

WO'SE COMMUNITY CHURCH
New Life Seminary
Husia
March 4, 11, 18, 25; April 1, 8, 2007
9:00 AM – 10:30 AM

Course Description

This course is designed to provide the student with an understanding of the wisdom teachings of ancient Kemet with emphasis on the principles of Maat as guidelines for the development of personal character. This course fosters student understanding of Maat as both a divine cosmic and social order that is reflected through Kemet's tradition of righteous leadership where king and community are called upon by the sacred texts to preserve it, restore and enrich it. Through the complimentary process of teaching and learning, the students and teachers will work on formulating the ethical vision of contemporary leadership and society based on Maat as well as its moral and practical application on the individual, family and community levels. The wisdom teachings will be used as a central source for discussing modern issues of human rights and human dignity. Prerequisites: none.

Course Objectives

At the completion of this course the student will be able to:

1. Trace the socio-historical context for the development of Maat in Kemet.
2. Identify key principles of Maat to be used as standards of conduct on the individual, family and community levels.
3. Apply the principles of Maat in developing alternatives for thoughts and actions that unite the individual, family and community.
4. Reflect daily on whether or not his/her thoughts, attitudes, values, beliefs, and behaviors are consistent with standards of Maat.
5. Analyze the concepts and issues in the wisdom teachings with Maat as the foundation to discuss contemporary leadership and society regarding issues of human rights and human dignity.
6. Relate the wisdom teachings of ancient Kemet to the Four Pillars of Wo'se.

Teaching/Learning Strategies

Several teaching strategies will be used in this course. There will be lectures/discussions, guided questioning, video, in-class activities, out of class assignments, and student presentations. Since

the classes are scheduled once a week, activities between classes will require self-directed activities.

Required Text

Karenga, M. (1984). *Selections from the Husia: Sacred wisdom of ancient Kemet*. Los Angeles: The University of Sankore Press.

Recommended Readings

Carruthers, J. H. (1986). "The Wisdom of Governance in Kemet" in Karenga, M. , & Carruthers, J. H. (Eds) *Kemet and the African worldview: Research, rescue and restoration*. Los Angeles: The University of Sankore Press.

Karenga, M. (2004). *Maat: The moral ideal in ancient Egypt: A study in classical African ethics*. New York & London: Routledge.

Karenga, M. (1989). "Towards a Sociology of Maatian Ethics: Literature and Context" in Van Sertima, I. (Ed) *Egypt revisited: Journal of African civilizations*. New Brunswick: Transaction Publishers.

Karenga, M. (1986). "Restoration of the Husia: Reviving a Sacred Legacy" in Karenga, M. , & Carruthers, J. H. (Eds) *Kemet and the African worldview: Research, rescue and restoration*. Los Angeles: The University of Sankore Press.

Lichtheim, M. (1976-1980). *Ancient Egyptian literature: A book of readings*. 3 volumes. Berkeley: University of California Press.

Obenga, T. (2004). *African philosophy: The pharaonic period: 2780-330 BC*. Paris: Per Ankh.

Tep, Maaxeru (2002). *The philosophy of Maat Kemetic-soulism exposes the diabolical system of global European imperialism*. Washington, D. C.: Organization for Global Kemetic Intelligence (OGKI).

Course Requirements

This course has three (3) requirements. They are:

1. **Journal** – maintain a daily journal to reflect on thoughts, actions, beliefs, attitudes, and behaviors to record growth and development of personal character; be prepared to share select entries with the class. **Activity A**
2. In-class activity and participation - the student is expected to complete all take home assignments; participate fully in the class discussions; and contribute to the **Maat/Djehuti Visualization Board**. **Activity B**
3. **Breath of Maat (AEROBIC)** – the student will be shown how to perform this breathing technique and is encouraged to use it when they experience negative emotions and thoughts in-class and out-of-class. **Activity C**

Attendance

Regular attendance at classes is not only expected but is essential for successful completion of class. The student must attend four out of six classes to get credit for the course.

Instructors:

Mxolisi Ozo-Sowande, Elder Minister Emeritus	(510) 632-0596
Aduni Ade Luckett, M.I.T	(510) 235-1455

Schedule of Classes

Session	Date	Topic	Assignments
I	3/04/07	Orientation to the course	Overview of syllabus
		Socio-historical context for development of Maat	
		The Book of Knowing the Creations	Husia, Forward and Introduction pp. 3-9.
II	3/11/07	The Book of Prayers and Sacred Praises	Husia, pp. 13-25.
		The Book of the Moral Narrative	Husia, pp. 29-35.
III	3/18/07	The Books of Wise Instruction	Husia, pp. 39-71.
IV	3/25/07	The Books of Contemplation	Husia, pp. 75-87.
		The Book of Declarations of Virtues	Husia, pp. 91-98.
V	4/01/07	The Books of Rising Like Ra Video	Husia, pp. 101-125.
VI	4/08/07	Review	In-class activity-
		Transition	“Where is the Maat in This?” Evaluation

Activity A Journal

Purpose

The purpose of this activity is to provide the student with an opportunity to reflect each day on whether or not his/her thoughts, attitudes, values, beliefs, and behaviors are consistent with the standards of Maat, in order to increase his/her consciousness of Maat as an omnipresent standard. Additionally, the journal is a useful tool for demonstrating to the student the progress he/she is making towards the development of personal character.

