

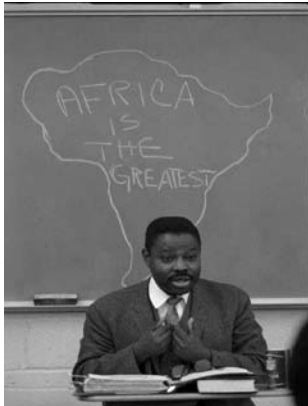
Cementing Scholarship with Service: Dr. Ben at the Foothills of the Mountains of the Moon Where the God Hapi Dwells

by

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This essay is an extension of the official tribute statement to Dr. Ben's legacy which first appeared in the *Black Star News* on April 8, 2015, and then in the *New York Amsterdam News* on April 9, 2015, as a research collaboration among Dr. Leonard Jeffries, Professor James Small, Dr. Georgina Falu, Dr. Greg Carr, Dr. Mario Beatty, Bro. Reggie Mabry, and Patrick Delices.



Introduction

Dr. Yosef Alfredo Antonio ben-Jochannan's intellectual contemporary, Dr. Cheikh Anta Diop in *The African Origin of Civilization: Myth or Reality*, firmly proclaims that "the history of Black Africa will remain suspended in air and cannot be written correctly until African historians dare to connect it with the history of Egypt."¹ As a Black public intellectual, Dr. Yosef Alfredo Antonio ben-Jochannan (Dr. Ben) had the courage to write correctly the connection between the history of Black Africa with the history of Egypt. Dr. Ben also expanded this particular connection by correctly writing about the link between the origins of western civilization and religion to the high cultures of the Nile Valley.

In opposition to western epistemological dominance in academia and throughout our communities, an expository and analysis of Dr. Ben's scholarship and service will reveal and reinforce how the Nile Valley shape western civilization and religion. Thus, as Dr. Ben connected Black Africa with the history of Egypt and the origins of western civilization and religion to the high cultures of the Nile Valley, it is reasoned that Dr. Ben represented the best of the Black intellectual tradition by cementing his scholarship with service and struggle.

According to Ernest L. Boyer in *Scholarship Reconsidered: Priorities of the Professoriate*, "to be considered scholarship, service activities must be tied directly to one's special field of knowledge and relate to, and flow directly out of, this professional activity."² Dr. Ben's special field of knowledge was Egyptology and he connected his scholarship regarding the Nile Valley and Black Africa with the service activities and struggles of the global African community as evident in his community service and study abroad programs. In doing so, Dr. Ben took on the traditional role of the Black intellectual by offering not only a description of a glorious African past, but by also taking bold corrective measures to sharply critique Eurocentric's notions regarding Africa, while simultaneously prescribing solutions to the problems that plague Africans worldwide.

Whether it is at a college or in the global African community, Dr. Ben did not deviate from the juxtaposition between scholarship and struggle. Dr. Ben harnessed his socio-historical analysis of the high cultures of the Nile Valley to transform the socio-political consciousness of the global African community. Therefore, an expository and analysis of Dr. Ben's scholarship and service will uncover the juxtaposition between his research study and the Black struggle. This expository and analytical essay exemplifies the uncontested legacy of Dr. Ben as a premier public intellectual who, like no other, cemented scholarship with service and struggle by advocating an African origin of western civilization/religion and connecting the history of Black Africa with the history of Egypt.

Cementing Scholarship with Service: Dr. Ben as a Public Intellectual

In *Intellectuals and Race*, Thomas Sowell defines intellectuals as "people in a particular occupation – namely, people whose work begins and ends with ideas."³ Dr. Ben's particular occupation was Egyptology whose work started and concluded with the idea that there is an African origin of western civilization and religion. However, Sowell neglects to include in his definition that intellectuals are not only people whose work begins and ends with only with ideas, but those ideas are transcending – hopefully, into actions. Thus, a black public intellectual can be anyone who identifies with being Black in a public sphere by not only employing critical ideas, thinking, writing, analysis, and research methodologies (scholarship/synthesis) regarding societal ills and realities, but by also heavily engaging in advocacy and activism (service/struggle) as he or she purports policies or solutions to complex economic, political, and cultural problems that plague the global African community.

