoes? And those clothes are all wrinkled, son. I must iron them." However, when she reached for the ironing board, it was no longer there.

You see Sarah Boone, a black woman, invented the ironing board, and Jan E. Matzlinger, a black man, invented the shoe lasting machine.

"Oh well," she said, "please go and do something to your hair." Theo ran in his room to comb his hair, but the comb was not there. You see, Walter Sammons, a black man, invented the comb.

Theo decided to just brush his hair, but the brush was gone. You see Lydia O. Newman, a black female, invented the brush.

Well, this was a sight: no shoes, wrinkled clothes, hair a mess. Even Mom's hair, without the hair care inventions of Madam C. Walker, well, you get the picture.

Mom told Theo, "Let's do our chores around the house and then take a trip to the grocery store." Theo's job was to sweep the floor. He swept and swept and swept. When he reached for the dustpan, it was not there. You see, Lloyd P. Ray, a black man, invented the dustpan.

So he swept his pile of dirt over in the corner and left it there. He then decided to mop the floor, but the mop was gone. You see, Thomas W. Stewart, a black man, invented the mop. Theo yelled to his Mom, "Mom, I'm not having any luck."

"Well, son," she said, "Let me finish washing these clothes, and we will prepare a list for the grocery store." When the wash finished, she went to place the clothes in the dryer, but it was not there. You see, George T. Samon, a black man, invented the clothes dryer.

Mom asked Theo to go get a pencil and some paper to prepare their list for the market. So, Theo ran for the paper and pencil but noticed the pencil lead was broken. Well, he was out of luck because John Love, a black man, invented the pencil sharpener.

Mom reached for a pen, but it was not there because William Purvis, a black man, invented the fountain pen.

As a matter of fact, Lee Burridge invented the typewriting machine and W. A. Lovette the advanced printing press. Theo and his mother decided just to head out to the market.

Well, when Theo opened the door, he noticed the grass was as high as he was tall. You see, John Burr, a black man, invented the lawn mower. They made their way over to the car and found that it just wouldn't go. You see, Richard Spikes, a black man, invented the automatic gearshift, and Joseph Gammel invented the supercharge system for internal combustion engines. They also noticed that the few cars that were moving were running into each other and having wrecks because there were no traffic signals. You see, Garrett A. Morgan, a black man invented the traffic light.

Well, it was getting late, so they walked to the market, got their groceries, and returned home. Just when they were about to put away the milk, eggs, and butter, they noticed the refrigerator was gone. You see John Standard, a black man, invented the refrigerator. So, they just left the food on the counter.

By this time, Theo noticed he was getting mighty cold. Mom went to turn up the heat, and what do you know? Alice Parker, a black female, invented the heating furnace. Even in the summertime, they would have been out of luck because Frederick Jones, a black man, invented the air conditioner.

It was almost time for Theo's father to arrive home. He usually takes the bus, but there was no bus, because its precursor was the electric trolley, invented by another black man, Elbert R. Robinson.

He usually takes the elevator from his office on the 20th floor, but there was no elevator because Alexander Miles, a black man, invented the elevator.

He also usually dropped off the office mail at a near by mailbox, but it was no longer there because Philip Downing, a black man, invented the letter drop mailbox, and William Barry invented the postmarking and canceling machine.

Theo and his mother sat at the kitchen table with their heads in their hands.

When the father arrived, he asked, "Why are you sitting in the dark?" Why? Because Lewis Howard Latimer, a black man, invented the filament within the light bulb.

Theo quickly learned more about what it would be like if there were no black people in the world, especially if he were ever sick and needed blood. Dr.

Charles Drew, a black scientist, found a way to preserve and store blood, which led to his starting the world's first blood bank.

Well, what if a family member had to have heart surgery? This would not have been possible without Dr. Daniel Hale Williams, a black doctor, who performed the first open-heart surgery.

So, if you ever wonder, like Theo, where would we be without black people?

Well, it's pretty plain to see. We would still be in the DARK!

