

VOLUME 004

THE KULTURE MAGAZINE

BLACK HISTORY. REPATRIATION. TECH & INNOVATION



REPATRIATION EDITION

Repatriation (ˌrɪˌpætriˈeɪʃn/)(n)

In the context of black people who were sold into slavery and their descendants, repatriation refers to when individuals or communities seeking to reconnect with their cultural heritage and historical roots by returning to the regions from which their ancestors were forcibly taken during the transatlantic slave trade.

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**"WITH EACH STEP ON
ANCESTRAL SOIL,
WE REKINDLE THE FIRES OF
OUR HERITAGE"**

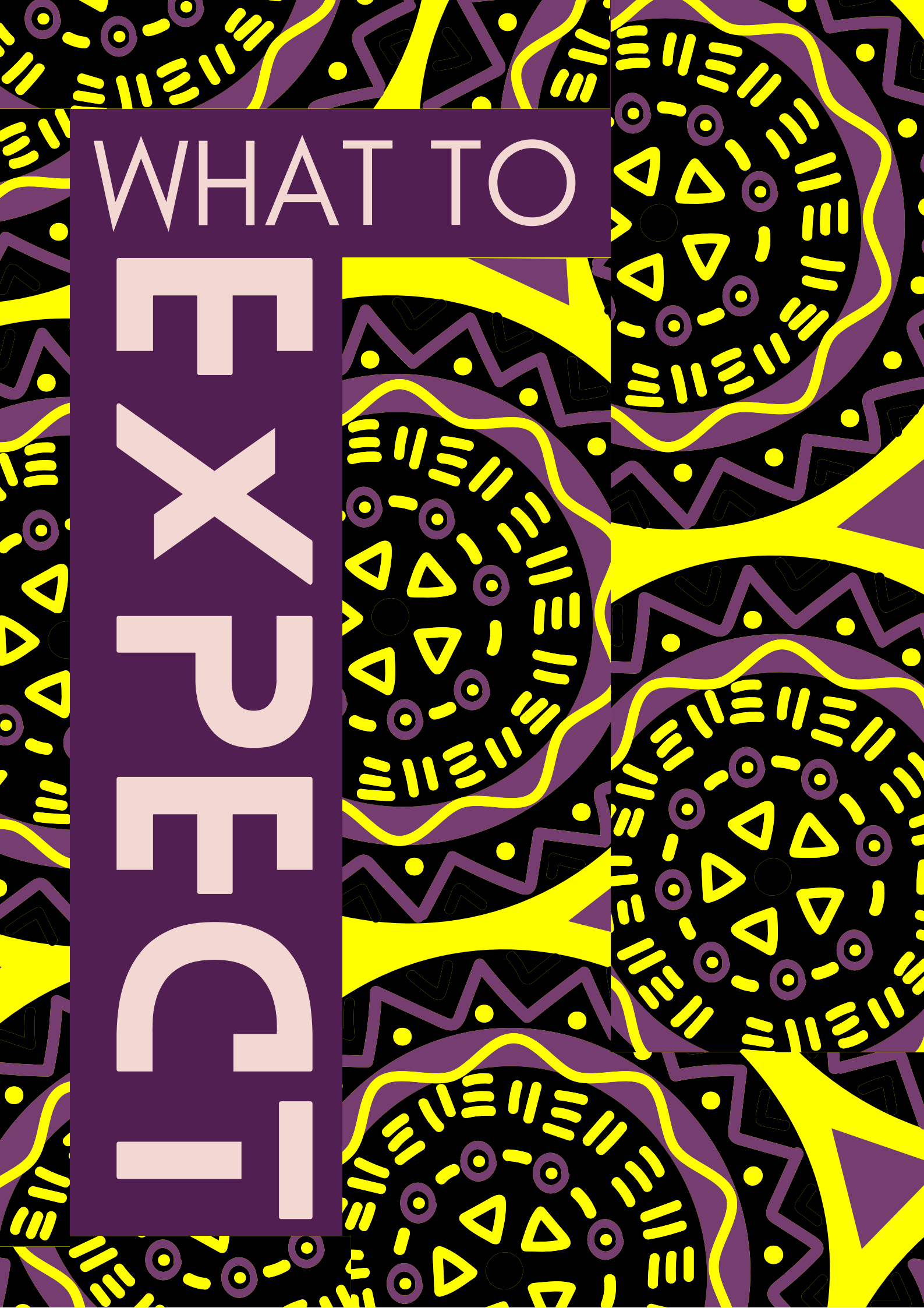
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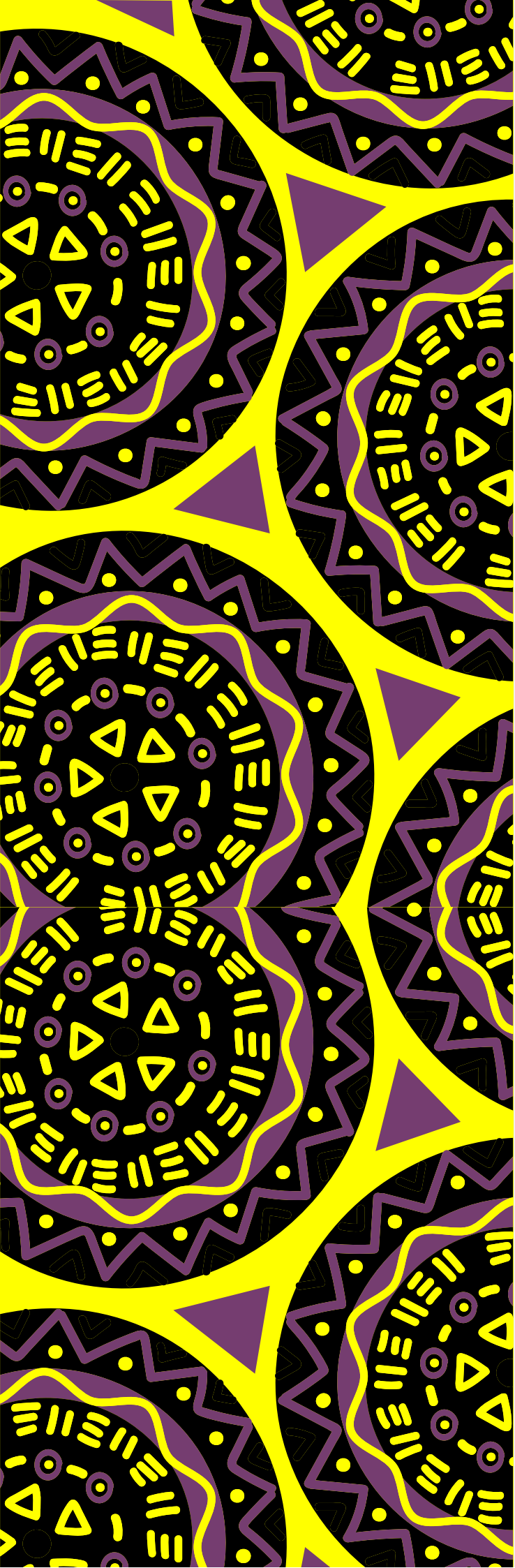
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GET





REPATRIATION LIFE

Explore the stories of different types of black people, their journeys around the world and how they settled in Kenya.

OUR ARTEFACTS

Repatriation of our artifacts is a huge aspect of Repatriation. Lets delve into what we think about our artifacts being abroad..

DID YOU KNOW

What do you know about the Benin Bronzes? Find out more on our Did You Know section.

POETRY

Stolen Afrikan by **Z'wadji**
Nyamato Merutepiaou

DIASPORA EXPLORA

Let's explore reparations.

Kwetu Tameri Community Presents

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SHEREHE KWETU TAMERI

THE AFROCENTRIC VARIETY SHOW
OF A LIFETIME

featuring



Nyawira



Ranja Mistari



Koome



**Thus_Said
Wangome**



Shuru



MC Njoroman

VENUE: KAREN VILLAGE

DATE: OCT 29TH

TIME: 1200 - 1800HRS

KREATIVE PARTNERS



talktickets.africa/etn/kwetu-tameri

KARIBU!

EDITOR'S LETTER

4th quarter already, huh! Time flies so quickly nowadays, it feels like we have 12 hour days and lots to do all day, everyday. Kulture Magazine has made tremendous growth steps this year. We not only do just the magazines, we have events now - storytelling events, I'm looking to start Kemetic yoga sessions soon and our latest baby, a repatriation committee.

The repatriation committee was founded in August 2023, out of a need to support our brothers and sisters who would like to come back to the motherland. Life in a place that is not your home is



really hard. Think about the constant shootings at schools, police brutality against blacks, unfair health policies and expensive medical cover, unfair policing even in supermarkets just because one is black, being suspected of theft when you walk through supermarket aisles, I mean, the west is such a toxic environment for many black people-fitting the description. Sucks!!

I have been blessed to interact with several repatriates who have now become my very good friends, some of them are now members of the repatriation committee. I see the passion and yearning in their deeds, in their eyes and their voice for Afrika, their home. I love how passionate they



are even more than some Afrikans born and bred here. I guess some of us take for granted the fact that we know the hut our grandparents were born in.

Repatriation is a path back to the self. It is a journey that does not end at Jomo Kenyatta International Airport or any airport on the motherland as such. It's a journey of going to the future through remembering and honouring the past. SANKOFA. In swahili, we have a saying, 'Mwacha mila ni mtumwa,' Translated as he or she who forsakes his or her own culture is a slave. Living in a land that is not yours and expecting to thrive after forsaking where you come from is absurd. Coming back home gives you a grounding, a footing and a



sense of stability. Slavery was a very destabilising event. Many of our children today are in identity crises. Not being able to go back to your people, not being able to explore your culture and more importantly, not being able to commune with one another and nature like our ancestors did is quite disorienting. Living in a foreign land with a foreign culture, religion and education is more destabilising.

I would like to encourage all Afrikans on the ccontinent to embrace all returning diasporans. They are our brothers and sisters and they even look like us, because they ARE us and we are they!.

The revolution will not be funded, we have to work together toward that cause.



When we open our hearts to them, and help them settle in the continent, then we can further organise in order to bring back what has been lost.

This unity scares the powers that be. We can pull our resources together and set up our own schools that teach the knowledge of mining metals, the knowledge of nature, bring back our mystery schools and re-establish our leadership system that follows the principle of a council.

It's really time to stop talking, it's time to start doing it. Repatriation is a necessary step towards the



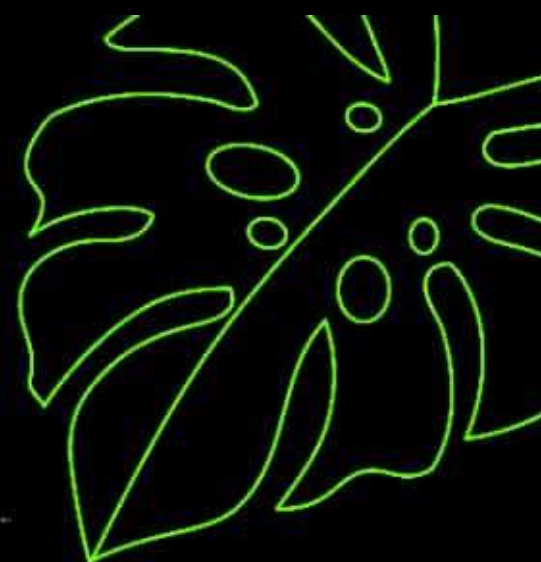
Afrikan revolution. It is up to me and you to make this work.

I hope you will enjoy this edition as much as I enjoyed putting it together.

Asante sana.

Kulture Queen.





28TH -29TH OCTOBER 2023

MABUHAY AT MANDHARINI, KILIFI, KENYA

the
BAITU

pop up
market

Environmental mitigation



BAITU

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NEWS ROUND UP

We are in very interesting times. Time is moving so fast, and great things are happening across the continent, things that seemed like they would take forever to happen are happening, such as Mali and Niger standing up to the French, their colonial masters. The western part of Afrika, is always full of interesting news.

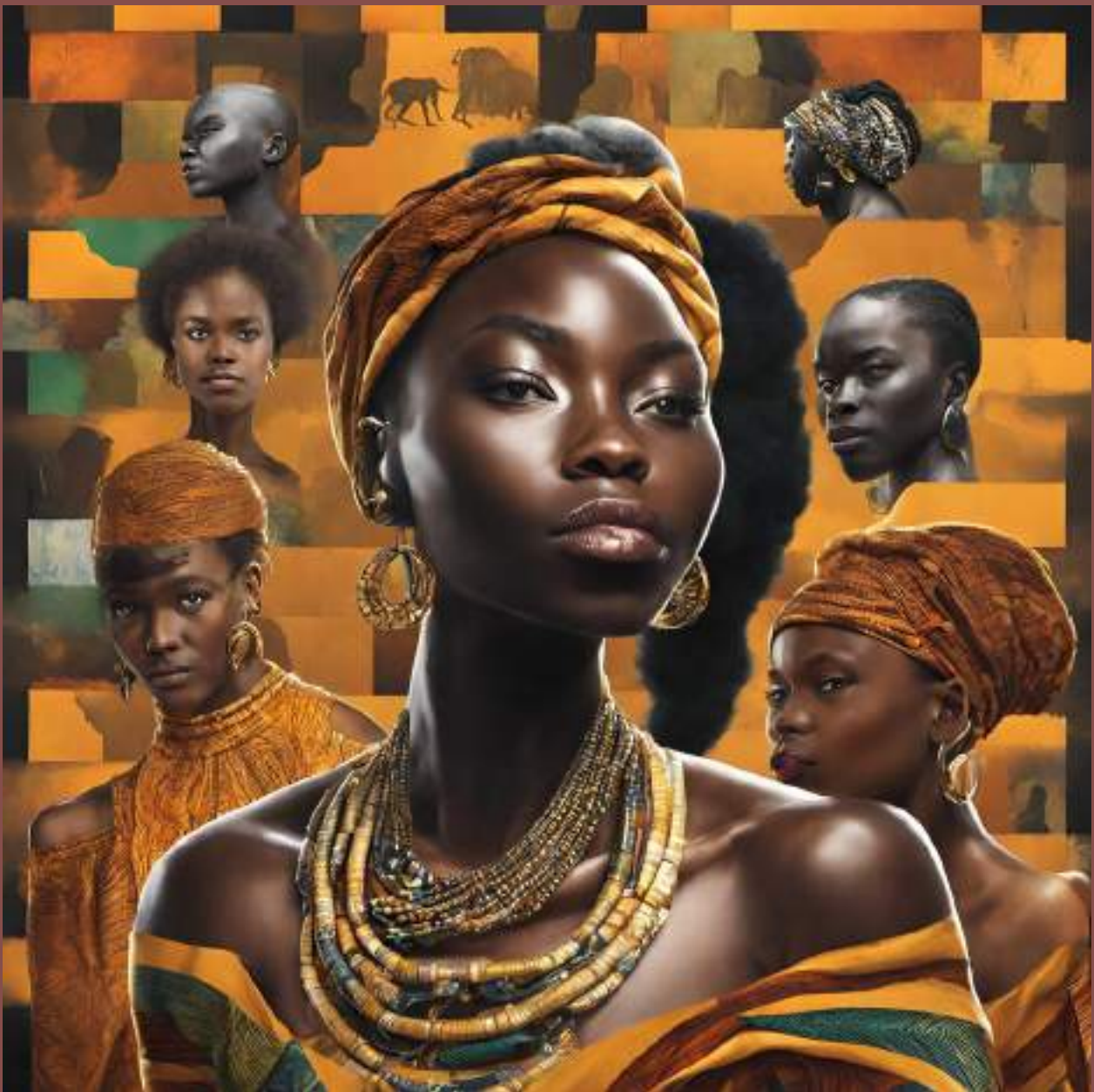
Remember how Nigeria banned White models from commercials? When the government puts its people first, great things happen. Democracy is government for the people by the people and of the people. If this is truly upheld, Congo will employ professional miners and start



NEWS

processing the minerals used in making our devices, and selling the coltan ore at very competitive prices and even processing the ore to make motherboards.

