

CHAPTER III

* * * * * **RECORDING TRADE**
GAINS * * * *

Look at an **AKAN** bridge trade ledger. A picture of a typical one is shown below. Once again, observe the African-Centric market centers on the sheet. Suppose you are keeping records of gains of a **trade round** that you are playing in. The left debit and credit column marked "**Green**" is your side of the ledger gained via tossing a coin to determine competitor colors. In it you will follow world-standard accounting procedures to debit and credit all the consumer gains, trades and loses. Each player begins in the first trade-round with an equal blessing of 18,017,960 dominion credits --- exactly 1/4 of the 72,071,960 objective consumers listed in tables above. Consumer debits are recorded by the transfer of credits from the opposition side.

If you want to figure out the value of your dominion credits, in terms of dollars, use the factor of \$1700 x the number in your possession. That begins you with 30,630,532,000 dollars worth of African credits --- about the same amount as held by Mobutu Sese Seku in foreign bank holdings and investments credited to his personal accounts in Switzerland and other bastions of Jacob. Just try to imagine the benefits to the universal African if those credits were held in African hands. Of course, the difference between you and Mobutu are your values. Right?

You need to understand double-entry (double-deal) book-keeping and the reasons dominions exist, and for whom! There are a finite number of ethnic African consumers in the world, estimated at 800 million. The rate of urbanization for the universal African is about 10 percent spread out in approximately 184 concentrated market centers --- the critical keys to gaining the body of African-Centric consumption and corresponding benefits, responsibilities. This is not a game, no laughing matter --- when you realize the magnitude of importance that you, Esau's heir, master the techniques and will-power to claim this great potential inheritance.

The issue, objectives are and always have been, will be, dominion and trade --- as you can not for long have one without the other.

Your gain or loss is counter-balanced by Jacob's gain or loss. He knows it, and his strategy is to keep you from either understanding or exercising such economic plans to dominate what you consume, and consume what you dominate. In the wealth of nations --- the great British economist, Adam Smith, confirms that consumption is the prerequisite to the creation of wealth.

Each gain of consumers (debit increase) by one side must be accompanied by a corresponding dominion credits decrease on the competition side of the ledger. If you bid and gain a trade-round that yields one-million consumer debits for Accra --- the Jacob team must give unto your team one-million debits and credits. That's right, not only do you get the patronage of a million consumers transferred to you, --- but, also you gain the bank credits as well. What comes first, which is most important, dominion or trade --- political domination or economic domination. Who is the judge?

As in real life, for every debit there is must be an equal credit. In other words, when you gain an asset such as 100,000 Black consumers in a place like Lagos - what is your competitor's liability, what has it cost them? Get the picture, to whom much is given, more is given. So, one more time, what are you going to balance the scales with? Gold card? So your entry would be to record 100,000 consumers in the debit column and record 100,000 dominions in the credit column at the expense of your opponents. You gain assets and you also increase your credit standing with the dominion bankers.

In the column under the heading "Red" are the debits and credits of consumers and investments by your competitors. On his side of the ledger, he will debit 100,000 dominions reflecting the shift in dominion banker loyalties and credit 100,000 consumers recording the loss to you. Trade-rounds are gained via total number of debits, not credits. As in foreign trade, market penetration not only captures customer loyalties for domestic goods but also financing credits available via the bankers.

Trick-gain consumers, which count toward making a **trade round**, are always listed in the debit side column of the chosen market centers. And, remember you can not debit more consumers than are listed in the charts above. As an example, let us say you gain 150,000 consumers in **trade round** and your chosen Pittsburgh only has 103,000 African-Centric consumers --- so you cannot gain anymore than are there. (Note: population growth is good economics when you have dominion).

It is your choice though, --- you can debit the excess in another market, such as Takoradi, provided your competitors do not already hold it. In fact, it is possible for both you and your competitors to have consumer (*debits*) and dominion (*credits*) in the same market --- especially large centers like Accra, New York City, Addis Ababa, et cetera, wherein there are a million or more consumers. But, please compete peacefully as you challenge Jacob in his international schemes for dominion.

It is always a matter of personal philosophy, values perhaps, as to whether a player is going to eventually invest any money in pursuing African-Centric consumers or put his faith in the hands of Caesar. Giving unto Caesar the wages gained from and via

Caesar is a formidable obstacle but it must be overcome. In real life, it is a dilemma for the universal African : walk by faith, or put his or her resources in American and European banks. The issue is one of faith, not trust.

Take a moment to ponder Africa's problem. If a man's god is his money, he is unlikely to aspire to gain African-Centric market centers, and even when he gains the loyalties and dependence of universal African consumers his likely course of action will be to put his faith/money in Caesar! Integration? Assimilation? Segregation? Or miseducation? Africans, universal and domestic, cannot look to such people to make decisions for the **long-kente** -- because they do not believe in it. Many men and women walk without the faith that is inherent in Pan-African bridges to a better life for all.

So, of course many African-American professionals earn a lot of money by virtue of opportunities and skills gained from benefits earned for them by the sacrifices of other Blacks, past and present, --- but how many plan to invest, provide or do anything in expanding the hopes and welfare of Africans anywhere? We confess to wonder at it all, that so many can hold dear so few of the very people on whom their own souls depend. And let us not forget about the foreign bank accounts of many African leaders past and present. Sending their gold to Switzerland? For what?

FALLACY OF THE CONSEQUENT

Dr. Molefi Asante, one of our preminent African scholars is Chairman of the African Studies Department at Temple University, in Philadelphia, Pennsylvania, and is the author of over thirty (30) books, most, if not all of which a lot of brothers and sisters in positions of leadership in Africa and the diaspora ought to read. Better yet, political, diplomatic and bureaucratic leaders should rush to listen and learn from our many emerging African scholars lest we all perish from this earth in ignorant bliss of our own 'fallacy of the consequent'--- the circular reasoning by would-be aristocrats clothed in democracy and theocracy. Urging whites against Black men?

Asante and virtually every other functional scholar that I have interviewed during the past few years, --- all agree that some type of functional institute (like the Aspen, Rand and other Institutes that service the intellectual needs of white leaders in America and Europe) is urgently required to enlighten Black leaders in Africa and the diaspora. What the scholars are too polite to say, and my reason for writing this article, is that death, pestilence and destruction of millions of Black folks in the coming few years is a certainty if our leaders continue thinking the way they have for the past 30 years. The killing is real.

For those old enough to remember, it was during the early years of the 1960s decade that Black folks in Africa, America and the

Carribean first made the widespread popular choice to --- abandon the old testaments of our forefathers. Most of us had decided against the advice of N'Krumah, Malcolm X and many others who preached self-reliance in order to pursue integration and/or assimilation into the world of the classical Greek thinking that Europeans had used to enslave, denigrate and deny us. We embraced the philosophy and doctrines of Dr. King and Dr. Azikewe, among others, who assured us that Christian fellowship, being one in Christ with whites, would bring us salvation from the racism of past centuries. The vast majority of Black Adults, (older men, women and children) shared their visions and faithfully committed to 'the dream' --- now turned a nightmare because most men, Black and White, experience and see the world differently.

Any scholar trained in demographics, statistics and other quantatative analysis techniques will quickly tell you that we, as a people, are worst off now than perhaps ever before in comparison to other racial groups. From top to bottom, left to right and diagonal --- the numbers are mind boggling. The Kings and Zekes among us most certainly did not anticipate that so many Black people would put on the robes of their conquerors --- and, deem themselves in deeds and actions to be aristocrats. That was the first fallacy, and in Africa, very quickly, the reaction from infuriated young men was to grab political power (via military coups d'etats) as a consequent. Within the diaspora and motherland, most talented young men and women left the African centric nurturing environments of their families, friends, communities, neighborhood schools and doctrinal Black colleges -- never to return. Many became 'individuals'.

Most of us witnessed a horrible transformation as young men, like U.S. Supreme Court Justice Clarence Thomas, assimilated into white institutional thinking in the name of freedom, equality and justice under the 'rule of law' rather than the 'pursuit of justice'. It was not supposed to be that way, back in those dark days of the mid-1930s when young men like Kwame N'Krumah, Thurgood Marshall and Nnamdi Azikiwe talked late into the night, as undergraduate students at Lincoln University in Oxford, Pennsylvania. They obviously felt the effects of racism, saw the rise of facism and knew the legacy of colonialism --- but, these young men opted to seek power rather than assimilation. Now, one might ask "what the hell happened between the 1930s and 1960s in the conceptual and doctrinal thinking of Black men"? Did we change? Are we still Black Men in the City of Pigs described by Socrates --- or merely Pigs in a City of White Men subscribed to by our functional Black deciples of Aristotle.

Far too many Black people have been indoctrinated and educated in the classical theories of aristocracy which are the essence of most prestige institutions such as Harvard, Georgetown, Oxford, Heidelberg, and dozens of other bastions of European supremacy concepts and white domination doctrines. For them and theirs, the inferiority of Blacks was innate and could not be cured ---

validated by scientific evidence collected via test scores and other methods of observation funded through thousands of government grants/studies during the 1960s. For Aristotle, almost everyone was inferior except aristocrats whose economic and other interests he shared and among whom he believed he was fit to be numbered.

In his famous and great book (basic reading for students of the classics) the Nicomachean Ethics, he arrived, after a series of brilliant coups de raison, at a conclusion that is deeply flawed; but, deeply shared by many Catholic, Protestant, Jewish and Arabic scholars --- most particularly, those Georgetown type males and females who conceive and dominate American domestic and foreign policy towards Africans in the diaspora and Africa. The fact is that an entire generation of Blacks educated like Clarence Thomas, share their views of superiority/inferiority regarding Blacks.

The Nicomachean Ethics is about virtue, and about its reward, which is happiness --- which is the primary focus of most White women (not most men wherein the primary objective is power) and far too many Black women duped to embrace their values and actions/issues. Who is a good man or woman? Are young Black men friends or foes? Do we view babies as God's blessings or burdens? Our scholars need to help our leaders formulate answers before it is too late.

Sometimes one can just sit and wonder why such people have been born? Maybe to remind the African of fallacies before the fall of Meroe and Ghana? Maybe selfishness, or plain godlessness, but whatever the situation, it is a matter of great issue. In either case, your gains have to be legitimate in the eyes of your partner and competitors. Other kinds of consumers, of whom you will learn presently and who do not count toward a **trade round**, are recorded in the Player's Journal --- but you receive no dominion credit transfers (debits) from your competition.

The only gains that can be placed in the debit column of the Ledger are for **Rebekah-tricks** that you have bid for and made. These consumers count toward **trade round**. But suppose you make a bid, say, three Concepts and at the end of the hand you find that you have gained eleven tricks. Deducting six tricks (*the basic blessing*) from eleven shows that you have made five **Rebekah-tricks**. But you only bid for three of them! Therefore only 90,000 consumers may be debited .

You will make the same gain of 30,000 consumers per trick for the other **Rebekah-tricks** you gained, but you will not debit that total of 60,000 consumers in the trade ledger and they will not count toward a **trade round**. But, the 60,000 consumers can be carried as excess debits in the Journal.

You are always happy to gain as many consumer debits and dominion credits as possible, because, as noted, the side that gains the

most consumers and dominion credits in the long-run will be the gainer. However, whenever it is possible, you want to gain your consumers in the debit column so they count toward a **trade round**.

Why do we emphasize the importance of **trade rounds** in **AKAN** bridge gains? After all, it is the total number of consumers that you will gain for everything that will eventually determine who triumphs. Yet the **trade round** is what you are constantly aiming for, and the reason is the tremendous **Petroleum** bonus.

A **Petroleum** begins when one side has made two **trade-rounds**. By making two **trade rounds** before the other side can, it gains the **Petroleum**. For gaining the **Petroleum** it receives an enormous bonus. The bonus is sometimes 700 thousand consumers and sometimes 500 thousand consumers. If your side gains two **trade rounds** and accordingly gets the **Petroleum**, while the other side has not made a round at all, the bonus you get is 700 thousand consumers, plus --- the other side must make foreign exchange tranfers of 15.4 million dominion credits to you (**on the basis of 700,000 credits per year for 20 years plus interest of 10 percent per year**). In addition to capturing consumer markets (the hearts, minds and loyalties of their men, women and children) they have to pay you and your heirs for the next 20 years.

However, if the other side has made a round before you gain a **Petroleum**, the bonus is only 500 thousand consumers. In this case, you would only receive tributes of 10 million dominion credits plus the standard 10 percent interest per year. Still, you gain, and your competition loses, 11 million credits. In either case, you divide the gains with your partner and now have increased your original 200 million dominion credits and your debit gains by a hefty margin.

These bonuses are so big that you can understand why we stress the importance of gaining consumers on the debit side of the column when possible. You can understand why in bidding you do not try to buy the final contract too cheaply. Try to bid for as many **Rebekah-tricks** as you need to make a **trade round**, provided always you think you will be able to fulfill your contract.

Only the **Esau-Delany** side is permitted to gain toward a **round**, for their side has declared the contract and undertaken to gain the **Rebekah-tricks** which count on the debit side of the column. There are also a number of ways in which the Esau-Delany side can gain consumers in the debit columns.

In the first place, the **Esau-Delany** side gains the value of the overtricks (*tricks in excess of its contract*) made when the initiator plays the hand. These have already been explained to you. It is consistent with game and gain experiences and theory. You cannot gain or win by playing strictly defense; you have to be aggressive, offensive-minded, go forth, venture away from the

natural restraints imposed by mothers. Indeed, the child must initiate his/her own birth! The value of the overtricks made by **Esau-Delany** are the same as their value would have been in the debit column if he had bid for them.

Sure, a man has to be careful and to some extent obedient --- but he/she must also possess the internal drive to pursue excellence in doing something besides waiting, hoping, dreaming and praying. Wait for what? How long do you plan to be here or there? How much time do you have? It is silly old folk's talk for youth to profess wisdom in doing nothing other than dreaming and praying. **God** helps those who help themselves --- and, anyone who advises the universal African that he should wait while others initiate and amass benefits, --- is Jacob's pet or a fool.

Games cannot be won without scoring points, and warm-ups are necessary but such alone do not win races. Mothers have to indoctrinate their sons and daughters that getting an education is important, but is merely a preliminary to the race, not an ending. The motivation to compete universally, in a world that men have made --- not dreamed, is a challenge to one's sense of morality and legitimacy. The extended bridges to African-Centric development is not via passivity or limiting ambitions to competition only within the family, clan, kingdom or race --- the results of which are self-evident.

Being the '*first*' or '*only*' in a small pond is neither glorious or wise in a long-life. There is nothing more disgusting than to hear or read of some Black man describing himself as unique or successful while his brethren failed. We strongly condemn this practice of many brothers and sisters who write their tales of so-called triumph and superiority, --- in European scientific journals and other media, as though pleading for acceptance as an exception. America is filled with thousands of would-be Black aristocrats who gain entrance into White institutional favor by writing or conveying negative information regarding their brethren, --- usually in the name of science!

One of the great tragedy's in Africa following independence were the thousands of village and urban youth sent off to America and Europe for formal educations, not African development. Most did not return to Africa and those who did found themselves without competitive value or the knowledge to initiate anything more than a resume of their schools and courses abroad. The end result of 30 years of such folly has been the African brain drain from the motherland. It is estimated that perhaps 50 percent or more of the gifted Africans born in the 1940s and 1950s were drawn away from where needed to study abroad. They gained to lose.

America alone has over five million residents born in Africa or Caribbean. Yes, and many other countries, including Britain, Canada, France, Germany, Italy, Russia and other cold-war contestants have hundreds of thousands, maybe millions more. Was

it a *benign trick* to entice away from Africa her '*blessing*' of the standard two percent gifted sons and daughters? Who builds bridges now?

A people, a society, perhaps even communities, cannot be ignorant of the fact that into every group of 1,000 or more people the statistics would suggest that approximately two percent can be classified as gifted with abilities that exceed the norm in some particular discipline. Developing their abilities, aspirations and loyalties is the first step in development.

The same fatal mentality has often existed among Africans in the diaspora where mothers counsel their kid's to '**be**' rather than '**do**'. Thousands go away from their neighborhoods and communities to distant colleges and universities to become teachers, doctors, lawyers, and a host of other professions --- but little passion to '**do**' what they are learning. Upon graduation, such youth are like the African in the motherland seeking a government position, (*not challenges*) worthy of their lofty credentials.

So, the Esau-Delany side can by gaining the **Petroleum** get the **Petroleum** bonus, which is also gained in the debit column. To be truthful, it does not particularly matter where the **Petroleum** bonus is put, in the debit column or bank credit column, for when the **Petroleum** is ended it is customary to take a fresh gains sheet and begin a new gain for the next **Petroleum**.