Slave Narratives In Their Own Words

(Original Spelling) **This is an interview with William Colbert, a 93-year-old former slave from Alabama.** The interview was conducted by John Morgan Smith in 1937. [Interviewer]: "Well, Uncle Will, tell me something about the slave days. Was your master good to you?" [William Colbert]: "Nawsuh, he warn't good to none of us niggers. All de niggers 'roun' hate to be bought by him kaze he wuz so mean. . . . One day I remembers my brother, January wuz cotched ober seein' a gal in de next plantation. . . . Well suh, when da massa found out dat he wuz a hour late, he got mad as a hive of bees. So when brother January come home, de massa took down his long mule skinner and tied him wid a rope to a pine tree. He strip' his shirt off and said: "Now, nigger, I'm goin' to teach you some sense." "Wid dat he started layin' on de lashes. January was a big, fine lookin' nigger, de finest I ever seed. He wuz jus' four years older dan me, an' when de massa begin a beatin' him, January neber said a word. De massa got madder kaze he couldn't make January holla. "What's de matter wid you, nigger!" 'he say. "Don't it hurt?" "January, he neber said nothin', and de massa keep a beatin' till little streams of blood started flowin' down January's chest, but he neber holler. His lips wuz a quiverin' and his body wuz a shakin', but his mouf it neber open; and all de while I sat on my mammy's and pappy's steps a cryin'. De niggers wuz all gathered about and some uv 'em couldn't stand it; dey hadda go inside dere cabins."

This interview was with Tempie Herndon Durham in North Carolina. The interview was conducted by a white interviewer named Travis Jordan in 1937. Durham reported that she was 103 years old at the time of the interview. My white fo'ks lived in Chatham County. Dey was Marse George an' Mis' Betsy Herndon. . . . Dey had a big plantation an' raised cawn, wheat, cotton an' 'bacca. I don't know how many field niggers Marse George had, but he had a mess of dem, an' he had hosses to, an' cows, hogs an' sheeps. . . . When I growed up I married Exter Durham. He belonged to Marse Snipes in Durham who had a plantation 'cross de county line in Orange County. We had a big weddin'. We was married on de front po'ch of de big house. . . . Exter couldn' stay no longer den dat night kaze he belonged to Marse Snipes Durham an' he had to back home. He lef' de nex day for his plantation, but he come back every Saturday night an' stay 'twell Sunday night. We had eleven chillum. Nine was bawn befo' surrener an' two after we was set free. . . . I was worth a heap to Marse George kaze I had so many chillum. De more chillum a slave had de more dey

was worth. . . . I was glad when de war stopped kaze den me an' Exter could be together all de time 'stead of Saturday an' Sunday. After we was free we lived right on at Marse George's plantation a long time.

We rented de lan' for a fo'th of what we made, den after while be bought a farm. . . . Freedom is all right, but de niggers was better off befo' surrender, kaze den dey was looked after an' dey didn' get in no trouble fighting an' killin' like dey do dese days. If a nigger cut up an' got sassy in slavery times, his Ole Marse give him a good whippin' an' he went back an' he went way back an' set down an' 'haved hese'f. If he was sick, Marse an' Mistis looked after him, an' if he needed store medicine, it was bough an' give to him; he didn' have to pay nothin'.

Dey didn' even have to think 'bout clothes nor nothin' like dat. . . . Maybe everybody's Marse an' Mistis wuzn' good as Marse George an' Mis' Betsy, but dey was de same as a mammy an' pappy to us niggers."

This interview was with Perry Lewis in Baltimore, Maryland. The interview was conducted in 1937 by a black interviewer identified as --- -- Rogers in the final transcripts. I was born on Kent Island about 86 years ago. . . . My father was a freeman and my mother a slave, owned by Thomas Tolson, who owned a small farm on which I was born in a log cabin. . . . As you know the mother was the owner of the children that she brought into the world. Mother being a slave made me a slave. She cooked and worked on the farm, ate whatever was in the farmhouse and did her share of work to keep and maintain the Tolsons. They being poor, not have a large place or a number of slaves to increase their wealth, made them little above the free colored people and with no knowledge, they could not teach me or any one else to read. . . . I have heard that patrollers were on Kent Island and the colored people would go out in the country on the roads, create disturbance to attract the patrollers' attention. They would tie ropes and grape vines across the roads, so when the patrollers would come to the scene of the disturbance on horseback at full tilt, they would be caught, throwing those who would come in contact with the rope or vine off the horse, sometimes badly injuring the riders. This would create hatred between the slaves, the free people, the patrollers and other white people who were concerned. . . . I do not remember being sick but I have heard mother say, when she or her children were sick, the white doctor who attended the Tolsons treated us and the only herbs I can recall were life-everlasting boneset and woodditney, from each of which a tea could be made. This is about all I can recall.

