

Divine Energy Made Manifest (DEMM)

“Footprints in the Air”

by

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In this series, I am intentionally exploring the idea of Divine Energy Made Manifest (DEEM) with or against (1) Its Introduction; (2) Astral Energy; (3) African Epistemic Reflections (4) the Energetics of Black identity and African consciousness; (5) Quantum Reality, (6) Epigenetics, and (7) Footprints in the Air Going Forward

Messaging or revelations from the Ancestors is always profound and mysterious. Two profound revelations were delivered to Black psychologists by the Ancestors. We be African or we not be and We are divine energy being manifested. On one occasion, the Ancestors took control of Dr. Asa G. Hilliard’s mouth (ABPsi National Convention, Pre-conference African Psychology Institute, 1995) and Asa mis-spoke Shakespeare’s “To Be or Not to Be, that is the question” and instead Asa said, “*To Be African or Not To Be.*” Then at the 5th Annual African psychology conference at FAMU in 2015 which was dedicated to honoring and interrogating my body of research and scholarship, my intellectual twin, Dr. Na’im Akbar, introduced me by giving a kind of poetic sonnet by saying, Out there in California, “Wade and dem” founded a Black family R&D Think Tank and “Wade and dem” created the HAWK Federation; and “Wade and dem” implemented the “Healer Women fighting Disease HIV Aids prevention program, and “Wade and dem” embraced the corporate motto, “Service through Science;” and “Wade and dem” did this and “Wade and dem” did that. Na’im went on and on talking about “Wade and dem.” In my mind, I thought Na’im’s southern tongue was saying “dem” instead of “them.” Then I remembered, as a child, old folks saying, *dem chilrn makin too much noise or y’all go tell dem folks I’m fixin to come or dem kids been workn on that junky car all night long.* If I may call it, “Na’imspeaK,” Na’im’s tongue had helped me to understand (hear) that the old ones were constantly letting us know that we were in our everyday walk-around selves divine. In hearing Naim and all those old folks say dem, my heart now heard “deem” instead of dem and Na’im had unknowingly defined our collective determination as Divine Energy Made Manifest (DEEM).

As follow up (circa 2015), I formally introduced the concept of DEMM, as part of my broader attempt to understand African spirit(ness), particularly in how spirit manifests across generations. Later I (Nobles, W. Wade & Baleka, Sipiwe, 2022) also asserted DEMM in relation to the transgenerational transmission of trauma and spirit damage repair within the African world (*"Transgenerational Epigenetic Effects of Slavery and Divine Energy Made Manifest"*). In both contributions, I wanted to gain a deeper understanding of spirit as an ongoing, all inclusive, dynamic force and to know how spirit contributes to the collective functioning of people of African ancestry. This is still my intellectual quest. Divine Energy Made Manifest (DEMM) asserts that "Beings" are manifestations of divine energy (DEMM). As a critical and crucial paradigm shifting from Western thought DEMM as proposed is a revolutionary concept for understanding the human experience as an expression of divine energy in the material world.

DEMM is offered as a transformative concept for understanding the spirit(ness) and cultural unity of African-ascended peoples. The realms of reality in traditional African cultures offer a multifaceted understanding of existence, one that incorporates realms of reality. In many ways, epigenetics provides a modern parallel to this worldview, offering a biological explanation for the intergenerational transmission of experiences. The idea of DEMM being the hidden footprint in the air should be the source of Zaya discourse.

The metaphor "Footprints in the air" is intentional. DEMM aligned with African cosmology clearly recognizes that the unseen forces, energies, or influences that are intangible, invisible, or transcendent, while leaving no visible mark, do affect reality and shape existence. "Footprints in the air" signifies DEMM's spirit defined and spirit driven journey that has enduring impact as the presence of ancestral wisdom which ripples through both the material and immaterial worlds continuing to guide and shape future generations, even though it is not always concretely visible. By understanding ourselves as Divine Energy Made Manifest, we embrace a worldview that honors both our material existence and our spirit(ness) origins, while recognizing the profound, quantum-like entanglement that connects us even between realms of reality. Metaphorically, DEMM as "footprints in the air" is an attempt to illustrate how the visible materiality, i.e., footprint, can travel on or through the immateriality, i.e. air. Implicitly in the metaphor of

“Footprints in the air” is the idea of walking where there is no ground or traction. Walking on the air is impossible. The visible is, in effect, an illusion and what is real is that which is invisible.