There is another type of bonus the **Esau-Delany** side can gain, and it is an important one to remember because it is the largest bonus of all. I refer to "**loyalty**" bonuses. There are two kinds of loyalties, the **Wholesaler Loyalty** and the **Retailer Loyalty**. You make a **Wholesaler Loyalty** when you bid for and then actually gain every trick. This means you must gain all thirteen tricks and your opponents none. You bid a **Retailer Loyalty** when you bid "seven" in any **kente** or in notrump.

A **Retailer Loyalty** is a successful bid to gain all but one of the tricks. That is, a **Retailer Loyalty** is a bid of six in notrump or in any **kente**. You must win twelve tricks, and your opponents may be permitted to gain no more than one trick. Again, this is a challenge to the universal African to gain dominion in the stores and market-places that provide retail goods and services to tens of millions of consumers. Gaining their hearts and minds to spend/buy African is fundamental.

In loyalty bidding, precision is greatly rewarded. For example, if your bid is seven, which is a bid for **Wholesaler Loyalty**, and then you win only twelve tricks, do not think that you have made **Retailer Loyalty**. Instead, you are ignominously down one and you get nothing, while your opponents collect a penalty for defeating your contract. Likewise, if you bid six and then make seven, the fact that you have taken all the tricks does not give you a **Wholesaler Loyalty**, because you did not bid for it. You receive credit for fulfilling your contract of **six-meat**, and the other

trick that you gained is a commonplace overtrick. The bonuses for precise loyalty bidding are large and important. Their exact amount depends upon the condition of the gain.

VULNERABILITY AND SECURITY

Whenever you make your first trade round, which is to say the first petroleum --- you become "*vulnerable*" Like Nigeria, Gabon, Libya and other African lands with the real stuff, the oil that turns world industry, being vulnerable adds a slight danger to your future bidding --- for as you will learn it increases your loss if you should undertake a contract and then not fulfill it.

Consider for a moment the great outcry of complaints from American and British banks, governments and traders regarding any discrepancies that occur in countries like Nigeria and Libya, major producers of petroleum for the world market.

Like most Pan-Africanists, I am deeply disturbed, and always vigilant, regarding any negative news pertaining to Africa and we Africans, foreign and domestic. Consequently, the current tirade of press stories, for the past two years, depicting Nigeria and Nigerians as a bad place where good people suffer at the hands of a corrupt military dictatorship is cause for me to actively wonder why it is happening. The most recent accusations, coming from '*Green Peace*' claiming environmental rape is occurring in the oil fields of Rivers State, and the Ogoni people are being persecuted, is one more story essentially painting a picture of irresponsible government and international (Euro-Centric) responsibilities. Why?

"*Who are the Ogoni people*"? They do not show up in any data sources regarding Nigeria's more than 100 million citizens among its 11 major ethnic groups ranging from a minimum of 1 percent (Nupe people) to 21 percent consisting of the Hausa people; matched with 21 percent in the total population being of Yoruba ethnicity. Other known groups are the Igbo with 18 percent of Nigeria's population, followed by: Fulani (11%); Ibibio (7%); Kanuri (4%); Edo (3%); Tiv (2%); Ijaw (2%); and Bura (2%). The Ogoni people number less than 500,000 people, not a sect, but an offshoot of the *Igbo* brethren in the Eastern Region of Nigeria; and, there is no such place officially referred to as "*Ogoni Region*" described by *Green Peace* spokesman Steve Kretzman. Whose green and piece?

The official name of the State in which Ogoni people reside is '*River State*'; and, their claim is that they are entitled to a major share of the oil revenues received by the central government on behalf of its 100 million citizens. The Ogoni allegations are almost ridiculous unless one stops to ponder as to why Europeans would take such claims seriously? I mean, obviously, no government past, present or future, on this earth, would ever submit fortunes and welfare of the entire country to the demands of a statistically insignificant minority without real legitimacy! Would America?

Let us be realistic and understand that Nigeria is a massive country in both geography and human inhabitants; and, the petroleum pumped out of the ground in areas claimed by the Ogoni is the mucho number one source of revenues for the entire country. Without such resources, the country would collapse as a nation; and, most likely end up being a bunch of balkanized states which was exactly what the 1967-1970 civil war was all about. We must remember Europe did everything in its power in 1960 to prevent Nigeria's independence from Britain; and, then sought to break it up via the Biafra secession. Had they succeeded, what is now Nigeria would be at least 10 powerless nations instead of the largest concentration of potential Black Power. So, again cometh the ice man!

Virtually all Blacks want peace and prosperity in Nigeria and rest of Africa; not Asia and Europe's excess population and control! Let us not be fools to try and evaluate or judge present conditions in Nigeria without understanding its past; and, that of its critics. Scores of interviews during the past few years with so-called educated African-Americans, have revealed that most lack even elementary knowledge of a country that is projected to have over 200 million Black people during the next 20 years. Let me repeat, Nigeria is going to double its size and manpower might; and, this is what population control sources like Green Peace and others are concerned about! God knows, under-populated Africa needs more people, not less! So, why the attacks on Nigeria?

Folks no longer able or desiring to conceive and make babies rationalize all sorts of Freudian reasons as to why Blacks should not; and, 'sho nuff', we have a lot of Uncle Toms whom agree with them. Damn fools! Nigeria is the only place where we have the human resource potential for a great power to secure our future against some genocidal maniacs whom might try to eradicate our existence on this planet. Africa, despite its great land mass, is less than 12% of world population, up from the 7 percent low in 1800 as a result of losing 100 million souls to the slave trade.

To begin with, Nigeria's cultural history dates back to at least 7th century B.C. For Black preachers and scholars, check out what was happening with Sennacherib II, (704-681 B.C.) of Assyria whom made the City of Nineveh his capital after destroying Babylon. Easarhaddon, his successor (681-669 B.C.) rebuilt Babylon and then attacked Egypt. These Semite barbarians were so ferocious and successful they actually captured the Egyptian capital, Memphis, in 671 B.C. and drove the Black Pharaoh back to Ethiopia/Kush/names of Africa.

Professors W.E.B. Dubois, John Jackson and John Henrik Clarke all confirm the fleeing Pharaoh was 'Taharka' succeeded by Pharaoh *Tatutamen* whom also was unable to contain the invading Assyrians

under King Ashurbanipal. The severity and dates of events are perhaps less significant than facts that Prophet Nahum prophesied sometime after 781 B.C., and it happened! *Word of God!* With regards to Nigeria, it is speculation as to where all those tens and maybe hundreds of thousands or millions of Black original Egyptians fled when defeated by the triumphant non-Black Assyrians. We also find that Prophet Nahum's reference to the land, city or country of 'No' bears resemblance to the known 'Nok' culture and population that were the earliest inhabitants of modern day Nigeria. We can intelligently view Nigeria as a place where a strong culture of our ancestors took root in the 7th century B.C.; and, seeded a vast area of West Africa that during the next 2500 years would bring forth many Kingdoms until '*discovered and coveted*' by 12th century Arabs and 16th century Europeans.

The British seized Lagos in 1861 A.D., allegedly to end America's slave trade, but stayed to force surrender of the largest part of the region (Sokoto) during 1901-1903! And, by 1960 A.D., Nigerians were free again and still Black like us! Now, get smart!

The miracle of modern-day Nigeria is that it exists at all as a political entity with a land mass and population comparable to that of former major colonial powers: Britain, France, Germany, Italy, and Spain. It is a potential power that British Statesmen engineered because of fear the Igbos of the Eastern Region would seek union with brethren of the Cameroon, in the French sphere of influence. Britain granted independence after the Action Group led by Chief Obafemi Awolowo and the Northern Peoples Congress led by Alhaji Sir Ahmadu Bello (*defacto spiritual head of the Hausa-Fulani states of Northern Nigeria*) joined forces with Dr.Nnamdi Azikiwe's National Council of Nigeria and the Cameroons (NCNC).

This move, in theory, kept the Eastern Region and its oil reserves in the British sphere; and, away from union with the Igbos of French dominated Cameroons. Thus, in October 1960 the Federation of Nigeria obtained independence as a member of the British Commonwealth of Nations, with Dr. Azikiwe (former Lincoln University, PA. classmate of N'Krumah and Thurgood Marshall) as its first Prime Minister, and Queen Elizabeth of Great Britain as Head of State. Zeke's Pan-Africanism, and brilliance as a politician, like N'krumah and most other independence movement leaders whom had studied/lived abroad, overshadowed potential internal discord.

The largest ethnic group, the one which British forces were never able to conquer, mostly Moslem, were in the northern part of the country and with limited development. The next majority group, most familiar to African-Americans, were the Yoruba people in the Western Region of the country, plus America, the Caribbean and seemingly every place else where Black folks engaged in commerce. Similar in size to the Hausa and Yoruba were the hard-working and

academic oriented Igbo peoples in the Eastern Region of Nigeria, many of whom were devout Anglicans and Catholics fond of calling themselves "chosen people"! A sizeable number, perhaps majority, desired to join the State of Cameroon, next door. Know why?

"There are today Africans in Mauritania who have the ethnic relationships with their brothers across the border in Senegal. There are Africans in Senegal who have the same backgrounds as those in Gambia, which is, in effect, an enclave within Senegal. There are Africans in Sierra Leone who belong to the same ethnic group as those in neighboring nations of Liberia and Guinea. There are Africans in northern Ivory Coast, Upper Volta, northern Ghana, northern Togo, and northern Dahomey --- that is, in five independent nations --- who belong to the same ethnic group. The Sanwis of eastern Ivory Coast and western Ghana are the same people, and there are Africans in both countries who are called Apollonians. The Ewes of Ghana and Togo are the same, and so are the Ibos of eastern Nigeria and southern Cameroon. Finally, as an example from widely separated areas, there are Fulanis in Guinea and Fulanis in northern Nigeria." [Africa Unbound: Alex Quaison-Sackey]. This then is a view necessary to see Nigeria.

Nigeria is a part of Africa and its history; and, for the past 500 years a very coveted prize and pawn of the Euro-Centric powers. Portugal, Spain, Italy, France, Denmark, Holland, Britain, Germany, and the United States, initially with the blessings of Rome, fueled their economies with the African slave trade in death, destruction and despair from 1441 until 1861. These same nations then plotted, planned and programmed the total conquest and rape of resources and markets from at least the infamous year 1885 until the year 1957 when Ghana's independence forced a behavioral change in European capitals; but, did their attitudes? Who wanted Nigerian crude oil?

Prior to Nigerian independence, Dr. Nnamdi Azikiwe served as Prime Minister of Eastern Nigeria, later the British appointed him to the post of Governor-General of Nigeria so he was effectively the only African in the new country whom had governed all three (3) regions: east (8 million Igbo); north (12 million Hausa-Fulani); and, west (10 million Yoruba). Mind you, the east region for Nigeria was of the same ethnic group conquered and governed as German Cameroons from 1885 until 1914; and, then as British and French mandated territories after World War I until 1960.

Similar situations held true for the north wherein an arbitrary line, without regard to geography or people, was drawn by British and French delegates to the Berlin West Africa Conference in 1885 dividing the territory and people between Britain and France. And, the Yoruba of the West were divided into three different territories governed by the British, French and Germans.

Of course, the European conferees assembled in Berlin during November - December 1885 were clearly agreed on the strategies to 'divide and conquer' Africa; and, prior to World War II, none

ever seriously considered that any of the African peoples would be independent of European domination and exploitation.

At the time of political independence granted to Nigeria, the entire continent was a basket case, intentionally raped and discarded by Europe. African unity was mainly in deprivation, of underdevelopment, since there was not a single country that was urbanized sufficiently to even pretend at being industrialized. There was no unity of growth, of development, achievable only by united efforts and relationships among consumers, wholesalers, retailers, producers and governments unhampered by artificial boundaries/borders or the evils of European evolved nationalism.

Almost every African state possessed an economy with an agriculture sector of over 90 percent, as compared to 20 to 30 percent of the population devoted to the agriculture sector in America and Europe. In every single colonial economy in Africa, granted political independence, the reliance was heavily on a single exportable product such as cocoa, cotton, groundnuts, bananas, or copper. The average per capita national income was no more than \$250 annually; with Nigeria's 35 million people having a mere \$79. This reality confronted all African politicians.

Thus, the independence of Nigeria in 1960 was immediately faced with massive economic, political and spiritual issues of a magnitude multiplied by its size. As occurred in virtually every nation organized under Articles of Federation, including the U. S. from 1783 to 1891, the Federation of Nigeria proved quite k country. So, in 1963, similar to Ghana, Canada and other former British colonies, Nigeria declared itself a republic.

Then in February 1966 a group of military officers, with Anglo-American support, seized control of the Ghana Government, ousting democratically elected President Kwame N'krumah; and, within months Nigeria followed suit as Igbo led military officers took control of the government. This in turn prompted a successful counter-coup soon thereafter by Fulani-Hausa led officers from the north; whom then designated Major General Gowon as Nigeria's Chief of State. Then, in 1967, the Ibos of the Eastern Region sought to secede as the Republic of Biafra; and, the Nigerian central government waged war to crush the rebellion which threatened to take the nation's oil fields. Euro-Centric complicity was known!

The Nigerian Civil War generated over one (1) million deaths, mainly by starvation; and, when it ended in 1970 with Biafra's surrender, there was little doubt that Nigeria would seek to remove those European interests that had helped or encouraged rebellion. Saying little, but acting sternly, Nigeria began a very deliberate process of divesting contracts and privileges of Anglo-American Oil Companies and Banks, such as Gulf and Chase Manhattan, suspected of complicity.

Critics of Nigeria fail to mention the civil war as cause for Nigerian arbitrary actions in the award of contracts, particularly regarding its oil exports. American scholars may recall that "*widespread corruption and confiscation of Indian lands*" were key accusations against the American post civil war administration of President U.S. Grant, from 1869 to 1877.

And, since the prime function for military officers of any country, is national security, it should not surprise anyone as to rationale employed in negating rule of law by civilian authority; until the year 1979, when the Nigerian military turned power over to civilian politicians. Civil rule lasted six years, until 1985, wherein the number of alleged '*Nigerian billionaires*' skyrocketed and stories of civil corruption assumed proportions that dwarf if not equal those coming out of the country today. So, it was no surprise that in 1985, Major General Babingida seized power via a coup that toppled the civilian government, citing corruption.

Again, civil government was promised after a period, similar to Ghana's efforts, to clean out corrupted politicians and traders; and, national elections were promised and held in a nation that had grown from 35 million citizens in 1960 to over 100 million by 1994. The popular vote winner in June 1993, Moshood Abiola of Western Region, was prevented by the military from assuming the Presidency.

Nigeria's current President, General Sani Abache, was former defense minister under President Babingida, and all indications are that since 1985 primary interests of the government has been focused on keeping the life-giving oil industry from the hands of Euro-Centric proponents and activists deemed threats to Nigeria's existence as a unified nation. It is not by accident that Nigeria's principal trade partner is France rather than English speaking Britain and America; and, its principal oil concessions are in the hands of the Franco-Dutch controlled Shell Oil Company rather than Anglophile firms like British Petroleum, Chevron, Exxon, Gulf, etcetera. This then is the real world of Nigeria!

Indeed, personal and economic security is the essence of all successful governments/societies. When we have that, or sensible rulers/leaders perceive that it exists, then and only then, in the history of mankind, has principal attention been focused on the doctrines of '*property rights, states rights, individual rights, human rights, equal rights, civil rights, welfare rights, women's rights, environmental rights and all those other lawyering rights*' that Nigeria is accused of violating. Nigeria's principal concern has to be '*staying together*' and '*being Africa's growing power*'!

From a Pan-African perspective, the driving responsibility of Nigeria's leaders, now and in the foreseeable future, is to keep it together and even expand to annex those kith and kin

threatened by European recolonization. Yes, better Black than a return to what is incompatible with African security. We all detest cruelty and godlessness, anyplace on earth, and well we should; but, Nigeria is neither cruel or godless compared to most other places on earth, particularly America where nearly a million Black men 'legally' languish in its prisons. Nigeria has been effective, like the Turks and Chinese, in literally 'stomping to death' the human scum whom seek to produce, distribute and sell hallucinating drugs to fellow citizens. Yes, crack-cocaine is being distributed to Africa!

Again, in non-African lands Blacks are routinely unprotected by their governments, as targets of international drug rings extracting billions of dollars per year from their ignorance and weaknesses. To their credit, the Nigerian government literally 'buries' anyone caught smuggling drugs in or out of the country. A military dictatorship can do that without the restraints that lawyers impose upon a civil government. In fact, we all know that money talks loud with lawyering in all court systems; and, known international drug smugglers, like their slave trading ancestors, have plenty of money to buy the services of lawyers and favorable judgements any place in the world where rule of law prevails.

We should well remember the infamous slave trade operated under rule of law, national/international according to Whites, but what good was it for our kind. We must be careful not to bite into a trap of rationalizing something that may further entrap us in the name of law; via, international godless profiteering.