Directions

At the end of each day, take a few minutes to write an entry in your journal. Select an event or experience from the day that will be the focus of the entry. The following openings can be used to start the entries: “One new thing I learned today about myself was ...”; “I was inspired when I ...”; “I was disappointed ...”; “He/she made me so ...”; and “I was feeling ...when I ...”

The following discussion points must be addressed in each entry:

1. Describe what happened.
2. Describe your reaction.
3. Describe what you would do differently when a similar incident occurs. What Maat guidelines would you use?
4. Identify previously learned Maat standards that helped you in this situation.
5. Describe your areas of strengths and weaknesses. Include your thoughts, attitudes, perceptions, and feelings.

Activity B

Maat/Djehuti Visualization Board

Purpose

The purpose of the Maat/Djehuti Visualization Board is to provide a visual aide to help focus our individual and collective thoughts on what we want to manifest. We know from our Creations stories that Amen Ra (masculine and feminine) conscious of being conscious rises out of the uncreated (Nwn) and with heart (mind, thought) and tongue (intent) creates All (Spiritual, Mental and Physical planes) through divine pairs. We know that we are divine because we were made in the image of Amen Ra. This means that we also have the powers of thought and intent (will) to create.

Djehuti and Maat are a divine pair and compliments. Djehuti is thought and Maat is divine cosmic and social order. Maat (order) extends from Djehuti (thought). Djehuti is responsible for transmitting the Maat essence into the mentality (Ba - soul). The heart (thought) is the seat of the soul. We know from Djehuti that thoughts have energy (vibrations). Words have power (hekau). Djehuti is the thought and power that creates form. In other words **your thoughts become things**.

Directions

Place pictures, phrases, deep thoughts, big dreams, any thing that you are working on and want on the Maat/Djehuti Board. However, before you place any thing on the Maat/Djehuti board you must first energize it with a positive emotion. As you hold the object in your hand imagine that it is already yours and experience how it feels to have it - smile, feel joy, be happy, and cry tears of thanks and praise if you want to. Be diligent with your thoughts and positive emotions. Hold the image, the thought of what you want in your consciousness as often as you can, all through the day and night. Remember “Diligence produces gains and gains do not endure when diligence is abandoned” (Husia, p 42).

Activity C

Breath of Maat

Africans Evoking Righteous Outpouring of Beauty, Inspiration and Consciousness

(AEROBIC)

Purpose

The purpose of this in-class activity is to provide the student with a breathing method which can be used to interrupt negative emotions and thoughts (isfet) before they take root. We are conditioned from childhood to respond in certain ways to our emotions. As a child, we think as a child because of lack of experience and intellectual maturity to react rationally and philosophically. This leaves us with no choice but to follow emotions reflected in awareness.

As adults we have ideas in place of emotions to express ourselves. Emotions of anger, sensual craving, fear, shyness, greed, and jealousy are common to man and animals. Amen Ra has given us superior intelligence through which to alter our behavior so we must work on not allowing emotions to direct thoughts and actions (in ancient Kemet, Maat was the moral ideal shaping reality). Instead, thoughts (cause) rooted in Maat should direct the emotions (effect) to shape the behavior (actions).

Directions

Emotions cause the breathing to become abnormal. So the key is with proper breathing. When negative emotions (isfet) come into your consciousness don't dwell on the thoughts that come with the emotions. If you allow isfet in it will take root and grow. Immediately take in the **Breath of Maat; regulate and harmonize your breathing by making it deep, slow and rhythmic.** Visualize yourself wearing the feather of Maat as you consciously (through intellect and reason) utilize principles of Maat as a basis for decision-making and behavior. As Maat is the opposite of isfet, you will do the opposite of what the thought accompanying the emotion (feeling) was suggesting. Take in the **Breath of Maat and allow it to take root and grow.** You can only change something if you are (aware) conscious of it. Good habit formation (Maat) through repetition (devotion to purpose) leads to automatic responses (subconscious) where you no longer have to think about a situation and you will be thinking Maat, doing Maat and living Maat. The **Breath of Maat** is a method to control thoughts and actions. This becomes Maat in practice.

**Wo'se Community Church
New Life Seminary
Husia
Agenda Class #1
March 4, 2007**

9:00 – 9:20 Prayer/Greeting/Introduction

Review Syllabus

Learning Objectives

- Trace the socio-historical context for the development of Maat in Kemet.
- Relate the wisdom teachings of ancient Kemet to the Four Pillars of Wo'se.

9:20 – 9:50 Lecture and Discussion: Aduni

Socio-historical context of Maatian Ethics

9:55 – 10:25 Lecture and Discussion: Mxolisi

The Book of Knowing the Creations

10:25 – 10:30 Review next session

**New Life Seminary
Husia
Evaluation**

Please evaluate the course by circling the appropriate rating:

1= Strongly disagree 2= Disagree 3= Agree 4= Strongly agree

The course objectives were clear.	1	2	3	4
The content of the class meet the objectives	1	2	3	4
The class was organized.	1	2	3	4
The instructors encouraged discussion.	1	2	3	4
In-class activity enhanced learning.	1	2	3	4
Out of class activity enhanced learning.	1	2	3	4
Overall, the course objectives were achieved.	1	2	3	4

Additional comments:

Wo'se Community Church

New Life Seminary

Husia
Agenda Class #
Date:

9:00 – 9:10 Prayer/Greeting/Introduction

Learning Objectives:

9:10 – 9:25 In-class activity – student discussion and follow-up on last week’s
assignment

9:25 – 9:55 Lecture and discussion:

9:55 – 10:25 Lecture and discussion:

10:25 – 10:30 Review next session