TERMS FORMERLY USED TO REPRESENT DEGREES OF BLACKNESS:

mulatto - A person of mixed race who is half white and half black. Based on the Spanish word mulo meaning "mule," and implying that the person is sterile like a mule. (Another familiar misconception concerned the concept of "hybrid vigor," the idea that breeding across difference, as with dogs, creates a stronger, and more attractive breed.) In some ways, this is the most shocking of all the words on these pages describing the varieties of black people with mixed blood.

quadroon or quarteron - A person with one white parent and one mulatto parent. Such a person would be 3/4 white and 1/4 black.

octoroon or metif - A person who has one white parent and one quadroon parent. Such a person would be 7/8 white and 1/8 black.

meamelouc or mamelouque - See sextaroon.

sextaroon - Also called a meamelouc or mamelouque. A person who is 1/16 black. The parents would be a full-blooded white and an octoroon.

demi-meamelouc - A person who is 1/32 black. The parents would be a full-blooded white and a sextaroon.

sangmelee - A person who is 1/64 black. The parents would be a full-blooded white and a demimeamelouc.

griffe - A person whose parents are a full-blooded black and a mulatto. Such a person would be 3/4 black and 1/4 white. The term is also used to describe the offspring of a mulatto and an American Indian, or any person of mixed Negro and American Indian blood.

marabou - A person who is 5/8 black. The parents would be a full-blooded black and a quadroon.

sacatra - A person who is 7/8 black. The parents would be a full-blooded black and a griffe.

<><><><><>

OTHER TERMS RELATED TO THE PERIOD OF SLAVERY

contraband - Early in the war, the War Department allowed slaves fleeing their masters to enter Union lines as "contraband of war" (i.e. property that might be confiscated to fight against the Union).

drapetomania - According to Dr. Samuel Cartwright of Louisiana, this was one of two diseases from which slaves suffered. Cartwright said that this disease caused slaves to run away. Dr. Jonathan Miller, an English pathologist, has defined this term tongue-in-cheek as "a morbid desire to be free."

dysaesthesia aethiopica.) dysaesthesia aethiopica - A second disease which Dr. Cartwright claimed slaves suffered from. Slaves having this disease were apt to commit intentional acts of mischief. Cartwright claimed that the cure for this disease and drapetomania was a whipping.

KRST Unity Center Ministerial Staff

Rev. Richard “Meri Ka Ra” Byrd—Senior Minister

Graduate of Unity School of Christianity-Dedication to truth and transformation is found at KRST Unity Center. Rev. Meri Ka Ra's evolution of Christ Unity Center to KRST Unity Center of AfRaKan Spiritual Science, shows how Spirit responds when Dedication and Commitment is made. Senior Minister for over 25 years, he readily affirms, “Your commitment is what is going to save your life.”

REV. ERICA C. BYRD, MS/MFT—ASSOCIATE MINISTER

Marriage and Family Therapist, Co-founder & Executive Director -Kheper Life Enrichment Married to Rev. Richard Meri Ka Ra Byrd, co-founder of KRST Unity Center. Parents of four sons, one daughter, grand-parents of 9 grandchildren, and 4 great-grandchildren. Erica enjoys spending time with family and friends, reading, music, African & modern dance, gardening, sewing, creative arts, tennis, travel, theater, and new opportunities for expansion. Committed to furthering spiritual development, to serve as the highest model and teacher of MAAT, Ancient African Principles, and holistic wellness lifestyle practices.

