

## The Mis-Education of Blacks in America

By High Priest Ptah Ra



Since 1919, the members of the Fahamme Temples have been promoting the call of the Fahamme Rasool for the public school systems in America to change in order to address the unique educational needs of the Khemite (African American) students. The increased level of diversity in the class rooms today require an even greater change in the class room to meet the unique educational needs of the student population today. I am however, only concerned about the needs of the Khemite students that are continuing to be mis-educated in the public school systems in the various communities in this country.

The Fahamme Rasool described the consequences of mis-educating the Khemite in the following terms: "Obviously, knowledge in general is not racial but is a universal asset, but for the Negroes (Khemites) part, he has simply missed the mark.

The present idea for educating Khemites (Negroes) in this country is not in accordance with the *temperament* of the subjects and something entirely different is needed if the Khemite (Negro) is to find real satisfaction in his environment.

Close scrutiny reveals that the *temperament* of the Khemite (Negro) is vastly different from that of the whites. He is too emotional in the wrong way and at the wrong time. He is too jumpy and too easily upset. His feelings are too easily hurt.

[The Khemite] still has with him his twelve-thousand year old problem, and is a burden on the conscious of the rest of the world, as well as a burden to himself. Short of a civilization or of a culture that affects him directly: the Khemite (Negro) is destined to continue as a subject not ready for the general application of culture and philosophy; not a case for religion, nor a case for politics, nor a case for education in general, but he is destined to remain a case for the police.

The Khemite is not a hard-headed creature; he simply has not been approached the right way. Hence his behavior is utterly disgusting to the rest of the world. So they continue to make the mistake of trying to civilize him with a club instead of the right kind of books.

Books designed for his own EXAL-

TATION, from fairy tales and mythology up to philosophy. He must have his own Adam and Eve, his own saints and virgins, his own Saviors and redeemers, and a conception of the universe from a Khemite (Negro) Genesis.

The present Aethiopian idea being hardly commendable, his schools should cover the field of Economics, Sociology, Ethiopic and Arabic grammar, Mathematics, Industry, Literature, Art and History.

He is already stammering for self-expression and need not be altogether despaired of. It is only a question of time, and the long silent SPHINX will surely speak for himself."

Years after this call for a change in the procedure for the education of the Khemite was made by the Fahamme Rasool, Dr. Carter G. Woodson issued a strikingly similar call in his masterpiece, *The Mis-Education of the Negro*.

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## Amharic Language Classes Update

Fahamme! Bismillah ar Rahman ar Rahem. Welcome again to the language class update from yours truly, Chela Priestess Andromeda. To assist with speeding your learning along, I have a website to recommend. <http://ethiopia.limbo13.com/index.php/amharic/> does a very fine job of teaching you the characters or fidel (ፊደል) as they are properly. They show you the printed ones and how to write them. They also have sound files so that you can learn to pronounce each one. However, the order on the site is not the same order as we are learning them. To keep in time with the classes and to make it easier for you to follow along I will present the lessons 2 at a time to allow you 2 weeks on each one. The suggested method of study is to isolate 15 minutes a day to just sit and practice writing the new characters (ፊደል). Once you get the hang of this, it will take less time, practice saying the ፊደል both before you begin to write them and as you write them. Once you have one line written a few times, go on to the next set and practice them. This way you start with the new ፊደል and then review the old ones as well. Note: My English letters for the sounds are my method for ease of typing in Amharic/Ge'ez. You may use whatever works for you to reproduce the sounds you hear on the website, cassettes or CD's. Starting with Week

One the ፊደል:

B line: ቦ(bo) ቡ(bu) ቢ(bi) ባ(ba) ቤ(bie) ብ(bih) ቦ(bo)

S line: ሰ(se) ሱ(su) ሲ(si) ሳ(sa) ሴ(sie) ስ(sih) ሶ(so)

The difference between se and sih is that the line on top leans to the left for sih.