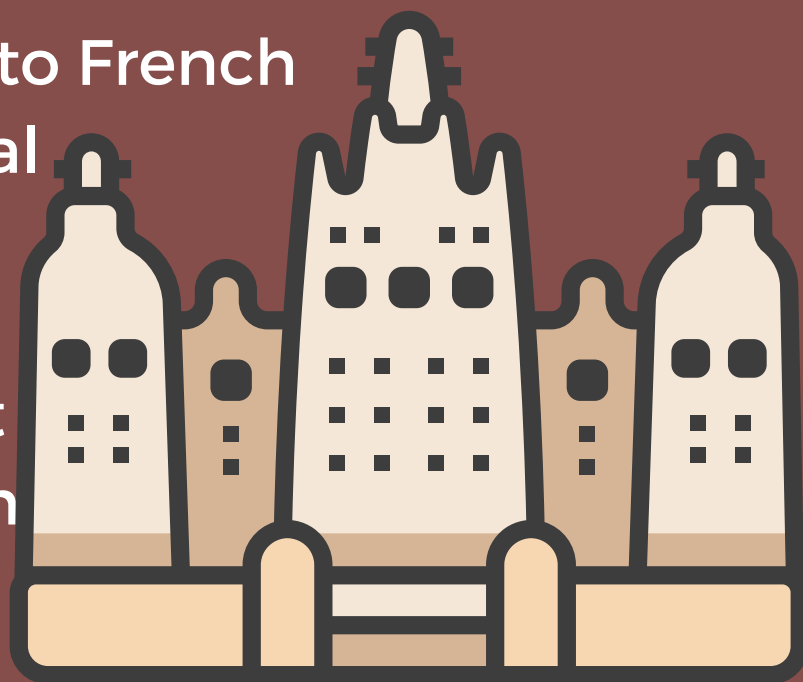
Let's take a look at Afrika news highlights for the period between May and August.





MALI

Mali has adopted a new constitution that removes French as the official language, a status it held since 1960. The constitution, approved by 96.91% in a June 18 referendum, designates French as the working language while granting official language status to 13 other national languages spoken in the country. This move follows the recognition of several local languages as national languages in 1982, including Bambara, Bobo, Dogon, and Mandinka. The decision reflects rising anti-French sentiments in West Africa due to French military and political interference, coinciding with growing discontent with general French influence in the region.





TANZANIA

Tanzania's Prime Minister Kassim Majaliwa announced the lifting of the long-standing ban on night-time travel across upcountry in Tanzania. The ban was imposed in the 1990s by the Tanzanian government due to a rise in road accidents and bus hijackings. The decision to lift the ban was made after considering input from various stakeholders in the transport sector and improvements in infrastructure and security. The government aims to provide safer and more efficient travel options, driven by advancements in infrastructure and security measures. This move is anticipated to positively impact the country's transport sector, contributing to economic



growth and improved travel choices for citizens. The Tanzania Bus Owners' Association (TABOA) has welcomed this change, expecting increased profits with night travel opportunities now open.



SOUTH AFRICA

Julius Malema, leader of the EFF (Economic Freedom Fighters) launched his political campaign to oust ANC during the 10th Anniversary. While at it, Malema said Africa and the West should engage as equals instead of the West engaging with Africa from a big-brother mentality perspective. Malema talked of strengthening state-run education and establishing state-owned mining companies that will see to it that

foreign companies
will not see the need
to continue
mining in
South Africa.

He also
talked of
expanding
the EFF to Lesotho,

Liberia and other Afrikan countries to share
the Afrikan spirit. Last but not least, in his
own words, 'The African Union needs to be
strengthened and given more teeth to bite.'





STOLEN AFRIKAN'S JOURNEY TO DISCOVER ROOTS AND BRIDGE DIVIDES

John's journey

John Hughes Legend, a modern-day nomad, has lived across continents and will share his experiences with The Kulture Magazine, including the profound impact of his first visit to Africa. He goes by the moniker "Stolen Afrikan" due to his ancestral roots in the African diaspora, and he sheds light on the void he felt throughout his global adventures and his quest to connect with his heritage.



Having resided in various countries, from Europe to Asia, John yearned for the missing piece of his identity—the Afrikan continent. His fascination with Afrika began at the tender age of five, but he got to act on it in 2015 when Ghana initiated the "Year of Return" campaign for 2019 which would mark 400 years since the transatlantic slave trade. The yearning to explore his Afrikan heritage intensified, leading him to embark on a life-changing journey to Afrika in 2017.

However, fate had different plans. Just days before his departure to Ghana, a Facebook post caught his attention—an invitation to the Zanzibar International Film Festival. Intrigued, he changed his flight and headed to Zanzibar instead, where he experienced a transcendent moment in his journey.

During his stay in Zanzibar, John found himself deeply moved, shedding tears and allowing himself to feel the weight of his heritage. A sense of belonging had engulfed him as the



Stonetown streets in Zanzibar
(Mji Mkongwe)

local children approached him with warmth and curiosity, greeting him in the local tongue, 'Mambo! Shikamoo!' The streets of Zanzibar in Stonetown have no cars, so people use donkey carts for transportation

making John's experience more exciting. Everything was so bright to him like in a Disney movie. It was a transformative experience—one



that made him realise the importance of being among people who share his identity

and the joy that comes with being part of such a community. Belonging without even asking to belong.



After participating in a panel discussion during the event, John meets Ezekiel Mutua who invites him to Kenya for the International Film Convention for that year in September. His experience in Nairobi solidified his belief that he needed to be surrounded by people who looked like him, where he felt accepted and valued. The vibrant cityscape, filled with fellow melanated brothers and sisters, provided a sense of homecoming that was absent from his previous travels.



Infact, one day as John was exploring the Nairobi Central Business District, a young man approached him and asked for directions in Swahili. John was thrilled that he

looked like a local. Of course, the American accent sold him, but his melanin is all the home he needs.

Reflecting on his upbringing in America, John recalls the moment he realised his distinctiveness as a child, being told "Nigga, go back to Afrika." Confusion and curiosity consumed him as he asked his father about their Afrikan heritage. His father explained the painful history of slavery, leading Stolen Afrikan on a lifelong quest to understand how such injustice could occur. John remembers the turmoil his younger self experienced as his

father explained that their ancestors were forcefully taken from their homes. The saddest part is that we don't also learn how much our ancestors resisted the slave trade and did all they could to fight against it.

Throughout his journey, John encountered overt and covert racism, which fueled his determination to prove the naysayers wrong. Living in diverse locations across the globe, he defied societal expectations and stereotypes. His experiences shaped his vision of living in various countries and embracing different cultures, ultimately culminating in his desire to connect with Afrika.

Dispelling myths propagated by the media, John confronts the misconceptions surrounding Africa, from famine to dangerous wildlife. He challenges the narrative that portrays Afrika as a continent to be avoided and highlights the value in visiting a place where one is welcomed and valued, regardless of their skin colour.

In Afrika, John felt included before he was excluded, whereas elsewhere, he was always excluded and discriminated against at all because of the colour of his skin.

Moreover, John delves into the complex relationship between the Afrikan diaspora and the Afrikan continent. Acknowledging the historical divide created by colonisation, he emphasises the need to foster unity among Afrikans worldwide. By recognizing the shared struggles and celebrating the diversity within the diaspora, *Stolen Afrikan* aims to dismantle the false narrative that perpetuates division and misrepresentation of the Afrikan continent and the Afrikan people.

In his ongoing podcast, "The Stolen Afrikan," he shares his experiences, amazing Black Excellence interviews and updates on his upcoming groundbreaking expedition—a one-year journey spanning the length and breadth of Africa. This unprecedented venture will traverse the continent 360 degrees, from east

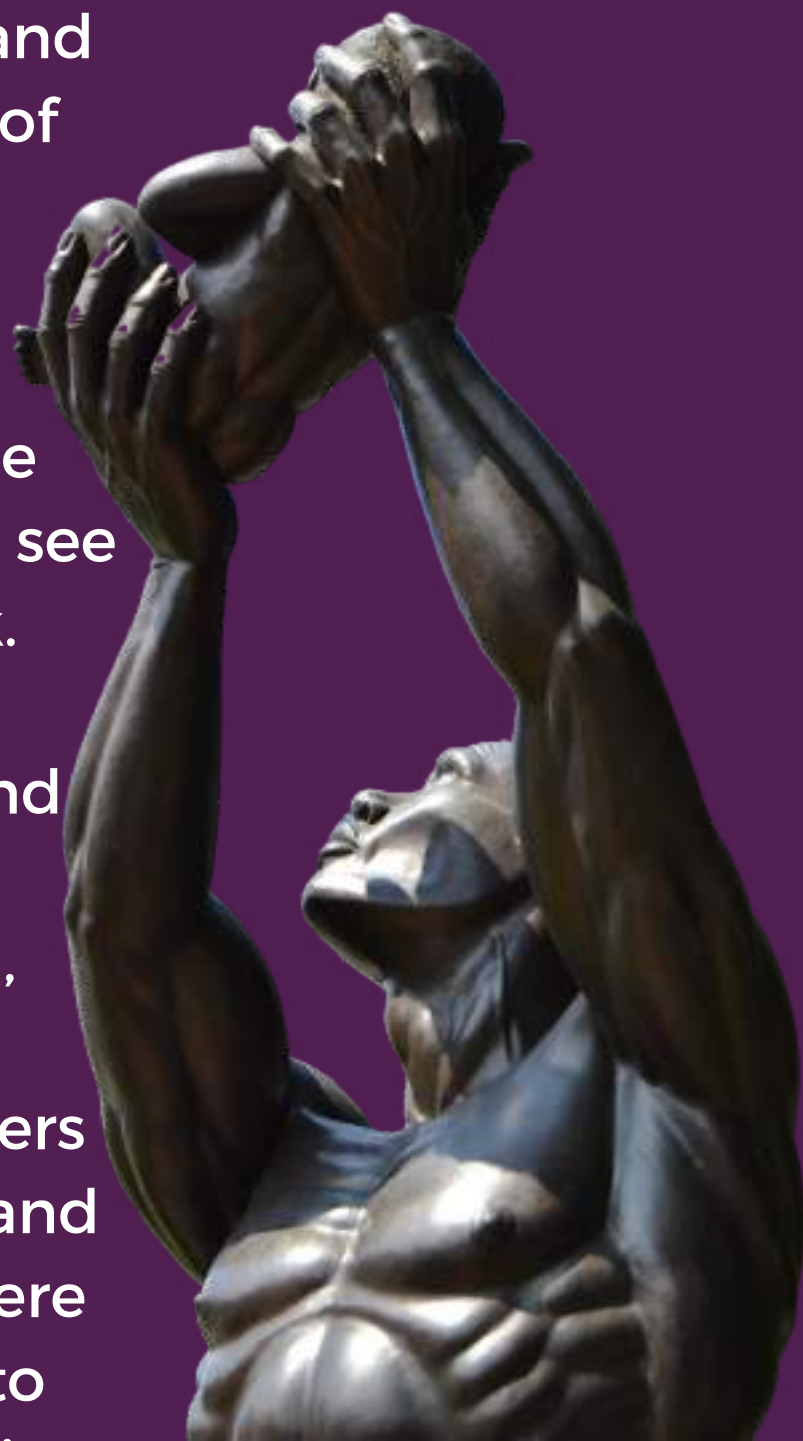
to west, north to south, culminating in a grand celebration in the Gambia—a symbolic return to the place where countless Africans were captured and enslaved, and eventually a wrap party on the Kenyan coast, at Diani.



Since Afrikan leaders have expressed interest in having a free continental trade area, John hopes that by 2025, this would be in place to allow him to travel all across all the corners of the continent. to west, north to south, culminating in a grand celebration in The

Gambia—a symbolic return to the place where countless Africans were captured and enslaved, and eventually a wrap party on the Kenyan coast, at Diani.

Even if it won't be the case, The Stolen Afrikan journey will still continue. During the tour, John will take a DNA test and camp in the country of his origin to test out the epigenetics, you know, the food and music and just be with the culture, and see what makes him tick. He intends to visit about 37 countries and do a documentary. When in The Gambia, some diasporans will fly in and join in prayers honour Kunta Kinte and his comrades who were captured and taken to America in a slave ship.



Through his podcast and forthcoming expedition, *The Stolen Afrikan* aims to inspire others to reconnect with their roots, challenge societal norms, and promote unity among people of Afrikan descent worldwide. To the diaspora, he has this message,

If you want to prosper, you want to invest, you want to be respected, you want to flourish, you need to be on the soil of your ancestors, because whether we're in Brazil, Martinique, Haiti, or New York City. This is where it all began.