DEMM and Astral Energy

Astral energy is a concept that refers to a type of non-material or subtle energy associated with the spirit world or the immaterial aspects of reality. This energy is often seen as fundamental to the interconnectedness between the physical and metaphysical realms. Humans as Divine Energy Made Manifest (DEMM) is deeply rooted in the various expressions of astral energy across African cosmologies. In African traditions, whether the BaNTU concept of *mpemba*, Yoruba’s *ase*, Zulu’s *umoya*, or Dogon’s *nyama*, the core idea is that human beings are not confined to their physical existence. Instead, they are expressions of divine spirit energy that transcends material reality. This captures the essence of African thought, where the human experience is one of spirit. The physical body is merely a temporary vessel for the more significant, enduring energy that connects individuals to the cosmos, ancestors, and divine forces. The DEMM concept brings these traditional African understandings into a unified framework that challenges Western, materialist views of human identity. Astral energy in traditional African beliefs is generally associated with life force, spiritual essence, or a metaphysical power that connects the visible and invisible worlds. It manifests through ancestral spirits, deities, sacred objects, rituals, and natural elements, serving as a bridge between or blending of the physical and divine realms.

In Bantu-Kongo cosmology, astral energy is related to the concept of *mpemba*, the spiritual or invisible realm, and *kalunga*, the threshold between the visible and invisible worlds. This energy is linked to the ancestors and spirit beings who dwell in *mpemba* and influence the physical world through dreams, rituals, and healing. It manifests in sacred objects (*nkisi*) that harness this energy for healing, protection, and spiritual guidance. Like *mpemba* in BaNTU cosmology, DEMM reflects the crossing of spiritual energy into the material world, suggesting that the human form is a temporary vessel for this divine energy, shaped by ancestral influence. In Yoruba cosmology, astral energy is known as *ase*, the vital force or spiritual energy that permeates all things. *Ase* is the power to make things happen and exists in all beings, both physical and spiritual. It is channeled through deities (*Orisha*), ancestors, and through rituals such as divination, prayer, and sacrifice. DEMM reflects the Yoruba understanding of *ase*, asserting that

the essence of humanity is spiritual, not physical, and that **ase** (astral/divine energy) is the core of human existence. The Zulu people recognize a form of spiritual energy connected to the ancestors (**amadlozi**). This energy is part of the life force (**umoya**) that exists in both living beings and spirits. The Zulu people communicate with and harness this energy through rituals, dreams, and spirit possession. The ancestors are seen as mediators of this astral energy, influencing health, fortune, and the natural world. DEMM, like **umoya**, acknowledges that human life is the temporary material expression of a vast spiritual force, extending beyond individual physical existence. In Wolof cosmology, the concept of **guinaw** (the unseen or hidden dimension) relates to astral energy. The Wolof believe in a spirit world where spirit beings interact with the physical realm. This energy is accessed by diviners and spirit healers through rituals and sacrifices, especially during moments of spiritual crisis or illness. DEMM aligns with this understanding of spirit energy manifesting in the physical realm. Humans are spirit beings (**DEMM**) temporarily navigating the material world, similar to how the Zulu, **guinaw** shapes physical existence. In Akan cosmology, the **kra** (soul) represents the divine essence that humans carry. It is a part of the divine world and, after death, returns to the spiritual realm. The idea of **kra** parallels the idea that humans are spirit beings (astral energy) having a temporary physical experience. The concept of DEMM directly echoes the Akan belief in **kra**, reinforcing the idea that human life is merely the manifestation of a larger, cosmic energy and not confined to material existence. Temne beliefs about ancestral spirits (**nomoli**) channeling spiritual energy into the material world reflect the notion that humans are conduits of divine power. The Temne understanding of this spiritual influence relates closely to the idea that humans are not fundamentally material but are expressions of divine (astral) energy. In Jolof belief, the concept of **faro** as the spiritual force that governs life and the universe is reminiscent of DEMM. This spiritual force is ever-present in the material world, but it is fundamentally metaphysical, implying that humans are more spirit than physical. DEMM can be seen as parallel to the Temne belief that humans are infused with (made of) ancestral energy, serving as vehicles through which divine energy becomes manifest in the material world. The Ewe believe that **se**, spirit energy permeates the world, moves between humans and the spirit realm. This energy operates beyond the physical, reminding us that life is spirit driven. DEMM and **se** both emphasize that human existence is anchored in Astral energy

that transcends material boundaries, reinforcing the idea of humans as conduits of divine energy. In Dogon cosmology, the concept of *nyama*, the life force that flows from celestial sources to humans, exemplifies how astral or spirit energy infuses the material world. DEMM reflects the Dogon understanding of *nyama*, where the true essence of humans lies in the spirit or cosmic energy, not in the physical body.

Throughout the African world, Humans are seen as temporary vessels for spirit energy that defines humans as spirit beings manifesting divine energy in material form. DEMM reiterates or explicates that the essence of human life is a spirit manifested, rather than purely physical.

DEMM and African Episteme

At its core, the DEMM concept views human beings as vessels through which divine energy flows and manifests in the physical world. African traditional thought articulates a vision of human beings as energetic, spirit(ness) entities interacting with both the physical and spirit(ness) worlds. This energy is not limited to individuals but is part of a larger cosmic energy that connects all life forms, both seen and unseen. Epistemically, DEMM suggests that humans, as Divine Energy Made Manifest, exist simultaneously in the material and immaterial realms. This dynamic relationship reflects how African cultures understand humans as part of a larger, spirit(ness) interconnected, multi-realm cosmos. Human experiences, challenges, and growth are framed as manifestations of divine energy moving through space, time and place.