Week Two:

Sh line: ሸ(sha) ሹ(shu) ሺ(shi) ሻ(sha) ሼ(shie) ሽ(shih) ሾ(sho) (x)

Week Three

K line: ከ(ke)ኩ(ku)ኪ(ki)ካ(ka)ኬ(kie)ክ(kih)ኮ(ko)

H line: ኸ(Ke) ኹ(Ku) ኺ(Ki) ኻ(Ka) ኼ(Kie) ኽ(Kih) ኾ(Ko) (K)

Week Four:

L line: ለ(le) ሉ(lu) ሊ(li) ላ(la) ሌ(lie) ል(lih) ሎ(lo)

A line: አ(e) ኡ(u) ኢ(i) ኣ(a) ኤ(ie) ኦ(o) ኧ(o)

Week Five:

Z line: ዘ(ze) ዙ(zu) ዚ(zi) ዛ(za) ዜ(zie) ዝ(zih) ዞ(zo)

J line: ገ(Ze) ገ(Zu) ገ(Zi) ገ(Za) ገ(Zie) ገ(Zih) ገ(Zo)

Week Six:

D line: ደ(de) ዱ(du) ዲ(di) ዳ(da) ዴ(die) ድ(dih) ዶ(do) (d)

G line: ደ(De) ዱ(Du) ዲ(Di) ዳ(Da) ዴ(Die) ድ(Dih) ዶ(Do) (D)

Week Seven:

T line: ተ(te) ቲ(tu) ታ(ti) ታ(ta) ት(tie) ት(tih) ት(to)

C line: ቸ(ce) ቹ(cu) ቺ(ci) ቻ(ca) ቼ(cie) ቻ(cih) ቻ(co)

Week Eight:

N line: ነ(ne) ኑ(nu)ኒ(ni)ና(na) ኔ(nie) ን(nih) ኖ(no)

Nya line: ኘ(nye) ኙ(nyu) ኚ(nyi) ኛ(nya) ኜ(nyie) ኝ(nyih) ኞ(nyo)

*institutions of the Khemite as well. (emphasis mine)*

Dr. Woodson goes on to describe the solution to this problem as “so far as he is able, [the Negro] should develop and carry out a program [education] of his own.” Dr. Woodson continues “No systematic effort toward change has been possible, for, taught the same economics, history, philosophy, literature and religion which have established the present code of morals, the Negro’s mind has been brought under the control of his oppressor. The problem of holding the Negro down, therefore, is easily solved. When you control a man’s thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his “proper place” and will stay in it. You do not need to send him to the back door. He will cut one for his special benefit. His education makes it necessary.”

Dr. Woodson resolves that “As another has well said, to handicap a student by teaching him that his black face is a curse and that his struggle to change his condition is hopeless is the worst sort of lynching. It kills one’s aspirations and dooms him to vagabondage and crime.”

The article below is the first indication I have seen that after 91 years of advocating for a change in the curriculum in the public schools, the need for the appropriate changes has become so evident that changes on the order advocated by the Fahamme Rasool and Dr. Carter G. Woodson are now being called for by people that are finally recognizing that the disservice done to blacks and other minorities in the American educational system are the root cause of the brain drain America is now experiencing.

## Has American Education Peaked?

Monday 10 January 2011  
by: Marion Brady  
The Washington Post | Op-Ed  
<http://www.truth-out.org/has-american-education-peaked66745>

American education has peaked. Accept it. It has serious SYSTEM

### Mis-Education of Blacks in America

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In the first paragraph of his book, Dr. Woodson makes the following assertion; “The “educated Negroes” have the attitude of contempt toward their own people

because in their own as well as in their mixed schools Negroes are taught to admire the Hebrew, the Greek, the Latin and the Teuton and to despise the African.’ *And it might be added that this is also the problem with the religious, civil, and fraternal*

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problems, and the present crop of reformers is making those problems worse. We're not going to get the schools we need by doing longer and harder what we've been doing for the last 150 years.

The notion that we're on the wrong education road is a really tough sell. President Obama doesn't think so. Neither does Education Secretary Arne Duncan, Congress, the U.S. Chamber of Commerce, the Business Roundtable, the National Governors Association, the think tanks, the mainstream media, most of the general public. Neither, sad to say, do many educators.

Maybe selling the need for another road isn't even possible. The conventional wisdom about how to educate is limited by our imaginations, and our imaginations are limited by our past experience. "Just try harder" is in our blood. "Quit and try something different," isn't.

But let me suggest an alternative to doing what we're doing in education, not claiming it's the best one, but pushing the walls of possibilities farther out.

Begin by simplifying the task and focusing it more sharply. Over the last century and a half, public schools have taken on responsibilities only marginally related to academics---fielding sports teams, teaching kids how to drive, sponsoring myriad clubs, staging artistic productions, developing technical and occupational skills.

Those programs meet important needs, and deserve better leadership than they often get from public school systems. Hand responsibility for them over to organizations designed to maximize their benefit, and give them the school building to share as they think appropriate.