In the case of Dr. Ben, as a public intellectual, he used his idea of a Nile Valley origin of western civilization and religion to remedy colleges and the global African community from a Eurocentric colonial epistemology. Simply put, Dr. Ben's actions based on his ideas were to free the African mind from mental slavery in addition to decolonializing knowledge, power, and being. Therefore, a public intellectual, like Dr. Ben, purports critically ideas that can be implemented as actions. Ideas are therefore working theories that can ultimately become public or educational policies to enhance and transform human society. Traditionally, this notion has been the role of the Black public intellectual – to develop critically ideas or theories into public or educational policies that will enhance human society.

In terms of policies, Dr. Ben fought tirelessly to improve the quality of life of all Africans at home and abroad by subsidizing a community in Nubia, sponsoring numerous excursions to the Nile Valley, adopting eight African children, building African centered institutions, funding the Pan Africanist Congress in South Africa, publishing countless African centered books, serving as a confidant to Minister Malcolm X, and of course, challenging Eurocentric notions of Africa and African people. Within these activities and many more, Dr. Ben, as a public intellectual, attempted to solve the problems of the global African community.

E. Franklin Frazier in his 1962 essay “The Failure of the Negro Intellectual” asserts that in their traditional role, Black public intellectuals have failed to solve the problems of African-Americans due to their quest for integration as they seek desperately white intellectuals’ approval and acknowledgement. However, in his compelling essay, Frazier neglects to mention alternative models of the Black intellectual tradition by ignoring the contributions of Marcus Garvey and Malcolm X as he simply markets Black academics and creative artists, such as W.E.B Du Bois, Langston Hughes, and Paul Robeson who were ironically integrationists.⁴

Frazier, however, is not alone in ignoring the significant contributions of Black public intellectuals who are considered “cultural nationalists” or Afrocentrists. Recently, Michael Eric Dyson, in his *New Republic* essay, “Think Out Loud: The Emerging Black Digital Intelligentsia,” fails to mention Black public intellectuals who are Afrocentrists and decolonial in their ideas, thinking, writing, scholarship, and service. Similarly to Frazier, Dyson has a proclivity to showcase Black public intellectuals who are acceptable to a white audience. Therefore, in service of global white supremacy, Black public intellectuals like Dr. Ben are purposely overlooked in spite of their influential ideas in academia along with their pivotal socio-political impact within the global African community.

For Dr. Ben, in *Africa: Mother of Western Civilization*, “it is incumbent upon African-American scholars of Black Studies programs to do much more research; to write beyond the scope of the so called New Left Revolution.”⁵ Dyson and so many contemporary Black public intellectuals who are acceptable by whites have yet to move beyond the new left or white liberal intellectual paradigm.

Thus, unlike Dr. Ben, they have yet to advocate for and produce knowledge regarding an African origin of western civilization or religion. As a matter of fact they trivialized it. Case in point: historical and cultural sociologist Orlando Patterson of Harvard University warned against the advocacy and academic utilization of the “three P’s approach -- black history as the discovery of princes, pyramids and pageantry.”⁶ Nonetheless, Patterson and other critics of an Afrocentric scholarship and service, have yet to produce one single scholarship debunking Dr. Ben’s three primary theses: 1) an African origin of humanity; 2) an African origin of western civilization; and 3) an African origin of the major western religions. Thus, Afrocentric scholarship and service are beyond the three P’s approach and the white liberal new left colonial epistemology.