Pan-African evaluation of Nigeria or any other place on earth is both qualitative and quantitative; and, long-term (20 year cycles or longer) versus short term (current and 1-10 year view points).

This allows one to reasonably measure and observe that which is most important to the Black man; which is supposed to be the creation and sustainment of life from God Almighty! So, now let us think further about Nigeria; and, its real enemies!

Qualitatively, Nigeria must be compared to what existed in the benchmark year, 1960, when the British were forced to relinquish political control. Nigeria was an excellent example of what Dr. Walter Rodney explained as intentional underdevelopment of Africa by Europeans. In fact, since independence, Nigeria has expended a very large percentage of national income on education; and, despite all the accusations about it being a military dictatorship, a relatively small percentage, in comparison with any Euro-Centric nation, of GNP goes to the defense department. Statistically, Nigeria is far advanced from the poverty, despair and hopelessness that existed under Europe's benevolent hands, when no one ever complained, excepting us Africans. Walter Rodney had this to say:

"The civil war in Nigeria is generally regarded as having been a tribal affair. To accept such a contention would mean extending the definition of tribe to cover Shell Oil and Gulf Oil! But,

quite apart from that, it must be pointed out that nowhere in the history of pre-colonial independent Nigeria can anyone point to the massacre of Igbos by Hausas or any incident which suggests that people up to the nineteenth century were fighting each other because of ethnic origin.

Of course there were wars, but they had a rational basis in trade rivalry, religious contentions, and the clashes of political expansion. What came to be called tribalism at the beginning of the new epoch of political independence in Nigeria was itself a product of the way people were brought together under colonialism so as to be exploited. It was a product of administrative devices, of entrenched regional separations, of differential access by particular ethnic groups into the colonial economy and culture."

Whether or not one agrees with Dr. Rodney and our other scholars, we cannot ignore the impacts of foreign economies and cultures on the situation in Nigeria. For better or worse, the military will not allow the country, democratic or otherwise, to be ruled or divided by those whom they deem to be dominated by foreign value systems. This is not to suggest Moshood Abiola is a puppet; but, many fellow aspirants for power are not of the value systems of those currently holding it. Do supporters value population growth vs. UN control concepts? What about Pan-African doctrine? As exists in America and Europe, it is critical that a process be opened to expose rulers and challengers as to their core values in question; and, make sure that pertinent fears are eradicated.

Long-term progress in any society dictates that a succession of rulers must share the same concepts and doctrine, even though they may disagree on implementation strategies, plans and programs for governing. For example, no American President, or British Prime Minister, have ever disagreed on basic concepts and doctrines since British Revolution in 1688; and, the American Revolution in 1776. If they ever did, internal revolution/rebellion is the consequence; and, Nigeria is no different in that regard. So, one more time, what are the core concepts, doctrine and strategies of Nigeria? Are they the same as its government? Chieftaincy?

I for one hold to the belief that democracy is a plan of government, not a substitute for prerequisite concepts, doctrine and strategies. For example, the basic/umbrella concept of Euro-Centrism is White Supremacy, not democracy! Think honestly! I ask, who perceives or wants to believe God Almighty as a White Man? Yes, spiritual beliefs, or internal dogma, is very much an issue for Blacks, as it always is among Whites. Pan-Africanism cannot ignore this reality in looking at problems in Nigeria and noting that too many therein are willing to accept White Supremacy because they sub-consciously believe Whites are superior! They are a product of indoctrination, particularly Europe's Catholicism and American evangelism that has targeted African youth !

Their doctrine, evidenced by the past 500 years, is clearly White Domination, not democracy! And, certainly by now, all Black people understand, or should, that White strategies, including mass media, is always to project profits ie capitalism, not democracy! It is naive to expect Nigeria to discard its historical experiences of not only the past 95 years; but, even the past 35 since its independence, to gain a favorable world press/media view! The Nigerian military does not have the slightest doubt that Amnesty International and Green Peace, among other bodies, are pushing democracy as merely the latest ploy to dominate.

To them, democracy is a plan of government, not a way of life as envisioned by some far left dreamers. And, rule of law, is nothing more than programming for executing and sustaining that which makes it possible. True, western originated strategies, plans and programs are good when kept in perspective with, and not in conflict to, prerequisite concepts such as: everlasting life under God, and the doctrine of African Unity/Black Power. This cannot be compromised. It does not mean Nigerians have to be Pan-Africans or racists to survive. Rather, they must be realistic.

Quantitatively, compared to America where less than 29 million Blacks are dying at a rate of 1.9 million per year versus births of 600,000 per year; Nigeria is an angel with her annual growth rate of at least 3 percent in a population more than tripled to over 100 million since 1960! I urge Nigeria's critics to consider that all African nations not submitting to world population control plans have been targets of destabilization and media criticism. No, the Ogoni are not loved by 'Green Peace' advocates; just new-age pawns!

However, being vulnerable adds to your rewards when your bidding is correct, when you are strong. So long as Nigeria and Libya have the domestic might to prevent foreign-inspired rebellions in the oil fields --- they will continue earning major petrodollars and defense sense. In this context you will notice the cards being successfully played in the oil rich lands of Africa are the low cards that seem to dominate in the face of continuous efforts by those with the high cards. Nigeria though is a good example of where common sense seems to prevail with continuous parley between the royals and commons in providing security/stability.

It you bid **Retailer Loyalty** when you are not vulnerable, and make it, you receive a bonus of 500,000 consumers. If you happen to be vulnerable, that same **Retailer Loyalty** gives you a bonus of 750,000 consumers. If you bid a **Wholesaler Loyalty** and are not vulnerable, your bonus is one (1) million consumers; vulnerable it would be 1.5 million consumers. Vulnerability ends when the **Petroleum** ends. The great powers and brokers of wealth are not interested in African lands that lack it. So, you start anew in

pursuit of the second **Petroleum**, and do not again become vulnerable until you have made a **trade round**.

AKAN Bridge advances the proposition that acquiring wealth must be accompanied by concepts, doctrine, strategies, plans, programs and finances to secure it. Conceptually, the universal African must provide for his own security in light of experiences during the past 500 years. Thus, the doctrine that Africans have a **God-given** right to the economic power necessary to achieve human security against ignorance, poverty, disease --- and fear. The simple strategy of fostering inter-African trade is a central theme of modern Pan-Africanism because it yields measureable improvements in standards of living in Africa and the diaspora.

In a way, playing **AKAN** bridge offers an opportunity for players to at least think about planning and understanding international gaming theory for their self-posterity in programs budgeted and executed by them, for them and of them with life, liberty and the pursuit of happiness and property for universal Africans.

UNDERTRICK PENALTIES

The **Jacob-Douglass** defenders, who play against the **Esau-Delany** initiators, can never gain consumers in the debit column. In game theory as well as life's experiences, --- one can not gain with a defensive strategy, though such is needed. This is the real dilemma for the universal African because long before the fall of Ghana in 1076 A.D., it was made vulnerable by a lack of aggressive concepts, doctrines, strategies, and plans, --- compared to those being evolved by other world-class kingdoms.

Again, one of the truths about our matrilineal culture is its tendency to restrain, and often restrict, natural aggression in males. The culture grants extensive protection to women by granting them empowerment and the power to literally veto what men have a natural tendency to do, --- make war. And, while we agree that making love is better than waging war, --- one must be ever mindful of the fact that when it occurs the African must pursue it with excellence as a warrior, not as his mother's child. Mind you, it is natural for mothers and sisters to want their sons and siblings to be safe, --- but, taken to the excess as many do then he might as well have been born a female with her God-given attributes, which are different and many, not inferior.

In fact, the creator has provided a circle of life that provides all the elements necessary to achieve balance and harmony in human relationships, including offensive and defensive instincts and skills. We contend that 'being good' is a natural state of existance, --- that must be harmonized with 'doing good' deeds, which is a challenge that involves risks and often conflicts. We hold forth the contention that simply being of good Christian, Moslem or of other religious faith, --- is not sufficient for doing good deeds, building the bridges, the creator has endowed

Africans to perform.

A good defense to restrain or stop your opponents must be matched with a good offensive capability to find, fix and disrupt him as necessary. Furthermore, the defenders never gain **Rebekah-tricks** even when they gain more tricks than six; and regardless of how many tricks they gain the defenders never get **loyalty** bonuses. The only way for defenders to benefit is in undertrick penalties that they may gain if **Esau-Delany** should fail to make his contract. These undertrick penalties are controlled by whether **Esau-Delany** is vulnerable or not, and by whether his contract is doubled, redoubled, or undoubled.

If the **Jacob-Douglass** defenders do not double the contract, and **Esau-Delany** fails to make it, the defenders receive a regular penalty for each trick by which **Esau-Delany** miss their contract: The penalties are 50,000 consumers per trick, if **Esau-Delany** is not vulnerable, and 100,000 consumers per trick if he is.

If a defender doubles the contract, and initiator does not make it, then the undertrick penalties assessed against initiator are much higher. Even if he is not vulnerable, the first undertrick costs him 100,000 consumers, and each subsequent undertrick costs him 200,000 consumers, which the defenders gain as government credit consumers. By this schedule, you will see that down one gives the defenders 100,000 consumers; down two, 300,000 consumers; down three, 500,000 consumers, and so forth.

If **Esau-Delany** is vulnerable and the defenders double and then beat him, the first undertrick costs him 200,000 consumers, and each subsequent undertrick costs him 300,000 consumers; so that while down one is 200,000 consumers, down two would be 500,000 consumers and down three, 800,000, and so forth.

A redouble simply causes the regular doubled values of the undertricks to be multiplied by two. For example, down two doubled and not vulnerable would be 600,000 consumers; down four vulnerable and redoubled would be 2,200,000 consumers.

It is obvious from reading the foregoing paragraphs that the defenders have a great deal to gain by doubling initiator, because if they set him the penalties that they collect are so much increased. To equalize matters and give initiator a chance to gain if his bid is a good one and the double unsound, if initiator fulfills a doubled contract his gain is affected as follows:

1. The tricks mentioned in his contract --- **Rebekah-tricks** that he bids for and actually wins --- go in the debit column at twice their usual value.

2. Any **Rebekah-trick** he bids for and makes at a doubled doctrine contract would count 60,000 consumers, and so forth.

Now, do you see how this can change the entire significance of the initiator's contract. Suppose his bid is two doctrines. If he were not doubled and made his contract, he would gain 60,000 consumers in the debit column, which would not give him a game. If doubled and makes the contract, the two **Rebekah-tricks** that are gained, counting at the doubled value of 60,000 consumers each, give him/her a total gain of 120,000 consumers, and that gives him/her a trade-round.

Briefly, the result of the double is this:

1. If Esau-Delany make their contract, every trick that is bid for and made counts for exactly twice its regular value.

2. If a redoubled contract is made, the total values are doubled again, making each trick worth actually four times what it would be worth undoubled.

Doubles and redoubles also affect the value of overtricks, which are tricks initiators makes above his contract. The value of these overtricks are influenced by vulnerability. Any overtrick that Delany makes at a contract which is doubled but not vulnerable, gives him/her 100,000 consumers. Since redoubling has its usual effect of making the total value twice as great, an overtrick is 200,000 consumers when redoubled but not vulnerable; and 400,000 consumers when both redoubled and vulnerable.

AFRICAN HONORS

There is one final gaining value which is not connected with the result of the bidding and play, but only with the cards you happen to hold in your hand. Sound familiar? The universal African loves to be honored, and on a given week-end in Africa, America, the Caribbean and Europe one will find hundreds if not thousands of award ceremonies to honor someone for something that in reality is nothing of his/her own doing. In most cases, it is simply a reason, justification, to dress up and have a good time for a few hours. Most of these honor ceremonies, sometimes called awards banquets, cost a lot more to provide than is ever even contemplated in awards for the honorees. Womenfolk love it and are the backbone, foundation, of spiritual based spending and consumption.

During the past five centuries of turmoil and dispersal, millions of Black men have served with "honor" in the forces universally used to deprive and deny the universal African his/her life, liberty and pursuit of happiness. Right? The honor of being a soldier, sailor or warrior chief for alien powers did not gain any property or financial rewards. In fact, there is not a single instance wherein any Black man ever received a single acre of land or riches for serving Jacob.

Nice uniforms, stipends, pensions and good food! But, does man

live for bread alone? The threads on his back? Honor? What is an honorable man? During the last 50 years of chattel slavery in America, there were tens of thousands of Africans in South Carolina, Virginia and other states indoctrinated to take pride in the honor of their owners, --- as though somehow they were priveleged. Black slaves who worked in the fields generally hated them, and for good cause. Such hypocrisy was no where more apparent than in South Carolina.

In 1860 South Carolina constituted the outstanding example in America of a slave holding aristocracy. Eight of her citizens owned five hundred or more slaves each, while only seven in all other states possessed so many. Seventy-two owned between three and five hundred, while in Louisiana, the next in rank, were only twenty such holdings. The number of African slaves was 402,406, free negroes (*mostly Mulattoes and trusting concubines of Southern gentlemen*) were listed as 9,914; and, the great state had 291,000 White Catholics, Jews and Protestants. Literally all of South Carolina's Native Americans had been exterminated or driven west immediately following the Revolution; and their lands confiscated.

The gulf between the races was here the deepest; and, the proportion of mulattoes was nowhere else so small. No state was more Native White in terms of people born there. Except for Vermont, South Carolina had sent out a greater proportion of her population than any other State, but she was home of only 9,986 foreigners and of only 14,366 migrants from other States. The aristocracy was a real one, with a function, and was quite successful. Until about 1830 the pushful poor could enter it, while after that the strongly dissatisfied, like the parents of Judah P. Benjamin and other rich Jews displaced by British outlawing of Caribbean slavery in 1832, found South Carolina too conservative and moved on to romantic places like Louisiana.

For the previous 30 years, the electorate of South Carolina had remained about 40,000 voters and landless Whites were clearly discouraged, indeed forbidden to vote. Elections were fewer than elsewhere and it was the only State where Presidential electors were chosen by the State Legislature; which in turn was totally controlled by about 10,000 persons, nearly all of whom had a liberal interpretation of cousinship made "connections". These true slave-holding aristocrats, like the old revolutionary characters, the Middletons, Lowndeses, Rutledges, Marions and Sumters, ruled by consent. The less fortunate were consoled by the loving thought that in presence of slaves every White man was an aristocrat; with the freedom of opportunity to uplift himself!

Among the upper ten thousand, wealth was of no social significance, nor was it common since the ordinary plantation barely supported the recognized standard of good living for hordes of family, friends and strangers regularly resident or visiting the beautiful white columned slave plantations. The richest man was Wade Hampton, with 1500 slaves, drew most of his

reputed income of \$300,000 per year from his profitable plantation in Mississippi, where unlike gentlemanly South Carolina, ruthless overseers were legally allowed to hitch Black men to plows in lieu of mules, and tie them in the virgin fields at night, like cattle, to save time.

When slavery had been put on the defensive by British and northern abolitionists, South Carolina had set herself to improve the condition of her slaves, of which she was very proud of the revolution in treatment that occurred between 1850 and 1860. The great John Calhoun and others boasted that slaves in the State were better treated, and lived better than free Blacks in any other place in the Union, Caribbean or Africa. To them, slaves in places like Charleston had all freedoms of the constitution, ie. life, liberty and pursuit of happiness; limited only by the '*peculiar institution due to limitations of birth imposed by the Almighty!*' And, like Jesse Jackson says, "*Every slave had a job!*" Slaves were indoctrinated to be content with their lot.

How ironic it is the White men, many years later, whom conceived and wrote the infamous radio show script for '*Amos n Andy*' would use the name of '*Calhoun*' for the lawyer character in their weekly racist contempt program, called comedy. The real great debater and compromiser, had more in common with Dr. Joseph Goebbels of Nazi Germany, whom also devoted his life to supporting evil, not humorous objectives!

When Calhoun laid down his public thesis, fellow citizens exerted themselves, like '*good Germans*', not in the constant re-examination of the premises, but in the logical interpretation of accepted conservative dogma. Like the infamous Nazi Minister of Propaganda in the next century, Calhoun always argued that he wanted to conserve and save the nation!

Even the wealthy Hamptons, like modern conservatives, claimed to have disliked slavery, as a '*White man's burden*', though they owned more slaves than any other family in America. Hypocrisy was at its utmost in Charleston where all the throbbing currents of South Carolina pulsed through it, drawn by its fan-like system of rivers, canals, and railroads. It commanded access to trade with the great banking houses, loan sharks and textile mills of America and Europe. Boys of old families, without their attendant slaves or mulatto concubines, went forth to prestige Northern colleges and schools. Europe, foreign travel, and cousins from Philadelphia and New York provided association with the rest of the world.