In African epistemic reflections, the concept of energy or life force is pervasive. For example, The Yoruba believe in *ase*, a divine force that enables creation and the manifestation of power. In Zulu thought, *umoya* represents a vital spirit(ness) connecting humans, ancestors, and the divine. The Bantu philosophies, through concepts like *Ubuntu*, emphasize that human existence is defined by interconnectedness—divine energy animates and sustains all beings. The Yoruba concept of *ori*, the Zulu belief in *umoya*, and the Bantu philosophy of *Ubuntu* all align with DEMM concept, emphasizing that the essence of humanity is divine energy temporarily manifested.

The resonance of the DEMM concept extends far beyond the African continent and into the spirit(ness) and cultural practices of Afro-Haitian, Afro-Cuban, Afro-Brazilian, and Afro-American communities. These diasporic traditions, though shaped by the trauma of slavery and

colonization, continue to reflect African cosmologies that emphasize interconnectedness, divine energy, and the spirit(ness) nature of existence. Despite the geographical separation, the DEMM concept illustrates that African-ascendent people across the diaspora continue to share deep cultural and spirit(ness) roots with their continental ancestors. The principles of divine energy, interconnectedness, and the ongoing relationship between the spirit(ness) and material realms are as present in diasporic spirit(ness) practices as they are in traditional African belief systems. This continuity underscores the power of African cosmology to survive and adapt even in the face of profound disruption. The spirit(ness) practices of Afro-Haitians, Afro-Cubans, Afro-Brazilians, and Afro-Americans are living expressions of divine energy, embodying the principles of DEMM as they continuously manifest across the globe.

Afro-Haitian Spirit(ness) (Vodou) is rooted in West and Central African cosmologies, particularly those of the Fon and Yoruba peoples. In Vodou, the *lwa* (spirits) are intermediaries between humans and the divine. Much like the DEMM concept, humans in Vodou are seen as connected to the divine through rituals and offerings that maintain the flow of spirit(ness). The understanding that individuals are expressions of divine energy manifesting in human form is a central idea in Vodou. The **Afro-Cuban** Practices Santería, an Afro-Cuban religion, merges Yoruba beliefs with Catholicism. Central to Santería is the belief in *aché*, similar to the Yoruba *ase*, which represents a force of life and power that flows through all beings. Orishas (deities) are believed to be manifestations of divine energy, just as humans are seen as vessels for spirit(ness). DEMM reflects this view that human existence is an ongoing manifestation of divine power, always in communication with the spirit(ness) world through ritual and devotion. The **Afro-Brazilian** Traditions Candomblé, another African diasporic tradition heavily influenced by Yoruba spirit(ness), shares the same belief in divine energy flowing through humans and the natural world. The *axé* (sacred life force) concept is fundamental in Candomblé, where humans engage in rituals to strengthen their connection with the Orishas and other spirit(ness) forces. Like DEMM, Candomblé views the physical world as an expression of deeper spirit(ness) realities and the divine. In Afro-American spirit(ness) traditions, particularly in forms of the Black Church and in the spirit(ness) practices carried from Africa, the belief that human beings are spirit(ness) entities inhabiting physical bodies is also central. Many Black American traditions emphasize the

role of ancestors, community, and the divine in shaping the human experience. The concept of divine energy as manifest in human action is evident in how African American spirit(ness), gospel music, dance and forms of worship focus on transcending the material world and connecting with a higher spirit(ness) force.

Divine Energy as a “Unifying Force” reveals the shared spirit/energy (hereafter referred to as spirit(ness)) and philosophical roots between continental Africans and diasporan peoples, including Afro-Haitian, Afro-Cuban, Afro-Brazilian, and Afro-American cultures.

DEMM IDENTITY AND CONSCIOUSNESS

African ontological conceptions teach that individual identity is part of a larger cosmic order. The idea that humans are spirit(ness) beings having a human experience is a central tenet in many African traditions. The understanding of identity and consciousness is embodied in the DEMM concept, where individuals are not simply biological entities but divine manifestations, interconnected with their ancestors, communities, and the cosmos. This cosmic identity is integral to the consciousness of African-ascendent peoples both on the continent and in the diaspora, as well as, after-living beings in and between the visible and invisible realms of reality.

In the Yoruba tradition, the concept of *ori* (one’s spirit) signifies the divine aspect of a person’s being, chosen before birth and guiding their destiny. Similar ideas exist in Afro-Haitian Vodou, where the *lwa* (spirits) interact with the living, guiding their actions and protecting them. This sense of cosmic identity offers African-ascendent people a framework for understanding their existence as part of a continuum, rather than as isolated, individual experiences. The belief that identity is bound up with divine energy reinforces the notion that African-ascendent people are spirit(ness) connected despite their physical dispersion.