In *Uncovering the African Past: The Ivan Van Sertima Papers*, Runoko Rashidi declares emphatically that “Dr. ben-Jochannan has probably done more to popularize African history than any living scholar” as he “brought African history to life for the masses of African people,” which “is perhaps his greatest legacy and gift.”⁷ There is no doubt, however, that Dr. Ben was the preeminent “Multi-Genius of Our Time.” Therefore, he cannot be defined nor scrutinized by western academic standards given the fact that he forever altered how classical African civilizations, in particular the Nile Valley, can be viewed and examined in colleges and throughout the global African community. Furthermore, Dr. Ben’s contributions to academia and the global African community stand alone as his scholarship and service represent not the floor of our potential, but the ceiling in which we can rise to. We, the global African community, adulate Dr. Ben for his groundbreaking scholarship and unprecedented service. Moreover, we praise enthusiastically his great work, scholarship, service, struggle, and sacrifice along with his love for African people and the Nile Valley. As such, when it comes to the study and understanding of the Nile Valley, no one had a greater impact on the minds and hearts of African people at a global and grand scale than Dr. Ben.

As an exceptional thinker and prolific writer, Dr. Ben’s scholarship regarding the Nile Valley along with his service within the global African community is not only exemplary, but unmatched – exceeding all others in terms of scholarly influence, community based impact, and global outreach. Therefore, Dr. Ben’s legacy in terms of his scholarship and service along with his commitment to the Black struggle cannot be contested, especially by whites. Dr. Ben said:

I am not interested in proving to any white people that I’m a scholar. That’s nonsense! I am writing, not to white people, but to black people. I am writing for all Afrikan people to know. I don’t care if people think that I write at a first-grade level or second-grade level. The point is, I write! As a result, more Afrikans every day will know their background because the more of us who know our background, the struggle becomes that much stronger and better.⁸

This quote above exemplifies Dr. Ben's commitment as a Black public intellectual to both scholarship and struggle without compromising his scholarship and service to the global African community for the acceptance and accolades of whites.

In regards to his idea of an African origin of western civilization and religion, Dr. Ben's contribution to the production of knowledge is monumental as evident in his most celebrated and best-selling magna opera: *The African Origins of the Major Western Religions* (1970), *Africa: Mother of Western Civilization* (1971), *The Black Man of the Nile and His Family* (1972), and *We, The Black Jews: Witness to the White Jewish Race Myth* (1983). Lesser-known, but no less important texts include collaborations with his frequent associate Professor George E. Simmonds, *The Black Man's North and East Africa* (1971) and *Understanding the African Philosophical Concept Behind the 'Diagram of the Law of Opposites* (1975) with Evelyn Walker, Dorothy Lee Cobb and Calvin Birdsong. .

As a spirited public intellectual and iconoclast, Dr. Ben published nearly fifty books and manuscripts. Yet, in spite of his credentials as an academic and activist, white sanctioned Black intellectuals exclude Dr. Ben as a Black public intellectual; while, Eurocentric publications, such as the *New York Times*, attempted to contest and trivialize Dr. Ben's humanity and legacy not only as a scholar, intellectual, and activist, but as a caring father, loving husband, no non-sense Afrocentric/Pan-African public intellectual/scholar, and revered ancestor. However, for Dr. Ben, "when people think of me, first of all, I want them to know that my greatest triumph is my family" given the fact that "I want to be remembered as an Afrikan man who raised his family, stood by his family, and did the best he could with limited funds he had to make them self-sufficient. I want to be recognized as an Afrikan man who saw heaven through his Afrikan woman and respected her such that he never laid a hand on her in anger. That would be the first thing I would want to be remembered as – as a father, a husband, and so forth – and then as an Afrikan nationalist, one who adored Afrikan women to the highest. I would like it to be said that my work, everything I did, was toward the glorification of the Afrikan woman and the Afrikan family."⁹