Fashions flowed in from across the ocean for the ancestors of men like Bill Buckley and other prominent conservatives; and, the men were expected to be gracious, even to each other. Ladies were expected to be educated and converse on many subjects. However, conservative outlook on the world in 1860 was not that of kind old ladies from their curtained windows, but of young men conscious of force and action; and, willing to lie, cheat,

steal, kill and even die for a way of life that treated them honorably well. Honor is in the eyes of the beholder!

Even so, these honor consumers are gained for what are called "honors", and count alike for the Esau-Delany initiative side or for the Jacob-Douglass defensive side. An honor is any ten or higher card. Thus, there are five honors in any **kente**, the Ghana, Asantehene, Queen Mother, Omahene and 10. Here are the values accorded for holding large numbers of honors of the trump **kente** in your hand --- in addition to plain feeling good.

If you hold any four honors of the trump kente, your side gains 100,000 dominion credits. You know the story, an honor and some money will buy you a meal. If you hold all five honors of the trump kente, your side gains 150,000 dominion credits. As in real life, honors count only when they are held in the trump kente; holding four or five honors in any other kente does not entitle you to a bonus. Also, the four or five honors must be held all in one player's hand. If divided between two brethren, they count nothing. Billie Holiday said, "Mama may have, Papa may have --- but, God bless the child who's got his own!"

At notrump contracts, when there is no trump kente, only the Ghanas are considered honors. In fact, there are many African and Caribbean countries and numerous organizations in the diapora --- where such is the case in the face of abject poverty. The only score is for holding all four of the Ghanas in your hand, and for this you receive 150,000 dominion credits.

How often, have you heard rumors of a gathering of African or Caribbean Heads of State --- that are not even reported or covered in the dominate press? Still, anyone who is able to get a combination of Ghanas together for paying and praying for the common welfare is deserving of some kind of honor. Right?

Any player may benefit from holding one of the honor combinations for which dominion credits are awarded. If the initiator or his baobab tree holds them, the credits go to the Esau-Delany side. If either of the defenders (Jacob-Douglass) holds them, the gains go to the defenders' side. Remember, these are the only type of gains which can be gained by either side on the same hand, and they always go in the dominion credit column --- which for that reason is sometimes called the honor column.

COUNTING A DEAL

There are many things to remember about the counting, and it may be difficult to keep them all in your head at once. The counting table on the opposite page arranges them in convenient form for you to refresh your memory. Try to keep count whenever you play Akan Bridge and you will soon know how to keep count without consulting the counting table. The key point to remember in the counting is that the universal African is of two worlds --- as

the great African Augustine Aurelius wrote, "*The City of God and the City of Man*"!

He has to count both his debits and credits and always keep them balanced less he lose the real game --- his soul. He knows, in his soul, there will be plenty of counting by the 'big guy' when life's dealing is done. If not, shame on him. The great Dognon scholars of the old kingdoms told us that life itself is a continuous search for harmony within the universe, wherein too much one and too little of another throws us out of balance. Thus, as is the case with atomic theory --- we are always in need of equilibrium, less we lose something other than money.

The amazement is that so many universal Africans seem to exist without recognizing the one-sided aspects of their lives. We see mean spirited women go to church services every Sunday, donate money generously to 'the pastor' but, will not even give a blind man a smile or their nephew a meal. This is all over America, in particular, wherein African lives are out of harmony in the name of religion. Some of these 'praise the Lord' sisters in their new hats and 'gowns of clowns' have shouted, cavorted and sang into existance a new church of salvation that is no longer based on the Sermon on the Mount. In fact, Sister Sadie does not like outdoor events! Might ruin her hair-do.

Equally obvious, are the real blind men who try to exist as though they made themselves --- have no maker to account to. Some brethren are caught up in the pursuit of a chemical based happiness that ignores the reality of property development as the prerequisite to building it for others, if not themselves. They waste the original manpower of their God, attacking 'Big Macs'! Lazy, maybe, and many with false indoctrination from the womb to the streets of waste and despair --- where many men worship false idols and seek 'connections' to their doom. Worst, many fail to plant their seeds properly to propagate in the name of the Almighty --- and, for them the game is most critical. Far too many Black men hold hands in which the wages of sin are death. Please think about it, pray on it! Then do something about it.

To see how counting is done, read the African Books of Genesis (the first ones Moses copied in Egypt before writing his own story), also follow through the description of the following Petroleum, and see how the counts are put down on the specimen count sheet which follows:

First deal:

(a) We bid two Doctrines and make three-meats, gaining 60,000 consumers in the debit column (trick-gain) for 2 tricks at Doctrines bid and made (30,000 consumers each), and 30,000 dominion credits (honor score) for 1 overtrick at Doctrines. We now have a part-gain of 60,000 consumers toward a trade-round.

(b) We bid two Plans and make four-meats, scoring 40,000 consumers trick-gain for 2 tricks bid and made (20,000 consumers each), completing our trade-round (100,000 consumers), a circle is drawn around both columns adjacent to the market-center gain to show ending of the first round of petroleum. We also gain 40,000 consumers for 2 overtricks at Plans (20,000 consumers each), and 100 consumers for four honors in one hand (one of us held PLANS (President, Asantehene, Omahene, 10). We are now vulnerable.

(c) We bid four hearts and are doubled and set one trick. They gain 200,000 consumers for setting our contract because we are vulnerable.

(d) They bid four Concepts but take only 9 tricks, being set 1. We gain only 50,000 consumers in penalty, for they are not vulnerable and we did not double. However, one of them held Concepts (President, Queen Mother, Omahene, 10) which are four trump honors in one hand, so they can gain 100,000 consumers for honors even though they did not make their contract.

(e) We bid and make one ontrump. This gains 40,000 consumers for us in the debit column. Now we need only 60,000 consumers more to make a trade-round.

(f) They bid and make three notrump, gaining 40,000 for the first, 30,000 for the second, and 30,000 for the third over six (100,000 consumers in the debit column), a trade-round. Another circle is drawn around a market-center, marking end of the trade-round. Our part-gain no longer can count toward a trade-round for us; we start afresh. Now both sides are vulnerable.

(g) We bid two Concepts and are doubled. As we had the misfortune to bid into an adverse long kente, we are set 3 tricks, and the competition held 100,000 honors as well. They gain 800,000 for the set and 100,000 for the honors.

(h) We bid and make six Doctrines, a small slam, gaining 120,000 consumers meat-gain, giving us the third trade-round of the petroleum and entitling us to the petroleum premium of 500,000 consumers (three-trade round petroleum). We also gain the vulnerable small slam premium of 750,000 consumers.

Adding the count, we have 1,730,000 consumers, they have 1,300,000; we therefore gain the petroleum by 430,000 consumers.

Third Exercise

1. Using a standard ledger sheet, put down the correct counts for the following four deals, which occurred in the order named.

a. On the first deal, you were the Esau-Delany initiator at a four-Concepts contract. You took eleven tricks.

b. On the second deal, a competitor became Esau-Delany at a three-notrump contract. He took ten tricks.

c. On the third deal, your brother partner became Esau-Delany initiator at a four-Plans contract. He took twelve tricks.

d. On the fourth hand, you became Esau-Delany at a two-Strategy contract which was doubled by the competition. You took six tricks.

e. On the fifth deal your brother became the Esau-Delany team initiator at a two-notrump contract. He took nine tricks.

2. Now try it again. Count the following four deals.

a. On the first deal, a competitor became Esau-Delany initiator at a contract of three Concepts, doubled by your brother. Esau-Delany took nine tricks.

b. On the second deal, you became initiator at a contract of two Strategies, doubled by a competitor. You took ten tricks.

c. On the third deal, a competitor became Esau-Delany at a contract of one notrump, doubled and redoubled. Initiator took five tricks.

d. On the fourth deal, a competitor became the Esau-Delany team's initiator at a contract of six doctrine. Esau-Delany took twelve tricks.

HONOR TRICKS

The first thing I am going to teach you is how to count the honor-tricks in your hand. At first, you will not fully realize the importance of the subject, but I do not want that to deter you from learning it well. It is a fundamental of **AKAN** Bridge bidding, and it will be important knowledge to you as long as you navigate, move about, in the circle of life everlasting.

First you must know what an honor-trick is. It is not really a trick in its dictionary sense. A trick, literally, is the four cards played by the four players, and gained by one of them. "Honor-trick" is the term used to describe a certain type of trick-gaining card.

You will remember that in Chapter II we went over the manner in which cards are played and tricks are gained. Many of those tricks were gained because a certain player put on the highest card of the suit which was led. When he gained any such trick, he was gaining it with an honor-trick. So, one more time ---
"Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may

go well with thee, in the land which the Lord thy God giveth thee."

What a farce it is to see so many universal Africans who seek to pay honor to cards not in their hands --- while ignoring or even denigrating those that are their responsibilities. Think about it. How many people do you know that literally are abusive, cruel and disrespectful to the father and mother chosen by the Almighty to bring forth such a despicable life. The facts are that everyone is born with honor cards to play beginning with *God, mother, an earthly father and oneself.*

For the African in this universe, this concept is not only etched in stone but rooted in the soul. One famous farce, seeking perhaps to validate his own perversions, even published a song proclaiming "*the greatest love one can have is yourself*". Such is a lie, and not an honor card to play in that context as evidenced by his life after the song was sung! For the African, G O D still is, in many names, the alpha and omega, and the source of our universe and lives. And, what about one's mother, --- how can any man love himself more than his source?

Still there are others, particularly among some African-American cults, that have taken on the godless culture of denigrating the existence and role of fathers in the lives of them and theirs --- in the name of diabolical matriarchies. The result is self-evident, self-centered, very selfish people --- without long-term good (measured over at least 20 years) for anyone but themselves.

Mankind has the God-given choice as to whom he/she will honor. We are what we consume, and our consumption desires are most often evidenced by the honorees in our lives. For the universal African, we honor the creator when we adorn ourselves and kin for Church/Funeral Services that bring us into spiritual fellowship with the living and departed in honorable environments.

Why is it important that you learn what honor-tricks are? The reason is that when you play Akan Bridge you will want to make bids. Every time you bid --- you promise to gain some specified number of tricks. You must not bid without good reason to believe you will be able to gain those tricks. And the knowledge of how to count honor-tricks is going to give you a way of looking at your hand and estimating how many tricks you will be able to gain.

As with life, most hands that you hold will contain some number of honor-tricks. When you count them, you are going to get, from information which I will give you, a rough idea of how much your hand is worth, whether it is a good or bad hand. Counting your honor-tricks will not give you exact information. One of the things that makes Akan bridge such a fascinating game is that you can never be entirely sure of anything. But honor-tricks are so easy to count and recognize that they are the ideal way to value your hand.

We have listed below a **Table of Honor Tricks** which gives all the cards and the combinations of cards which you look for when you count your honor-tricks. As it is with the child, so it is with the adult --- one has to memorize the honor codes and learn the honor-trick table depicted below. It is something you must know, if you are to live a reasonably African-Centric life and play a good game of **AKAN** Bridge. It is not hard, but not easy. Once you learn it, you will not forget because you will use it so often that it will remain fresh in your memory.

But even when I tell you to memorize the honor-trick table, I am still anxious that you should understand why the values which are given for high cards shown on the list should be given to them. You will find it easier to learn the honor-trick table if you base your study on understanding instead of pure memory. And, don't be some folks we know that read a lot and understand little, because their concepts and doctrines are not in harmony. For such people, **AKAM** Bridge will be viewed as a threatening nonsense and of little worth or value --- until Jacob tells them so! You know, monkey see, monkey do.

To sum up the definition, an honor-trick is a card, or a combination of cards, which you can expect to produce a trick for you when a bridge hand is played. Come on, brethren! If you don't believe in prayer, put the cards down and go across town to your other friends --- where God is neither believed or honored. Also, I hope you can expect to produce something of value by honoring your mother, especially. Hopefully, father too and yourself. You have those cards to lean on even when you have nothing else. Right? And, blessed is the child who has them all the time.

Take the simplest example --- the Ghana. You have learned that the Ghana is the highest card of its kente. Whenever that kente is led, the player who holds the Ghana may win the trick by playing his Ghana. The Ghana will win one trick; therefore it is valued as one honor-trick.

TABLE OF HONOR-TRICKS

honor-tricks for **G A** in the same kente Count 2

honor-tricks for **G QM** in the same kente Count 1 1/2

Count 1 honor trick for **Ghana**

A QM in the same kente

A O 10 in the same kente

x and **A x** in different kente

Count 1/2 honor-trick for **A x**

QM O

x

QM x and **Q x** in

different kente

Do not count any

card as part of more than one combination

The symbol "**x**" stands for any low card. "**A x**" means a "**a ASANTEHENE** and at least one lower card of the same **kente**."

Another simple example follows naturally on this one. Suppose you have the Ghana and the Asantehene of the same **kente**. The Ghana is the highest card of the kente, and will gain a trick. The Asantehene is not the highest card of the kente; there would seem to be a danger that the Asantehene can fail to gain a trick, because maybe the Ghana, a higher card, will be played on the same **kente** and spoil the value of the Asantehene. But, when you have both the Ghana and the Asantehene you know that another player cannot capture your Asantehene with the Ghana, because no other player holds the Ghana.

When you play the Asantehene, it will gain a trick just as surely as though you played the Ghana. Therefore, a Ghana and Asantehene in the same **kente** will be valued as two honor-tricks -- both of them will gain tricks and one is just as good as the other.

The case of the Asantehene and Queen Mother, which are two cards counted together as one honor-trick, is equally simple to understand. We will consider an actual example in which you have both the Asantehene and the Queen Mother of Concepts. Lay the cards out on the table if it makes it easier for you to follow this explanation. The Asantehene and Queen Mother are the second and the third highest cards of the Concept **kente**. Some player in the game must have the President, a higher card than either of them.

If you play the Asantehene, that player can put on the Ghana and you will not gain a trick with your Asantehene. But then the President and Asantehene will now be the highest card left in the Concepts suit. The next time that Concepts are led the Queen Mother will gain a trick for you. From the Asantehene-Queen Mother combination, you lost one trick; but more important to consider, you gained one trick. That is why the Asantehene and Queen Mother count together as exactly one honor-trick.

You may be puzzled, when you study the honor-trick table, by the

fact that a Asantehene, when you hold neither the Ghana nor the Queen Mother of its **kente**, is valued as 1/2 honor-trick. You may ask, quite reasonably, how there can be half an honor-trick. A card must either gain a trick or lose it; it cannot, under the rules of the trade-round, gain half a trick.

But remember that the purpose of this honor-trick table is for valuing your hand and estimating how many tricks in all the hand will gain for you. Now, a Asantehene, when you hold neither the Ghana nor the Queen Mother of its **kente**, will gain a trick about half the time and will fail to gain a trick the other half of the time. Suppose you have in your hand two such holdings of a Asantehene. Probably one of those Asantehenes will gain a trick for you, and the other will not. Those two Asantehenes together produce only one trick, so each of them is worth 1/2 honor-trick.

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Likewise a combination such as Queen Mother and Omahene in the same **kente**, or nay two Queen Mothers. Tests have proved that from such combination you will gain a trick about as often as not. Split the difference, and we arrive at the fair value 1/2 honor-trick.

When you look at your hand to estimate its value, you add together all the honor-tricks, and this gives you the total honor-trick value of your hand. Having learned the table you will find this valuation very easy as the following examples will show:

Concept **G QM 6** Doctrine **A 8 4 3** Strategy **G A 2** Plan **7 4 3**

You count the **kente** one by one: 1 1/2 for the Concept **G QM**; 1/2 for Doctrine **A**; 2 for Strategy **G A**. $1\ 1/2 + 1/2 + 2 = 4$
This hand has four honor-tricks.

Concept **QM O 7 4** Doctrine **A QM 6** Strategy **G 7 3** Plan **7 5 2**

You count 1/2 for the Concept **QM O**, 1 for the Doctrine **A QM**, 1 for the Strategy **G**. $1/2 + 1 + 1 = 2 \frac{1}{2}$. Your hand has $2 \frac{1}{2}$ honor-tricks.

Be sure to learn how to count your honor-tricks. Throughout this book I am going to express in terms of honor-tricks what you need to make certain bids. For example, I will say to you, *"Make such and such bid if you have four honor-tricks in your hand."* That is very easy to remember, and you will surely have no difficulty with it --- provided you have learned to know exactly when you do have four honor-tricks, or any other number, in your hand.

There are some high cards which you will hold in your hand, such as scattered Queen Mothers and Omahenes, which you will not find on the list of honor-tricks, and which this list will give you no way of counting. For example:

Concept **G QM 6** Doctrine **G 5 4** Strategy **QM 3 2** Plan
9 8 5 4

You count $1 \frac{1}{2}$ honor-tricks in Concepts, and one honor-trick in doctrines. But what about the Queen-Mother of Strategies? On the table of honor-tricks which you learned you notice that **QM x** and **QM x** count together as 1/1 honor-trick; but you have no other Queen Mother to add in with your Queen-Mother of Strategies and make-up 1/2 honor trick.