In the African diaspora, the continuity of spirit defined epistemologies offers a form of resistance to the erasure and fragmentation caused by slavery and colonialism. The shared belief in divine energy manifests in the everyday practices of diasporic peoples—from rituals and ceremonies to the way community and kinship are understood. These practices are informed by a cosmological worldview that sees life as an interplay between the material and the spirit(ness), with divine energy flowing through all things. For example, Afro-Cuban Santería incorporates the worship of *Orishas*, deities that connect practitioners to their African heritage and the divine. In

the same way, Candomblé in Brazil and Vodou in Haiti maintain strong links to African cosmologies, preserving the belief that divine energy guides and shapes human life. In these practices, the past, present, and future are intertwined through a collective “ancestral memory,” much like quantum entanglement connects particles across space and time.

The DEMM concept also serves as a framework for the reclamation of African consciousness in both continental and diasporan contexts. Colonialism, slavery, and Western philosophical paradigms sought to impose individualism, materialism, and a dualistic separation of mind and body on African peoples. DEMM, by contrast, asserts that African consciousness is fundamentally spirit(ness) and communal, challenging Western notions of identity that prioritize the individual over the collective and the material over the spirit(ness).

The DEMM concept not only explains the manifestation of divine energy in persons but also offers a framework for understanding how African consciousness remains interconnected across the continent and the diaspora. This shared consciousness can be understood as a form of “quantum resonance,” where the collective memory, spirit(ness), and cultural practices of African-ascendent peoples continue to vibrate at the same frequency, despite geographic and temporal separation. Movements like Pan-Africanism and Afrocentricity represent collective efforts to reassert African identity and consciousness across the diaspora. These movements align with the DEMM concept by emphasizing that African-ascendent peoples share a common spirit(ness) and cultural heritage that transcends national borders. Leaders like Marcus Garvey, W.E.B. Du Bois, Kwame Nkrumah and Cheikh Anta Diop understood this connection as both a political and spirit(ness) reality, i.e., one rooted in the shared divine energy that links Africans on the continent with those in the diaspora.

In both the diaspora and on the continent, African-ascendent people are increasingly reclaiming their spirit(ness) and cultural heritage through movements like Afrocentricity, Pan-Africanism, and African-centered psychology. This reclamation involves a re-centering of African cosmologies, where identity and consciousness are viewed as part of a larger, interconnected web of life. The DEMM concept offers a powerful lens through which this reclamation can be understood, as it emphasizes that African peoples are divine beings, interconnected through their shared cosmology and spirit(ness) practices. DEMM aligns with these ideas, affirming that human

beings are not merely physical entities but manifestations of divine energy, moving between realms of existence. This view is consistent with the African epistemological belief that all reality is interconnected, with no separation between the immaterial (spirit) and the material.

Parenthetically, it may be the case that the pervasive imposition of White beliefs about Black ways may have our people in hearing “dem” hear southern dialect or an example of Black people’s inability to speak “proper English,” i.e., them. But if dem is reclaimed as “DEMM” then the hearing of DEMM could create a subtle and necessary shift in Black consciousness and sense of worth.

DEMM and the Quantum Field

Divine Energy Made Manifest aligns with contemporary understandings of quantum physics. Quantum physics tells us that at the smallest levels of existence, matter dissolves into energy, existing in a state of potentiality. Quantum physics reveals that the material world is, at its core, composed of energy fields that interact in complex ways. Particles can exist in multiple states simultaneously, and their behavior changes based on observation, suggesting that consciousness and reality are deeply interconnected. The DEMM concept resonates with these ideas, as it recognizes that humans are divine energy manifesting in the material realm. This idea challenges the Western notion of a purely mechanistic universe, replacing it with a vision of reality that is fluid, dynamic, and deeply connected to spirit(ness) consciousness.

The *Divine Energy Made Manifest* (DEMM) holds that human beings are expressions of divine energy materialized in the physical world. This notion frames humanity as an extension of a larger cosmic force, deeply integrated with both the material (visible) and spirit (invisible) realms. When linked to contemporary understandings of quantum physics, particularly quantum entanglement, DEMM serves as a powerful metaphor for explaining the shared spirit(ness), cultural, and historical ties among African-ascendent peoples—whether on the African continent or in the global diaspora.

The DEMM concept is the belief that all human beings, particularly those of African descent, are manifestations of a singular divine energy. This energy is not static but dynamic, continuously flowing through time, space, and across different realms of existence. In many African cosmologies, this divine force is referred to by various names: *ase* (Yoruba), *umoya* (Zulu),

aché (Afro-Cuban, Santería), and **vital force** (Bantu cosmology). This shared understanding of divine energy links continental Africans and diasporic peoples in a spirit(ness) continuum, rooted in the belief that the human experience is fundamentally spirit(ness) and that the material body is a temporary vessel for divine energy.