Undaunted, Dr. Ben singlehandedly transformed the epistemological and pedagogical landscape of Africana (Black) Studies programs by introducing us to the Nile Valley where he frequently stated that "we came from the beginning of the Nile where God Hapi dwells, at the foothills of the Mountains of the Moon." According to Dr. Ben, "the farthest point of the beginning of the Nile is in Uganada: this is the White Nile. Another point is in Ethiopia. The Blue Nile and White Nile meet in Khartoum; and the other side of Khartoum is the Omdurman Republic of Sudan."¹⁰ Indeed, for Dr. Ben, the beginning of his ideas and actions started in the Nile Valley on December 31, 1918 at Gondar, Ethiopia where he was born to an Ethiopian father, Kriston ben-Jochannan and a Puerto Rican mother, Julia Matta. In *First Word: Black Scholars, Thinkers, Warriors*, Dr. Ben stated the following:

I was born in what is nefariously called the Falasha community of Ethiopia, East Africa. In fact, it is the Beta Israel community of the Hebrew people in Ethiopia. We call ourselves Beta Israel: people of the House of Israel. There are two groups of us: the Kaila and the Falasha. My people are Kailas, predominantly. What is the distinction? The Kaila, my group, do not associate with non-Jews in the community. The term “Falasha” is a dirty word – it shouldn’t be used – that means “don’t touch me,” “strange,” or “funny people” in Amharic. That’s my background, Ethiopian Hebrews. That’s what I was born into. I don’t express that at all anymore. I have withdrawn from Judaism. The reason being evidence in Ethiopia, Sudan, and Egypt told me there was no justification for me to be Hebrew.¹¹

Soon after his birth, Dr. Ben’s family moved to Puerto Rico and St. Croix. After graduating from high school, Dr. Ben further embraced his intellectual quest for knowledge by pursuing higher education and advanced learning. Dr. Ben expanded his knowledge of self and as a result, he abandoned Judaism and embraced the high cultures of the Nile Valley. “I have withdrawn from Judaism. The reason being evidence in Ethiopia, Sudan, and Egypt told me there was no justification for me to be Hebrew,” stated Dr. Ben.¹² Dr. Ben also said:

Judaism, Christianity, and Islam are outgrowths of principles laid down by the Afrikans along the Nile. When I didn’t know any better, yes, I followed Judaism. I can’t follow it after seeing the facts about where the basic foundation comes from, and the distortion of it. So, I withdrew. If I am to be religious, it’s going to have to be of pure Nile Valley religious thinking or spiritual thought, the zenith that was reached in Egypt.¹³

Accordingly, Dr. Ben also expressed that “observing the removal of the Afrikan from the Judeo-Christian Bible was the first thing that grasped my mind in terms of scholarship.”¹⁴ Thus, for Dr. Ben, “like Judaism and Christianity (the grandmother and mother of Islam), Africans were involved in Islam’s creation, nevertheless. But, the Moslem Arabs, also have been for some time recently teaching a sort of religious history in which the indigenous Africans find themselves omitted from historical role they played in Islam’s origin.”¹⁵

Dr. Ben’s thirst for knowledge was fulfilled with his remarkable expeditions around the world - having already traveled extensively to the Nile Valley during the summers of his youth; Dr. Ben immigrated to the United States, where he worked as an architect/draftsman in New York. According to Rashidi, “Dr. Ben has devoted the better part of his life to the illumination of the African origins of Nile Valley civilizations;” when, “in 1939, ben-Jochannan went to Egypt for the first time, and moved to Harlem, New York in 1945.”¹⁶

Following in his father's footsteps and inspired by the struggles around safeguarding Ethiopia from the invasion of Italy, Dr. Ben later initiated numerous study abroad programs to Ethiopia, Egypt, and the Sudan. According to Rashidi, "from 1957, he coordinated regular study tours and pilgrimages to the Nile Valley, directly exposing thousands of African people to the still visible splendors of ancient Kmt."¹⁷ This particular experience along with many others laid the foundation for Dr. Ben to become one of the world's most distinguished public intellectuals and activists who advanced the study of the high cultures of Nile Valley at the colleges and in the community.