Next, make communities the basic centers of learning. Rent or lease locations within easy walking or short-commute distance. Keep them open 24/7. Create various-sized places for dialogue, and for older learners to teach younger ones. Equip them with adequate technology. Staff them with four or five people who used to teach in the given-away school building who, together, have expertise in the basic skills and major fields of study. (Make sure

they know enough about educating to wait until asked before sharing what they know.) Invite everyone from great-grandparents to pre-schoolers to come often, stay late, and do everything possible to encourage them to talk to each other. Put no one person or group in authority.

Then, give them all an assignment—to know their community as a community: particular people, together in a particular place, acting and interacting in particular ways, with particular problems, needs, fears, aspirations, dreams, and hopes, all fitting together to form more than the sum of the parts. Encourage them to be creative—to organize their thinking, and tell their community's story in words, statistics, diagrams, even artistic productions.

The assignment will develop the skills and knowledge necessary for understanding not just themselves and immediate experience, but the wider community of which theirs is a part.

Allow no outside or higher level of authority to check attendance, require that particular subjects be taught, administer tests, keep scores, attach labels, demand accountability, or otherwise interfere with the operation of the centers.

That's it.

Giving that kind of responsibility to ordinary citizens is unacceptable to most of today's reformers, many of whom are hell-bent on super-standardizing schooling and nationalizing it. Notwithstanding the fact that the most influential of them think government should keep its hands off whatever they're personally involved in, when it comes to education, they're control freaks.

(The reasons for this ideological inconsistency bear investigation.)

There was a time when I'd have been on their side, in favor of just getting on with the job, and administratively imposing on schools what I thought were good ideas. Looking back, I think it was conversations with a neighbor that undermined that tendency of mine.

The neighbor was Rufo Lopez-Fresquet, Fidel Castro's first Minister of the Treasury, whose younger son was in my high school American history class. Rufo had left Cuba in a hurry when it became clear that Castro wasn't going to listen to him.

After we got acquainted, I sug-

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## The Meeting

By Chela Priest Omar Khalid



On January 8, 2011 I attended a meeting. For the sake of promoting peace and harmony, I will not say what meeting. Each of us identified who we were and what organization we represented. I stood and stated that I was Chela Priest Khalid Omar and that I represented the Fahamme Temple of Jeeze Culture. When the introductions were completed a gentleman opened up the meeting by making these statements. He said that the naysayers will say that the organization will not stay together. Then

he said that the critiques of a previous meeting, that was held at an earlier date, was improper. He said, that "the first thing that he should have heard from the mouth of the person he was talking to was that God Blessed us with a victory last night". He went on to say that you can find fault in anything, and that the meeting was a victory. Next, he quoted Sarah Palin saying, "don't retreat, reload." He then talked more about the previous meeting and some of the statements that were made by some of the youth at the meeting. He again iterated that he did not hear during the critique the next day, that they had a victory. He explained that it was a victory because they heard from the young people. He went on to say that they took a video of the meeting and that he had it sent to Minister Farrakhan and he shared the Minister's comments. Take note, we are now only three and half minutes into the meeting. But, we need to stop here and take advantage of a

teaching/learning opportunities.

What was the purpose of him making the statement, “the naysayer will say that we won’t stay together”? Was it to motivate the group to stay together at all cost? If so, then the statement was made to placate on the emotions of the people. Motivate means to provide with a motive or motives. A motive is something that causes a person to act in a certain way, do a certain thing, etc. What certain way was the statement design to have a person act? It seems to me that this statement was designed to put into the minds of the audience not to accept criticism. Brothers and sisters, criticism is the basis of growth. I once heard Dick Gregory say that if he went to the doctor for a nose bleed, the doctor telling him how good his eyes were and how good his ears were and how good his teeth were wouldn’t do nothing for his nose bleed. Ladies and Gentlemen, statements of that sort don’t have to be made. Truth/correctness stands on it on and should be the prime and only motivator necessary.

Next, let’s look at the statement “that you can find fault in anything”. This was yet another attempt in my opinion, to placate on the emotions of the people present and does not promote investigation which is what we must do as a people in order to get to the root of our problems and solve them. In Fahamme, we say bring it on, don’t suppress a thing. We want to hear you view(s) about a thing, negative, positive or indifferent.

The brother mentioned that the meeting that was held should be looked at as a victory. A victory is an engagement ending in triumph. Key words here are; ending and triumph. Brothers and sisters, the battle hasn’t even begun, nevertheless ended, and we are talking about triumph/victory? Victory over who and triumph over what? Let us go into this battle with our egos in tact. We should be in the planning stages and the plan or courses of actions should be well defined and thought out, not some haphazardly thrown together piece of work with an unspecified, unclear, meaningless objective.

