

Mission:

To build a network of international workforce, mobilizing communities to be self-sufficient, executing effective and efficient assessments, feasibility studies, and implementing projects for the complete physical, mental and social wellbeing of all
~Optimal Wellbeing.

What do we do?

A-Kins Analysts and Project Managers, a minority woman owned community based small business, is a specialty provider of Business Infrastructure Capacity Services including:

- Business Capacity Assessments
- Business Feasibility Studies
- Business Strategic Plan & Project Management

Executing efficient & effective, successful international business projects.

"Successfully implementing impossible projects in impossible places"

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Africa:

Making the Best of Two Worlds



The future of Africa is in “the best of two worlds”, while being calculated and patient.

I remember the African folk tale about the turtle, a very slow animal. I often wonder why it is being looked at ever-so-often as ***the wisest animal to live on earth***, hence its ***self-sustaining old age***. One born to this age of the millennium will disagree. Now, everything is fast paced without thinking of repercussions of actions for the future, our children.

Africa can however be the turtle, slow, but with calculated patience, making the best of the two worlds it belongs to.

I often yearn for the village life, with birds in the trees heard in the morning; silence, in its eloquence; and the breath of fresh nourishing air.....the village life in its simplicity, the best. However, this kind of life is now regarded as backward, even though we educated-futuristic-professionals still yearn for grandma’s food in the small shack far away from the cares of this world, and slow enough to yearn for the future, while listening to the eloquence of silence.

Africa is not too eager to give it all up. Africa is however looking for a balance, the best of two worlds, while self-sustained in its



“A Self Sustained Africa”, the Irony of Globalization & Acculturation.

ageless wisdom and irrevocable patience; and while looking out for its future, its CHILDREN.

Africa aims at Education for all, reducing Malaria, Maternal Mortality, Child Deaths, Political Instability and improving the local Economic Prospects of its citizens. Preserving the land, the people and the societies is prime. The United Nations has somewhat the same agenda for Africa, but with a different approach. A Self-sustaining approach to a Global Economy, what an irony.

Africa yearns to be self-sufficient within itself, but also yearns for the Acculturation and Globalization that has come to stay within many nations; hence, choosing the best of the two worlds it belongs to.

Sustaining Africa is definitely going to be an act of “KINDNESS”. Having trained its children by educating them, yet with no jobs to sustain its expertise. Much land to produce food, yet with no global buyers. Many hands to work, yet no product to sell globally, many brains, yet no globalized scientific research institute that is self-sustained, within itself. Many fine minds yet engaged only in what is sufficient to sustain for the day. This is not the Africa our forefathers handed down to us.

Who will save Africa from its choice to pick the best of the two worlds it belongs to? Which act of kindness will save Africa and help with its self-sustaining quest? Loans, funds, education, fine minds, the future.....? What makes Africa self-sustained?

Will Africa ever be a globalized economy if it chooses the best of the two worlds it belongs to?

Africa's self-sustaining quest should not be in funds, in education nor in missions to the Africans. Africa is self-sustained within itself and only needs investment within itself, as an act of kindness, to bear fruit from within itself.

The investments should be acts of kindness and not involve throwing funds at needs..... these funds attract a trail of global thieves, who step in, under the guise of helping out, but are just attracted to the funds. These investments, as acts of kindness, should not entail buying African land, resources or the people/our children, that is the future of the land, in exchange for today's sustenance.

Investments as acts of kindness should be deeply rooted in



Investments in Self- Sustaining Communities in Africa, *Not Funding Africa*, is the **Key** to a Self- Sustained Africa.

finding the sustaining spirit within each community and harnessing the fruit that lies deep within its self-sustained land, societies and its peoples.

Investing in the self-sustaining spirit of the peoples, the societies, and the land, entails engaging the people in each community, harnessing their self-sustaining collective ability and equipping them to reach inwards and engage the self-sustaining spirit within them as a collective, putting their hands to work as one people, a community sustained within itself.

Investing in Africa should not be "hands off" while throwing funds at needs; nor should it be hands off mode of reaping resources, in exchange for sustenance of the people for the day. It should however include a sense of pay back for a people taken from their lands and enslaved in many nations, serving to build these nations as faithful servants who have earned their freedom in hopefully, the 21st century.

Africa yearns to give its people a land to be proud of, a land to come back to, as the children who were once lost but



Africa Yearns for the Comeback of her Children,

NEVER forgotten; searched for, and fought for, yet still being mourned by the societies, the cultural ceremonies.

I remember my auntie working with a new mother and her newborn from a tiny "Sangross" community. She was a Traditional Maternal and a Child Health expert, as was my great-grandma who lived in Èpẹ, Lagos State.....often being praised for putting herbs ("Àgbo": meaning the "immune boosting" herbal drink that brings strength and resilience against disease) together to overcome imported disease like polio. These herbs brought healing to many children, including my older cousins.

My great grandma and my auntie, were known as and called: "Ìya Eléwé ọmọ": "the mother-of-all mothers, bearing



**She
prepares the
Land for her
Future, the
Children, both
those Close to
Home, and those
Far Away.....**

the leaves/herbs for the healing of the Children.