By continuing his father's admonition to return to ancient Africa as the foundation for the study of his people, Dr. Ben sparked the study tour movement among Africans away from home that has now become commonplace for African-Americans and many others. His study tours of the 1960s and 70s paved the way for Dr. Ben's historic 1987 pilgrimage to the Nile Valley which was undertaken by Association for the Study of Classical African Civilizations (ASCAC) and cofounded by Dr. Ben. Dr. Ben's close friend, Emmy Awards broadcaster Gil Noble recorded that pilgrimage for his television show "Like It Is," and the video for that show has been seen by hundreds of thousands for whom it has become a virtual study tour of the Nile Valley.

For Dr. Ben, dating back to 4100 B.C. is "when we speak of the Nile Valley, of course we are talking about 4,100 miles of civilization, or the beginning of the birth of what is today called civilization."¹⁸ Thus, along the Nile, "you find that there were two groups of Africans; one called 'Hutu', and one called 'Twa.' The Twa and Hutu take us back into at least 400,000 B.C.E (Before the Common 'Christian' Era) in terms of artifacts. The most ancient of these artifacts, one of the most important in Egypt, is called the 'ANKH,' which the Christians adopted and called the 'Crux Ansata' or 'Ansata Cross.' The ANKH was there amongst these people, equally the 'Crook' and 'Flail.' All of these symbols came down to us from the Twa and Hutu."¹⁹ One of Dr. Ben's best students, Reginald A. Mabry explicated on the meaning and significance of the ANKH by stating that the ANKH which represents eternal life (resurrection) or the elements of life (matters, particles, atoms, and elements) is the ancient Egyptian Ogdoad which are the complimentary pairing of the gods/goddesses *Amen* and *Amenet*; *Nun* and *Nunuet*; *Kek* and *Kekhet*; and *Heh* and *Hehet* – which when abbreviated spells out ANKH.²⁰ Thus, according to Dr. Ben, Aristotle acquired the philosophical concepts of the four elements and four sensible qualities from the ancient Egyptian Mystery System as evident in what we now understand about the ANKH. According to Dr. Ben, "history also reveals that Plato, another of the greatest of the so called 'Greek philosophers,' received his final education and insights into the Mystery System and Secret Societies in Egypt (from African teachers) after visiting with Euclid at Metara along with other students of Socrates. He was trained by the African priests of the Egyptian Mystery System."²¹

Moreover, for Dr. Ben, “the evidence of Plato’s plagiarism in the ‘Republic’...etc. is best observed in the references to the ..’charioteers’... and ‘...winged steeds...’, all of which were already dramatized thousands of years before the birth of Plato in the ‘Judgment Scene’ of the *Book of the Coming Forth by Day (Egyptian Book of the Dead and the Papyrus of Ani)* where its Egyptian and other Nile Valley Africans origin is obvious.”²² Thus, for Dr. Ben, what we know as Greek philosophy along with mathematics, science, medicine, religion, etc., originated in Africa and manifested in the Nile Valley.

Conclusion

As an authentic public intellectual and committed community activist, Dr. Ben skillfully integrated scholarship with service and struggle by bringing colleges to the community and the community to colleges. By coalescing scholarship, service, and struggle, Dr. Ben warmly embraced academia and activism as he cheerfully steered both colleges and community to the Nile Valley where the God *Hapi* dwells. For Dr. Ben, “when we say this, we want to make certain that *Hapi* is still God of the Nile, shown as a hermaphrodite having the breasts of a woman and the penis of a man. God *Hapi* is always shown tying two symbols of the ‘Two Lands,’ Upper Egypt and Lower Egypt, during Dynastic Periods, or from the beginning of the Dynastic Periods. The lotus flower is the symbol of the south, and the papyrus plant, the symbol of the north.”²³

As an engaged scholar and involved activist, Dr. Ben lectured gratuitously to the masses of African people on the street corners of the United States and globally. Dr. Ben also secured teaching positions at Malcolm-King Harlem College, Marymount College, Pace University, Borough of Manhattan Community College, State University of New York at New Paltz, Temple University, Howard University, Cornell University and Al-Azhar University in Cairo. In addition to his academic responsibilities, Dr. Ben lectured to clusters of Africans in forums as wide-ranging as corporate America, such as Bell Laboratories to the Shrine of the Black Madonna while influencing Pan-African culture-keepers Fela Kuti and Randy Weston.