If you think that violence is the problem, let’s examine it. You will first learn that the violence is not the problem; it is a symptom of the problem. We need an in-depth examination of what the real problem is in order to have any chance at a correct solution.

In attendance at this meeting were a lot of the same organizations that have been on the front lines of the battlefield,

and have been launching a battle against poverty and injustice in the city of St. Louis for many years. I commend their efforts and encourage them to continue the struggle. But remember this, the conditions that we have today are no different than the conditions which existed 80-85 years ago, some may say worst. In 1924 Paul Nathaniel Johnson peace be upon him, made this statement. He said that “the present idea for educating the negro (Khemite) in this country is not in accordance with the temperament of the subjects and something entirely different is needed if the Khemite is to find real satisfaction in his environment”.

To paraphrase, the Fahamme Prophet is saying that the problem is lack of culture. He is saying that method (what we are being taught) used to educate us is not is our DNA so to speak. Or as he put it, the education we are receiving is not in accordance with our temperament; meaning that it is not in agreement with our mental, physical, and emotional traits; our natural predisposition.

He said that short of a civilization or culture that effects him directly, the negro is destined to continue as a subject not ready for the general application of culture and philosophy, not a case for religion nor politics, nor education in general but destined to remain a case for the police.

His solution was that “we need books designed for our own exaltation from fairy tales and mythology up to philosophy. We must have our own Adam and Eve, our own Saints and Saviors, our own virgins and redeemers and a conception of the universe from a black genesis”.

The quote that the moderator used from Sarah Palin defies all military logic and had no useful meaning in any strategic effort for executing a battle. Let’s take a quick look at it. “Don’t retreat, reload.” First of all any military strategist knows that retrograde operations are a significant part of any battle plan and must be accounted for in the initial planning stage of an operation. Secondly, it takes time to reload and time is always of the essence when fighting a battle. Again, an ill attempt to motivate, or as I put it, the statement to me is designed to placate on the emotions of the people. Starting over is not something that we should shy away from if necessary. You may want to retreat to reload.

Selah

## Has American Education Peaked?

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gested that maybe Cuban life under the American-supported dictator Fulgencio Batista wasn’t the best preparation for the sort of flat-out democracy he favored. Maybe, I said, there needed to be some sort of transitional government to move the people gradually toward democracy.

He couldn’t have disagreed more. If you want people to learn how to act responsibly, he insisted, you have to give them responsibility. Sure, they’ll screw up. And then they’ll screw up again. And again. But in the long run that’s necessary if they’re to grow in wisdom.

He caused me to pay better attention. Now, when I see a 10- or 12-year old kid in some poor, isolated part of the world taking responsibility for rearing younger brothers and sisters because the parents have died or been killed, it tells me Rufo was right.

When I witness a teacher (a rare one who hasn’t yet drunk the test-prep Kool-Aid) challenge adolescents with a dilemma, an anomaly, an incongruity, a question with no clear answer, and listen as the kids become so involved they groan when the bell rings, it tells me Rufo was right.

When it comes to education, we’re not putting our money where our mouths are. We give lip-service to democracy, but devote so little thought to what it takes to maintain one that we see nothing wrong with an educational system that’s hierarchically organized, centrally controlled, and unabashedly authoritarian.

Worse, that authority is merely “legitimized” by our governing bodies. It’s actually shaped by the bigger-than-governments corporate interests that have confiscated American democracy and hollowed it out.

That’s not a promising foundation for a system of education. It’s hard to see how it could turn out kids smart enough to save themselves and America.

Forget calls for a “rigorous curriculum,” for national standards for school subjects, for non-stop testing, for developing “21st Century workplace skills,”

for elevating in importance science, technology, engineering, and math (STEM), for “enhanced, data-driven decision making,” for blah, blah, blah.

Wrong road. *“The first order of educational business is to understand our individual and collective selves.”* [This statement is in total agreement with the position of the Fahamme Rasool]. If we’ll design an education that does that, the rest will take care of itself.

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This was written by Marion Brady, veteran teacher, administrator, curriculum designer and author. His latest book is What’s Worth Learning? from Information Age Publishing.

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*“The name of a people must relate them instantaneously to land, history and culture.” —John Henrik Clarke*

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## Women’s Meeting

The second monthly meeting of the newly formed women’s group was held Sunday, January 30. In attendance were High Priestess Maryam Yathrib Aaten, Priestess Khadija, Chela Priestess Andromeda, and sisters Cleopetra, Lilahi, Rozanna and Thaha. They prepared a meal of curry chicken, ye'siga tibs (lamb), collard greens, quinoa, carrot cupcakes and fruit. After dining they conducted their business meeting to further their plans to manufacture and distribute health and beauty products.