My aunt put tribal marks on the newborn child's face, in a traditional sterile manner, while I stood by, watching in dismay. After all was done I asked why such cruelty, on her part, towards the newborn, and she replied, "We will never lose a child again". I wondered why she felt the child would get lost in a verbal sigh.



She hushed me up, with the assurance that the child will always be with us and find its way back home by the marks on its face if he ever gets lost.

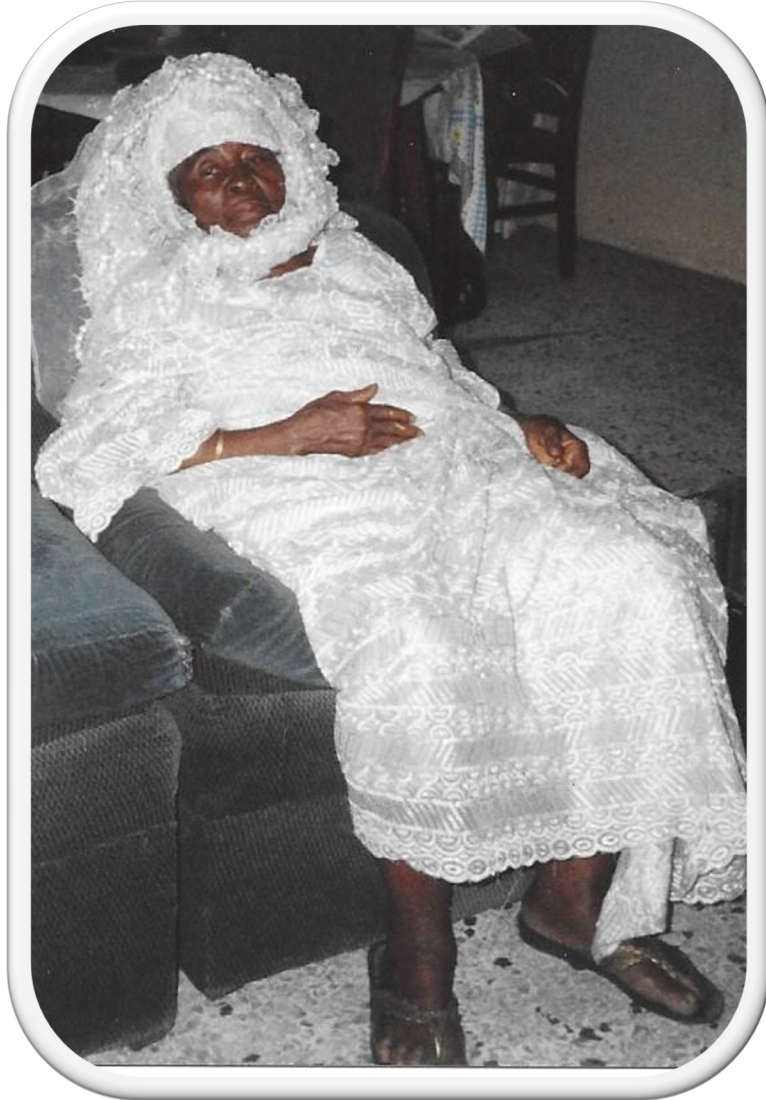
I wondered what she meant by this.....I came to America and I saw the faces of these children, the lost children of Africa, all around me.....then I remembered what she, my auntie said; and realized, it was during the slave trade the Tribal marks be-

gan! We, the children of Africa, were all made to believe the Tribal Marks were beauty marks, and slave trade was NEVER discussed in any household or any deliberation (it was banned). There were no history books sold about it and it was never mentioned at school). There were also no documents made public to trace the stolen children, while I grew up in Africa.

I do know there were wars to save the missing children, according to my dad, who was just a baby then. My ancestors fought the war to bring the children back home safe, they fought the child abductors, both those within and without, in the communities, and were extradited from their land in Lagos Island to Èpé for fighting the powers that be (at Èpé, they resided with other family members till it was over). Upon independence of the land (and later, the nation), they were returned to their land by the king of the land; and their returned land was named “Èpétèdò”, meaning: “those who were extradited to Èpé have been returned to their land and dwell with us now”. Èpétèdò,

Òkèpòpó, where I am from still remains in Lagos Island, even though it is just a long street now.....At this point in time, my great-great grandpa/great grandpa changed the family name to, “Akìntán”, meaning: “the Warriors will Never Quit this War, nor Give Up”. The battle progressed from wars to pen, WRITING LETTERS. Many sent their boys to school to learn the

language, and write letters to the powers that be, to end the Slave Trade/Stealing of their heirs; and request freedom from oppression by those called allies, yet who sabotaged and defiled the sacred land.....to be continued.



**Late Àlhájà Táwà Ọláídé Mórónfolú,
Ìya Eléwé ọmọ II (alias Màmá Sangross).
Nee Ògúnbànké-Akìntán-Àina Jakàndè
(Ọmọ Óluwó of Lagos)**



The Best of Two Worlds: Bar Beach, on the Island, Lagos Nigeria



Author: Folorunso Akintan MD MPH MBA

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