Whether at colleges or in the community, Dr. Ben became known for his no-holds-barred intellectualism and activism while generously embracing African people wherever he found them. Dr. Ben also disseminated his knowledge through forums as diverse as the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the Harlem Academy in New York City. Dr. Ben’s 1969 text, *Africa, The Land, the People, the Culture* marked his preeminent work on behalf of UNESCO.

As the first widely known African scholar and public intellectual to analyze the Abrahamic faith based traditions (Judaism, Christianity and Islam) and their origins, Dr. Ben judiciously debated scholars of all three religions and successfully traced the origins of western religions to the Nile Valley by way of primary sources. Dr. Ben's scholarly publications, such as *The African Origins of the Major Western Religions* (1970), *A Chronology of the Bible: A Challenge to the Standard Version* (1973) and the trilogy: *Our Black Seminarians and Black Clergy Without a Black Theology* (1978), *The Myth of Genesis and Exodus and the Exclusion of Their African Origins* (1996), and *The Need for a Black Bible* (1996) serve to inform, inspire, and provoke generations of scholars.

The influence and presence of Dr. Ben are still felt with the likes of Dr. Leonard Jeffries, Dr. James Turner, Dr. Charles Finch, Dr. Wade Nobles, Dr. Maulana Karenga, Dr. Molefi Asante, Dr. Runoko Rashidi, award winning journalist Herb Boyd, Tony Browder, Ashra Kwesi, and Professor James Small. Dr. Ben also had a special influence on our female scholars, public intellectuals, and activists such, as Dr. Rosalind Jeffries, Dr. Patricia Newton, Dr. Vera Nobles, Dr. Iva Carruthers, Dr. Marimba Ani, Dr. Adelaide Sanford, Dr. Joy DeGruy, Dr. Jewel Pookrum, Rkhty Amen, LaTrella Thornton, and Dr. Frances Cress Welsing. Furthermore, Dr. Ben has inspired a new generation of scholars, public intellectuals, and activists such as Bro. Reggie Mabry, Dr. Greg Carr, Dr. Mario Beatty, Nayaba Arinde, Manbo Asogwe Dòwòti Désir, and Patrick Delices among countless others. Additionally, a special acknowledgment is extended to Dr. Georgina Falu who was also inspired by Dr. Ben and took it upon herself to translate three of Dr. Ben's major books into Spanish while lecturing throughout Latin America on the contents of Dr. Ben's scholarship, service, and struggle. Dr. Ben is therefore recognized as the last of the great Black (Afrocentric/Pan-African) history scholars, public intellectuals, and activists which include the late Dr. John Henrik Clarke, Dr. Edward Scobie, Dr. Ivan Van Sertima, Dr. Charshee McIntyre, Dr. Jacob Carruthers, Dr. Richard King, Dr. Asa Hilliard, Dr. Amos Wilson, Steve Cokely, and Dr. Khalid Muhammad.

Dr. Ben's service to the community is seen by his collaboration and partnership with Minister Louis Farrakhan, Reverend Al Sharpton, and Attorney Alton Maddox. Dr. Ben also worked closely with local community leaders and elders including Sybil Williams Clarke and Drs. Mary and Arthur Lewis in addition to the masses of African people at home and abroad. Dr. Ben founded, cofounded, and inspired several organizations and institutions including the Africana Studies Department at the City College of New York, the African Nationalist in America [ANIA], the First World Alliance, ASCAC, the Blue Nile, the Board for the Education of People of African Ancestry, and countless others.