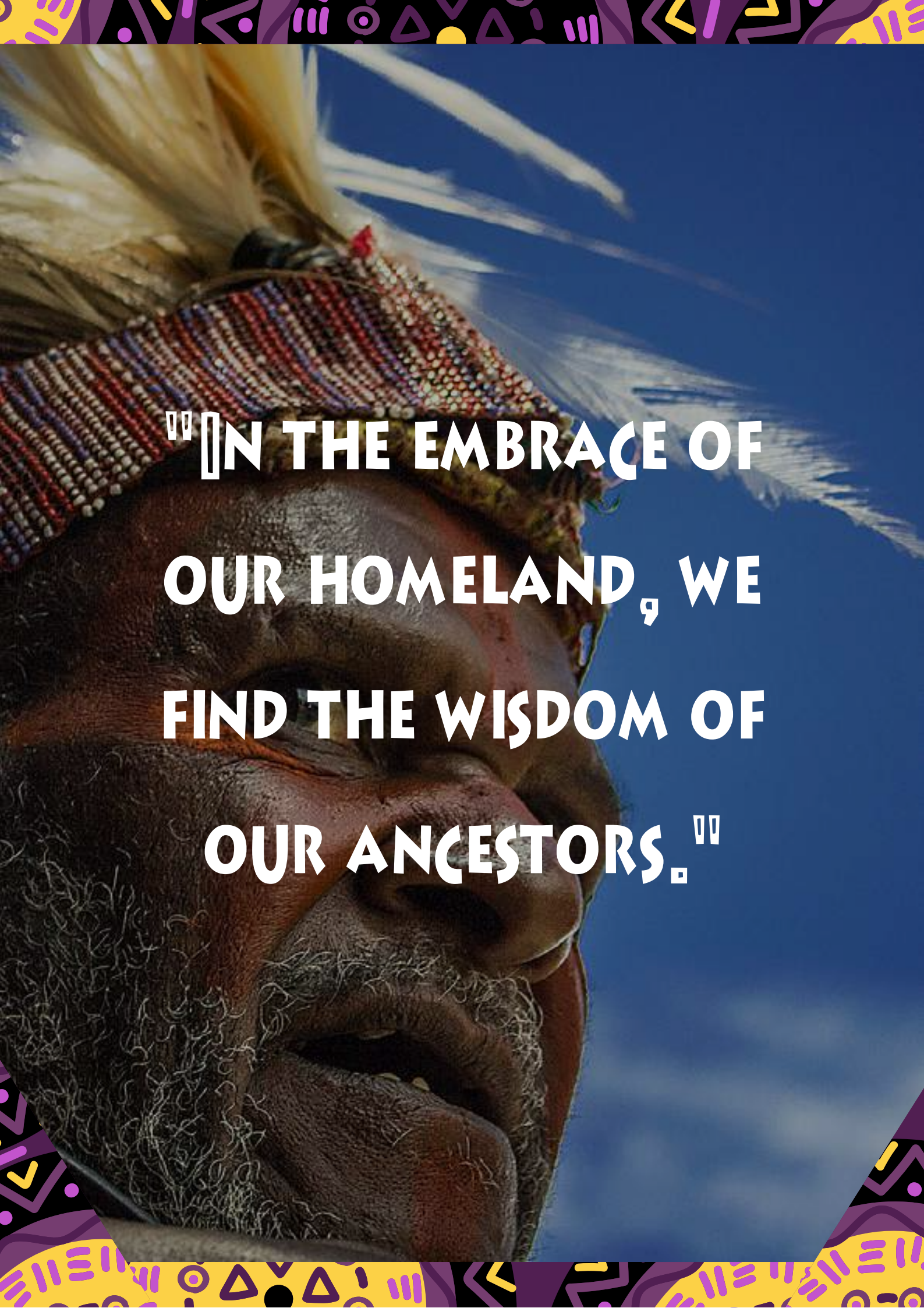
John Hughes, a legend in his own right, epitomises the spirit of curiosity, empathy, and cultural appreciation. His quest to unveil the essence of "*The Stolen Afrikan*" transcends personal boundaries, resonating with individuals worldwide. Through his tireless exploration, John serves as a bridge, connecting the past with the present, and igniting conversations that challenge our perceptions and unite the melanated community.



If you want to prosper, you want to invest, you want to be respected, you want to flourish, you need to be on the soil of your ancestors, because whether we're in Brazil, Martinique, Haiti, or New York City. This is where it all began.

The Stolen Afrikan

As John continues to tread the paths less travelled, his indomitable spirit and unwavering commitment shine a beacon of hope and understanding, urging us all to embrace the tapestry of humanity and celebrate the diversity that makes our world so incredibly vibrant.



**“ IN THE EMBRACE OF
OUR HOMELAND, WE
FIND THE WISDOM OF
OUR ANCESTORS. ”**



TECH AND

INNOVATION

STAYING CONNECTED ACROSS BORDERS

BY KULTURE QUEEN

Indeed, technology made repatriation easier and less isolating. As technology continues to develop, it is likely that the process of repatriation will become even more seamless. What's more, working remotely has become a very common phenomenon, enabled by video conferencing, emailing and collaborative work apps and websites. In this regard, technology has facilitated the process of repatriation in a number of ways, enabling individuals to stay connected with their global networks, maintain relationships, and continue professional collaborations even after returning home.



In the past, repatriation was often seen as a difficult and isolating experience. Individuals who returned home after living abroad or descendants of those sold during the slave trade would often find themselves feeling disconnected from their friends, family, and former colleagues. They might also find it difficult to adjust to their new environment and culture. Today however, it's much easier for repatriates to stay connected with their work and friends after repatriation. Social media, video conferencing and online

collaboration platforms allow people to stay in touch with friends and colleagues who are living in other countries. Social media, video conferencing and online collaboration

platforms allow people to stay in touch with friends and colleagues who are living in other countries. This can help to maintain relationships and build a sense of community, even when people are physically separated, reducing the sense of isolation that many repatriates experience.

Here are some specific examples of how technology has facilitated repatriation:

Social media

Social media platforms like Facebook, X, and LinkedIn allow individuals to stay connected with friends, family, and colleagues from all over the world and in real-time too.



WhatsApp is another platform that facilitates cross-border communication and promotes collaboration as people can not only send text messages but also, conduct work calls and video calls. This has helped to reduce the sense of isolation that many repatriates experience.



Video conferencing

Video conferencing tools like Skype, Zoom, Google Meets, WhatsApp video call, and Microsoft Teams among others allow individuals to have face-to-face conversations and participate in classes with people who are located in different countries. This can be a valuable way to stay connected with colleagues, clients and classmates after repatriation. Seeing people you were with is comforting and offers relief from feeling



isolated or distant from friends, family and colleagues.

Online collaboration platforms

Tools and platforms that offer cloud computing, productivity and tools that

facilitate, like Google Workspace, Slack, Figma, Canva, and so on, allowing individuals to work together on projects from anywhere in the world. This can be a valuable resource for repatriates who want to continue their work with colleagues as they move around.

Translation software

Platforms like Google Translate help people to communicate with people who speak other languages. This can be essential for repatriation, as it allows people to connect with their home communities and participate in their cultures. Slowly, Afrikan languages are being added to the platforms, like Zulu, Yoruba, Swahili and Xhosa.

Examples of the role technology has played in different aspects of the life of a repatriate.

The social aspect of life:

Social media including WhatsApp helps one to maintain long-distance relationships. Most social activities today can also be followed online on various platforms like YouTube, Instagram Live and Facebook Live. Platforms like X and WhatsApp call facilitate group meetings and allow one to listen in to social events and/or catch-up sessions with buddies across the world.

Work and Business:

In the past, it was difficult for individuals who returned home to keep up with the latest developments in their field. However, online resources like webinars, online courses, and professional networking groups make it



possible for repatriates to stay up-to-date on the latest trends. Online collaboration tools make it possible for people to work together on projects from anywhere in the world. This can be a valuable resource for repatriates who want to continue their work with international colleagues.

Ease of accessing government services and relevant information

In most countries like Kenya for example, we have the Ecitizen platform which makes things like business registration, passport applications, and driving licence renewal amongst other government services accessible from anywhere. While most of these services are accessible to citizens of the country, support to those who are abroad as a result of the slave trade has not been institutionalised in our African governments, however, there are, however, independent organisations that offer support to diasporans in this regard, for example, the [African Diaspora Resources](#) affiliated to Ghana.

In addition to these specific technologies, the general trend towards globalization which is heavily dependent on technology has also made repatriation easier. Repatriation has never been a smooth process. Technology has made crucial information available, and it is easier to maintain communication with folks across the world. The availability of information on anything helps one to even do lots of research including interviewing locals of the country you are intending to go and live. The world is becoming increasingly interconnected, and there are more opportunities than ever for people to stay connected with their global networks, even after they return home.



DID YOU KNOW?

BENIN
BRONZES



AFRIKAN

HISTORY



ABOUT THE BENIN BRONZES

The Benin Bronzes, which lay in European museums, stand as a testament to the rich cultural heritage and artistic prowess of the ancient African Kingdom of Benin, located in present-day Nigeria. These intricate sculptures have captivated the world with their beauty, craftsmanship, and historical significance. Let us explore certain aspects of the Benin Bronzes.

African Excellence in Artistry:

The Benin Bronzes, cast in bronze and brass, exemplify the artistic achievements of the Benin civilization.

The artists responsible for creating these masterpieces displayed amazing skill in metalwork, capturing intricate details and conveying deep emotions. These sculptures were more than just objects; they were a medium through which stories, rituals, and traditions were passed down through generations in the Benin Kingdom.

Cultural Significance

Each Benin Bronze narrates a unique story of the people's history, cosmology, and beliefs. From the regal Oba figures to the symbolic heads and plaques, these artworks offer a glimpse into the kingdom's social structure, rituals, and diplomatic interactions. They embody the resilience, wisdom, and creativity of the Benin people, making the bronzes an integral part of African heritage and a source of African history.



The rider Oba Esigle

Colonial Intrusion and Repatriation:

The British forces looted a substantial number of these artefacts during a punitive expedition, leading to their dispersal across European museums and private collections. This traumatic event stripped the Benin people of their cultural treasures, leaving a void that continues to be felt today. The demand for repatriation has gained momentum in recent years, driven by the belief that these artefacts rightfully belong to the land and people who created them.

Advocates argue that the return of the Benin Bronzes to Nigeria would not only rectify historical injustices but also allow Africans to reconnect with their cultural heritage and strengthen their identity.



Conclusion

The Benin Bronzes remain an indelible part of African heritage, representing the ingenuity, beauty, and spirit of the Kingdom of Benin. An Afrocentric perspective emphasizes the importance of recognizing these artefacts not only as remarkable pieces of art but also as integral components of African identity. As the conversation around repatriation continues, the world has an opportunity to rectify historical wrongs, celebrate black excellence, and restore the dignity of the



West African people including those whose ancestors were taken unwillingly as slaves. It's time to re-write history and give honour where it's due. It's time to rewrite history and give back what rightfully belongs to the African people.

THE HOMECOMING OF LOST STORIES: A TALE OF CULTURAL RESTORATION

BY THUS_SAID WANGOME



There once lived a community in the heart of Africa that had lost something precious - pieces of their own story. These weren't ordinary pieces; they were ancient artefacts that held the secrets of their culture and the whispers of their ancestors. Long ago, during a time of great upheaval and change, these artefacts had been taken away by strangers from distant lands. They were like fragments of a beautiful mosaic, stolen from a masterpiece, leaving gaps in the community's history. But one day, something remarkable happened. A group of people from faraway lands realized the importance of these artefacts.

They decided it was time to right the wrongs of the past and return them to their rightful owners. As the artefacts began their journey back home, it was as if the past was being rewound like a movie reel. The artefacts carried stories of bravery, resilience, and the rich tapestry of the community's traditions. They were more than just objects; they were a living connection to a time long ago.



When the artefacts finally returned, the community felt they had found lost family members. It was like welcoming home loved ones who had been away for far too long.

The artefacts were displayed in a special place where everyone could see and appreciate them. But the return of these treasures was about more than just history.

It was about healing. The wounds of the past began to heal, and a sense of pride and belonging blossomed within the community.

They could finally celebrate their culture without outside influences distorting their story. With the artefacts back in their rightful place, the community was empowered to shape their destiny. They became the guardians of their heritage, passing down their traditions and stories to future generations.

In the tale, we see that artefact repatriation is not just about returning old items; it's about rekindling a flame that had been extinguished for too long. It's a journey of rediscovery,



healing, and empowerment, allowing a community to complete its historic puzzle and celebrate its culture again!



REPATRIATION LIFE



This edition would not be complete without hearing from our brothers and sisters who have returned home.

We've already met John (Stolen Afrikan), now lets meet Milagro de Paz and Peter Nyamoto. Enjoy this inner views on the repatriation quest and living the repatriation life.

MILAGRO DE PAZ

Tell us a little bit about yourself, your name, where you grew up, where you have lived throughout your life, and what you do today in the country you have settled in.



My name is Milagro de Paz. I grew up on the West Coast, and have lived in Europe, South America and Canada. I am a Consultant, now settled in Kenya.

What factors led to you pursuing a move to Afrika? Was it love at first sight when you visited?

Moved to Africa to be free from the physical and mental bondage of America.

Was repatriation a smooth process for you? If so, what made it easy for you? If not, what made it challenging?

RePatiation is not over and it has not been easy due to corruption

What resources or support networks did you find helpful during your journey? Is there a community you are part of to help navigate your stay here?

I don't have any support.





How have you adjusted to the cultural differences between your home country and your

repatriated country in Afrika? How easy or difficult has that process been?

I am very flexible and easy so adjustment is not an issue.

Have you experienced any forms of discrimination or prejudice as a repatriate in Afrika? How have you dealt with them?

Unfortunately, discrimination is a thing, many indigenous call us repatriates 'mzungu', often I will have a conversation with them to explain who the real "mzungu" is.



How has the repatriation experience affected your relationships with family and friends in your home country?

As a free spirit my family overstands my journey.

Are there any specific sectors or industries in Afrika that you are particularly interested in or feel passionate about contributing to?

Great interest in social issues sustainability and reconnecting the indigenous and the diasporan into one community.

In what ways do you feel more connected to your Afrikan heritage after repatriating?