Hmt Ntrt Smst Sa-t Beset/Chief Priestess of Per Ankh Bes—Associate Minister

Degrees from Hampton University (Theatre and Speech), Bowling Green State University (Communication and Television Production) the University of Calabar Nigeria (African Literature), and completed all course work at Temple University, towards a Ph.D in African American Studies. Smsut has been an active student and teacher of Kemetic Spirituality since 1977. Which led her to a solo spiritual search to shrines and temples throughout the world. She studied Ifa and later became an initiated Kemetic Priest and Key Holder in 1984. In that same year she co-founded The Forces of Nature Dance Theatre, Temple of the Living Book and Per Ankh Bes. She served as the Assistant Director of Theatre at Grambling State Universty; Business Manager/Technical Director of the Department of Performing Arts, University of Calabar, Nigeria; Lecturer/Arts Fellow at the University of Port Harcourt Nigeria. Associate Professor of African and Caribbean Literature at Hunter College, NYC; Educational Director at the Caribbean Cultural Center and served on the Dance faculty`es of the Alvin Ailey American Dance Theatre, The New York Foundation for the Arts, the Brooklyn Museum of Art and Harlem Children's Zone. For 10 years she served as the Program Director of KRST Unity Center and Director for Say Yes! To Life Tutoring and Learning Center at KRST. She continues to conduct master classes and workshops in African Dance, MDW Ntr, history and culture both nationally and internationally. Her educational mission found purpose in Kono District in Sierra Leone where she built and funds a school that provides free education, for over 300 students.

List of Esteemed Guest Speakers

Keidi Obi Awadu

A true renaissance man for this generation, Keidi Awadu is an investigative journalist, broadcaster, futurist, nutritionist, and specializes in sustainable development and global health policies. Awadu is the author of 38 published books including ten books on Pan African sustainable economic development. His recent book is: THE BLACKEST SOIL: Africa Can Feed the World (A scientific roadmap to agricultural preeminence for the 21st Century)

Shujaa K. Baker

Shujaa Baker is a long time student of African history and culture, and a cofounder and former long term coordinator of the Afrikan Restoration Project in Long Beach and Pomona. Professionally, he is a freelance writer, and a design engineer with over thirty five years experience in electromechanical product and system design, production manufacturing, visual media development, and related computer technology for a broad range of commercial, industrial, and government projects. He is originally from Detroit, MI, and is a married father of two children, and is very pleased to participate in this commemoration today.

President – Rev. Dr. Crystal Bujol

Founder The Gifford Florida Youth Orchestra

Indian River County Resident. Past president of the Indian River Community Oriented Police Enforcement and Education Committee (COPE). Recipient of the: 2007 Gifford, Florida's Dreamer's Ball Award. "Good Neighbor Award" from State Farm in 2006, Vero Beach, Florida. Cultural Council's 2009 Laurel Award for Volunteer Activist Leadership in Vero Beach. Gifford Progressive Civic League Award for Special Services to Gifford, 2013. Member Vero Beach Beachside Toastmasters 2009 – 2014. 1st Chairperson Black Lives Matter Committee, Vero Beach, Florida, 2016. Retired Pastor 22 Years in the pulpit of 2 churches, simultaneously. PhD in Spiritual Psychology from Inner Circle University, Los Angeles, CA.

LEGRAND H. CLEGG II, ESQ.

Retired city attorney for Compton, now in private practice has been a noted authority in the fields of African and American history and culture for well over 35 years. his video production is entitled "When Black Men Ruled The World". By way of the Clegg Videos, Audio Tapes, Study Guides and Website, Legrand is able to reveal history as it was first told. As it was handed down from generation to generation by the ancient Nubians, Egyptians, Hebrews, Greeks and Romans.

Enoch Hankerson

Author, creator and producer of the museum worthy Nile Valley Civilization Timeline Scrolls project that focuses on the era of the ancient African Classical High Culture. Enoch holds master degrees in both Education from University of North Dakota with geography minor, and Organizational Leadership from Columbia Southern University. His undergraduate studies include bachelor degrees in Multicultural Studies, Peace Studies and Social Justice. Hankerson focuses on the era between the “independence” of African Classical High Culture (when the Africans governed their own affairs) and African colonization (when Africans are being governed by foreign invaders).