In one of his most impactful efforts to build and sustain public spaces for African people to learn, debate and share widely the knowledge of our history and culture, Dr. Ben partnered with the late Bro. Bill Jones and Sister Khefa Nephtys along with other Pan-African scholars and activists in New York City to initiate the First World Alliance in Harlem.

The First World Alliance became one of the country's oldest and most influential lecture forums devoted to the study of classical African civilizations along with the global African presence. First World's platform hosted hundreds of scholars from the global African community - always beginning its annual lecture series with Drs. Ben and Clarke, as well as their colleagues, Dr. Leonard Jeffries, Dr. Edward Scobie, and Professor James Small.

Dr. Ben also held various pertinent executive positions at several premier organizations, schools, educational/non-profit boards, and cultural institutions. Dr. Ben's special passion was to create a Brotherhood, "The CRAFT" which would reflect the ancient sacred traditions and teachings of the Mystery System of the Nile Valley. Dr. Ben, therefore, modeled institutional academic study and research with community activism until his transition on Thursday, March 18, 2015.

In creating his own publishing company, Alkebu-lan Book Associates with his colleague George Simmonds, Dr. Ben joined Dr. Carter G. Woodson, Joel Augustus Rogers and later, Paul Coates, Haki Madhubuti, and Dr. Ivan Van Sertima in establishing independent publishing platforms for African thinkers and public intellectuals to advance and advocate their ideas while producing knowledge and public policies to solve the problems of Africans at home and worldwide. Dr. Ben's company's distinct texts along with their colorful cardstock covers and unmistakable combination of typeset, maps, reproduced images, ephemera, and intermittent handwritten interjections created a new style of writing that was uniquely Dr. Ben's.

As a pioneer in the field of Africana (Black) Studies and Egyptology, Dr. Ben, like his colleague and dear friend Dr. John Henrik Clarke, produced numerous curricula, lesson plans and countless professional development seminars for educators and activists to enhance the teaching of African history and culture at colleges and in the community. Dr. Ben's publications on curriculum range from the *Cultural Genocide in the Black and African Studies Curriculum* (1975) to a study guide he coauthored with Dr. Clarke, which was published for the 1972 *Congress of African People in African Congress: A Documentary of the First Modern Pan-African Congress*. Moreover, in 1986, his lectures in London with Dr. Clarke, *New Dimensions in African History: From the Nile Valley to the New World* (1991) now serves as the most influential text and study guide for the teaching of global African history.

Dr. Ben's lectures are thought-provoking and powerful, especially when examining the relationship between Black women and men – often using what appeared to be an intentionally provocative statement to simply enter a discussion of the centrality of the Black women to African life, cosmology, culture, and societies. Ultimately, Dr. Ben's life cannot be fully summarized in this scholarly tribute to him. However, Dr. Ben's greatness can be summarized as the "Gift" that keeps on "Giving" to the future generations of African academics and activists.



In a way, Dr. Ben wrote his own epitaph in his books, manuscripts, lectures, and thousands of hours spent teaching us. Therefore, from this time forth to eternity, Dr. Ben is still teaching us, not at the colleges or in the community, but over the ancestral arc, that we came from the beginning of the Nile at the foothills of the mountains of the moon where the God *Hapi* dwells with our beloved Dr. Ben (at the left: Dr. Yosef Alfredo Antonio ben-Jochannan and Patrick Delices).

Appendix:

Photos of Dr. Ben's funeral attendance (2015) and Dr. Ben and others (2014, 2012)



Left to right: Dr. Leonard Jeffries, Patrick Delices, and Dr. Umar Johnson (photo by Reggie Mabry) at Dr. Ben's burial in Ferncliff Cemetery in Hartsdale, New York, April 10, 2015.



Left to right: Dr. Leonard Jeffries, Shaviar Johnson, Patrick Delices, and Dr. Umar Johnson (photo by Reggie Mabry) at Dr. Ben's burial in Ferncliff Cemetery in Hartsdale, New York, April 10, 2015.