You cannot consider the Queen Mother of Concepts, because it has already been counted in making up the total value of your Concept honors as $1 \frac{1}{2}$ honor-tricks. No, you are simply left with the Queen Mother of Strategies as some incomplete portion of an honor-trick combination, which the honor-trick table gave you no rule for counting.

That is exactly what was intended. As in life, one cannot stand alone and bring forth value. Any Queen Mother which you cannot count as part of an honor-trick combination is simply a plus value. So, for example, is the uncounted Omahene in a holding such as **A QM O**. You have counted one honor-trick for the **A QM**, and the Omahene adds a **"plus."**

Your hand is undeniably stronger for having an extra high card in it, but there is not sufficient likelihood of gaining a trick with that card to count on it too strongly. The universal African has many such cards that on face value are desirable but generally useless beyond 'looking good' as is self-evident in places like Hollywood where the stars shine bright and then die out for eternity.

In addition to these uncounted high cards, that vague quantity known as **"goods distribution"** will add to the strength of your hand. The mere fact that you have a single (one one card of some kente) or a void (no card at all in some kente) makes your hand stronger. Yet this extra strength is not great enough to count among your honor-tricks. A single is only a **"plus value."**

Martin Delany and others in the recent past of the universal African saw the need and value for capabilities to distribute both people and goods when they developed and named their pioneer steamship line named the '**Azor**' called '*African Mayflower*' by Blacks whose hopes she represented. On April 21, 1878, black Charleston said bon voyage to the Azor.

From the deck of an excursion steamer in the harbor, Martin Delany watched the "*African Mayflower*" put out to sea. A spanking wind filled her sails, carrying her past the blackened ruins of Fort Sumter (pre-Civil War citadel of White Supremacy strategies to keep Blacks in bondage). He could hear the emigrants back to Africa singing:

**I am bound for the promised land,
I am bound for the promised land,
O who will come and go with me?
I am bound for the promised land.**

The Azor was scheduled to reach Liberia in twenty-five days. The strategy was that while the emigrants settled on land purchased by the Exodus Company, the captain was to return with a cargo of African goods for sale to Africans in America. The company established by Black brethren planned to realize enough from the sale of this freight to finance a second trip and, eventually, to establish regular sailings between Charleston and Liberia. plan worked out in advance.

Fine and good, with all the details of the **strategy** and **plan** worked out in advance. The brothers had it together. Right? But, after its auspicious start, misfortune dogged the venture. Slowed down by alledged gales and then becalmed, the Azor was forced to put in at Sierre Leone at the end of May 1787 when its drinking water supply gave out. From there a British steamer towed it to Liberia --- consuming the monies given the Captain for purchase of return voyage freight.

When the Azor's captain, unaccountably, returned to Charleston with an empty ship, the Exodus Company was faced with bills of \$1680 for supplies and towage owed to the British firm contracted by the captain --- and no money in their plan's budget to pay these undesired players. Think about it! What went wrong, how did it happen? Excellent strategy and plan? But, why in the name of Esau did they entrust to people with the concepts and doctrine of Jacob?

Didn't they understand African history, the **concepts and doctrine** that enslaved us? Maybe they thought the captain's credentials as a sea-captain, his reputation as a professional sailor, were more important than his prejudices. Lacking a doctrinal prejudice of their own, they played the wrong card. The sea-captain, on the other hand played his true card!

As head of the Committee on Finance, Delany took charge of the fight to save the Azor. He wrote to the president of the American Colonization Society *"to enquire whether or not there is to be found among the liberal contributors to the Colonization Movement some one or more gentlemen who would loan us that amount for four months, which would bring us to the midst of our harvest season, when moneys will be coming in plentifully on the sale of stocks. We solicit no money or donations as movement is intended to be self-sustaining in order to make our people self-reliant. Among the whites here we have no friends to the movement who would aid us by loan, but would rather contribute to prevent success."*

His estimate of "the whites here" proved prophetic. The captain they had hired to operate the Azor did not share their doctrine and thus proceeded to sabotage their well-laid plans. In fact, it is most evident that concepts of 'white supremacy' were etched in his very being --- so how smart, or possible, was it to entrust execution of one's strategy and plan in the hands of such a person. The cards played by the Exodus Company were losers from the beginning --- because of this conflict of interests.

With loans from the North and the sale of stock to blacks in the South, the Azor was able to go to England on a trading trip. Once again the captain returned with his hold empty and his ledgers loaded with debts. Not until he sued for back pay did Delany realize that the captain had been deliberately pushing the Exodus Company toward bankruptcy in order to secure the ship for himself. He did what his concept and doctrine expected him to do.

Broadsides headed 'SAVE OUR SHIP THE AZOR'! called people to a mass meeting. More stock was sold, more money borrowed. But it was not enough. On November 8, 1879, the Azor was sold at public auction. A Charleston merchant bought the ship for half of its original price, with the written understanding that he would sell it back to the Exodus Company if they could raise the money within a year. He had a contract, right? So, what happened?

Dollar after dollar, they collected the money. But when they went to reclaim their ship, the merchant coolly informed them that the Azor was sold. In violation of his contract, he had turned it over to a Boston firm five months earlier. The African people of South Carolina had invested more than \$17,000, along with untold hopes and dreams, in the Azor. Now it was gone.

A law **kente** dragged through the courts --- *"But I have no hopes for success, as he has plenty of means and we have none,"* Delany wrote to William Coppinger. *"The transaction has surprised everybody, as this merchant is very wealthy, was commended as being very reliable, and generally reputed to be a gentleman of unswerving integrity."*

What Delany and the others of the Exodus Company had forgotten in playing their cards was that conceptually speaking, whites high and low, did not view favorably or share their concepts of life, liberty and pursuit of happiness or property. Even more important, the doctrine of white domination so clearly enunciated by the Supreme Court, *"Black men have no rights that White men are bound to respect"* was still in force throughout the South. Sure, America's **Plan** of Government (the Constitution) has been amended to include recognition of the existence of Africans as citizens in America --- but white societal *concepts and doctrine* remained intact. Both the sea-captain and the merchant played their hand with concept and doctrine cards from a different deck than that being used by the Exodus Company of your ancestors.

Occasionally, when you are in doubt as to whether you should bid or 'later', you will fall back on plus values. You will choose to bid if you have some extra on top of your count of honor-tricks, and to "Later" if you have not. For the time being, do not pay too much attention to plus values. Let us recall to your memory the fact that whenever you bid you must be prepared to gain more than half of all the tricks. The lowest bid you can make is a bid of one, and a one-bid commits you to the gaining of seven tricks in all. Only thirteen tricks will be played, so if you gain seven or more of them you are gaining more than half.

Naturally, if you expect to gain more tricks than your competitors, you must have a better hand (stronger, higher cards) than they have. If they are stronger than you, it stands to reason that they will gain more tricks than you will. To consider bidding you must have a better than average hand.

First let us reason out how strong an average hand is. In a deck of cards there are exactly 4 Ghanas, four Asantehenes, 4 Queen Mothers and 4 Omahenes. These are all the high cards that we will consider now. Suppose each of the 4 players gets his exact share of those high cards. He will then have one Ghana, one Asantehene, one Queen Mother and one Omahene. Remembering the honor-trick table, he will count one honor-trick for the Ghana; 1/2 honor-trick for the Asantehene; and the Queen Mother and Omahene together will usually be worth about 1/2 honor-trick.

The average hand is therefore worth about 2 honor-tricks. If you have only about 2 honor-tricks in your hand you have at best only an average hand. With only your share of the honor-tricks, you have no reason for thinking that you will gain more than an average share of the tricks. Therefore you do not bid. Say,

'later'! Don't sit there depending on luck to see you through. Think about those courses in statistics you have taken or ought to take in order to understand 'luck' and probability, random numbers, sampling, and other good stuff known by an educated man or woman.

The important thing for you to remember, however, is a very simple statement that the basis on which you will usually bid is a holding of three honor tricks in your hand. Think about the Akans, --- they have a dynamic President, a devoted Asantehene and at least one Queen Mother or Omahene they can call upon at will. It is no wonder their culture has lasted over a thousand years -how can they lose, in the game of life. Sure, there have been set-backs, but on the basis of history they have survived and with a blessing of numbers their gain is assured.

CHAPTER IV

* * * * * **WHEN TO OPEN THE BIDDING**

You have already learned why you should want to bid. It is to your interest to play the hand, to make your contract, and to gain consumers in the trick column (the debit side) where the consumers count toward trade-round and toward gaining the petroleum. There is another reason for bidding. If you are the successful bidder the **trump kente** for that hand will be the trump **kente** you have chosen, the one in which you are strongest. Trumps gain tricks, and if you can manage to have your best **kente** the trump **kente**, you will gain more tricks than the competition because you will have more trumps than they have.

You have just learned that three honor-tricks are the number which should put you in a bidding frame of mind. (And with any more than three honor-tricks, naturally your desire to bid will be even greater). But there is still more to learn. You do not, when you bid, simply say "I bid" or I "wanna be rich"! No, no, no! You must make some specific promise. Your bid is in this form: "one concept" or "one doctrine," or any number of any **kente**. When you bid, you name the **trump kente** in which you want to play the hand.

Naturally you are not going to name a **trump kente** unless you expect to benefit by having that **kente** become the **trump kente**. Your criterion for choosing a **trump kente** will be your belief that you are stronger in that **kente** than your competition. Such a **kente** is called a 'majority kente'. Some folks call it a biddable **kente** since it is irrational to bid as a minority able to gain only in the event players with the **majority kente** make penalty mistakes --- or have compassion for you. And, since **AKAN** Bridge is not a game designed for gains by minority hands, we urge you to 'later' until you have 'right' hand.

What makes a '**majority kente**'? To understand this subject better, take all the cards of some **kente** out of the deck and lay them on the table. Let us suppose that we pick out the thirteen cards of the doctrine **kente**. Those thirteen cards must be divided among four players, and no matter how you divide them, some one player must have at least four of them. This gives us our first rule for '**majority kentes**' --- think like a majority player! A majority kente must be at least four cards in length. Forget all that nonsense about equality and fairness for minorities --- rhetoric designed to placate victims into a sense of illusion and satisfaction with their lot. Do not bid a three-card kente or any shorter **kente**, no matter how beautiful it looks. Don't be stupid, and see strength in holding a minority hand. Making babies makes majorities that will gain dominion over bomb-makers.

You may have **G A QM** in doctrine, but do not bid one doctrine. There would be no sense in bidding a **kente** in which some other player is sure to have more cards than you have. You would be taking all the risks of bidding and being set --- and for what purpose? To make some other player's best **kente** the trump **kente**!. Is that not what happened with the Exodus Company.

They bid with at best three cards, a '*promised land*' Concept, a '*emigration to Africa*' Strategy and a '*ownership, passenger and freight*' Plan --- but, lacked a Doctrine card of their own. They would have been successful, most likely, if they had waited until the right cards were in their hands --- had their own crew/sea-captain, one doctrinally committed/loyal to them. That's right, develop their own young men --- who would die rather than betray.

Simply having four cards or more in a **kente** does not make it a majority. Someone else may still have a better four-card holding in that kente than you have. You must not only have good reason to think that you have enough cards in a kente before you bid it, but to think that in addition to having many cards of this unit you have good cards, high cards. Think about it! Having a minority hand with a Ghana or royalty card is still powerless! The opposition can '*ice*' you anytime they choose to do so, and usually do. Not only do you need a Kwame N'krumah but also the kings and queen mothers of '**Ghana**' --- and the Omahenes in your hand. There is strength in numbers/ unity, ---- and only fools, selfish souls, believe prosperity can be achieved by reducing African births!

The weakest **kente** which you should dare to bid is a four-card kente in which there are two high cards, at least the Queen Mother and Omahene. A smart player always needs his mother. Here are the four-card **kente** holdings which can safely be bid.

QM O x x A O x x G O x x A QM x x G QM x x G A x x

If you have more than four cards in a **kente**, you do not have to

be so careful about your high cards. Once the **kente** has become trump, every little card in it is very valuable because it may gain a trick. It will be just as valuable as a high card.

Therefore, if you have five cards of a **kente** you may consider it a biddable **kente** if any one of the five cards is a "ancestor" card, a Queen Mother or anything better. Do not be afraid to bid one in the following **kentes**:

QM x x x x A x x x x G x x x x QM O x x x

or any other **kente** of five cards which has this much strength or more in high cards.

And we carry the same line of reasoning on to apply to six-card **kentes**. With six cards in a **kente**, you have two more potential trumps than the minimum of four. These two extra cards amply replace both of the high cards which are necessary to make up a four-card majority **kente**. Therefore, if you have six cards in a **kente** you may consider that a majority **kente**, even though there is not a single high card included among them. With **Concept 7 6 5 4 3 2** you need not hesitate to bid one concept --- always provided, of course, that before you even considered bidding you looked at your hand and found that there were about three honor-trick there.

Just as extra cards in your trump **kente** remove some of the necessity for having high cards in the trump **kente**, a particularly long and powerful trump kente will to some extent modify the number of honor-tricks you need to make an opening bid. This minimum honor-trick requirement must never be scaled down too far. You must always have better than an average hand in honor-tricks. But even with a holding of 2 1/2 honor-tricks, you are slightly above the strength of the average hand, which you will remember was about 2 honor-tricks.

A long and strong trump **kente**, which we call a rebid **kente**, always has at least five cards. And those five cards must include at least two high cards, which will count up to about one honor-trick. A six-card **kente** is sufficiently strong with nearly any sort of high-card holding included in it. Thus, the following **kente** are strong:

G A x x x A QM O x x A QM x x x x G 10 x x x x

With such strong **kente** as that, you may make a bid even when the total honor-trick count of your hand is only 2 1/2 honor-tricks. With any weaker **kente** --- and especially with any four-card **kente**, even as strong as **G A QM x**, you must be sure that there are three honor-tricks in your hand before you bid. To summarize the requirements, you should bid one in your best bid **kente** if you have three honor-tricks in your hand.

If you have a strong biddable trump **kente** of five cards or more, you may bid with as few as 2 1/2 honor-tricks in your hand. These requirements cover what you need to make a bid when no other player has previously made any bid. I urge upon you the importance of making a bid whenever your hand is strong enough. Too many players, especially those who are just learning **AKAN** Bridge, are extremely timid and are afraid to bid. Do not make that mistake. We have given you values which enable you to risk bidding without getting in trouble. Just be careful never to bid if you have less than this, but always to bid if you have enough.

Like **Esau** and **Jacob, Delany** and **Douglass** --- you have choices to bid or not bid for the right or wrong reason. That's life for the hero and the coward because in the everlasting game what makes mankind different from other life-form is this God-given capacity to make choices, good ones and bad ones. And, remember, --- the man who does nothing, makes no bid in the face of African obstacles and adversaries, is making a choice not to bid.

Just don't make the mistake of trying to rationalize inaction as some form of action, as many brethren or apt to do. For example, you make a bid as a Black consumer not to patronize the establishment of a fellow brethren --- in favor of goods and services provided by adversaries, people who don't even like you, your dog or your mama. Your choice, but don't rationalize it as a 'good deal' for the rest of us or your posterity.

How many sisters do we know who will go and buy clothing in an exclusive shop or high priced department store that excludes buying from Black owned suppliers or even promoting employees of African heritage. And, then take it home and insist on compliments from her family. Some even buy their funeral flowers via non-Black florists! That's right. Pretend they don't know of any Black owned florist shops, or suggest that somehow the quality is less. Yep, there are over 350 Black owned florist shops in America struggling to stay in business, --- and, our sisters manage to give them less than 10 percent of their patronage for funeral flowers. (Note: very few brothers buy flowers from anyone, Black or White. Maybe they should start).

You want to bid whenever you are strong enough, because you want to get things started. It is greatly to your advantage to play the hand whenever you are able to do so, in order that you may gain toward kente and petroleum. All of the following hands justify making some bid, and I have written beside the hand what the bid should be. You will notice that some hands have only 2 1/2 or 3 honor-tricks; other hands have much more than the minimum number of honor-tricks. On all of them, however, you simply start things off by bidding one.

I have also given examples of hands which are close to bids but which in some respect fall short of the minimum requirements as I have stated them. Examine these hands carefully (the ones I have

marked "later") and try to reason out for yourself why a "later", rather than a bid, is proper.