Quantum entanglement is one of the most intriguing phenomena in quantum physics. It posits that when particles become entangled, they remain connected regardless of the distance between them—what affects one particle immediately influences the other, even if separated by vast physical distances. In the context of DEMM, this concept of entanglement provides a scientific metaphor for understanding the deep interconnectedness among African-ascendent people worldwide. Despite being physically separated by oceans, borders, and time, African-ascendent peoples remain spirit(ness) entangled, linked by their shared history, cultural practices, and spirit(ness) traditions. Quantum entanglement suggests that space and time are not barriers to connection—just as African-ascendent peoples maintain connections to their ancestors and the African continent despite geographic distance and the historical trauma of forced migration, enslavement, colonialism and realms of reality. This resonance is visible in the way African spirit(ness) and cultural traditions have persisted across generations and geographies. These spirit(ness) practices are not merely retained but dynamically evolve, adapting to local contexts while maintaining core elements of African cosmology.

The DEMM idea applies seamlessly to understanding the vast and diverse African diaspora. Whether Afro-Haitians practicing Vodou, Afro-Cubans following Santería, Afro-Brazilians engaged in Candomblé, or Afro-Americans worshipping in the Black Church, the belief in divine energy, though often not recognized as such, manifests across cultural, linguistic, and geographic boundaries. This network of spirit(ness) practice operates much like a quantum network—seemingly separate, yet intrinsically connected, reflecting the deeper, shared cosmological roots. For instance, In Haiti, Vodou offers a rich spirit(ness) system that draws heavily from West African cosmologies, particularly the Fon and Yoruba. The concept of ***lwa*** (spirits) as intermediaries between the divine and human realms mirrors the African belief in the interconnectedness of the material and spirit(ness) worlds. Afro-Haitians maintain a spirit(ness) entanglement with Africa through rituals, songs, and practices that honor the divine energy

flowing through both ancestors and deities. Santería, rooted in Yoruba spirit(ness), celebrates the presence of divine energy through the worship of *Orishas*, who are considered manifestations of the divine force. The concept of *aché*, or sacred energy, plays a central role in Santería, reflecting the DEMM notion of humans as divine manifestations. Afro-Cuban spirit(ness) traditions are closely linked to their African origins, demonstrating the persistent entanglement between Cuba and West Africa despite the Atlantic slave trade's disruptions. In Brazil, Candomblé maintains the connection between Africa and the Americas by focusing on the worship of *Orishas* and the use of sacred energy, known as *axé*. Candomblé, like Santería, embodies the idea that humans are conduits of divine energy, and that spirit(ness) practices are a way to reconnect with this energy. Afro-Brazilians have maintained spirit(ness) ties to Africa through this practice, preserving African cultural heritage in a new context. In the United States, the Black Church represents, in my opinion, one of the most enduring spirit(ness) institutions, deeply rooted in African cosmology. The emphasis on the Holy Spirit, the power of communal worship, and the connection to the ancestors through spirit(ness)s and rituals echoes the DEMM concept. African Americans, despite centuries of displacement from Africa, continue to manifest divine energy through their religious practices, cultural expressions, and collective resilience. Though often overlooked in discussions of the African diaspora, Afro-Argentines have preserved African spirit(ness) practices and cultural traditions, particularly through music, dance, and religious expressions such as *candombe*. This demonstrates how African cosmologies persist even in places where African populations were significantly reduced through systematic erasure and marginalization. In the UK, Afro-Brits maintain connections to Africa and the Caribbean through religious practices like Pentecostalism and Rastafarianism. These practices, though adapted to their new cultural context, still carry the divine energy of African cosmologies, emphasizing communal worship and connection to a higher power. Similarly, Afro-Colombians preserve African spirit(ness) and cultural traditions through *palenque* and *maroon* communities, where rituals, dance, and drumming serve as powerful manifestations of divine energy. African-ascendent populations in Asia and Australia, though numerically small, have also maintained connections to African cosmologies through their cultural and spirit(ness) practices. Afro-Asians in places like India and Southeast Asia, often descendants of African sailors and soldiers, integrate African spirit(ness)

into local religious practices, preserving elements of African cosmologies. Afro-Australians, ascendent from African immigrants and refugees, continue to honor African spirit(ness) traditions through religious and cultural expression, reflecting the global entanglement of African divine energy. The spirit(ness) practices of Francophone and Anglophone African-ascendent peoples share a common foundation in African cosmology. Whether through Vodou in Haiti, Santería in Cuba, Candomblé in Brazil, or Black Pentecostalism in the UK and the U.S., the belief in divine energy as manifest in the human experience transcends linguistic divisions. These practices continue to embody the DEMM concept, highlighting the spirit(ness) and cultural entanglement that unites African-ascendent peoples across different languages and colonial histories. The DEMM concept helps us understand how this spirit(ness) and cultural energies continue to manifest despite historical challenges.