November 28, 2014 at Benta's Funeral Home in Harlem, NY on the passing of Rosina Johannes, Dr. Ben's first wife. From left to right: James Small, Reggie Mabry, Patrick Delices, Dr. Leonard Jeffries, and Dr. Ben.



Patrick Delices and Dr. Ben, February 4, 2012 at the Bay Park Nursing Home in the Bronx, New York (photo by Mike Delices).



Patrick Delices and Dr. Ben, April 13, 2012 at Abyssinian Baptist Church in Harlem, NY for the home-going services for Gil Noble (photo by Reggie Mabry).

Endnotes

¹ Cheikh Anta Diop, *The African Origin of Civilization: Myth or Reality*, (Chicago: Lawrence Hill, 1974), xiv.

² Ernest L. Boyer, *Scholarship Reconsidered: Priorities of the Professoriate*, (San Francisco: Jossey-Bass, 1990), 22.

³ Thomas Sowell, *Intellectuals and Race*, (New York: Basic Books, 2013), 2.

⁴ Jacob H. Carruthers, *Intellectual Warfare*, (Chicago: Third World Press, 1999) 154-155.

⁵ Yosef A.A. Ben-Jochannan, *Africa: Mother of Western Civilization*, (New York: Alkebu-lan Books, 1971), 459.

⁶ Henry Louis Gates, "A Debate on Activism in Black Studies; A Call to Protect Academic Integrity From Politics," *The New York Times*, 1998

⁷ Runoko Rashidi, *Uncovering the African Past: The Ivan Van Sertima Papers*, (East Dulwich: Books of Africa Limited, 2015), 122

⁸ Yosef A.A. Ben-Jochannan, "Yosef A.A. Ben-Jochannan: Kemetologist (Egyptologist), Historian, Educator, Author, Lecturer," in *First Word: Black Scholars, Thinkers, Warriors*, ed. Kwaku Person-Lynn (New York: Harlem River Press, 1996), 64.

⁹ *Ibid*, 67-68.

¹⁰ Yosef A.A. Ben-Jochannan, "The Nile Valley Civilization and the Spread of African Culture," in *New Dimensions in African History: From the Nile Valley to the New World*, ed. John Henrik Clarke (Trenton: Africa World Press, 1991), 84.

¹¹ Yosef A.A. Ben-Jochannan, “Yosef A.A. Ben-Jochannan: Kemetologist (Egyptologist), Historian, Educator, Author, Lecturer,” in *First Word: Black Scholars, Thinkers, Warriors*, ed. Kwaku Person-Lynn (New York: Harlem River Press, 1996), 51.

¹² Ibid, 51.

¹³ Ibid, 51.

¹⁴ Ibid, 51.

¹⁵ E. Curtis Alexander. *Axioms and Quotations of Yosef Ben-Jochannan*, (Chesapeake: ECA Associates, 1980), 64.

¹⁶ Runoko Rashidi, *Uncovering the African Past: The Ivan Van Sertima Papers*, (East Dulwich: Books of Africa Limited, 2015), 122

¹⁷ Ibid, 122.

¹⁸ Yosef A.A. Ben-Jochannan, “The Nile Valley Civilization and the Spread of African Culture,” in *New Dimensions in African History: From the Nile Valley to the New World*, ed. John Henrik Clarke (Trenton: Africa World Press, 1991), 83.

¹⁹ Ibid, 85.

²⁰ Reginald A. Mabry, *Secret of the Ankh*, August 26, 2010, <http://www.secretoftheankh.com/>.

²¹ E. Curtis Alexander. *Axioms and Quotations of Yosef Ben-Jochannan*, (Chesapeake: ECA Associates, 1980), 52-53.

²² Ibid, 54.

²³ Yosef A.A. Ben-Jochannan, “The Nile Valley Civilization and the Spread of African Culture,” in *New Dimensions in African History: From the Nile Valley to the New World*, ed. John Henrik Clarke (Trenton: Africa World Press, 1991), 84.

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