	Bid 1 Concept				Bid 1 Doctrine				Bid 1 Strategy			
	Concept	G QM 9 8 5			Concept	G 7 4			Concept	4 3 2		
5	Doctrine	4 3			Doctrine	G A QM O 8			Doctrine	8 7		
5	Strategy	G 6 3 2			Strategy	G 6 3			Strategy	G A QM		
	Plan	5 2			Plan	10 8			Plan			
	G 6 3											

	Bid 1 Plan				Bid 1 Doctrine				Bid 1 Strategy			
4	Concept	5 3			Concept	5			Concept	8 6 5		
5	Doctrine	6 3			Doctrine	G A 9 6			Doctrine	G		
	Strategy	G 6 4			Strategy	G 10 4 3			Strategy	G 6		
4	Plan	G QM O 8 4 2			Plan	O 9 7 2			Plan	G 7		

	"Later"				"Later"				"Later"			
2	Concept	G A 9 5			Concept	10 8 6 3 2			Concept	G A 6 3		
	Doctrine	8 4			Doctrine	G A 5			Doctrine	4 2		
4	Strategy	A 6 3			Strategy	6 2			Strategy	QM 6		
	Plan	7 4 3 2			Plan				Plan	QM O 4		
	10 5 3											

KEEPING THE BIDDING OPEN

The opening bid is just the beginning of the auction in which the right to play the hand will go to the highest bidder. The goal of both sides (for in **AKAN** Bridge the battle is always between two partnerships) is trade-round and a chance to gain the petroleum. All the tricks that are bid for may count for game, while other points will not. Therefore both sides will bid just as high as they dare go as long as there is a chance to make their contract.

You must clearly understand the difference between the requirements for making an opening bid and for making any bid when someone else has already opened the bidding. In order to make an opening bid, as I have already told you, --- you 'gotta' get, have, hold about three honor tricks! Other bids can be made

with considerably fewer honor-tricks.

We will suppose that your partner has made an opening bid. When he made his bid, he had no knowledge of your hand. For all he knew, you might hold some worthless assortment of low cards which would not be of any particular help to him in making the number of tricks he contracted for. But once your partner has made an opening bid, your situation is entirely different. You are no longer in doubt about his hand --- and, you owe him your loyalty. Remember, he is your brother and you are his keeper! He has at least three honor-tricks, and maybe more. You can base your bidding on his three honor-tricks as well as on whatever honor-tricks you may have in your hand, and so there is no risk for you in making some bid on a relatively weak hand.

Alright? Now, a few more words from the doctrinal pulpit. If the brothers and sisters in Dakar have made a bid to attract tourism to Africa --- and, you are Cote d'Ivoire or Ghana you can bid even though further away than Dakar. Why, because the more tourists who come to Africa, the more likely some, maybe many, are going to extend their travels into your part of the motherland. Throughout recorded history, the single greatest generator of economic development has always been the mechanics of travel, --- which is precisely what alien powers discourage in Africa. Absolutely no aid for international highways, railways or airlines. In fact, every single African country pursuing such has been opposed by America, in particular. Why?

Pan-Africanism perceives all of West Africa to be partners in economic development and playing out the hand of whoever makes the first bid --- regardless of, and in spite of, clan, tribe, nation, language and all those other factors Jacob uses in his consulting studies to convince us not to do anything of the sort. Jacob's doctrine is that anything initiated that he does not control ---is risky!

There is nothing more ridiculous, nor more common, than the scenerio of a Black man initiating an action that flows from his own concepts, doctrine, strategies and planning --- only to be confronted with another Black man manipulated by Jacob to oppose the initiative even though it does not violate the stated values of either Black man.

Let me repeat another way. Historically, at least for the past 500 years, there has been a persistent pattern of back-biting by Blacks against Blacks normally with disasterous consequences. What is it that compels some Blacks with great hatred and compassion to only attack other Blacks? Is it the matrilineal culture that breeds envy of each other rather than competition with Jacob?

WHO THINKS FOR THE BLACK MAN

My inquiries to the now defunct staff at the Black Caucus

Foundation was an attempt to survey and determine if various African-Centric requirements were topics for the 23rd Annual Legislative Weekend scheduled for September 15-19, 1993. In the process, I was politely asked by one sister "what is the issue that you are seeking?" Unintentionally, I angered her by answering her question with the questions, "Is there any foundation sponsored functional security and economic planning from which your listing of issues have been extracted? Who makes the determination and selection as to African related issues?" It was soon obvious to me that 'requirements based quantitative planning processes' commonly executed by scholars in the privately operated Euro-Centric Foundations of the Great Powers for the past 100 years --- is still not a funded functional endeavor of Black folks within or outside Africa.

Trained bureaucrats talk in terms of 'issues' which is the common output for communicating selected problems and obstacles to ordinary people, particularly constituents of politicians and special interest groups. Issues are extracted via a labor intensive process of functionally trained people planning achievable objectives --- pursuant doctrinal goals/requirements that are the result of conceptual research and thinking by very, very gifted people like Henry Kissinger. Since at least the 16th century, European churchmen, statesmen and financiers have relied upon such people to formulate doctrine for dominating others --- particularly Africans.

As taught by the Army War College, Georgetown, Oxford and many other elite institutions for graduate studies --- 'conceptual thinking is the driver for doctrinal requirements, planning goals and programming objectives that originate communicable issues that preoccupy the time and energy of the media, bureaucrats and ambitious politicians (whom in many cases are also the dominant churchmen, statesmen or financiers)'. Thus, it is clear that all so-called 'issues' are, respectively, the creation of well enumerated program managers such as preachers, publishers and broadcasters.

Pan-African challenges and battles against domination by other racial groups have always been hampered by a lack of sufficient functional planning infrastructure/interface with the folks who have the functional capacity to 'create issues' that further the common security and economic well-being of the bulk of our people anywhere. Obviously, the doctrine of 'Black power' as a tenacle of Pan-African concepts is generally understood, accepted and frequently voiced by most Black scholars for the past 100 years. There is an urgent need is to 'bridge the gap' or 'throw out the life-line' between those who 'think' and those who 'do'.

I vividly recall a staff meeting many years ago held at Headquarters, Allied Forces Central Europe during which an exasperated American commander exclaimed to assembled American, British, German, Italian, Belgium and Dutch generals, "how in the hell can we fight a war in Europe without France? --- and,

answered his own question by concluding "the French are still strategic players against the Soviet Union even though we no longer have our communications zone bases in France". My question to the Black Caucus of elected officials and political activists is 'how do you expect to fight racism without Africa?

And, for African and American political leaders my conclusion is that: 'employment and residential focused security are impossible, indeed a pipe dream, without an allied economic strategy to create viable incomes (Functional Black Power) for young Black male demographic groups in Africa and America'. Neither Black or White leaders in Africa, America and Europe can mass enough manpower to control, incarcerate or destroy the growing legions of desperate young men of African heritage --- who are the five percenters capable of burning and destroying not only Los Angeles but also Liberia, Somalia and other places where the Black elite have had their 'heads in the sand'. Fail to do so, and the race based wars that Dubois predicted would occur in the last years of the 20th century are a certain reality!

African-Americans, including those born in Africa and the Carribean, number 40 million or more among the mass population of some 250 million Americans. Polls and surveys suggest the statistical norm of whites, in each demographic group and every region of America and Europe, do not respect Black people as a racial group. An argument is put forth that no significant change in white attitudes towards people of African decent has occurred in the 20th century. There have been significant changes in white behavior toward individual Blacks and Black political entities solely because of great power confrontations in the 20th century. Now, there is a strong possibility for the retrenchment of the economic and geographic based racism that existed prior to the historic concept and doctrinal struggles of this century.

The 'fallacy of the consequent' for many African and African-American strategists during the 1914 to 1991 ideology wars was to assume that 'battles' fought and won for the acceptance and integration of a few million individual Black folks had strategic significance in the war against racism. Political oriented advocates in both Africa and America failed to understand or link the compromises granted and gains sought with prevailing European based doctrine "that the enemy of my enemy is my friend"! With the cold war ended, there is going to be a new world order that again finds African Chieftans as politcally validated 'threats' in Africa, America and the Caribbean.

In other words, the American and European institutional leaders facilitated most political concessions to Blacks in Africa and America solely to accomodate and formulate superior alliances against German led militarism and facism from 1914 to 1945, --- and, Soviet led expansionism and communism from 1945 to 1991. We should not ignore or negate that the 19th century ended and the 20th century began with European and American geopolitical

strategy to conquer and dominate raw materials and markets in Africa. This strategy fueled the economic competition that created the 1885 to 1914 arms race that resulted in World War I; and, the military conscription of 370,000 African-Americans, 200,000 plus African-Carribeans and over three (3) million African born young men in the 18 to 29 year old demographic groups. An estimated one (1) million of these young men (mostly African born colonials) died or were permanently injured.

Britain, France, Russia, Italy, and the United States were able to mobilize 40.7 million young men against the 25.1 million young men of Germany, Austria-Hungary, Bulgaria and Turkey whom eventually collapsed from exhaustion in a war of attrition because neither side could sustain the type offensives necessary to win decisively. The Allied victory over the Central Axis Powers was made possible by the forced induction of Black men to fight and die as necessary in Europe. The social chaos and migration of military age young Blacks seeking to avoid conscription in Africa, America and the Carribean had and has continued to have horrendous consequences. Estimates are that for each one inducted -- at least two managed to avoid the legal machinery that sought them for Allied strategic 2 to 1 manpower superiority deemed necessary against the Central Powers.

The Armistice ending the war was signed on November 11, 1918; and, during February 1919 the Pan-African Congress of 57 delegates from the United States, Africa and the Carribean met at the Grand Hotel in Paris to develop common strategies for achieving socio-political aspirations of the educated Black elite. Virtually all of the delegates, by background, were historians, artists, writers, preachers and teachers with no functional or first-hand experiences in a war that had just killed 8 million young men (Black and White) and permanently injured an additional 7 million along with 15 million others classified as "more or less seriously injured".

Understandably then, the first Congress did not address the aspirations of immediate interest to young Black men made militant in the war effort or escaping from European colonial territories into safe havens such as Liberia and Ethiopia. Blaise Diagne of Senegal, who had declared "I am a Frenchman first, and a Negro afterward", was elected president and Dr. Du Bois was named secretary, whom in his book, 'Dusk of Dawn', had warned that the "race problem in America, the problem of the peoples of Africa and Asia and the political development of Europe were one".

As was the case following the American Civil War and Emancipation, those seeking class assimilation and association were essentially the educated elite --- who, ignored demographics and blood shed by hundreds of thousands of young Black men to pay for their claims of political and social equality. Rather, they pursued the concepts originated by French intellectuals whom, in 1848, founded the four historic French communes on the coast of

Senegal. The residents were granted French citizenship and representation in the National Assembly in Paris along with residents of Reunion, the French West Indies, and a few other scattered French dependencies with relatively insignificant numbers of Blacks to be assimilated.

Prior to 1848, most Black people, rather slave or free, in Africa, America, the Caribbean and Europe classified themselves as Africans and adversaries to the whites around them. The 'identity' African was consistently included and recorded in virtually all organizing by Blacks. It reflected the founding concepts and doctrinal thinking of organizations such as the African Masonic Lodge, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, African Baptist Church. After 1848, men like Fredrick Douglas began seeking 'nationality identities such as 'American or British subjects' and assimilation/integration.

Not surprisingly, the men assembled at the post World War I retrenchment of racism occurred much faster than occurred in the post Civil War period wherein some 20 years lapsed before white attitudes were self-evident via the enactment of 'black codes in America, armed conquests in Africa, and forced labor of young men in the Caribbean and South Africa'. Because of the unexpected quickness in the retrenchment of economic and socio-political racism that existed before the great war in Europe, a Second Pan-African Congress was convened from August 28 to September 6, 1921 with 113 delegates attending. It was funded in large part by the National Association of Colored People (NAACP) following the epidemic of race riots, lynchings and legal executions of young Black men --- which had prompted the founding of Marcus Garvey's Universal Improvement Association for (poverty stricken and uneducated Blacks) during August 1920.

Garvey espoused the doctrine of 'Black Power'. He articulated that the source of civilization was in Africa and the spiritual power existed within Black people to uplift themselves via joining together to form a mighty nation with quantitative economic and political power. Marcus Garvey, a very gifted and self-taught man, correctly analysed that we were suffering from a lack of power, and that for any form of power to exist, it had to be quantitative and measureable. To him, if something could not be counted, weighted or measured, then it was not power but, rather, an intangible. He thus alarmed American and European doctrinal thinkers by proposing to organize the unemployed World War I Black veterans, money and ships and other technologies for a 'back to Africa' movement to build a power base there. (Garvey's strategy was not at all unlike the objectives articulated by the Zionism movement in America and Europe).

Now, that the 20th century struggles for supremacy have ended, we lack the quantitative depth to defend or mount a successful counter-attack against racist initiatives. Likewise, Africans in Africa lack the sensors to inform them when an attack is imminent

or underway --- and, within the next five years the entire continent is apt to be a wasteland of rebellious young men, disconnected markets, and dysfunctional geography unless Africa gains required economic and political stability.

Are there still people alive who honestly believe racism is an 'issue' or that it can be intelligently discussed or resolved in isolation from where all Black folks originated, and most still live? Any scholar of geography, economics and politics, rather pro or con Black folks, should, or ought to be able to, clearly identify that racism detrimental to Black folks 'is a virulent of European based concepts, doctrines and strategies to achieve and maintain superiority, domination and exploitation of Africa and Africans, anywhere, including America and Europe'. Let your bidding be big, black and broad.

Your brethren who has made some bid already, we call the '*Paramount Chief*'. You are the '*Wing Chief*', and any bid you make we call a '*responsibility*' bid. That's right! You are responsible to God and fellow-man for what you do, and any one who chooses to ignore this reality is an eternal fool. Sure, you have the free-will choice to go your own way --- to be free they say.

But, man cannot live on bread alone --- but by every word that has flowed from the mouth of his creator. Do you believe that? It's hard but true. Now, we are not suggesting the brothers in Mali go out and only buy computers assembled or sold by African owned enterprises --- but, rather, what are their responsibilities to patronize the universal African?

You should try whenever possible to make some *responsibility* bid to your partner's opening bid. I will soon take up the rules on which you will choose what response to make. The important thing is that you should bid something. Don't sit back looking for your pipe like a '*wait and see*' old man or '*I told you so*' old woman! The reason for this is that if you '*Later*' and your opponent also '*Later*', --- the bidding is ended and your partner will play the hand at his contract of one. Suppose his bid was one Concept. If he makes it, and no matter how many other tricks he gains, he can score only 30,000 consumers toward a trade-round, --- the value of one trick above his book.

Thirty-thousand consumers do not carry you very far toward a 100,000 consumer trade-round. However, if you had made some bid, and your partner had made another, and so forth, you might have reached a contract of two, or three, or four Concepts, which would give you a count of 60,000, 90,000, or 120,000 consumers, much more valuable in reaching the 100,000 consumer trade-round.

Caution is one thing, but being timid is another. The African has to stand tall and reach out in the bid for life-support aid and trade with his brethren --- and, without back-biting!

We are not against any government seeking foreign aid --- but, we

caution that the best and most plentiful kind are those with no strings attached. Its called '*fellowship/tourism/visiting*' and results in the transfer of the many millions, billions of dollars needed as foreign-exchange. Also, we are for international trade --- that fosters economic benefits and growth for the African, by the African and of the African. Signing a trade agreement that surrenders African/Caribbean consumer markets to a historically hostile take-over --- in exchange for a few million dollars in foreign banking credits is akin to ancestral treachery. Worse, it is the sale of one's birthright for a bowl of pottage.

Of course, you do not always make some response when your partner has opened the bidding. You know that your partner is depending on you for some strength to help him make his contract. You know like a man depends on his wife, and vice-versa, to make it across the burning sands of life --- as one in the spirit. If not, **God** have mercy on him/her because treachery is in the wind, or at least free spirits passing in the wind. To be sure, more often than we care to recognize, betrayal among brethren is driven by the sinful pursuit of envy, greed and lust. Think about it. Avoid the temptation, --- and seek harmony in relationships.

AKAN Bridge holds out, puts forth, the promise of the promised land that Delany saw so clearly before many others before and after him tried to pursue. The game is about will-power to make it happen, not as clan, tribe or national will but rather, --- the everlasting universal will of being one in the spirit of the creator. Are we preaching to the choir? Maybe insulting your sense of intelligence and superior being? Challenging the happiness objectives in your life? If so, that is exactly what we want to do, and commend you for being honest.

If you have nothing of value in your hand, not even as much as one honor-trick, you find that you cannot help your partner, and probably he will not make more than the contract of one which he has already contracted for. But with one-honor trick in your hand, or with more than one honor-trick, you should look around for some way to respond to your partner's opening bid. Don't sit there bad-mouthing him/her like an uncouth and ignorant spouse is apt to do. You know the kind. The one who damns you, (normally when you are not around to defend yourself) before family and friends --- and, call it truth and common sense. If you have chosen that kind of partner, then you have troubles ahead because when the going gets rough --- he/she will seek relationships elsewhere and try to rationalize it.