Across the African diaspora, there has been a resurgence of interest in reclaiming African spirit(ness) traditions, from Vodou to **Ifá** to **Kemetism**. These movements represent a conscious effort to reconnect with the divine energy that flows through African cosmologies, affirming the DEMM concept. This reclamation is a powerful form of resistance against the erasure of African spirit(ness) knowledge and a reassertion of the shared divine essence that unites the African world.

The relationship between DEMM and quantum physics, particularly quantum entanglement, lies in the understanding that all entities are interconnected at the most fundamental level. Quantum physics challenges classical notions of separate, individual particles by demonstrating that particles, once entangled, remain connected regardless of physical distance. A change in the state of one particle instantly affects its entangled partner, even across vast distances. The DEMM concept aligns with this idea by emphasizing the interconnectedness of all life through divine energy. Just as entangled particles remain in sync, human beings—whether on the African continent or dispersed throughout the diaspora—are connected through the shared flow of divine energy. This understanding of interconnectedness is foundational in African cosmology, where the boundaries between individuals, communities, ancestors, and deities are fluid. In practical terms, quantum entanglement and DEMM both suggest that reality is not purely material or linear but is governed by unseen forces and relationships. Human beings

are part of a larger cosmic order, and actions, thoughts, and energies resonate across time and space, much like entangled particles.

By aligning DEMM with quantum entanglement, we see how the concept offers not only a spirit(ness) framework but also a scientific one for understanding the deep connections between people across time, space and place (realms of reality). Diasporic peoples are not simply "dispersed"; we are energetically entangled with one another and with our ancestors, reflecting the reality that divine energy, once manifest, continues to resonate across generations. Just as in quantum entanglement, where particles separated by vast distances remain intrinsically linked, African-ascendent peoples remain spirit(ness) and energetically linked to the continent and to each other through shared cosmologies, rituals, and worldviews. This connection transcends the physical, manifesting in cultural practices, religious rituals, and communal philosophies across the African diaspora.

Diasporic consciousness, defined as the collective identity of African-ascendent people living outside the continent, can be understood as a form of quantum entanglement. Despite being scattered across the globe, African-ascendent peoples remain spirit(ness) energetically, and culturally linked to the continent and to each other. This link manifests through shared religious practices, languages, rituals, music, and dance. These cultural expressions are not merely historical relics but are ongoing manifestations of divine energy.

The DEMM framework also invites us to see this spirit(ness) and cultural practices not as remnants of the past but as ongoing expressions of divine energy. Whether through the drumming of a Santería ritual, the prayers of a Vodou priestess, the dances of a Candomblé celebration, or the singing in a Black church, these practices are "footprints in the air"—echoes of divine energy manifesting in the world.

The convergence of *Divine Energy Made Manifest* (DEMM) concept with principles from quantum physics provides a profound framework for understanding not only the spirit(ness) dimensions of human existence but also the interconnectedness that transcends geographical and cultural boundaries. For African-ascendent people—whether on the continent or in the diaspora—the relationship between quantum physics, DEMM, and collective consciousness

reveals deeper dimensions of identity, highlighting how shared spirit(ness) heritage and cosmological beliefs persist across time and space.

Quantum physics fundamentally shifts our understanding of reality by challenging the classical, mechanistic view of the universe. Two key principles, *quantum entanglement* and *wave-particle duality*, offer rich metaphors for exploring how the DEMM concept functions in the context of African and diasporic identities. Quantum entanglement asserts that once particles become entangled, their states remain interconnected regardless of distance or place. Changes to one particle instantaneously affect the other, suggesting a non-local relationship that transcends physical space. This concept, when applied to human consciousness and identity, echoes the African understanding of interconnectedness across generations, geography, and the spirit(ness) and material realms. It aligns with the idea that African-ascendent people, whether in Haiti, Cuba, Brazil, or the U.S., are spirit(ness) and energetically linked to each other and their continental origins, despite the ruptures of colonialism, slavery, and forced migration.

Wave-Particle Duality asserts that entities, such as electrons, exhibit both wave-like and particle-like behavior, depending on how they are observed. This duality represents a fundamental tension between being fixed and being fluid. DEMM embodies a similar duality in the African worldview—humans are both material (physical bodies) and spirit(ness) (manifestations of divine energy). Like particles in quantum theory, African-ascendent people are not confined to one identity or place. Instead, we exist in multiple realms of being—physical, spirit(ness), continental, and diasporic—simultaneously.