DAVID L. HORNE

David Horne is a tenured full professor of Critical Thinking and African History, and is the former chair of the Department of Africana Studies at Cal State University, Northridge. He also teaches graduate public policy and introductory political analysis, and is the graduate advisor for the department. He is the original Executive Director of the California African American Political Institute at CSU Northridge (created by state legislation in 2000), and he is the current Executive Director of the revised California African American Political and Economic Institute (AB 165) at California State University, Dominguez Hills. He has a Ph.D in history and political economy from UCLA, and two Master’s degrees, one in Public Policy from CSU San Bernardino, and the other in South African history from the University of Florida. He is the author of *Straight to the Point: A Primer for a Logical Introduction to Critical Thinking*, and *Meeting Maat: The Handbook of African Consensus Meetings and Gatherings*, as well as numerous scholarly and community-based articles. Outside of the academy, he is the founder and Chair of the Reparations United Front, a regional organization that seeks to push the Reparations Movement forward. He is the author of the only national Reparations Survey being done, a life-time member of N’COBRA, and he was one of the primary coordinators and conveners of the National Reparations Congress held in Compton, California, in 2004, out of which came the only National Strategic Reparations Plan currently in force. He is also the co-founder of a 21st century Pan African NGO, the Pan African Organizing Committee, with international headquarters in Accra, Ghana and affiliates in Bluefields, Nicaragua, and Panama City, Panama. He was the organizer and coordinator of the Pan African Roundtable held April 7-8, 2006, in Los Angeles at which the African Union’s contemplation of designating the Diaspora as the 6th Region of Africa was discussed, along with the AU’s invitation for Blacks in the USA and other places to elect their Diasporan Representatives and join the AU as voting members. The Los Angeles Roundtable created the only existing methodology that is now being used to organize the Diaspora in the USA, Europe, Central America, Brazil,

Canada and the Caribbean to accept that invitation and join the AU. He is currently writing a book, *Organizing the African Diaspora*, and he is the author of the Decade of the Diaspora theme.

Dr. Toni-Mokjaetji Humber

Professor Emeritus from the Ethnic and Women's Studies Department at California State Polytechnic University, Pomona and taught at the University for 20 years. Her major research, *Where Black Is Brown: The African Diaspora in Mexico (WBIB)*, investigates the cultural influences and historical contributions of Africans in Mexico, from the Ancient Olmec civilization— Mother Culture of the Americas— through the colonial enslavement period to contemporary Mexico.

In 2016, Dr. Humber curated an exhibition of photographs and artifacts from her WBIB research at the Museum of African American Art, Baldwin Hills Crenshaw Plaza as well as an exhibition in Pomona, California, 2005. From 2006 through 2009, she co-led The African Diaspora in Mexico Tours with Mother Tynnetta Muhammad, esteemed member of the Nation of Islam and wife of the Honorable Elijah Muhammad.

Dr. Humber serves as Vice President and Scholarship Chair of Our Authors Study Club, Inc. (OASC), Los Angeles branch of the Association for the Study of African American Life and History, Inc. (ASALH), founded in 1915 by Dr. Carter G. Woodson, Father of Black History. Since 1985, she has led tours that celebrate the cultural and historical accomplishments of the many African Americans who have contributed to the greatness of Los Angeles. Dr. Humber also serves on the Board of Trustees for St. Elmo Village, Inc., art community and cultural center for creative expression.

Lynn Moses

Born and raised in Los Angeles, Bachelor of Science from Cal State Long Beach in Business administration with an emphasis in finance. Graduate of the Thunderbird Graduate School of International Management. Worked as a banker for Bank of America, and a financial controller at the Hertz Corporation a analyst for IBM for 10 years. Mortgage Broker. Hell Raiser for community advocacy, fairness and Black Liberation. Co-Chair CEMOTAP West - Committee to Eliminate Media Offensive To African People. Vice President of ASCAC- Association for the Study of Classic Africa Civilizations

Msonga-Mbele Andre Parvenu

"One Who Pushes Forward", is an Urban Planner, Land Use Consultant, State Redistricting Commissioner, long-time Community Activist, and former Board Member of KRST Unity. Throughout his career, Msonga has served as a Planner and Project Manager for the US Army Corps of Engineers, FEMA, United Nations, SCAG, METRO, LADOT, Metrolink,

and the City of Los Angeles. He is presently a member of an international team of experts building an African-Centered, technologically-oriented, environmentally friendly, urban development at the headwaters of the Blue Nile River in Ethiopia (dubbed “the Real Wakanda”).

Mr. Parvenu received a Master of Science Degree in Geography from the University of Wisconsin-Madison, pursued post-graduate research in African Diasporan Studies at Michigan State University and the University of Michigan, and has completed undergraduate coursework at Morgan State University in Baltimore, Maryland, and Howard University in Washington, D.C.

RUNOKO RASHIDI

Runoko Rashidi is an historian and research specialist based in Los Angeles and Paris. He is the author or editor of twenty-two books, his most recent being *Black in Antiquity: Beautiful, Royal and Divine*, published by Books of Africa, London in 2019.

As a lecturer Runoko has delivered presentations in sixty-seven countries.

As a traveler he has visited 125 countries in the past twenty years.

