

Eight major Acknowledged African leadership profiles

From an African-centered perspective, from the moment Acknowledged Africans left Africa in mass during the official Maafa periods, also known as the African Holocaust or Holocaust of Enslavement periods (Transatlantic slave trade -- 1520s - 1860s, and the earlier Arab slave trade -- 8th - 14th century), Acknowledged African leaders, throughout the Diaspora, knew and consistently fit the same leadership profiles and patterns that most today still understand from the moment they leave their homes for leisure or the workplace or worship place or study place:

- **The longest running leadership profile**, while maintaining African values and Africanisms, is a logical separation from those groups that have historically and continue to discriminate against Acknowledged Africans, and with a “return to Africa” mentally, physically or spiritually as the ultimate goal.
- **A second long running leadership profile** in the African Diaspora encourages openly maintaining African values culturally, scientifically, economically and linguistically, with a possible return to Africa, physically or spiritually. These values are now linguistically expressed in Yoruba, Kiswahili, Ebonics, Spanish, French, English, Mandarin, Arabic, and so forth.
- **A third long running leadership profile** is to encourage the development of interim survival skills while with those who are discriminating against them, but with an understanding of maintaining African values and Africanisms.
- **A fourth long running leadership profile** is to actively encourage Acknowledged and Unacknowledged Africans to accept “universal” bonds between the groups, but with little explicit emphasis on Africa or Africanisms.
- **A fifth long running leadership profile** is “encouraged assimilation” with those who are discriminating against them, but with little or no emphasis on Africa or Africanisms.
- **A sixth long running leadership profile or pattern** in the African Diaspora is to have Acknowledged African leaders actively encourage Acknowledged Africans to follow Unacknowledged African leadership or objectives. In layperson’s terms, this means black people are encouraged to vote for, obey, follow, endorse, etc., non-black people and/or their goals.

There is a seventh leadership profile that also has a pronounced history that needs to be featured. This profile is usually not generated by Acknowledged Africans, but has consequences that impact Acknowledged and Unacknowledged Africans:

- Some Acknowledged African leaders are granted approval by Unacknowledged Africans to supervise Unacknowledged and Acknowledged Africans to maintain “western and eastern foundations.” However this profile has often been problematic because some Acknowledged Africans and Unacknowledged Africans are often suspicious of these leaders for different historical reasons. This is now a common profile that many Acknowledged African leaders, supervisors, politicians, and professors, etc., find themselves in today.

Finally, **there is an eighth profile** that has emerged in recent years, partly as a result of some aspects of black, ethnic, women’s and ALANA studies:

- Acknowledged African leaders assertively persuade Acknowledged Africans and Unacknowledged Africans to accept significant African knowledges within and among the groups as an alternative to status quo ethnic/race relationships.