Overstanding that many of us are from this land, being able to connect with it gives comfort in being closer to the roots of my ancestors



What do you miss about the country you came from?

I really don't 'miss' anything, but would like for us as a people to be more respectful of time, respectful of others personal property and space and respectful of others personal journeys.

What advice do you have for anyone looking to repatriate?

Research the intended country, learn laws and regulations, learn some of the language, be respectful of differences, be willing to learn, immerse yourself with the local people and don't just come here and move out to the suburbs and continue living your past life, save your money, figure out how you can contribute, be a part of the solution.



What word of advice do you have for Afrikans with regard to Afrikan unity?

Be open to us, learn about us and our struggles, have opportunities for us both to sit and discuss so that we can unite, stop treating us like the enemy and welcome us back home.



Z'WADJI

Tell us a little bit about yourself, your name, where you grew up, where you have lived throughout your life, and what you do today in the country you have settled in.

My name is Peter Nyangaga Nyamato, but my Kemetic initiatic name is Z'wadji Merutepiaou. Z'wadji means "One that makes things flourish or brings life" and Merutepiaou means "chosen or beloved by the Ancestors". I was born and raised in Nairobi, Kenya, I have four siblings; an elder brother and three sisters. My father, John Silas Nyamato, transitioned into the Ancestral realm in 2015, but my mother, Catherine Moraa



Nyamato, was a former member of parliament and is still going strong and fighting fit.

I left Kenya in 1998 to pursue further studies in London, studying LLB Law at Holborn College, University of London. I returned permanently in 2015 after studying and working in London for some time and my return was necessitated by the transitioning of my father, although I had always planned to return. I have no plans to return to London. I am where I am meant to be, in my Ancestral homeland.

What specific challenges did you face upon returning to Africa, and how did you overcome them? If your return has been smooth, what made it easy?

I did not face any particular challenges upon my return. I have always been a person that has adapted to my circumstances and surroundings very easily, and seeing as I was coming back home, it was a pretty smooth and happy return, facilitated by the fact that pretty much all my family were here, although the circumstances of my return were difficult

seeing as I had lost my father, whom I was very close with, and we as a family had lost our patriarch. One slight challenge was that I realized that my Swahili had deteriorated. I had to brush up on it.

How did you reconcile the cultural differences and the reverse culture shock that arose from returning to Afrika after an extended time abroad?

To be honest, as stated previously, the readaptation process for me was pretty smooth and my family played a big role in that. What I can say is that it was just magnificent to be back on home soil. The main psychological impact on me upon my return was just an appreciation of being around my own people. The racism in London, which tends to be of a more subtle variety, made me the kind of person, whilst there, who would always take note of who was black or white in any setting I was in. As a melanated person, I was always looking around for 'familiar faces' in certain surroundings.

Being back home, I became aware of this and I was just so happy to be rid of this psychological impediment.

Did you face any challenges on your return? How did you deal with them?

The main challenge I suppose was being reintroduced to the culture of “chai”- having to hand out small bribes in order to expedite certain requirements, such as renewing my ID and drivers’ license. This unfortunate part of our social culture is something that still irks me to this day.

What made you most excited about home when you came back?

The food! Hahaha, most definitely. The food in London is pretty tasteless. They obviously have a variety of cuisines from around the world, but the ingredient are over processed and unnatural by and large.



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What aspects of Afrikan culture, traditions, or values do you appreciate or embrace more strongly after your time abroad?

African spirituality and the sense of family which we tend to take for granted when you are here. Your appreciation for family grows exponentially when you are abroad, particularly during those long and cold winter months. You also come to love and appreciate African hospitality. There's a sense of comradery as well as humility that us Africans tend to have that is pretty hard to find in other parts of the world. Certainly the way we do it is unique to us.

Is there anything you miss about the culture and systems abroad?

The multicultural side of London. I learnt to speak Brazilian Portuguese there (There are subtle differences with the Portuguese spoken in Portugal both in vocabulary and in cadence) and I also fell in Love with Brazilian food and

culture especially, having briefly been a practitioner of Capoeira, the Brazilian martial art developed initially by slaves from Angola. Also, owing to the fact that the British stole so much from all over the world, the museums are fascinating, as well as the collection of literature found there.

Any advice for Afrikans wondering if they should come back? What things should they consider according to you and your experience?

Get what you can experientially from your time abroad and come back and help build this magnificent continent of ours. Of course people go abroad or stay abroad for a variety of reasons: Education, economic, social and so on, so people's reasons for either wanting to stay abroad or to return are also different as many are supporting whole families with the stronger currency they are earning abroad. Many are in the position of wanting to come back but having to stay on by necessity.

But if you are in a position to come back, come back! Africa's time is now!



Zwadji and community at Professor Maillu's Mathemboni Shrine in Makueni, Kenya



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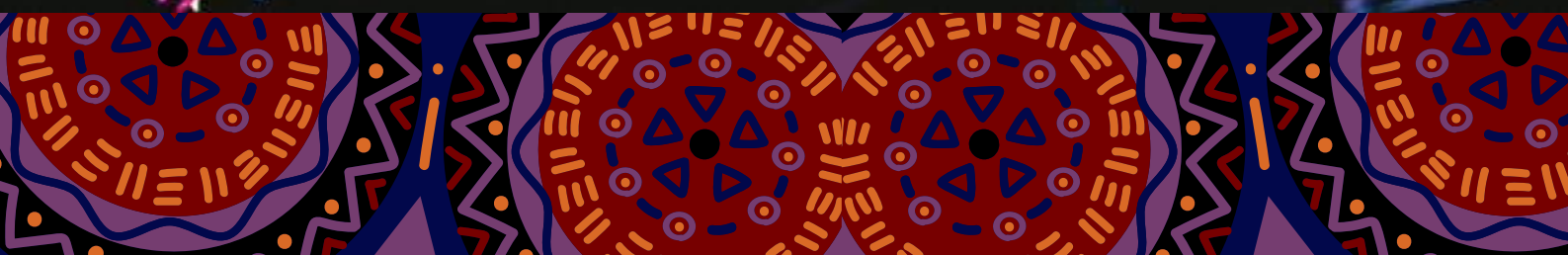
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THE STOLEN AFRIKAN

BY Z'WADJI NYAMATO MERUTEPIAOU

An illustration of two raised fists, one on the left and one on the right, both wearing heavy metal shackles. The fists are rendered in a dark purple color with fine line work for shading. The shackles are also dark purple and feature circular details. The fists are positioned as if they are about to strike or are in a state of defiance.

You see me? I am a stolen Afrikan
Pilfered and repackaged for profit
Ravaged and rearranged as American
Shipped like cattle and used as they saw
fit
Bit by bit, boat by boat, bought, sold to
sell again
In hell again, fed on food my jaw spit
Came as cattle, sold as chattel- Stolen
goods!

That were "freed" and later funneled into
swollen hoods.

For four hundred years they've fed on our
tears

Judged on our gait and the strength of
our limbs

We were their currency. They were our
fear

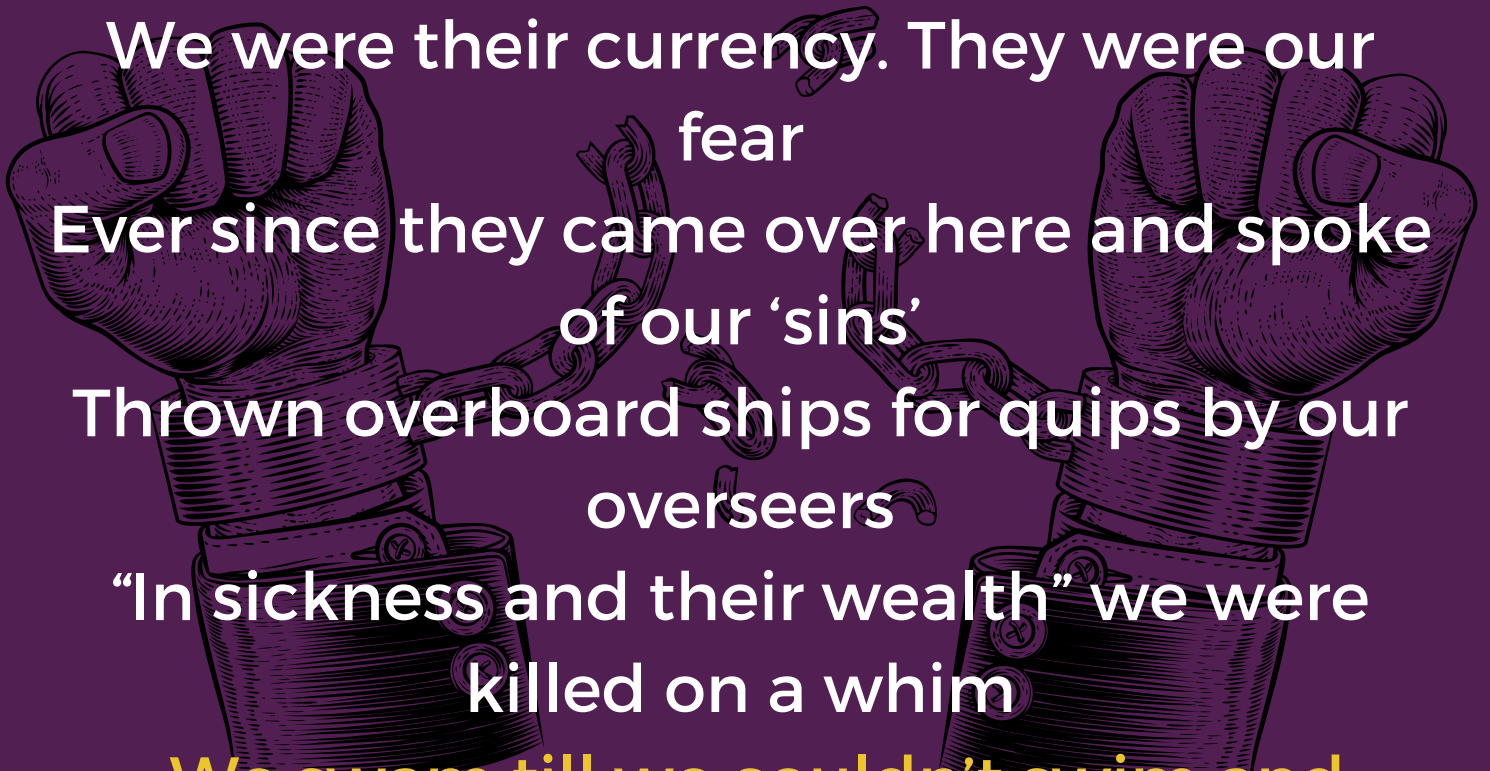
Ever since they came over here and spoke
of our 'sins'

Thrown overboard ships for quips by our
overseers

"In sickness and their wealth" we were
killed on a whim

We swam till we couldn't swim and
intransigence

Was our only defense, for there's no
recompense-



For a dead slave, however fearful or brave!
Six weeks of suffering as we traversed
Crying for a saviour that wasn't able to
save

So we rebelled and yelled at this
Caucasian curse
But we got much worse than we EVER
gave!

And for some, dignity chose a watery
hearse

Rather than help reimburse these
perverse devils

-Drowning is how we made the playing
field level!

Stolen Afrikan- BUT AFRIKA THEY STOLE
TOO!

Parcel by parcel, piece by piece, place by
place

WAKE UP MY PEOPLE! I'M TELLING YOU
THEY STOLE YOU!

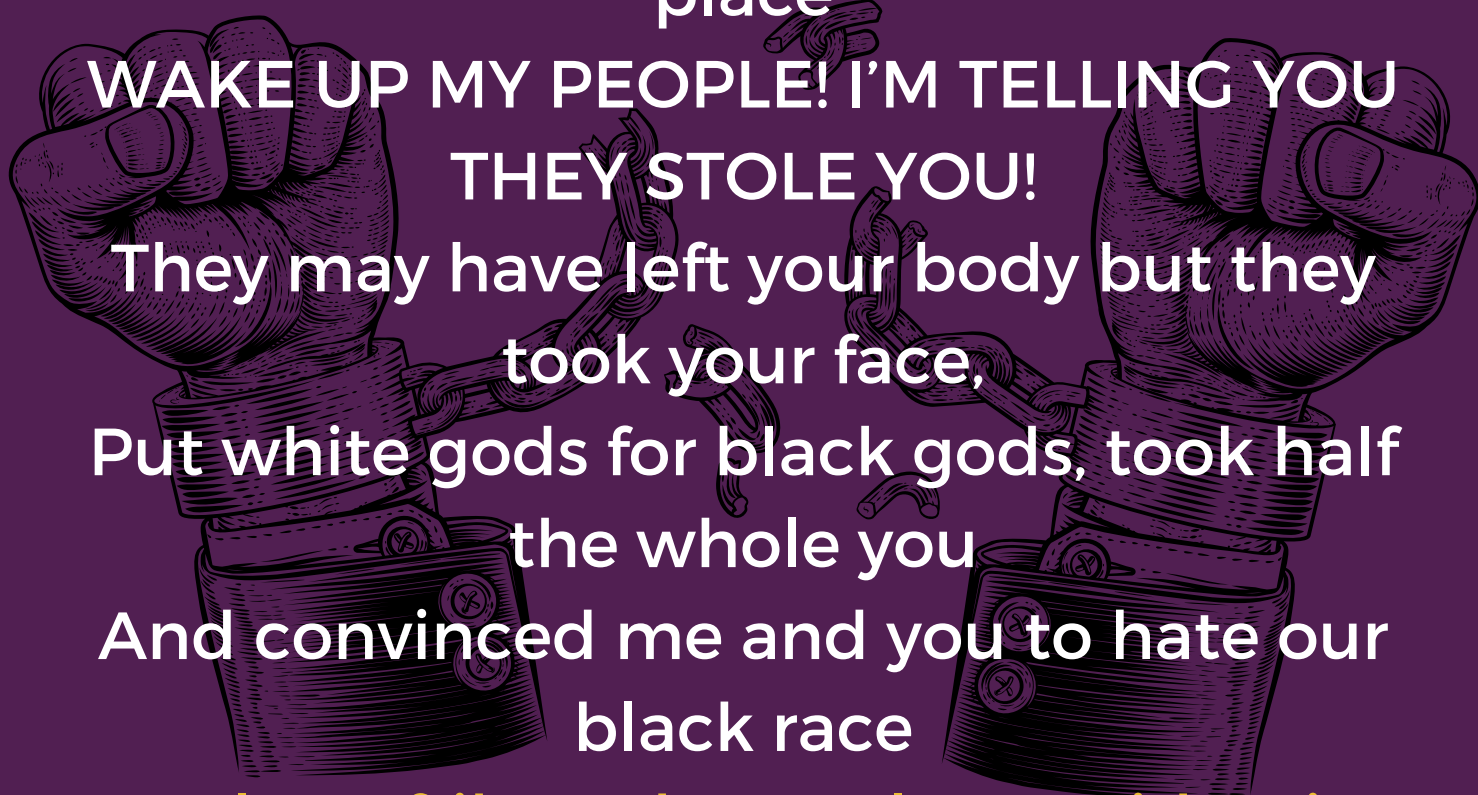
They may have left your body but they
took your face,

Put white gods for black gods, took half
the whole you

And convinced me and you to hate our
black race

Stolen Afrik-A! They stole your identity,

Left an empty me and now we're a
different entity!