The convergence of DEMM and quantum physics provides a new lens through which to understand the interconnectedness of continental and diasporan African identities as a unified field of global African consciousness. By recognizing the entanglement of African-ascendent peoples through divine energy, we see that identity is not confined to geography or history but is part of a larger, cosmic order. Whether on the continent or in the diaspora, African consciousness is a manifestation of divine energy that continues to flow and resonate across generations and within and between realms, ensuring the survival of African cosmologies and the spirit(ness) continuity of African peoples. In this sense, DEMM serves not only as a spirit(ness) framework but also as a scientific and philosophical model for understanding the resilience and persistence

of African identity and consciousness in a quantum-like, interconnected web of divine energy across the African diaspora.

The concept of quantum consciousness suggests that consciousness is not confined to individual brains but is instead a fundamental aspect of the universal collective identity, much like quantum energy fields. This aligns with the African understanding of collective identity and consciousness, where the person is not isolated but is always part of a community, a lineage, and a spirit(ness) continuum. In African cosmologies, the ancestors, the living, and the unborn are all part of a single consciousness that transcends time and space. The idea of global quantum consciousness can also be applied to the collective identity of African-ascendent peoples across the diaspora. Much like quantum entanglement, where particles remain connected across vast distances, the consciousness of diasporic peoples remains entangled with the continent and with each other. This collective consciousness is expressed through shared cultural practices, spirit(ness) traditions, and a common historical memory of struggle and resilience.

In quantum physics, the concept of the quantum field or zero-point energy resembles the idea of an underlying energetic field that gives rise to particles and material forms. Quantum theory's portrayal of particles existing in superposition states until observed reflects a similar fluidity and potentiality. Quantum entanglement and non-locality demonstrate that particles remain interconnected across space and time, reflecting the interconnectedness. The observer effect in quantum physics suggests that consciousness plays a role in determining the state of physical reality.

Divine Energy Made Manifest (DEMM) concept closely aligns with traditional African thought and episteme through its emphasis on interconnectedness, the sacred nature of existence, and the dynamic manifestation of spiritual energy in the physical world. These ideas find a modern parallel in quantum physics, which explores the interconnected, fluid, and observer-influenced nature of reality. Together, these perspectives challenge reductionist views, inviting a more holistic and integrated understanding of existence that bridges spirituality and science.

DEMM AND EPIGENETICS

The idea of Divine Energy Made Manifest (DEMM) illuminates (Skh) African cosmologies that see life as a continuum between the spirit(ness) and material worlds, with human beings embodying divine energy on earth. This energy is neither bounded by time nor space; it is continuous, dynamic, and interconnected. In this view, human life is not limited to physical existence but is a manifestation of a larger cosmic order. For continental and diasporan Africans, DEMM provides a framework for understanding how cultural identity and consciousness are sustained despite historical disruptions like the transatlantic slave trade and the colonial imposition of Western values. The notion of divine energy as manifest in human life allows for a deeper recognition of how identity, memory, and consciousness transcend the physical separations imposed by migration and displacement.

Black identity and African Consciousness are inextricably connected. It is through human consciousness and identity that we are even aware that we inhabit time and space or that our energy and mobility have utility and that our relationship (and recognition) with others is fulfilling, nurturing and inspiring. It is consciousness and identity that give us a sense of personhood and the awareness of all the possibilities of living. Consciousness is, in effect, intelligent energy. Most importantly consciousness allows for the retention of ancestral sensibilities that interpret and give meaning to contemporary experience. Included in the African notion of consciousness and identity is the belief that the complexity (immaterial and material) of being “a person” gives one an intrinsic human value. In our everyday living, identity allows one to be located in time, space and meaning. Identity is how one is identified (seen) by all others. Consciousness is the awareness of all else. It is how one sees and perceives every aspect of reality. The re-emergence of African cosmologies has offered a way to reconnect with ancestral wisdom and spiritual practices.

The understanding of human existence across time, space and realms of reality has been shaped by numerous factors, including culture, biology, and spiritual beliefs. Among the scientific concepts that have emerged in recent years, epigenetics has taken center stage as a lens through which we explore how experiences and environments can influence gene expression without altering the DNA sequence itself.

Epigenetically, the environments and experiences of our ancestors can leave an imprint on the DNA that is passed down through generations, affecting how genes are expressed. This is particularly relevant to African Americans, whose ancestors endured the traumatic experience of slavery, colonization, systemic racism, as well as, an unbreakable faith in courage and victory leaving a complex and an indelible mark on the genetic and psychological inheritance of people of African ancestry. Most contemporary epigenetics research has demonstrated how trauma, particularly collective trauma, can influence genetic expression in descendants. It connects the physiological with the psychological, creating a bridge between the scientific and the experiential. This presents a biological/material explanation for the transmission of experiences related to slavery, racial oppression, and socio-economic disparities across generations. Infected by the pathology of white supremacy, Black identity has been given the meaning of denigration and unworthiness and placed in the linear polarity of permanent inferiority. While African consciousness has been damaged so that African awareness is valid only when it is in agreement with non-African (mainly White, Euro-American) perceptions and meanings, i.e., White privilege and supremacy. The narrative prism of Whiteness as an experience is the gene expression that denies the common DNA sequencing of being human. In this regard, epigenetics provides a biological explanation for the transmission of historical trauma across generations. The concept of inherited trauma in epigenetics suggesting that the negative experiences of ancestors continue to shape the lives of their descendants.