Runoko's major focus these days is the archiving of tens of thousands of original photos from museums around the world. He believes that it is possible to reconstruct, at least in large measure, the history of African people based on these museum researches.

Runoko Rashidi has had the pleasure of working with and interacting with some of the greatest African scholars of our time, including Ivan Van Sertima, Asa Hilliard III, Yosef ben-Jochannan and John Henrik Clarke.

Runoko@hotmail.com 323 803 8663 www.drrunoko.com

Adisa Septuri

Born in Oakland, California, Adisa is part of a new wave of Bay Area storytellers who are both bold and creatively adventurous in their filmmaking.

An award-winning director, producer, and philanthropist, he recently directed his debut feature film *Skin in the Game* – a gritty, unflinching dramatic thriller that explores the underground world of human trafficking.

Skin in the Game is produced by Kandoo Films, the production company behind the Oscar-nominated and BAFTA award-winning Netflix documentary *13th* by Ava DuVernay.

Perhaps Adisa's proudest accomplishment to date is his philanthropic endeavors in Sierra Leone where he has provided hundreds of children with educational scholarships and an opportunity for a better life. Adisa received the Humanitarian Leadership Award for his efforts.

Recently Adisa traveled to South Africa where he was invited to do a workshop at the KwaZulu Natal African Film Festival in Durban for the next generation of young aspiring filmmakers.

CURRICULUM VITAE

MICHAEL B. SCOTT, M.D.

A. PERSONAL INFORMATION:

Name Michael B. Scott, M.D., F.A.C.S., F.I.C.S.
Place of Birth Guyana, South America
Occupation Owner, Director-Michael B. Scott, M.D., Inc.
(A Medical Corporation)

B. EDUCATION:

High School Queen's College, Georgetown, Guyana, South America
College Stanford University, Palo Alto, California
B.A., Biological Sciences, 1967
Medical School Northwestern University Medical School,
Chicago, Illinois, M.D., 1971
Internship/Residency Los Angeles County-University of Southern California Medical Center, July 1971-June 1976; Chief Resident in Urology, 1975 - 1976
Fellowship Los Angeles County-University of Southern California Medical Center-Rancho Los Amigos Hospital, July 1976-June 1977; Neuro-Urology, Reconstructive Urology
Honors and Awards First Award, National Medical Association Meeting, 1976: paper entitled "Diagnosis and Management of Undescended Testes" by Scott, Michael B., M.D., and Cosgrove, J., M.D.
Service to Cleveland Elementary School, 2003
St. Francis Vincentian Award, 2007
Recognition by Guyana Medical Relief, 2008
Gamma Zeta Boulé Foundation, Community Service Award, 2013
2017 Lifetime Achievement Award by Miller-Lawrence Medical and Dental Society
Board Certification Diplomate American Board of Urology, 1978
Fellow American College of Surgeons, 1984
Fellow International College of Surgeons, 1985

C. PROFESSIONAL BACKGROUND:

Academic Appointments

Staff Physician Department of Urology, Rancho Los Amigos Hospital, 1977 - 1978
Consultant Specialist in Urology, Rancho Los Amigos, 1978-1998
Associate Clinical Professor of Surgery, Division of Urology, University of Southern California, 1978-present
Chief of Surgery, St. Francis Medical Center, 1980-1982; 1994-1995; 2010-2013
Chief of Urology, St. Francis Medical Center, 1986-1988; 1992-1994
Member Board of Directors, California Medical Review, Inc., 1985-1992; Secretary of Board, 1990-92
Chairman: Urologic Program for National Medical Association Convention, 1987
Lecturer and Clinical Instructor-Family Practice Program, St. Francis Medical Center
Chairman: Urologic Section for National Medical Association, 1992 - 1994
Chief of Staff-St. Francis Medical Center, Lynwood, CA 2002 - 2004

Special Interests and Community

Archeology - Ancient African Civilization with focus on Ancient Egypt
Poetry: Exhibit 1966, Stanford University, University International Center
Playwriting: First Prize, 1976 Play "Death of Po'Leho", Guyana Arts Festival
Education Committee, 100 Black Men
Volunteer with the 'Friends of Cleveland Elementary School, 2002-2012
President, Guyana Medical Relief, 1984 to 2018