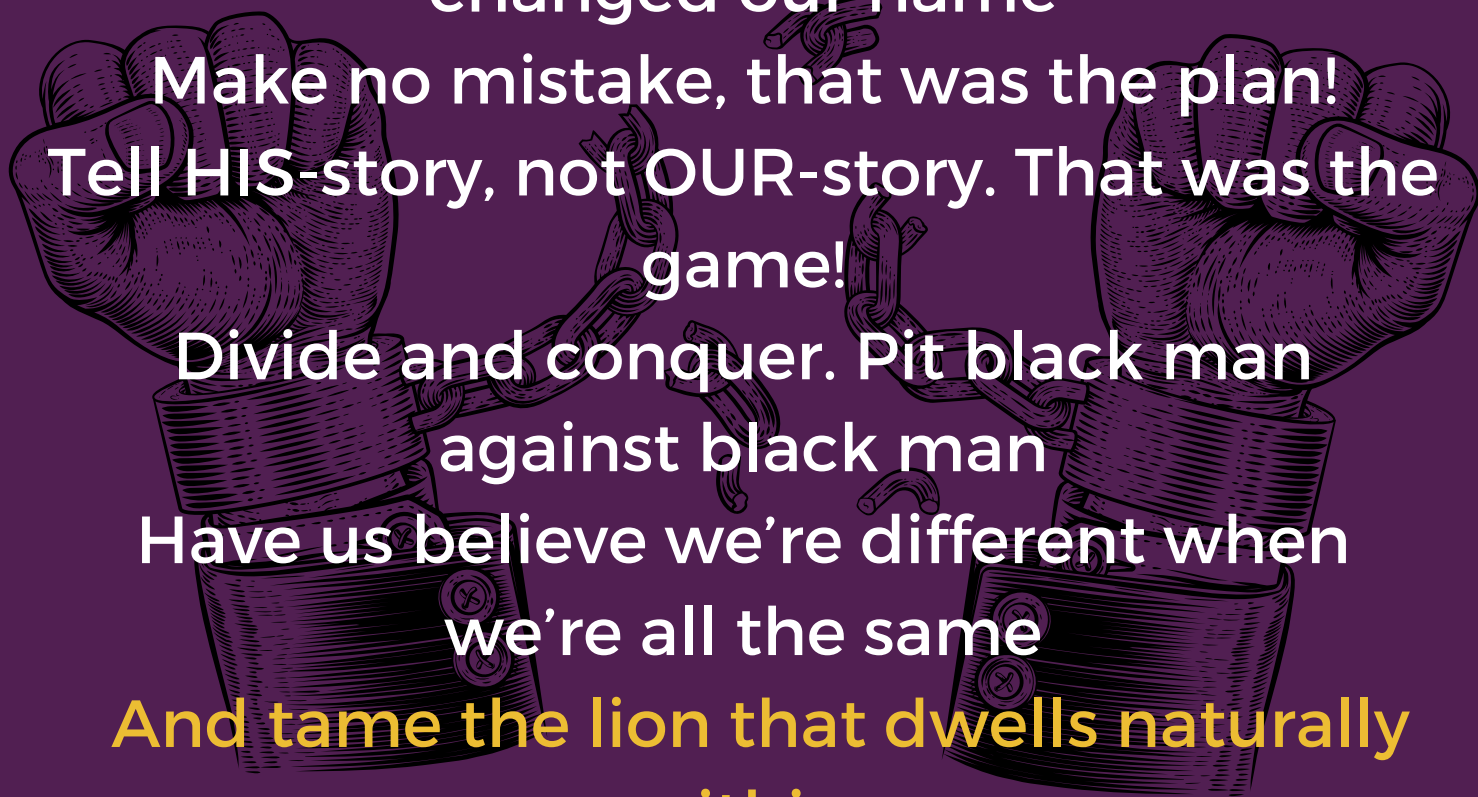
They played a role in 'Africa'- Alke-Bulan!
We were once one clan before they
changed our name

Make no mistake, that was the plan!
Tell HIS-story, not OUR-story. That was the
game!

Divide and conquer. Pit black man
against black man
Have us believe we're different when
we're all the same

And tame the lion that dwells naturally
within

Now THAT, I tell you, was the original sin!



There's a hole in Afrika- a big, black
chasm

Where our big black soul sat whole and in
control

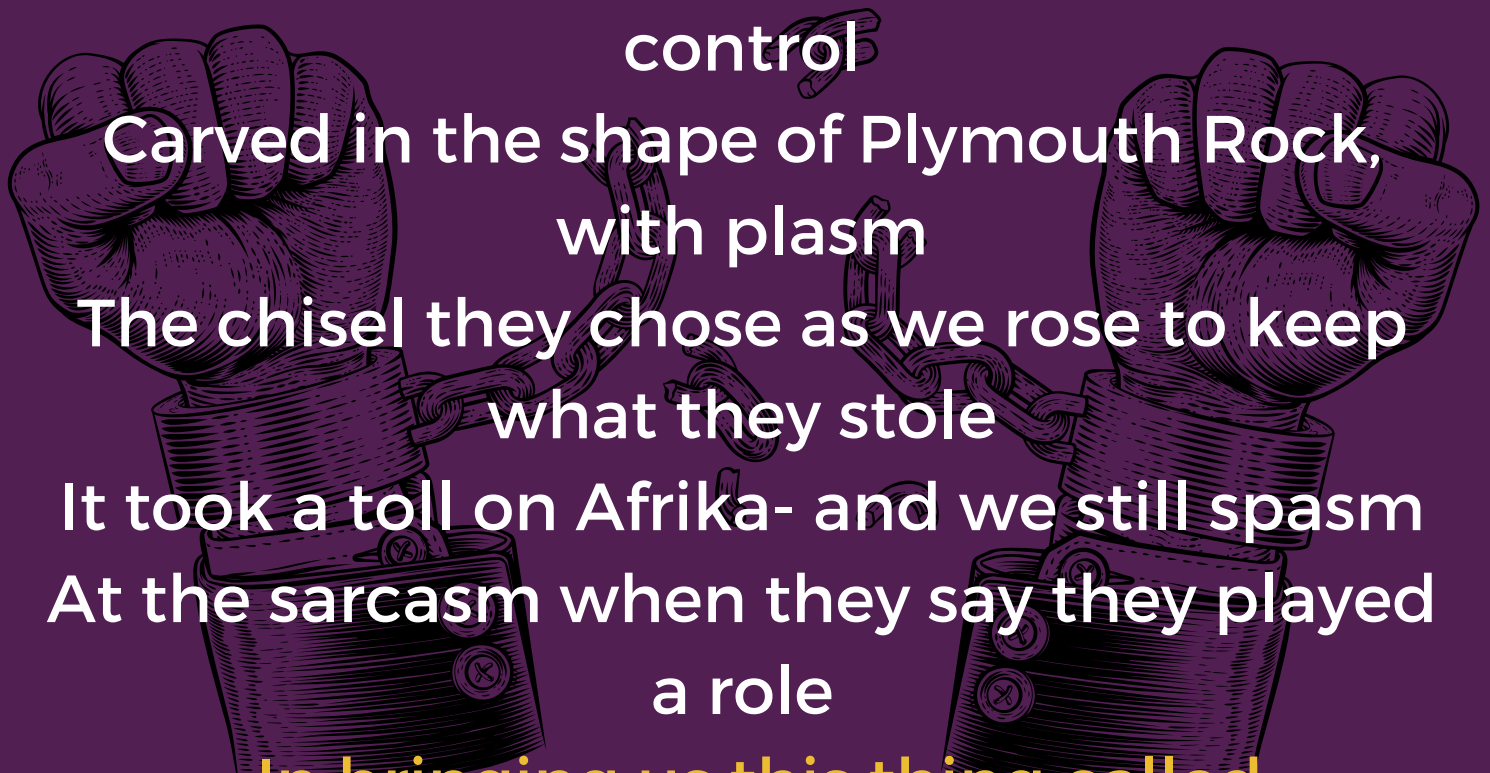
Carved in the shape of Plymouth Rock,
with plasm

The chisel they chose as we rose to keep
what they stole

It took a toll on Afrika- and we still spasm
At the sarcasm when they say they played
a role

In bringing us this thing called
democracy

-It's an ironic sting, this hypocrisy!



THEY-STOLE-AFRIKA! But now we're
taking it back

Parcel by parcel, piece by piece, trace by
trace

Our ancestors died so we could get back
on track

Step by step, tale by tale, black face by
black face

Wise up! Rise up! Size up and attack
The knowledge you need to get back to
your rightful place

**RISE UP NUBIA! RISE UP KEMET! RISE UP
UBUNTU!**

**SHOUT "ENOUGH IS ENOUGH!" SHOUT
"U-HU-RU!"**

By Z'wadji Nyamato Merutepiaou

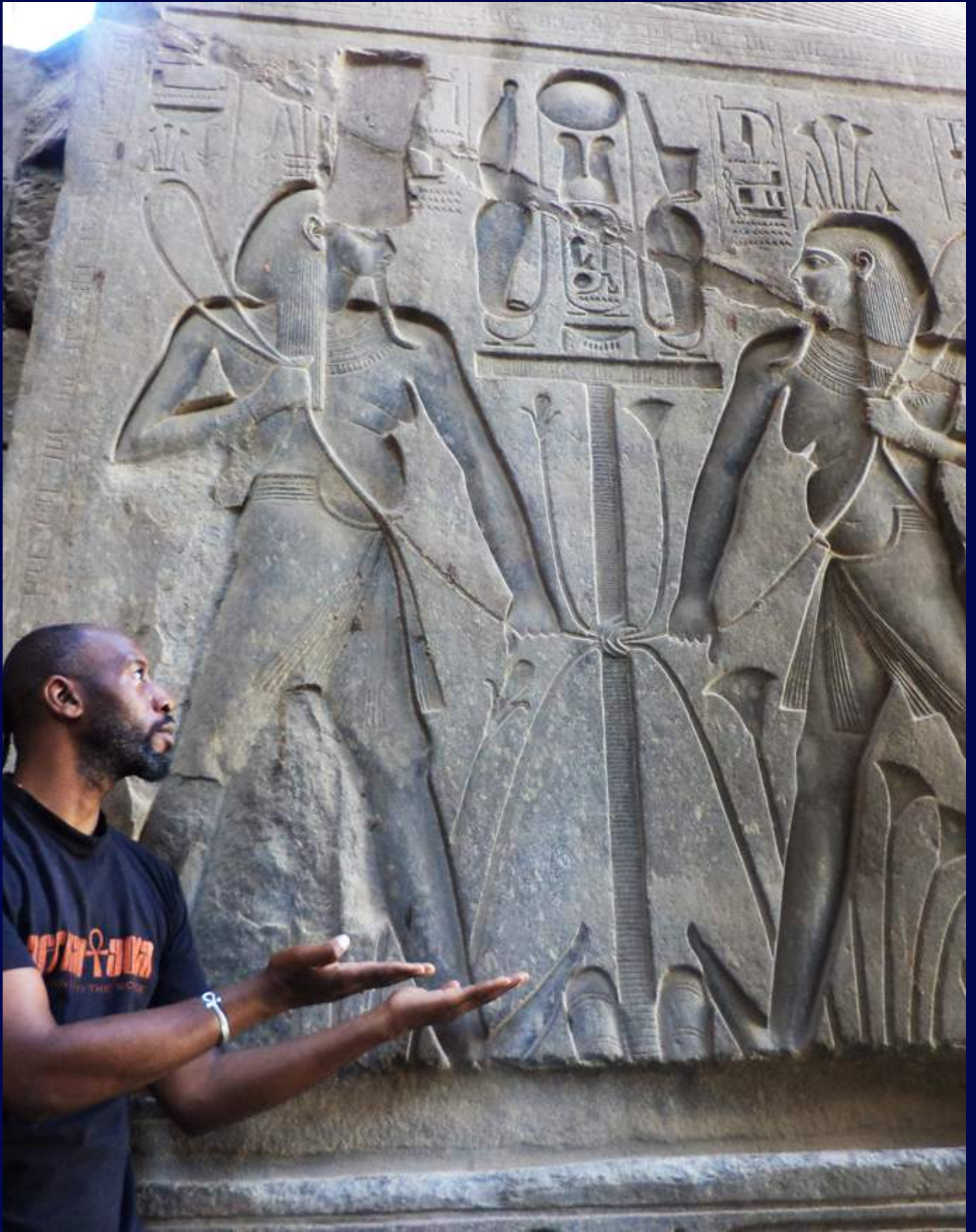
INNER VIEW

OUR PERSONALITY
THIS QUATER IS PABLO
IMANI



Meet Master Pablo. A Master Afrikan Yogi amongst many great things.

His first time to Afrika and his heart was set on full repatriation. Enjoy this conversation on **Afrikan Yoga and Repatriation**



Tell us a little bit about yourself, name, where you grew up, where you have lived throughout your life, and what you do today in the country you have settled in.