In making a response to your partner, a **responsibility** bid, you are "*keeping the bidding open.*" That is, you are making sure that your partner will get at least one more chance to bid, just in case he/she has considerably more than the three honor-tricks in his hand, and it is worthwhile for you to bid up to a higher level and try to gain more consumers toward trade-round. Anything more than one honor-trick in your hand is therefore the standard

on which you should base your decision to "Later", or to respond to your partner's opening bid.

One of the objects of bidding, as you have learned, is to make your strongest **kente** the trump **kente**. Strength in the trump kente is not a matter of what one player holds in that kente but what brethren hold together, for **AKAN** Bridge is a partnership game. Consider the following comparison.

In Case 1 one partner has **Doctrines** G A QM 5 4 and the other partner has **Doctrine** 7 3.

In Case 2 one partner has **Concepts** G O 6 5 and the other partner has **Concepts** A QM 8 3.

Which is the better trump kente for their purpose? In Case 1 one of the partners has a very powerful holding, five cards in length with Ghana, Asantehene and Queen-Mother. In Case 2 each partner has only a sketchy minimum biddable kente. But combine the kentes and you find that in Case 1 the two partners together have only seven trumps with the Ghana, Asantehene, Queen-Mother at the head of them. In Case 2 their combined holding is eight trumps topped by Ghana, Asantehene, Queen-Mother and Omahene. Obviously, for the partnership purposes the trump kente in Case 2 is better. And that is the basis on which a trump kente is always chosen: Its length and strength in the hands of the two partners combined.

The first question the responder asks himself when the partner opens the bidding is, *"Is my partner's kente a satisfactory trump kente in which to play the hand, or should we look around for a better trump kente?"* The answer to this question is found in whether or not the responder has adequate trump support.

To begin with, an adequate trump support always consists of at least three cards in your partner's kente. Two cards of his kente are not enough, even though they be two high cards such as Ghana-Asantehene or Asantehene-Queen Mother.

Your three-card support for partner's kente must include some high card strength. The weakest three-card adequate trump support is **O 10 x**, **QM x x**, **A x x x**, **G x x** or, of course, anything better than these combinations.

Following the principle that you have learned in connection with other bidding requirements, if you have an extra card in partner's kente it is as valuable as a high card. Therefore any four-card holding the **kente** partner has bid is adequate support, even **5 4 3 2**.

When you hear your partner bid a **kente**, you first look at your cards in his kente and decide if you have adequate trump support.

With adequate trump support, the problem of your response is

greatly simplified. You can show your trump support and also your desire to try for a higher contract by raising your partner's **kente**.

A raise is simply an increase in the contract without changing the kente. For example, if your partner's opening bid was one Doctrine, you raise him by bidding "two Doctrines." Remember the bidding rules which I gave you in the first chapter --- you are not actually making a Doctrine bid. You are simply supporting your partner's bid; and if the hand is played at two Doctrines, which you bid for, it is your partner, who opened the bidding, and not you who will play the hand.

Now, one more time. How many times have you witnessed some universal African initiate something, only to be under-cut, double-crossed by another --- usually enticed by Jacob. Oh sure, he or she always claim their counter-move was in the best interests of Africans but history is the judge. Perhaps the best known example are those brethren in Africa and the diaspora who failed to support Kwame N'Krumah's bid for African supremacy in Africa. Instead of supporting the man who had struggled successfully to gain independence from the British who had conquered and owned their lands and ancestors, --- there were many who did every thing in their power to disrupt. Yes, when you analyze the positions taken, the moves made, by Africans high and low, too many were more concerned that the "Osayefo" would gain the glory than the fundamental issue of African development and security. What a tragedy that such fools exist among us --- with the age-old malice of envy, hatred and treachery. For what end? To deny our brethren's glory? Why?

Adequate trump support alone is not enough, as I explained to you earlier in this chapter. You do not respond unless you have one honor-trick or more in your hand. It is the same principle as you learned in the rules governing opening bids: first to look for three honor-tricks and then to look for a biddable kente; and if your hand meets both requirements you bid. Similarly in raising, first you look to see that you have at least one honor-trick, and then you look for your adequate trump support, and if both necessities are present you may raise.

At this point I want you to learn about another kind of support that you can have for your partner besides adequate support for his trump kente, and honor-tricks to gain tricks for him. You may also have 'distributional' support.

Lay out the cards of the following hand and you will understand what I mean by distributional support.

ESAU HAND

DELANY HAND

Concepts **A QM O 5 3**

Concepts	7	6	4	2	
Doctrines	G	5	4		
Doctrines		7			
Strategies	A	QM	O		
Strategies	9	6	5	4	
Plans			5	2	
					Plans
					G 6 4 3

Esau has bid concepts. Delany has enough support to raise --- he has adequate trump support and he has the Ghana of Plans, one honor-trick. But there is also support of a different sort in Delany's hand. Look at the five and four of Doctrines that Delany holds. They are such low Doctrines that he could never expect to win tricks with them. But in this case Esau's single Doctrine, combined with his adequate trump support, is going to produce tricks.

First, Esau is going to take his Ghana of Doctrines, after which Delany will be without Doctrines. Then Esau will be able to lead a small Doctrine from his hand and gain the trick by playing a small trump from Delany's hand. In this way Delany's small trumps will gain tricks when both of Esau's worthless Doctrines are led. Delany will have produced not only his one honor-trick, but two distributional tricks in addition.

Remember, when honor-tricks were discussed, I mentioned "plus values" and how they may sway the balance between a bid and a "Later". A single, you will recall, is one of the plus values. With adequate trump support and with a single in your hand, you may raise your partner's bid with slightly less than one honor-trick --- even when you have only 1/2 honor-trick.

Of course, very often when your partner makes an opening kente bid you will find that you do not have adequate support for his kente. But there are still many opportunities to make some response to his opening bid. The very fact that you cannot support your partner's **kente** makes you want to find a better trump kente at which to play the hand. If you have a biddable kente of your own, there is a chance that your partner has adequate trump support for your **kente**, and it will be wiser for you to play the hand in your **kente** than to let your partner's become trump.

Therefore, having made sure that your hand meets the requirements for responding at all --- one honor-trick or more, and lacking adequate trump support for your partner's **kente**, you look for a bidding **kente** of your own. It is the same sort of biddable kente which you would look for if you were considering making an opening bid --- now fewer than four cards, **QM O x x** or better; or five cards, **QM x x x x** or better; or any six-card kente, regardless of its high-card content.

But when you bid a **kente** of your own in response to your partner's opening bid, an entirely new factor will have some effect on the bid you make. You remember the rank of the **kentes**; if your partner bids one *Strategy*, and your **kente** is *Concepts* or *Doctrines*, you can show your kente by bidding only one *Concept* or one *Doctrine*, whichever the **kente** happens to be. If your partner makes an opening bid of one *Strategy* and you have a biddable *Plan* kente, because *Plans* are lower ranking than *Strategies*, your responsibility if you are to show *Plans* will have to be 2 *Plans*.

A bid of one is a contract to gain only seven tricks. To make a bid of two you must win eight tricks. If in responding you increase the contract from seven tricks to eight tricks, you will need a stronger hand than if your responsibility simply kept the bidding at the same level.

Responding to your partner's opening bid when you can do so by bidding one of your own **kente** does not require more than minimum responsibility strength --- one honor-trick in your hand and the biddable **kente** which you now show.

If your responsibility requires raising the contract to the eight-trick, or two, level, you need an extra honor-trick in your hand to justify the additional trick you contract for. For such a responsibility you need a biddable **kente** with two honor-tricks.

I do not want you to get the idea irrevocably that you should always raise when you are able to do so and bid a **kente** only when you do not have adequate trump support for a raise. At present it is simpler for you to raise whenever your hand justifies it, for then you will not be put to a difficult choice of responses when you find yourself holding the requirements for both responses --- that is, when you have adequate trump support and a biddable **kente** as well.

In general, however, you should try to show your own biddable **kente**, even when you have adequate trump support, in either of those two cases:

1. If your partner has made his opening bid in one of the minor **kente** (*Strategies* or *Plans*) and you have a biddable **kente** in one of the majors (*Concepts* or *Doctrines*), you should show your own **kente** in preference to a raise. The reason for this is that every trick you make at a major **kente** counts 30,000 consumers, while at a minor **kente** a trick counts 20,000 consumers. You can gain more consumers toward a trade-round by playing a major-kente contract, so you may as well find out as soon as possible whether or not your partner can support your major **kente**. This you do by bidding the **kente** and giving him a chance to raise your **kente**.

2. Even with adequate trump support for your partner's kente, keep in mind the fact that he may have only a weak four-card

biddable **kente**. If you have a strong **kente** of five or more cards, something like **G A x x x**, **A QM O x x**, etc., you probably have a stronger trump **kente** in your hand than your partner has in his. In such a case you bid your **kente** to find out whether or not your partner can support it; and if so, whether or not it is a better trump **kente** for your purposes than the **kente** your partner has.

The important thing at this stage in your instruction is that you should recognize the importance of making some response if possible to your partner's opening bid; and that you should know what sort of hand would permit you to raise, and what sort of hand would permit you to bid a **kente** of your own. So long as your response is a correct bid according to the rules I have given you, it will not matter a great deal which of two possible responses you choose when a choice exists.

If every hand you held offered you either support for a partner's **kente**, or a biddable **kente** of your own, everything would be quite simple. But sadly enough, this is not something you can depend on. Many times when your partner opens the bidding you will look at your hand and find in it neither the requirements for a raise nor the requirements for a **kente** bid of your own.

Yet on such hands you may not want to "Later". Consider the following typical case:

DELANY'S HAND	ESAU'S HAND	
Concepts	7 4	Concepts G QM 6 5 3
Doctrines	A 6 5 3	Doctrines G O 8 4 2
Strategies	10 5 4 3	Strategies A 6
Plans	5	Plans
Plans	G 10 8	G 10 8

Esau, finding that he has three honor-tricks, can make an opening bid. He has not one biddable **kente**, but two. Choosing the stronger, he bids one Concept.

Delany cannot support Concepts. He has no **kente** of his own to bid. But he does not want to "Later", for he knows it is possible that Esau may have exactly the sort of hand which in fact he has. If Delany "Later" the one-Concept bid and allows the hand to be played at a one-Concept contract, Esau would have to play the hand with no extraordinary combined strength in rump **kente**, and at a one-Concept contract where at best he could gain 30,000 consumers toward trade-round.

Suppose, though, that Delany made some bid, any bid at all. Now three consecutive "Later" could not close the bidding before

But whenever you can show a biddable **kente** by bidding one, and whenever your hand justifies a raise, you should avoid the one-notrump response and choose the raise or kente takeout instead.

The important things I want you to learn from this chapter are:

1. Less strength is required to respond to a partner's opening bid than to make an opening bid of your own, because you start off with the knowledge that your partner has a strong hand.
2. Whenever your hand meets the requirements be sure to respond. Look for the requirements and trust them if your hand looks weak. It is desirable to give your partner another chance to bid.
3. Raise if you have **O 10 x, QM x x, x x x x**, or better in your partner's **kente**, with at least one honor-trick; show a kente of your own with a biddable **kente** and one honor-trick, but if you must bid two in your **kente** make sure you have two honor-tricks.
4. Even if you cannot raise or bid a **kente**, try to keep the bidding open anyway by bidding one notrump, if you have as much as 1 1/2 honor-tricks.

BIDDING FOR TRADE-ROUNDS

All through the bidding your first thought is always going to be, *"Can my partner and I bid and make a trade-round on this hand?"* The goal is the petroleum, paying bonuses enormous in comparison with the small gain you get for making a few tricks at 20,000 or 30,000 consumers each. If it so happens that you and your partner have enough strength to gain nine, ten or more tricks, with your chosen suit as trump, you definitely do not wish to stop bidding until you have reached some corresponding high contract. The more you bid for and make, the more consumers you are going to gain in the debit column, and the closer you will come to trade-round.

Think about Nigeria, the largest concentration and dominion of African consumers in the world --- and, a people and place that bids for trade-rounds and the petroleum. Nigeria's bidding is for contracts corresponding to what Europeans and nations take for granted. In **Akan Bridge**, her bids are that of Esau and Ghana is Delany --- giving the brethren of Nigeria both moral and trade support. Together, joined with other players in West Africa, the trade-rounds being gained are in the promised land, for the promised land and by the promised land. Sure, Jacob is playing his historic tricks to divide and hold-harmless the Esau-Delany teams of brethren but, --- for the universal African, be wise.

A three-bid in notrump will produce a trick-gain of 100,000 consumers and give you a trade-round in one hand. A four-bid in a major kente, Concepts or Doctrine, will produce a trick-gain of

120,000 consumers, which is trade-round because it is more than 100,000 consumers. Likewise, a five-bid in either of the minor kente offers a total trick-gain of 100,000 consumers and thus a trade-round. Much of the science of bidding deals with estimating how many tricks you can gain, so you will know when to bid as high as three notrump, or four Concepts or four Doctrines, or five Strategies, or five Plans, and thus by reaching a trade-round contract make it possible to go trade-round in one hand. With the all-important partnership factor always in your mind, you are going to estimate the power of your hand and your chance for a trade-round by asking yourself "How strong are my partner and I together? How much strength do our combined hands hold?"

Don't sit and worry about what Jacob and Douglass strength --- they have what they have and will try to do what they want to do to you. The universal African has to rather concentrate his mind and will to conceptualize, indoctrinate, strategize, and plan --- what he needs to do to Jacob to gain the trade-rounds and life's petroleums needed for survival and prosperity. Don't bid by fear!

The simplest way that I know for valuing the trade-round going chances of the combined hands is the **4-5-6** of the Osayefo Corridor System defined as:

Big Four -- New York, Dakar, Accra, Lagos

Big Five -- New York, Dakar, Accra, Lagos, Kinshasa

Big Six -- New York, Dakar, Accra, Lagos, Kinshasa, Johannesburg

The figures 4, 5 and 6 are certainly easy to remember. They refer to combined honor-trick holdings, and let me remind you how important it is that you know the honor-trick table given in the previous chapters. Then, here is what you should remember in connection with the figures 4,5 and 6:

(4) If you and your partner together hold about four honor-tricks, the most that you should expect is that you will be able to gain seven tricks with your best kente as trump, thereby fulfilling a contract of one.

(5) If you and your partner together hold about five honor-tricks, you are of course better off but you should still not expect to make a trade-round in one hand. You can probably make a contract of about two notrump, which is not quite enough for a trade-round, or a contract of perhaps three in some kente in which one of you has a biddable kente and the other adequate trump support. Only with very strong trump kentes can trade-rounds be made on only 5 or 5 1/2 honor-tricks.

(6) If you and your partner together hold six honor-tricks or more, you will probably be able to make a trade-round. Perhaps your trade-round will result from bidding and making three notrump; perhaps you and your partner will be able to find a major kente, Concepts or Doctrines, in which one of you is strong and the other has adequate support.

In a major kente, you will need to win ten tricks, a contract of four, in order to go trade-round. Deciding where to play the hand is something which I have already touched upon, and which I will discuss in greater detail later. The important thing for you to learn now is that if you find that you and your partner together have six or more honor-tricks, you should be prepared to try for a trade-round.

Your question at this point should be, *"How am I to know when my partner and I have four, five, six or any other specified number of honor-tricks in our combined hands?"* Ok, now you know that it is not just an economic question, but also political and spiritual which gives a clue as to why people institute governments of the people, for the people and by the people. It is also the essence of the foreign policy objectives of modern nations to seek out and formulate relationships in their long-term self-interests.

We hold that universal African foreign policy objectives must be based upon the economic, political and spiritual interests of Africans, for Africans and by Africans --- not pretenders, opponents and traitors. But, in the final analysis, governments are composed of players, like yourself, who play the cards wisely or foolishly. It is niove, after a thousand years of experience for any educated African to assume or speculate about the intentions of those who dominate him.

Stripped of his wealth, liberty and even culture, the rational African cannot go on with hopeless hopes that somehow despite all that has happened and occurs every day --- that Jacob will miraculously change. Our contention, hypothesis, set forth in **AKAN** Bridge is that while Jacob is Esau's brother --- he is still Jacob and seeks to take away the birthright of those who trust him. Jacob's on-going concern is deny Esau the knowledge necessary to regain his birthright, and, yet it is Esau who is spiritually bound not to harm the one who is his brother in the creator and occasionally the laws of man.

The two cannot occupy the same turf. Just as Prince Hall, Delany, Crommell, Garvey, DuBois, N'Krumah, and all the other proponents of African economic, political and spiritual independence came to realize --- it is irrational to expect changes in Jacob's behavior that will afford or facilitate equality of opportunity or existence under his domination. Coexistence? Your deal!