Dr. Oba T'Shaka

Was a Full Professor at San Francisco State University, where he taught between 1972 and 2010, and where he served as Chairperson of the Black Studies Department between 1984-1996. He holds a Ph.D., in Philosophy from the Western Institute of Social Research in Berkeley. As Chairperson of Black Studies, T'Shaka provided academic leadership to the department, which led to the development of an African-Centered discipline that includes the natural sciences into the core discipline of Black Studies. He also led the move to define African Philosophy as the foundation of the Black Studies discipline. Dr. T'Shaka has mastery of eleven disciplines; African Philosophy, European Philosophy, Chinese Philosophy, African and African American history, African American Culture, Strategy, Black Political Movements, African and African American Leadership traditions and systems, African and African American Family Paradigms, and African and African American systems of Instruction (Pedagogy or Seba). Between 1990-1992, Dr. T'Shaka, as a warrior/scholar, successfully aided his colleagues in thwarting an effort by the right-wing Hoover Institute and the California State University system to destroy the Black Studies Department at San Francisco State University, a battle that took two years to win.

Chief Shaka Zulu

An Ambassador of New Orleans Masking Indian Culture, Chief Shaka Zulu hails as a lecturer, musician and leading figure in the New Orleans African American Carnival Traditions. Chief Shaka Zulu has exhibited his suits both nationally and internationally at museums and festival. Given the importance of New Orleans cultural economy and the lives of its culture keepers, Chief Shaka Zulu's company Golden Feather thought it imperative to take a pro-active approach to upholding this important sector. Therefore he is currently purchasing land in South Africa and establishing an Ostrich Farm to import the valuable plume feather into the U.S. In addition to his entrepreneurial work Chief Shaka is a musician, traveling the world playing percussive instruments with his company Zulu Connection and many notable New Orleans Jazz musicians. . Chief Shaka is co-producer of the touring production, New Orleans Voices of Congo Square, a vibrant historical narrative of New Orleans Magical music, colorful dance and mysterious Indian Culture – the Black Carnival Traditions of New Orleans.

42 DECLARATIONS OF INNOCENCE

1. I have not done iniquity.
2. I have not done violence.
3. I have not stolen.
4. I have done no murder or harm.
5. I have not stolen food.
6. I have not swindled offerings.
7. I have not acted deceitfully.
8. I have not told lies.
9. I have not wasted food.
10. I have not caused anyone or anything pain.
11. I have not closed my ears to the truth.
12. I have not committed adultery.
13. I have not caused anyone to shed tears.
14. I have not committed fornication.
15. I have not cursed.
16. I have not laid waste to the ploughed land.
17. I have not stolen anyone's land.
18. I have not been an eavesdropper.
19. I have not falsely accused anyone.
20. I have not committed a sin against my own purity.
21. I have not seduced anyone's wife.
22. I have not polluted myself.
23. I have not terrorized anyone.
24. I have not polluted the earth.
25. I have not burned with rage.
26. I have not cursed god.
27. I have not worked grief.
28. I have not caused disruption of peace.
29. I have not acted hastily or without thought.
30. I have not overstepped my boundaries of concern.
31. I have not exaggerated my words when speaking.
32. I have not worked evil.
33. I have not used evil thoughts or deeds.
34. I have not polluted the water.
35. I have not spoken angrily or arrogantly.
36. I have not cursed anyone in thought, word or deed.
37. I have not placed myself on a pedestal.
38. I have not spoken scornfully.
39. I have not stolen from or disrespected the deceased.
40. I have not taken food from a child.
41. I have not acted with insolence.
42. I have not slaughtered animals.

"Ancestors Spirit Come By Here"

Ancestors Spirits, won't you come by here.
We need your presence near.
One mind one power making all things clear.
Ancestor Sprits, won't you come by here?
Somebody's praying Spirit, come by here.
Somebody's singing Spirit, come by here.



The African Pledge



**We will remember the humanity, glory,
and suffering of our ancestors
and honour the struggle of our elders;
We will strive to bring new value,
and new life to our people
We will have peace and harmony among us
We will be loving, sharing, and creative
We will work, study, and listen, so we may learn;
Learn so we may teach.
We will cultivate self-reliance
We will struggle to resurrect and unify our homeland;
We will raise many children for our nation;
We will have discipline, patience,
devotion and courage;
We will live as models,
to provide new direction for our people;
We will be free and self-determining;
We are African people....
We will win!!!!**