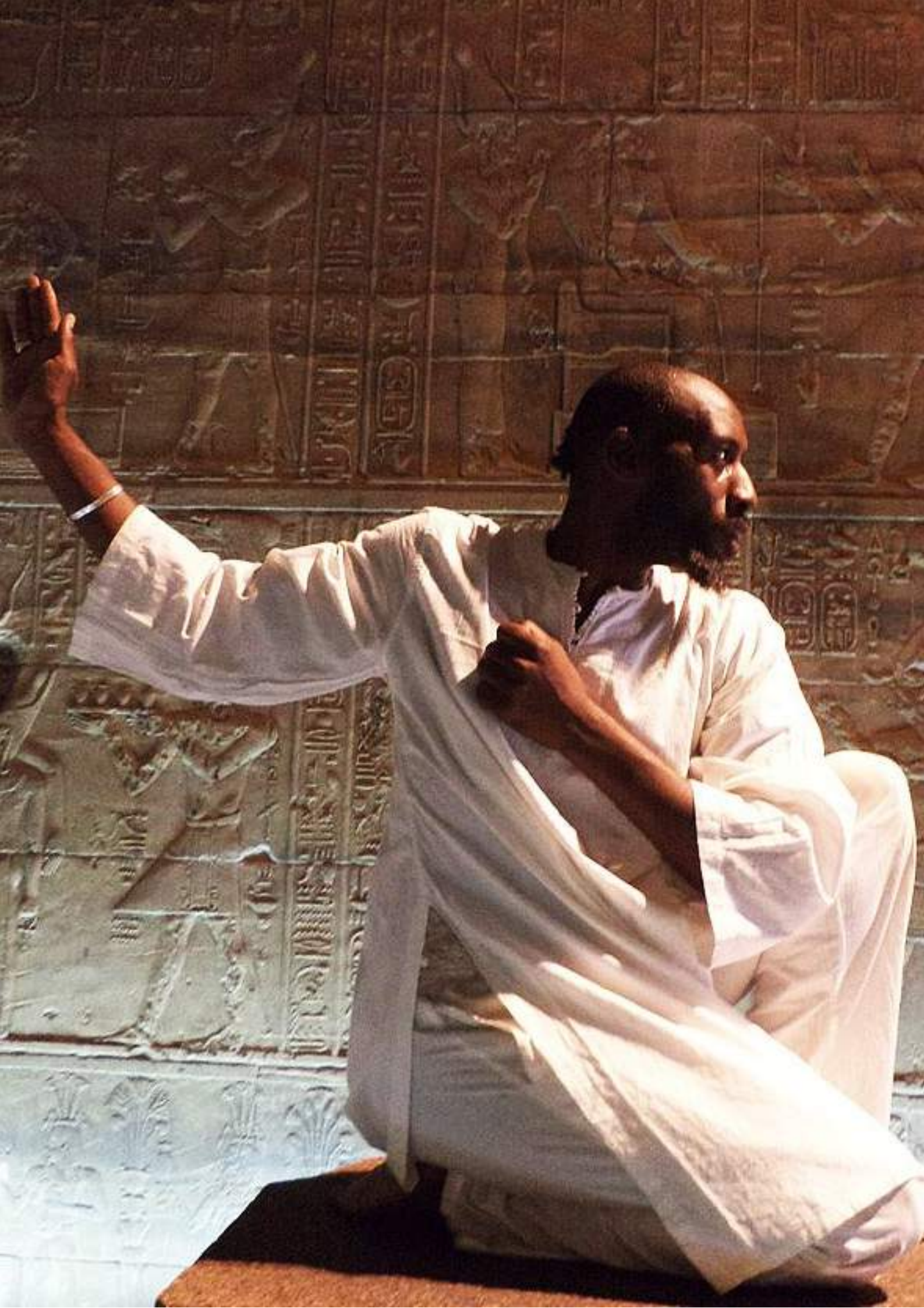
I am the 9th child out of 9 children, I grew up in the UK born to Jamaican parents. I was taken to Jamaica as a small child, around 9 years old and had a cultural explosion or awakening. You see Jamaica is a little Africa floating in the Caribbean Sea. I went to a small country school in Trelawny and I simply wanted to stay and not return to the UK to continue schooling in England. I even ran away when it was time to go to the airport. I was found in a field crying because I wanted to be with my fellow Africans in Jamaica immersed in the culture with so much to learn about myself. I was taken back and the devastation on an African/Black boy continued through the education system.

I took my first trip to Cameroon at 21. My father while growing up always said

'Africans are our family and that Africans need to be seen and treated as such'. I spent approximately a month there. The visit had such a profound effect on me it was like being in Jamaica but with way more culture, history and language ramped up 100 times. I promised that I would return.

Between my first trip and second trip to Africa I had several awakenings, too many to discuss here, however one was during a Sufi gathering of which I was member of; an Order, known as the 'Sons of the Greenlight' which became The Order of Melchisedeck' and then 'AEO - Ancient Egyptian Order.' I was told that the chants and breathing techniques used were Egyptian Yoga and its name was Smai. It was then the lights came on and sparks flew, I desired to learn more, now I was on a search for more information and authentic African masters of this practice.

My second trip was to Ghana and it was around 7 years later and through another invite. This time I was bringing something with me which would eventually change the cultural perspective of people within Ghana especially those who resided in Indian ashrams set up there. Afrikan Yoga was simply an exploration back then. It did not have a formal structure yet I was obsessed with the idea of Yoga coming out of Africa. I gave a lecture on Afrikan Yoga at the Ghanaian Vegetarian Society where delegates from Ghana, Togo and Burkina Faso attended. I was told the delegates from Togo travelled to Ghana just to hear me speak about the subject. From this lecture there began a greater understanding that we Africans had our own sciences and spiritual healing practices that needed deeper research and that the awakening is actually happening with many people on the continent.



What inspired you to return to Afrika and share your knowledge of African yoga and spirituality with the local community?

There was a great deal of strain in my life. I was under increasing pressure at my 9-5 job as a community development officer for a non-profit and even though I had international assignments from time to time, inspiring young people to become entrepreneurs, this was not truly fulfilling my soul need. I was involved in several projects and commitments that took me to the four corners of London on such a regular basis, I was constantly driving. Even though I had a major exhibition at the Mayor of London office and had a lot of press as the first Black solo artist to do so. My work was recognised by the UK education authority and placed in the national curriculum for Art students to study as part of their GCSE. I felt my life as an artist was coming to an end, this was weighing heavily on my mind and it became evident that I was disgruntled. My model marriage was going through a great deal of

strain, and being on international television ('Wife Swap') was not making matters better, but worse as I was experiencing increasing pressure to sustain myself as a father to my three small children and being a community leader. The only thing that kept me sane was my yoga practice. At the time I became more engaged in ritual and it felt like I was swimming through some unseen thick miasma and I was simply exhausted from pushing myself emotionally uphill. Then it happened; I had a head on collision with a much larger vehicle, my children were in the backseat with the windshield on top of them and the car was in such a truncated state that I could not open the door to get out. I had to climb out the window and pull my children out.

They seemed ok. The paramedics and police on the scene said 'Someone upstairs must love you, you're supposed to be dead from such a crash'. Our mechanic said 'I have seen men dead for less'. I had some concussion and a bruise, nothing broken and no other physical injuries.

In this Satori period, moments after the crash I knew the ancestors had kept me alive, I have had many near-death experiences throughout my life.

A gun was put to my head, being threatened with a knife, almost drowning and being pushed through a 2 storey-window to name a few. It seemed I was stubbornly indestructible. The ancestors have been speaking to my heart and soul for many years and the reason was Afrikan Yoga. My youngest daughter of two years at the time had to be rushed to the hospital for an internal operation on her stomach or else she would die. This was a deeper realisation for me; seeing that if you, yourself do not listen, to bring about the necessity of transformation within yourself and the planet, our offspring will bear the weight and responsibility in full for change that must come.

'Be as the sun and stars, that emanate the life- giving essence, give life without asking anything in return, be a sun, breath rhythmically and deeply, then as Ra you shall be'



**"BE AS THE SUN AND STARS, THAT
EMANATE THE LIFE=GIVING
ESSENCE, GIVE LIFE WITHOUT
ASKING ANYTHING IN RETURN, BE
A SUN, BREATH RHYTHMICALLY
AND DEEPLY, THEN AS RA, YOU
SHALL BE"**



It's a big ask to be like RA and I am still working on this, however I listened and grew with the conviction that I could no longer play at being a yogi. That indeed the whole concept of Yoga from Africa was greater than my expectations, my knowledge and to this date my understanding. I say this in sincerity as I believe there is much more to unpack and to gain through the practice; that we custodians and teachers have yet to come to the full power of what Afrikan Yoga can do for us.

6 months after the crash I returned to Ghana and there in a hotel in Takoradi, I decided to go into Afrikan Yoga full time. Even the owner of the hotel would watch me practice by the pool and wanted me to teach him. This gave me a greater desire to teach all people of African descent who wish to learn.

What has solidified your decision to stay in Kenya?

I truly believe the All, the universe and the ancestors wish for me to be in Kenya. I have been to several states on the continent, some several times, Ghana, Cameroon, Sierra Leone, Morocco, Egypt, Uganda, Tanzania and I have interacted with Africans from the Congo, Sudan, Rwanda, South Africa, Somalia, Ethiopia, Gambia, Senegal, Mali and Nigeria, learning about their culture. In Kenya I have had so many realisations and so many awakenings and found Love, I have a greater understanding of Love which in my eyes is what people call God. When one mentions Love they equate it with a singular person and being in love with that person. This is a mishap because many have come to Africa and been 'in love' and find out that their 'in love' concept is short lived and return to wherever they came from. A person can stimulate love within you but ultimately, it's up to you to uncover the love energy within

and extend this energy to others, your environment and the work you are doing. It makes one feel useful and this fuels the determination to make where you are helpful for everyone concerned. Somehow wherever one goes they take their preferences, hopes, wishes and dreams with them no matter who they are, when these hopes and dreams come together with a connection to the people, the land, the environment and how you feel about where you are, how the people feel about you. There can also be one individual to show you love and appreciation then with this mixture, these ingredients mentioned can create a nutritious soup of wellness and you feel repatriation is possible, this is the place. This is where I put down roots. It's also an individual decision tied to particular preferences and experiences linked with where you are at in life, your level of maturity and understanding of what needs to be done for the good of all. It is not an easy decision when one is constantly in battle with

the people, or you do not feel the Love or you are struggling with government agencies that see you as a foreigner and you are constantly taken advantage of; then there really can be no repatriation as one cannot consider this type of environment as a home. Due to my experience in Kenya, I believe it is possible to make it home as there is a fraction of the society that is open minded enough to be accepting of Africans from abroad and this is a great start. I will say much more work needs to be done to open the eyes of the people on the continent. They simply lack the understanding of what Africans of the diaspora have been through. That is to say so much healing is needed and being on the continent, living, working and settling is part of our healing process.

In what ways do you think Afrikan yoga can help repatriates reconnect with their ancestral roots and foster a sense of belonging?

Meditation is a great tool to actually get a person to listen from within, to be aware of the waves that drive us in the direction of the universal flow. Afrikan Yoga is an advocate of meditation and contemplative practice, such as walking and being in nature, taking the time to be still or enjoy the moment.

Meditating day and night and the cleansing of one's hands creating purity of heart.

For the African Diaspora there is a necessity to take a spiritual approach if one wishes to come home.

Afrikan Yoga provides a sensitivity through its principles of connecting with the All that governs the Universe. In aligning oneself with nature, you begin to get closer with the ancestors through the bloodline and further towards the NTRU which are the cosmic forces of nature. This gives the practitioner the

gift of self-reflection which is needed every step of the way when one is making decisions about life's direction.

The concept and wording of the Motherland comes directly from Africa as she is the great Mother. The first human being discovered in the fertile region of the rift valley was a small woman known to be the original Eve, the mother of all Men.

As an African descendent the ease in which you feel this sense of belonging is amplified in Africa. There is this incredible pipeline to ancestral energies and their tentacles are everywhere in the trees, the ground you are walking on. The ancestors communicate through the food and meals you have, the traditional clothing, the songs and stories of old, they stare at you through the eyes of the children, they are in the air, omnipresent, constantly opening doors with invisible keys as long as you give yourself in peace and love.



EVOLUTION IS REVOLUTION

What challenges did you face while repatriating? Did Afrikan yoga make your repatriation smooth/give you tools to overcome the challenges?

Afrikan Yoga certainly provided some coping mechanisms to deal with the rigours of being in a country where there are many things different to what one is used to in the West. There is a deeper requirement of greater reading of African history, cultural nuances and ways of being.

Repatriation for the most part is in words only for many as settling in any country is not an easy process nor is it smooth. My personal repatriation process is ongoing and it's this way for many people of the diaspora especially for those who do not have the initial resources to settle, remain and continue to self-sustain.

African Governments and organisations alike have really yet to see that this is a serious issue. That the descendants of the 'lost tribe' who was stolen from the continent over 500

years ago when there were no borders wish to return and be welcomed. The African government's Immigration policy particularly 55 member states of the AU (African Union) towards the African diaspora is devastating to say the least with its unjust approach adopted from their colonial masters. The African diaspora are not welcomed or assisted. We are seen as tourists only to spend money in the beloved country and seen as 'Walking ATMs' for the populace who have not been educated in the history of the world which is Black History. A subject that is meant to be rooted as a matter of policy in the education system in every African state from preschool to high school to university. The Afrikan diaspora are often made to feel like criminals to want to stay on the continent to rebuild and to contribute yet are embarrassed in public by the zeal at borders, and to add insult to injury even told loudly to go back to Europe or the USA by immigration officers. The same sentiment felt silently when entering

European countries even when they return from a vacation. The whole thing needs to be shaken up and dusted down, and moved from a pipe dream to a reality with a whole level of sensitivity towards the African diaspora and their individual reasons for their wish to settle in any African state they choose. The Repatriate needs to be properly examined and taken into consideration. The prodigal sons and daughters are unrecognised and taken advantage of for a fast buck by the same said immigration officers, another level of degradation. The African diaspora are like the prophets of old spoken about yet not recognized in their country or any country, even the ones to which by default of slavery they have citizenship. "This is our house and you abide by our rules". I was once told, I get it however I consider it my house too, and the diaspora insists that we get our house in order as these rules are rules of disunity based on borders put in place by foreign invaders who did not have the indigenous people's interests at heart.

How do they apply these rules to the 56th state of Africa, the African diaspora; the very same ones who have suffered at the hands of the same invaders and exploiters for 500 years?