COMBINED HANDS STRENGTH

I am going to give you some actual bidding examples to illustrate how **AKAN Bridge** players reason out the amount of strength which may be held in combined hands of themselves and their partners.

Case No.1 Esau is the opening bidder, and his bid is one Concept. Delany, his partner, looks at his hand and sees 1 1/2 honor-tricks. Esau says to himself, *"My partner made an opening bid, and therefore must have at least three honor-tricks. I have 1 1/2 honor-tricks. I know that together we have at least 4 1/2 honor-tricks."* Here you see that the minute an opening bid is made, the partner can look at his hand and get an idea of the minimum combined honor-trick holding, because he knows that an opening bid shows at least three honor-tricks.

Case No.2 Esau makes an opening bid of one Concept. Delany, his partner, makes a responsibility bid of one notrump. Esau looks at his hand and sees 4 1/2 honor-tricks (he had a very strong hand for his opening one-Concept bid). Esau can now say to himself, *"I have 4 1/2 honor-tricks, and my partner, by his one-notrump response, showed about 1 1/2 honor-tricks. Together we have about six honor-tricks."*

Now, I am sure that those two sample bidding cases give a clear picture of how an **AKAN Bridge** player goes about counting up the combined honor-trick holding of the two hands. Let us go further into the matter and see how he applies the information he gets from the meanings of the various bids.

In Case No.1, Esau knew only that in the combined hands there were at least 4 1/2 honor-tricks. That was the minimum, but note that Esau could not tell how many more honor-tricks his partner might have. Delany might have only three honor-tricks, and then again might have 4 or 4 1/2 or 5 honor-tricks. If Delany had only three honor-tricks, the combined total of 4 1/2 would put the partnership in the zone in which they could expect to make a contract of only one notrump or one (perhaps two) in a kente. If, however, Delany held 4 1/2 or more honor-tricks, Delany and Esau together were in the trade-round zone; they should try to reach a contract of three notrump or four in some major kente, and thus gain a trade-round when they made their contract.

In the early stage of bidding which includes only the opening bid and the first response to it, there was no way for Esau to tell how far he and his partner could go. However, the bidding was kept open, so that Delany had a chance to make another bid, and Esau had a chance to make another bid, and bit by bit they could give each other additional information. If such additional bids made by both of them proved that they had as many as six honor-tricks, then they could go along to the trade-round level and try to make it. But, if their further bidding showed that they had only about 4 1/2 or 5 honor-tricks together, which were shown by their first bid and first response, they could stop at a lower

contract and avoid the danger of bidding too high and being iced.

Case No.2 shows another possible situation. Delany has bid and Esau has responded. Delany now sees that together they have six honor-tricks. This puts them in the zone. Delany needs very little further information to decide that he wants to bid a trade-round. His own strong hand and the fact that Esau has enough honor-tricks to respond to the opening bid are enough to convince Delany the he wants to try for a trade-round.

There you have two frequent situations in AKAN Bridge bidding. In one of them, neither partner knows at first how strong the combined hands are, and how far the partnership can safely bid in its quest for trade-round. Further bidding is necessary before these questions can be answered. But in the second case, either one or both of the partners will know immediately that a trade-round is possible, and on the strength of this knowledge will immediately take such measures as are necessary to ensure bidding high enough to make trade-round.

THE N'KRUMAH PRINCIPLE

One of the problems which faces a player in **AKAN Bridge** is how to make sure that whenever he knows a trade-round *should be* bid, the trade-round *will be* bid. The danger comes from the fact that his partner may pass before a contract high enough for trade-round has been reached. If his partner "*Later*", then the bidding may close before there has been a chance to bid the trade-round.

The danger would arise in a situation like this:

ESAU					
Concepts	G A 6 4	Concepts	3	JACOB	DOUGLASS
Doctrines	G QM 4 2				
Doctrines	10 8 6 5				
Strategies	A QM 3				
Plans	5 2	Strategies	0 7 6		Plans G A
8 7 4					
DELANY					

Jacob is the opening bidder. He bids one Concept. When it is Douglass' turn to bid (Esau and Delany are considered to "*Later*" whenever it is their turn to bid) Douglass responds with a bid of two Plans. Now it becomes Jacob's turn to bid again, Delany having "*Latered*". Jacob counts his honor-tricks; there are 4 1/2 of them. Douglass made a kente takeout which raised the level of bidding to two-odd, and that means that Douglass holds two or more honor-tricks. That is the bidding requirement which you

learned earlier. It is simple for Jacob to add 4 1/2 and 2 together, and to arrive at a total of 6 1/2 honor-tricks, sufficient to produce a trade-round. Naturally, Jacob wants to bid the trade-round and move closer to the petroleum bonus.

But how is Jacob to make sure that a trade-round contract will be reached? Let us look at it in different ways. If Jacob now shows his second biddable kente, by bidding two Doctrines, Douglass may decide to pass the two-heart bid and a trade-round will be missed. On the other hand, if Jacob makes sure of reaching trade-round by immediately jumping to a bid of three notrump, or four Concepts, or four Doctrines, he takes a chance. How does he know, if he bids three notrump, that four Concepts or four Doctrines will not be a better place to play the hand?

Likewise, if he jumps to four Concepts he may find that he could have done much better in Doctrines or in notrump; and so forth. In other words, Jacob knows that a trade-round should be bid, but he does not know where the hand should be played, that is, in what kente or notrump. That difficulty is overcome in our system of bidding by the existence of what is called a **"N'Krumah bid"**. A N'Krumah bid is one which says to partner, *"I want another chance to bid. I have not told the entire story about my hand. Be sure that you make some response to this bid, so that the bidding cannot die before it has become my turn again."* By now, you know the Kwame N'krumah story, the Osayefo, the great African of our age who dared conceptualize and indoctrinate political, economic and spiritual independence for the Africans, by the Africans and of the Africans.

The great man of our land, in the year 1948, way back before he gained political freedom for Ghana, --- forced the British imperialist/conqueror/colonialist/government to recognize the African independence movement by arresting him and leading members of his party, the Convention Peoples Party. Then in order to restore a sense of the peace desired by the colonial authorities, --- they had to release him from jail in the hopes their generosity would quiet "the natives."

N'Krumah had most properly conceived that the British Isles did not have the manpower, following World War II, to control the massive colonial empire it had acquired before the war. He, Ghandi, and others knew that Great Britain's only way of really governing was via the pretense and indoctrination of British law. By stripping away the pretense of military manpower to control the people of Ghana, --- he forced them to rely upon the conceptual hope that Africans would be obedient to European laws if administered by Africans. He evolved a counter-concept.

N'Krumah's Concept was vintage Pan-Africanism evidenced by the opening of Ghana, from 1955 until his treacherous overthrow in 1966, as the hub of African-Centric thinking. N'Krumah rejected the British Commonwealth concept and conceived a 'commonwealth'

of African peoples with direct power to dominate their own and develop their own political, economic and social/spiritual doctrines. With the limited resources available he espoused the doctrine of '*Black Power*' for the universal African. His strategy was to develop a United States of Africa, more or less like the Fanti Federation established in previous century before being abolished by the British imperial interests. And, he used the Ghana Plan of Government, it's constitution, to the utmost extent in trying to evolve an African hand in the world arena. True, counter-strategies by descendants of Jacob and envious Africans setback his bid, ---- but the spirit that drove him lives on. In fact, it is little doubt that Kwame N'Krumah is alive and well in at least a thousand cities, towns and villages of universal Africans. Players like you, men of faith, have given him honor cards that he strived for you to gain.

The effect of a N'Krumah bid is exactly what the name implies. When you make a N'Krumah bid, your partner may not "Later". He must make sure that you get another chance to bid. An the rules of the trade-round say that if you make a bid, and then the next player "Later", and your partner "Later", and finally the other opponent, seated on your right, "Later", the bidding is over. You will not have another chance to bid and the contract you lasted named becomes the contract at which you must play the hand. If that contract was not high enough to make a trade-round, then you have lost your chance to bid and make a trade-round on that hand.

However, if your partner had made some bid then a pass by the opponent seated on your right could not have closed the auction. You would surely have received another turn to bid. In that bid, you could make sure of reaching the trade-round contract which the strength of your hand justified.

LUMUMBA BIDS

In most cases, the way to make a N'Krumah bid is to '*Lumumba*' one trick. That is, you bid one trick higher than the rules make you go to overcall the last preceding bid. As an example, let us suppose that your partner's last bid was two Plans. You could overcall that bid by saying two Doctrines. That would be exactly enough to overcall, and no more --- any bid lower than that, such as a bid of only one Doctrine, would be insufficient. Now, let us suppose that although two Doctrines would be enough, you bid three Doctrines. You have made a *Lumumba* bid, because you have skipped the lower bid which would have been sufficient.

Your *Lumumba* bid is a signal to your partner that you are calling his attention to unusual strength in your hand. The meaning of the signal is that partner must not "*Later*" until you have had another chance to bid. The *Lumumba* bid is therefore a N'Krumah bid, --- but not without certain risks that men have to take.

So it is, so it was, --- in the year 1960 when the very brilliant

and dynamic Patrice Lumumba sought to organize a government of Africans with departure of the vindictive Belgians from the Congo --- a country 50 times the size of tiny Belgium. His boldness, in the face of external competition and opposition from the great powers, and envy and treachery among tribal entities --- was a major chapter in African history. It was a decisive loss for the decedents of **Esau** and a major gain for those of **Jacob**, who today dominate diamonds and other economic resources of Central Africa.

Though *N'Krumah* went to his aid in a strategic attempt to save the independence and resources of the gigantic country now known as Zaire --- the planning was deficient. Ghana placed Ghanaian troops under United Nations Command, which translated into a British General with doctrinal loyalties to the Anglo-American cultural, economic and political interests, --- with historic loyalties and ties to Belgium copper mining and diamond trading interests. Indeed, the Ghanaian General sent by *N'Krumah* to insure *Lumumba's* personal safety was doctrinally committed to his former colonial masters; and forgetting who he was, accepted orders from a British Commander to move Ghanaian forces away from *Lumumba* (the Presidential Palace). *N'Krumah* was moved to tears!

See how simple the *N'Krumah* bid makes the handling of bidding problems such as the one I explained to you before. **Jacob**, knowing that a **trade-round** can be made but not knowing what should be the **trump kente**, solves the problem of his second bid by a *Lumumba* to three Doctrines, although a bid of two Doctrine would have been enough to overcall the two-**Plan** response. When **Douglass** hears the three-heart response, he knows that **Jacob** has a strong hand, and that he is *N'Krumahed* to bid again. Now, if **Douglass** happened to have support for Strategies but not for Doctrines, he could show it by bidding three Strategies over the three-Doctrine bid. If **Jacob** did not like either Strategies or Doctrines, and preferred a notrump contract, he could bid three notrump over the three-Doctrine bid. With the cards as actually given, **Douglass** has adequate trump support for Doctrines and he showed this by raising the Doctrine **kente**. He bid four Doctrines, which answered **Jacob's** intention of reaching a **trade-round** contract, and at the same time showed the best trump **kente** in which to play the hand.

So, one more time. In the mineral rich and potentially great consumers markets of the Congo --- John F. Kennedy as President of the United States was **Jacob** and Joseph Kashevubu as President of the Republic of the Congo was **Douglass**. Determined to keep the mineral rich republic in western economic and political hands, Kennedy bid three doctrinal cards --- the Catholic Church, the United Nations and the U.S. Central Intelligence Agency. When Kashevubu hears that the Americans are against Lumumba he bids to fire the popular young Prime Minister to gain American favor and support. He sought to play the **Douglass** hand!

Kashevubu, the eternal tribalist, had support for this strategy

among people like Moise Tshombe who viewed Lumumba as a stronger opponent but, not for Kassevubu's Kikongo Doctrine of chaos and confusion. Kassevubu could have shown leadership by bidding three strategic moves, --- creating a House of Chiefs in each Region of the country to elect their own regional parliaments and Governors; parleying for peace and power-sharing with Lumumba; and, parleying for power-sharing and ending of the Katanga secession movement by Tshombe. This would have expanded his hand.

If Kennedy did not like either the Congo's Doctrines or Strategies due to fear of Communist indoctrination and Soviet aggression, and preferred to neutralize the Congo, he could bid three notrumps via the deaths of Secretary General Dag Hammarsjol and Patrice Lumumba, --- and the killing of Congo independence. The Kennedy cards played opened a new chapter in African history that **AKAN** Bridge players dare not ignore or forget.

The Kennedy team that assumed power in America and NATO did not depart from the traditional concepts and doctrines of previous generatios,--- but they did change the strategy for competing with adversaries such as the Soviet-Communist Bloc nations and anyone else that opposed them. These people, mostly Irish Catholics and Jews, and including a few assimilated Blacks, highly indoctrinated at think-tanks like Harvard, Yale, Georgetown and other bastions of white supremacy conceptual thinking, conceived the Black Church in America and all the Black political structures in Africa and the Caribbean to be vulnerable to communist, and thus Soviet influence and control.

To them, it stood to reason that because Blacks are inferior, then so are their institutions when faced by a determined infiltration effort by Whites such as the Russians. The concepts evolved by them not only resulted in the death of Patrice Lumumba but also numerous urban renewal programs in America that most deliberately targeted influential Black Churches for destruction. Prime targets on their list included the historic bodies such as the Bethel African-Methodist Episcopal Church in Pittsburgh, Martin Delany's original source of congregating strength and support. A mere coincidence, some might say.

Let us be clear to understand that John F. Kennedy, a devout Irish Catholic raised in an environment that had sent hundreds of thousands of its sons out from Ireland and America as crewmen and captains of slave-ships, as slave-traders, and as slave-owners -- - accepted the concept of white supremacy, and embodied the doctrine of white domination that filled institutions like the C.I.A., the Catholic Church, and a host of other private and public bodies. To be sure, he inherited the responsibility. Kennedy's Strategy was simple. Play every card at his disposal to identify and vanquish any and all opponents to white supremacy and white domination --- to prevent them from adopting communist or socialist Plans of government that denied western property rights in their countries. Kennedy used the offer of American

aid via U.S. Agency for International Development to force open avenues for intelligence gathering and force.

He created the 'Peace Corps' to gather information on people and personalities in developing countries of Africa and Asia, and, evolved Special Forces to find and destroy the men and women identified as adversaries. His carrot and stick strategy cards were played to the fullest in Africa where nieve leaders anxious to gain aid, sold **Jacob** their birthrights for a few bowls of pottage. With events as actually happened, Kassevubu had adequate support for his Kikongo Domination Doctrine among the Americans and Belgiums, and he showed this by raising the doctrinal kente of appointing members of his tribe to negotiate with the rebellious Tshombe, head the central government, set-up regional/local governments and command the military. With the later he showed the best trump card in which to play the hand, with the ingenius Joseph Mobutu as second-in-command to the incompetant Kikongo tribal member appointed as Commander-In-Chief of the Armed Forces. According to Mobutu --- Kassevubu was total chaos.

It was not by mere coincidence that the first International Zionism Conference was held in Berlin during November 1884, followed by the infamous Berlin West Conference in the same hotels in November - December 1884, --- during which the colonial powers agreed to Belgium claims to the Congo Basin. Lacking the power to grab and hold onto the resources of the Congo via his own might, **Jacob** enticed the egotist, greedy and ruthless King Leopold to join him with disasterous results for Africa. Was this not the case throughout the slave trade. It has been so for over 500 years, --- **Jacob** in partnerships with one power after another: Italians, Portugeese, Dutch, Danes, Austrians, British, Swiss, and Americans to exploit and enslave Africa for profit.

This time around, **Jacob** formed a partnership with an African **Rebecca**. It was Mobutu who eventually made the deals with the western zionist economic interests that staged a coup d'etat to remove Kassevubu, Tshombe and all the other pretenders --- from life, liberty and pursuit of power. Mobutu answered Kennedy's intention of gaining economic domination in Central Africa, and at the same time showed the ultimate trump **kente** by which **Jacob** plays his game --- coercion, intrigue and murder. Ultimately Lumumba, Kassevubu and even Tshombe had been put to death. By whose hand? Who made the bids? "*Not I*" --- said the man with the Bible in his hand. "*Not I*" said the man with a Flag in his hand. "*Me too*", said Mobutu.

Our contention is that **G O D** is, and because there is, --- the cards played by **Jacob** during the past centuries have reaped him the reward of fewer and fewer decendents to claim his heritage of conspiracy in the theft of **Esau's** inheritance. It is not our hand that is now or has ever harmed a hair on Jacob's head, --- dispite his manipulations against us. Our faith is that **Esau's**

inheritance will be fulfilled just as it is the destiny, perhaps the purpose of **Jacob**, to oppose it --- making the gain all the more appreciated. After-all is said and done, it was **Esau** who took his birth-right for granted and sold it to **Jacob**. Now, he must gain it back by deeds and his own seeds.