Stay tuned as these plans near completion and the products become available. The women’s group meets monthly. For information please contact Chela Priestess Andromeda: 636-322-8073 or email yaviecuiviene-nonar@gmail.com.

## Solutions:

By Chela Priest Khalid Omar

I heard a brother at a recent meeting, in an effort to rally the forces, say that, “no one at the meeting had the solution”. This statement was made before he asked if anyone had a solution and before the problem they were looking for a solution to, was correctly identified. Hence, an opportunity for education.

When I heard the statement, the first question that came to my mind was, well, if he doesn’t think that anyone at the meeting has a solution, then WHY ARE WE HAVING this meeting? The second question that came to mind was simply, WHY are WE HAVING this meeting? In other words, what was the purpose for being here, or what was the problem that we were going to solve without anyone present having a solution.

I know that this may sound a little discombobulated at the moment, so the purpose of this essay is to attempt teach some understanding. My objective is for you to understand that if there is know solution then you are wasting your time looking for one. And, if you are looking for a solution that has to exist, then you must have a correctly defined problem in order to discover that solution.

If you are going to find a solution to something, a solution must exist. Think about it, if no solution exists, how are you going to find one? Understand, before you can have a solution to something, you must have something to have a solution to. In the case of the particular meeting discussed above, after two and one half hours at the meeting I did not here the problem correctly identified once. As a matter of a fact, I didn’t here the problem identified at all. Therefore, I can only infer that the reason the meeting was said to be necessary was because of the label given to the city of St. Louis as being the worst city in American, crime-wise. Well, we didn’t have to have a meeting because St.

Louis was labeled the worst city in America unless we were going to plan to do something about it. And, we can’t do something about it unless we understand why crime is so prevalent. Why is crime so prevalent, not only in our neighborhoods in St. Louis but in our neighborhoods all over the country?

Lack of culture is a most accurate identity/diagnosis of the problem. “Culture means to worship your own Most High God, your own name for God, your own Saints and Saviors, angels, gods and goddesses. Culture is education is farming, trade and industry, it is the science of government and power and the knowledge of law and justice. It brings order out of chaos and makes a man fit to meet his God.” PNJ

Let’s examine this a little closer. Why would a culture of our own be the solution? First of all you must understand things on a spiritual level. Do you believe in a God? If so, what does he look like? Whose name do you call him by? Remember this is whom you will pray to for assistance. Does this God resemble the same God, or name for him, that was utilized to enslave your forefathers? Then why would you expect this same God or name for God to help you now? Understand brothers and sisters, when you speak the name you invoke the spirit. Whose spirit are you calling upon? Who are the Saints and Saviors of your religion? Aren’t your Saints and Saviors supposed to be those that have directly benefited you? What about your Angels, your gods and goddesses? What is their job and who are they? How do you call upon them? By whose names do you call upon him? Worshiping the God, Saints and Saviors and gods and goddesses of others is what I call spiritual dependence. Spiritually speaking, this is the first correction that we must make.

Once that correction is made

then the African/Khemite will be on the road to self respect a necessary ingredient to becoming decent. Decent is a standard of living that is suitable to God in words, behavior, dress, or ceremony.” Along with decency come other benefits.

Above, I quoted Paul N. Johnson as saying that “Culture is education is farming, trade and industry, it is the science of government and power and the knowledge of law and justice. It brings order out of chaos and makes a man fit to meet his God.” At this point, all that I would like to say about this is that these are the attributes of any thriving society.

Brothers and Sisters, the solution to our problem begins as a spiritual one; spiritual in a way in which most people refuse to understand. Solve the spiritual problem and you solve the physical one. Everything spiritual must manifest itself. That is the law of Attraction. The behavior of our youth is the exact manifestation of where we are spiritually. Change the way you think and the behavior will change. What is going on in the streets is the manifestation of error in our way of thinking.

My suggestion to any group attempting to correct a problem is, if what you are doing has not solved the problem after many attempts in the past, try something new (change). If that doesn't work, document the results and try something else new. Keep trying something new until the result you are looking for is achieved. One of the things that I noticed throughout the afore mentioned meeting that I attended was that everything, EVERYTHING on their list of points to do had been attempted before in exactly the same way, even the idea of a coalition, and our problems are worst today than they have ever been. Do what both “Moses” and “Jesus” were said to have done as stated in Mark 15:34; Matthew 27:46; Exodus 5:22; Exodus 6:3 and 34:14.

Selah

## Scenes from the December Feast and Lecture