Rules that state we have to be part of an NGO or foreign organisation or that we have to pay as much as the coloniser which is tens of thousand dollars to get a couple of years stay, or marry, impregnate for the men or get pregnant for the women by a local resident and wait seven years to get residential status. How is it that returnees from the diaspora cannot get residency immediately and then marry? Whose rules are these? From what I have seen these are the same policies when entering European countries or the US the most recent coloniser. Africans as a whole have a cognitive dissonance where within their hearts, they know what's right. Yet they are unable to think and act beyond what they have been taught by their educators, the conquerors who in turn brought a system of divide and conquer.

When will African governments de-colonise their minds, their policies, their behaviour towards each other and think for themselves? When will they truly and fully become independent? When will they broaden their outlook from the village to the global community and remove the borders? When will they truly set up a Banana curtain and curtail the western influence, propaganda and killing machines of corporations and health organisations of the west? The African diaspora have skills, experience and knowledge that if utilised will propel any African country into a global force. Stolen Africans made Europe and America rich, making their countries better to live in. They brought food and various techniques of cooking, they brought hygienic practices, created many inventions, they fought for working conditions and political changes, they used their spirituality, arts, dance, music and humanity to create better lives for the people of those lands, where they themselves

were captive, working for free and suffered mutilation, torture and untimely death. Yet they remain not destroyed, unbroken, powerful and mighty. These are the ancestors of Africans on the continent as well as in the diaspora and they continue to rise through their descendants. The African diaspora are totally misunderstood like a rape victim they are made to think that something is wrong with them, to want to leave the 'white man' countries the rapist and Africans of the diaspora to just get over this extremely painful aspect of history and experiences and go along with the system set up to destroy all of us, including all African states and stop us from thriving. The African diaspora has seen these systems up close and have long standing intimate knowledge of the rapist. Many of the diaspora transitioned out of hate due to an innate divine nature and simply strive to better themselves. There needs to be an African Diaspora person who has such knowledge and is focused on African unity

sitting in every government department in every African state to consult and advise on matters of policy that affects the people on the continent, working towards African unity on the continent and all over the world. Afrikan Yoga assists in this frustration as it works through the body and mind to stimulate our divine nature to cleanse the trauma and bring about a critical thought process: the act of questioning, analysing, interpreting, discerning and making a valued and fair judgement on subject matters concerning yourself and others. In short it stimulates a more balanced mindset.



Can you share any specific success stories or experiences where you have seen the transformative power of Afrikan yoga in individuals' lives, especially in relation to repatriation and reconnecting with African spirituality?


I believe Afrikan Yoga is a form of African spirituality and the two are inseparable. When one engages in yogic practices, they become humbled and awed by the miraculous work of the breath and the body's ability to heal. This has a profound effect on the mind and for those of the African Diaspora engaged with Afrikan Yoga. I have taught many different nationalities and those Africans who I have taught have expressed a desire to return to where they are connected to family, friends or potential business in their homelands and if they are from the Caribbean it is the same they want to visit Africa either to simply connect or to live. I have students who have returned to Ghana, Tanzania, Ethiopia, Uganda, Zimbabwe to name a few and more

wish to be in Africa due to the awakening through the system of Afrikan Yoga and my presence on the continent.

Have you established any connections or partnerships with local yoga studios, wellness centres, or spiritual organisations here in Kenya? How has that been helpful in your repatriation journey?

I have made connections with individuals, wellness organisations and a local studio in Nairobi and the greater parts of Kenya. These connections spur one on in the works of raising consciousness, and the developing a broader understanding of yoga from an African perspective. It is a small part of repatriation however the greater part is in the policies of the Government and institutions that are able to employ the returnee.

One cannot remain in Kenya if one is out of status and therefore this part is actually the most important for repatriation as everything else such as partnerships etc, can grow organically uninhibited.



**"THE LAND REMEMBERS ITS
CHILDREN, AND THEY, IN
TURN, EMBRACE ITS
NURTURING EMBRACE"**

Have you been successful in sharing your knowledge of Afrikan yoga and spirituality with the local community upon repatriating to Africa? How has the journey been?

I have taught many Africans Afrikan Yoga and the beauty of this is the smiles I get from their initial experience to how they speak about the health benefits after a few sessions later on. I have trained Afrikan Yoga Teachers that are based in Ghana, Uganda, Rwanda, Tanzania, Ethiopia and in Kenya. The seeding of this knowledge is powerful as it may not be evident at first as we are growing steadily, yet I believe the practice itself will grow beyond my years in this life.

What advice do you have for anyone looking to repatriate?

My suggestion for anyone looking to repatriate is firstly be open to the universe, be willing to adapt and develop patience. Don't rush anything, know that you are eternal. Come to Africa and experience, if you are unsure where to go,

stick a pin in the map and decide to get your passport in order and get a plane ticket. Embark on discovery and see this as an exciting journey to teach you. Decide what you want to do in Africa, what is your desire and what do you expect to achieve with your skills, knowledge and experience. Look at the resources that you have and the connections you have in the country you wish to go to. What are the local resources that you can access? Aim to be less of a consumer and more a producer. Know what your values are and align yourself with the people in the state you wish to stay in with the same values as you. My suggestion is to gather information about the government policies on immigration in the country you wish to settle. Be prepared to shift your perception and downsize, be prepared to go back to basics, be prepared to be uncomfortable as this will expand you mentally and spiritually. Don't expect everyone to be nice, people are people wherever you go. Work with the ancestors and do spiritual clearing.

Develop partners and stay open and flexible. It takes a strong character to be in Africa and stay for years. Africans have a great deal of strength and patience and this can rub off. Being in Africa is incredibly rewarding however you have to be prepared to go through fire.

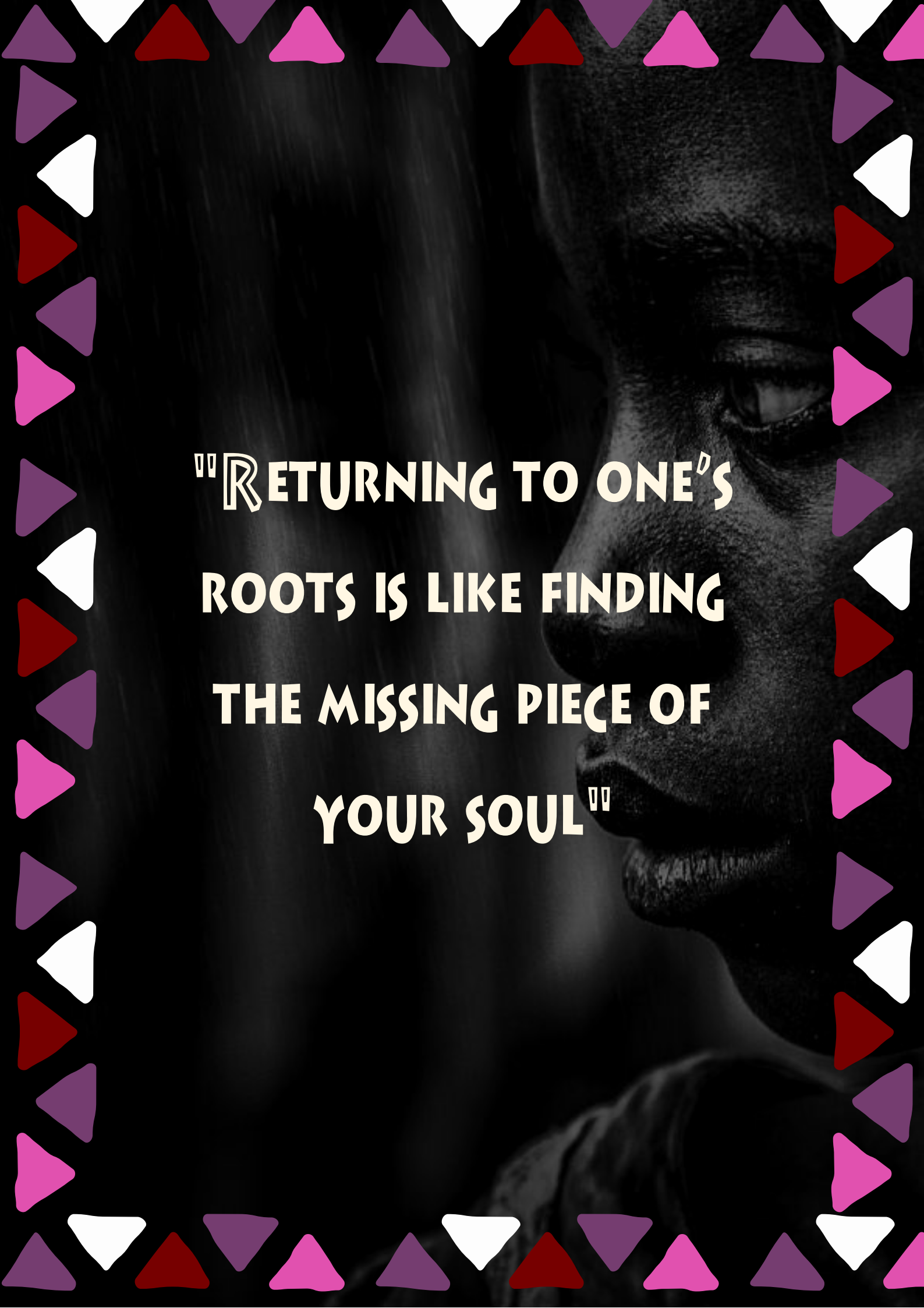
What word of advice do you have for Afrikans with regards to Afrikan unity?

For the Afrikans on the continent there is a great need for Afrikan/Black History in the schools, not just the 50 year history of your state but world history as Black History is the history of the world. Afrikans need to understand their own history regarding colonisation and pre-colonisation and come to terms with what has happened to them. Colonisation and its effects have not been openly addressed and every child and adult needs to be aware of this. There are psychological, economical, social implications but it's not spoken about fearlessly enough to the wider community in Kenya.

You have clans and families that were almost wiped out and land literally snatched brutally from under your feet yet this is hushed. You will allow your daughters to marry a European with smiles yet not be happy if she wishes to marry someone from another tribe. Afrikans on the continent cannot understand the trauma of the Afrikan diaspora simply because they do not have an understanding of their own trauma and have yet to develop compassion towards their own condition in order to have compassion for the Afrikan diaspora. Afrikans will have to embrace Afrikan spirituality and philosophy 'Ubuntu' which also needs to be in the education system. Re-evaluate Afrikan culture and values from an Afrikan perspective. Be taught about the slave trade and its impact on the continent and be taught that Afrikans all over the world are one people and not divided in to small groups such as Kenyans, Ugandans, Ethiopians and smaller groups such as Luo, Kikuyu, Kamba, Massai, etc, as the world no longer operates like this.

Outside of Afrika you are all considered 'Black people'. The colonisers are all from such small groups too however they had one focus and aim when it came to Afrikans. Afrikans on the continent also need to implement such unity and have the aim to be united if they are to be a global super power, no longer pillaged, but respected and honoured around the world.

(In the spirit of Afrikan Unity, I have referred to each so-called country as a state, as the vision of Afrika without borders and a free United States of Afrika must be maintained).



**"RETURNING TO ONE'S
ROOTS IS LIKE FINDING
THE MISSING PIECE OF
YOUR SOUL"**

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INNOVATION

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AFRIKAN

HISTORY

AFRICAN ARTIFACTS BELONG TO

AFRICA!!

BY PHILLIP CHERUIYOT

An article from a German daily titled “who does Africa's looted artifacts belong to?” was quickly countered by Chimamanda Ngozi Adichie asking in a live interview “To whom do German artifacts belong to?”. It was obvious that the same old deception and guilt is still strong in the west even after centuries of looting indigenous creativity and knowledge continues to persist to date.

In March 2021 a two-week exhibition at the National Museums of Kenya (Invisible Inventories, Questioning Kenyan Collections in Western Museums) under the International Inventories Program - IIP that aims to generate



a comprehensive inventory of Kenyan artefacts and cultural objects held in public institutions abroad. It had an objective to strengthen Kenya's resolve through open, multi-vocal conversation on the area of repatriation of artefacts.

The need to heal communities bereft of their birthright cannot be overemphasized especially since it was not only done with violence but also proscribing certain practices with impunity. Systems and symbols that had worked for our people for years were demonized at the onset of colonialism leaving masses with no direction and pride in what they hitherto believed in and celebrated, thereby robbing them of their dignity.

Therefore, more than before, efforts to raise our voices as Africa in unison to enable repatriation and bring back narratives that are truly befitting of an African continent that gives us back pride for our ancestors who not only have been our source of generation but more so regeneration.

EXPOSOR



RESTORATIVE JUSTICE: EXPLORING REPARATIONS

BY KULTURE QUEEN

The struggles and triumphs of Black communities have woven a narrative of resilience and empowerment. To truly address the enduring legacy of systemic oppression and generational injustice, the concept of reparations emerges as a crucial pathway toward healing, equity, and transformation. Reparations represent not only financial compensation but a holistic reclamation of dignity, culture, and heritage.

At its core, there is a heavy impact of colonization, slavery, and structural and ongoing systemic racism on Black individuals



and communities. Reparations, then, become an embodiment of justice that seeks to rectify these historical wrongs. It's a call to acknowledge the immeasurable contributions of Black people throughout history – contributions that have often been undermined, suppressed, or erased.

Reparations encompass multiple dimensions:

Economic Restitution: Financial compensation acknowledges the economic deprivation endured by Black communities across centuries.



It is well known that Black people were instrumental in the development of the world economy. This happened in the form of free and forced labour, unrecognized innovations and stolen identity in the form of white-washed history. Economic reparations could manifest as investments in education, housing, entrepreneurship, and community development. This empowers future generations to overcome systemic disadvantages and fosters economic self-sufficiency.



Cultural Reclamation including the return of material culture:

Reparations extend beyond monetary considerations.

They involve the revitalization and preservation of African cultural heritage. This includes support for cultural institutions, language revitalization, and the promotion of

Afrocentric curriculum, allowing individuals to connect with their roots and reframe their identity on their own terms. Allowing children to have dreadlocks in schools and other institutions of formal learning without fear of being stigmatized, or African wear being allowed at work as well as Afro hairstyles, is part of the much-needed cultural reclamation.

The most talked about aspect of cultural reparations is the repatriation of African



material culture. Revenue has been made from our stolen artefacts and this money would go a long way in improving the situation of the Black folks across the globe.



Equity in Healthcare and Education:

Despite the fact that America has the Affordable Care Act (ACA) which has helped to ensure healthcare coverage for millions of Americans, a huge number of American Africans are largely uninsured. American Africans are paid less than White Americans with the same jobs.

An Afrocentric approach to reparations recognizes the need for equitable access to quality healthcare and education. By addressing disparities in these areas, the cycle of intergenerational inequality can be disrupted, ensuring a stronger, healthier future.

Criminal Justice Reform



Reparations also encompass the overhaul of a criminal justice system that disproportionately targets and harms Blacks. This involves addressing mass incarceration, biased policing, and unequal sentencing – paving the way for a more just society. It also includes easing policies on hiring people who have been in jail. Black men have a hard time finding jobs, especially in the USA. Also, a good number of them tend to be arrested wrongfully just because they are black, what we term as racial profiling.

This systemic racism needs to come to an end.

Land and Property Restoration

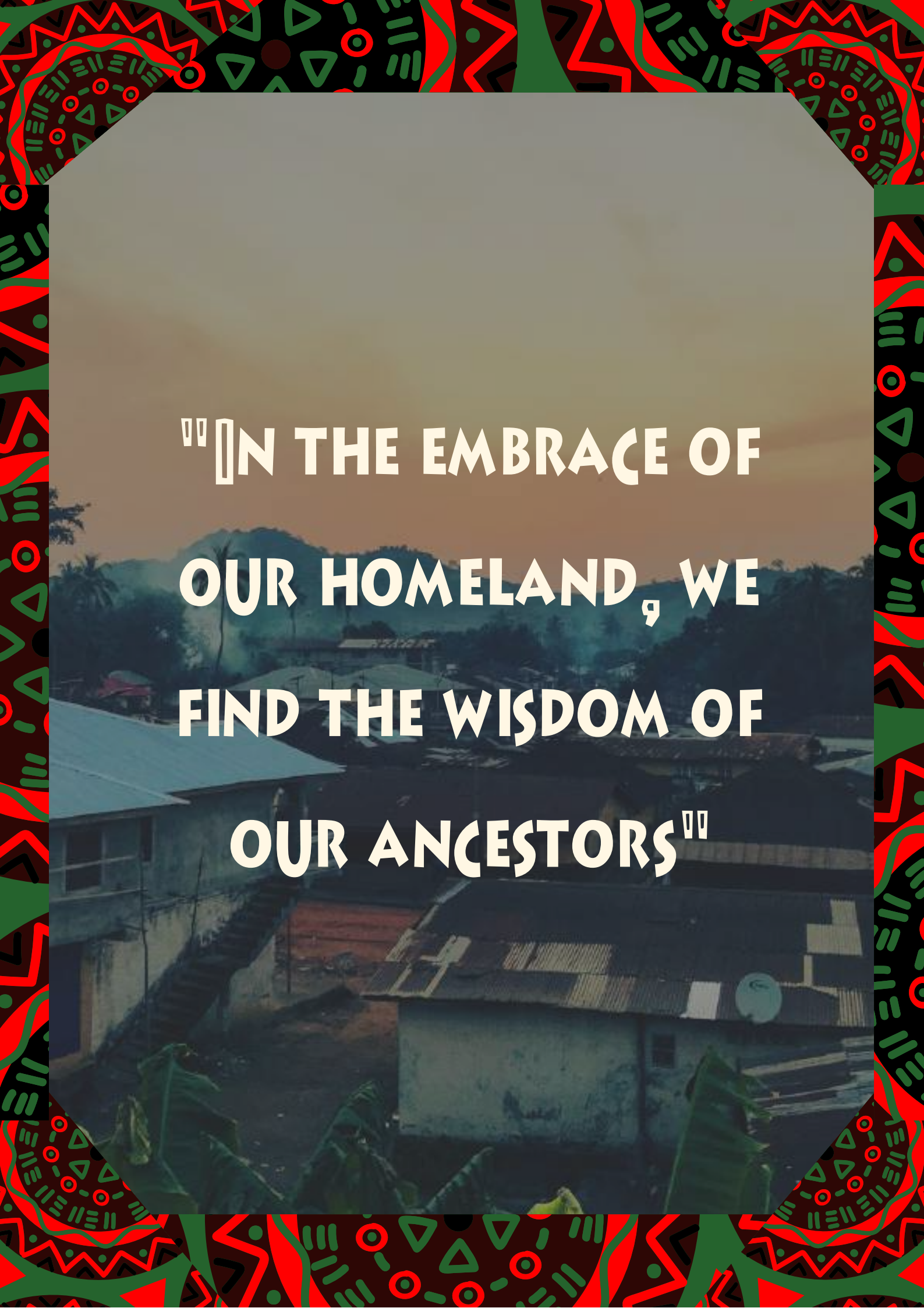
The restoration of land and property to Black communities acknowledges the historical dispossession and displacement



experienced. Even on the continent, we have cases of the White Highlands for example, in Kenya. This was prime Afrikan land snatched from Afrikans by the British and was given to political leaders who could afford it when the British were selling the land before they left the country. Leaving the original landowners as squatters in their Ancestral lands. Up to date, Whites like Lord Delamare and some tea industries in Nandi are set up on African land. Individuals today can still show you what portion of land that the tea sits on belongs to their family.

Similar to South Africa, the Dutch and British have set up on Afrikan land, leaving Black folks as squatters. Restoration of land and property of Black people is a step that reconnects families with their ancestral lands and provides a foundation for economic stability.

Clearly, reparations go beyond financial redress; they're a pathway to healing collective trauma, revitalizing cultural pride, and fostering a sense of agency. It's about recognizing that the legacy of resilience and excellence inherent in Black communities deserves recognition, support, and empowerment. Reparations require acknowledging history's impact on present realities and investing in the empowerment of Black communities – not just as an act of justice, but as a testament to the strength and potential that lies within us.



**"IN THE EMBRACE OF
OUR HOMELAND, WE
FIND THE WISDOM OF
OUR ANCESTORS"**

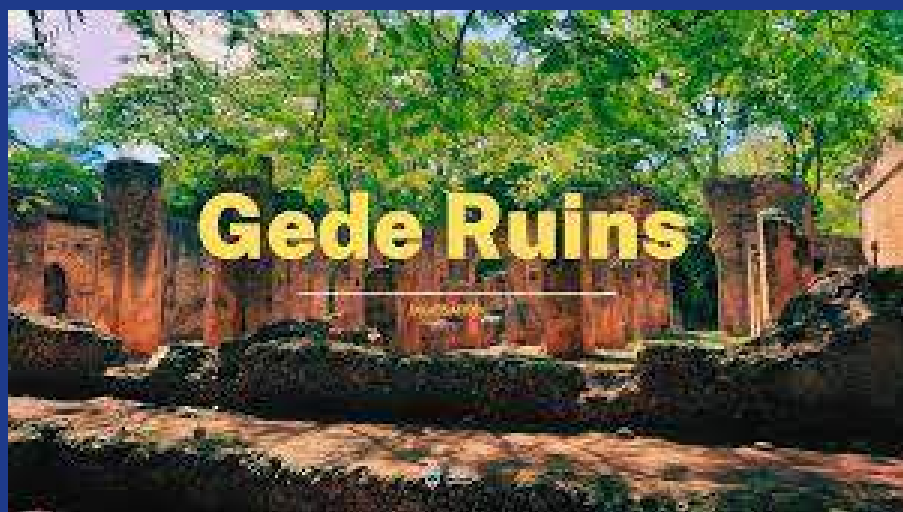
DIGITAL TECHNOLOGIES CONNECTING DIASPORA AND ANCESTRAL HERITAGE

BY KULTURE QUEEN

The modern world is witnessing a revolutionary transformation in technology and its impact on various aspects of life, including history and cultural heritage. The different aspects of newer technologies and platforms like laser scanning in the survey world, online genealogy research, panoramic photography, artificial intelligence, augmented reality and virtual reality amongst others, present new frontiers for humanity to interact with history. One must be cautious though as these same platforms can offer false information out of the 'powers-that-be's desire for control and manipulation. Having

said that, these technologies can really help humanity in the present day to interact with history in a very immersive way, and that is very exciting. All these makes it easy for the Afro diaspora to start learning about home and to also awaken the connection to Afrika. What a time to be alive.

I have come across institutions that have taken up the mantle of digitising historical sites. Last year, in April 2022, African Digital Heritage and UNESCO undertook digitising of the Gede Ruins. This includes a 360 panoramic tour of the whole site, interviews of the locals, as well as photographs of the artefacts and terrestrial laser scanning.



Such projects offer anyone a chance to connect with the site and various ancestral lands.

Those that are in the diaspora and are seeking to repatriate back to Afrika can learn about the motherland from such endeavours. Another great example is a story of the Samburu,



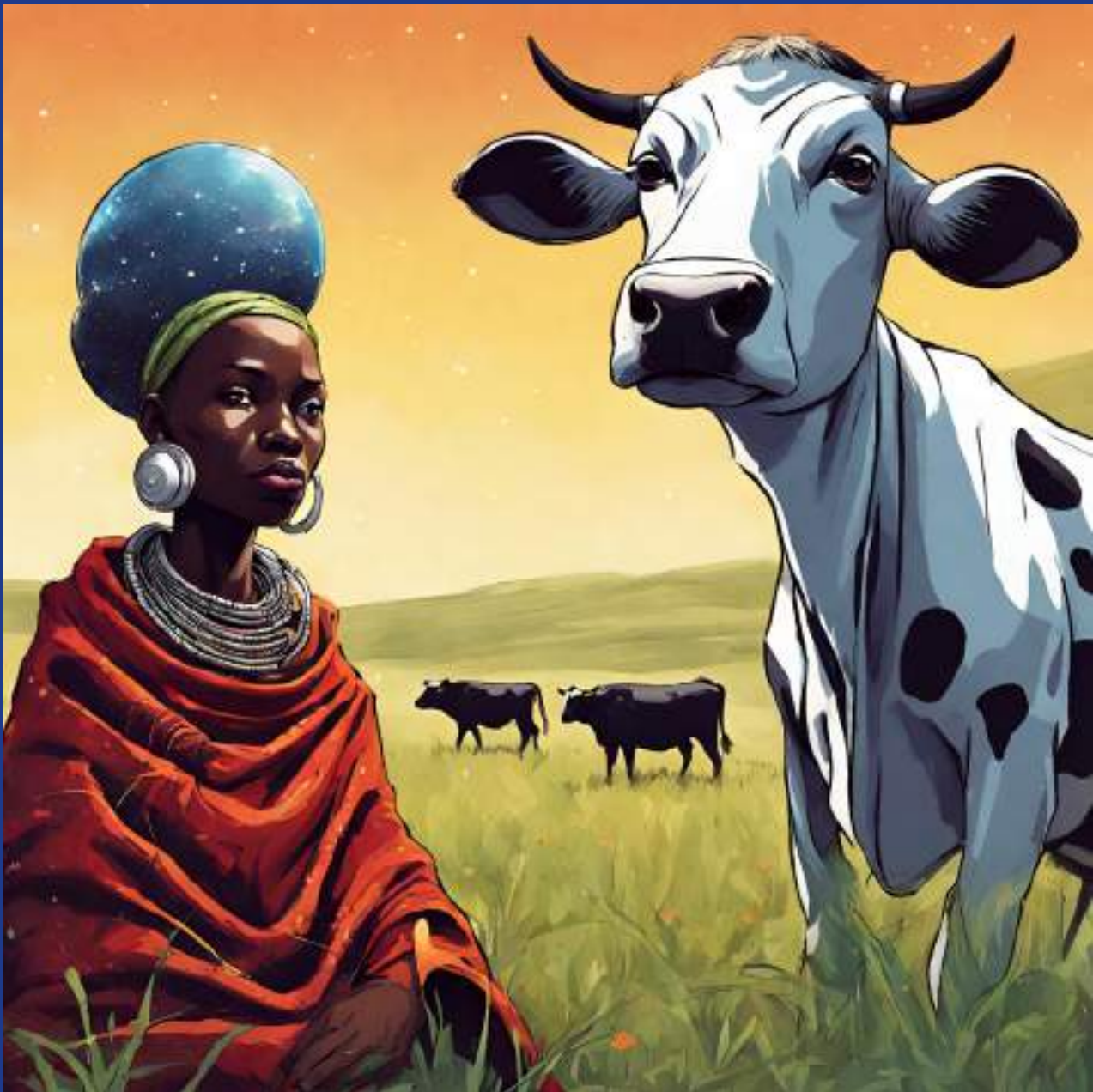
narrated by Lupita Nyong'o. There are plenty of youtube videos that allow the viewer to experience a 360 view of a location when they cannot be there. It's really amazing. VR and AR applications can recreate historical sites, landmarks, and landscapes, allowing individuals to immerse themselves in the cultural and historical context of their heritage. This technology enables virtual visits to ancestral lands, even if physical travel is not possible.

Google arts and culture is a website by google where many sites and museums and art history have been documented in a digitized

form. Google Arts and Culture has collaborated with local and international museums, pre historic sites and various places where art and culture are showcased, to create 360 degree panoramic tours of places, collect information about different tribes in the world, information about artefacts and so on. This could be a great place to explore the world. However, google may just offer basic facts of all these places and leave out the spiritual dimension that is connected to the source communities of these places.

The other aspect of technology promoting repatriation is the online websites that facilitate DNA testing in the quest of Ancestral history. DNA testing websites have emerged as a fascinating tool for individuals seeking to uncover their ancestral history. By taking Tribe quizzes and analysing genetic traits, people can gain insights into their potential connections to specific ethnic groups. For those whose histories have been

obscured by migration and globalisation, DNA and ancestry testing offer a starting point and motivation to delve deeper into their heritage. I took a Tribe quiz once on an ancestry website. It said my traits are similar to that of a Yoruba. I guess it's that Afrikan in me. (The Maasai of Kenya and the Yoruba share certain words - root words by the way).



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The age of technology has ushered in an exciting era of exploration and a reconnection with history for the Afro diaspora. From digitised historical sites and art collections to DNA testing and immersive virtual experiences, these technological advancements provide powerful tools to connect with African roots. As we embrace these opportunities, we must remain discerning in navigating the potential pitfalls of misinformation. Armed with knowledge and curiosity, we embark on a journey of self-discovery, embracing our heritage and celebrating the richness of African culture.

The fusion of technology and heritage holds boundless potential, making this a truly extraordinary time to reconnect with our past and shape a more informed and united future.



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Special Thanks

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