Studying changes in gene expression caused by mechanisms other than changes to the DNA sequence itself epigenetics is a scientific breakthrough. These changes can be influenced by environmental factors, such as stress, diet, trauma, and socio-cultural experiences. Culture gives meaning to reality. Culture is, however, not simply the song and dance of a people. Nor is it merely the compilation of their holidays and rituals or the listing of their heroes and heroines. Culture is a vast structure of behaviors, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies and practices peculiar to a particular group of people which provides them with a general design for living and patterns for interpreting reality. Culture is, thusly, the most fundamental human experience. In terms of African American people, African American culture is, in fact, the composite of African cultural retentions and American social inventions. African

Americans, as a group, are culturally complex. But despite the tremendous variety which exists among them, most African Americans continue to share elements of a common culture. These characteristics are grounded both in African culture and in the experiences that African Americans have had in North America. As such, culture has the power to compel behavior and the capacity to reinforce ideas and beliefs about human functioning, including educational achievement and motivation. Culture is the invisible medium which encompasses all human existence. It is important to note that nothing human happens independent of culture. Culture is to humans what water is to fish. It is our total environment. Culture filters and drives experience.

With the paradigm shifting and world view change, epigenetics can also allow for the internalization of an African affirming narrative that will realign the gene expression and activation with the DNA sequencing of being divine. The epigenetics research has given little attention to understanding how the blending of the visible and invisible reality influences genetic expressions nor how the undying sense being spirit with an unbreakable sense of victory also subliminally influence genetic expression. It is epigenetics that will allow changing of the narrative of inferiority and white supremacy to a narrative of spirit being and consubstantiation. It is the African culture and human narrative that must be interrogated to reveal the full epigenetic possibilities.

African cultures, particularly the Yoruba, Zulu, Wolof, Akan, Temne, Jolof, and Ewe, have long held complex views about the nature of reality, incorporating spiritual, physical, and metaphysical realms into their worldviews. In contemporary African American thought, there is an increasing interest in the intersections between science, spirituality, and culture, with epigenetics offering a biological perspective that complements traditional metaphysical beliefs. This essay seeks to compare and define the realms of reality in the traditional cultures of the Yoruba, Zulu, Wolof, Akan, Temne, Jolof, and Ewe peoples, while also exploring how epigenetics offers a modern framework for understanding these realms and their impact on contemporary African American life.

In contrast to the limited biological framework of epigenetics, traditional African cultures, including the Yoruba, Zulu, Wolof, Akan, Temne, Jolof, and Ewe, have developed complex cosmologies that integrate physical, spiritual, and metaphysical realms into their understanding

of reality. For these cultures, reality is not confined to the material world, and existence encompasses multiple dimensions, often involving ancestors, deities, spirits, and unseen forces that influence the everyday lives of individuals. For instance, in Yoruba cosmology, the universe is composed of two intertwined realms: the visible (**Aye**) and the invisible (**Orun**). **Aye** refers to the physical world where humans live, while **Orun** is the spiritual realm where deities (*Orishas*), ancestors, and spiritual beings reside. These realms are not separate but deeply interconnected, with the actions in one affecting the other. The Yoruba believe in reincarnation, and the spirit (**Ori**) can move between these realms, carrying the lessons and experiences of previous lives. The Zulu people also perceive reality as dualistic, encompassing the physical world (**Umdlaba**) and the spiritual world (**Ezulwini**). The ancestors, or **amadlozi**, play a crucial role in the Zulu spiritual realm, influencing the lives of the living through guidance and protection. The Zulu believe that the material and spiritual worlds are in constant interaction, with rituals and ceremonies aimed at maintaining harmony between the two. For the Wolof and Jolof people of Senegal, the concept of the material and immaterial is central to their worldview. **Roog**, the supreme deity, governs both the visible world (*le monde visible*) and the invisible world (*le monde invisible*), which includes spirits and ancestors. The Wolof and Jolof recognize the importance of maintaining balance between these realms through rituals, prayers, and offerings to the ancestors, who continue to play an active role in the lives of their descendants. In Akan thought, the universe is also divided into the physical world (**Asase**) and the spiritual world (**Samanadze**). The ancestors (**Nananom Nsamanfo**) exist in the spiritual realm and can communicate with the living through dreams, rituals, and signs. Akan philosophy emphasizes the cyclical nature of life, death, and rebirth, where the soul (**Okra**) moves between these realms, gaining wisdom and insight from each transition. Among the Temne people of Sierra Leone, the spiritual and material worlds are seen as interconnected and mutually influential. Temne cosmology includes belief in a supreme deity and a host of lesser spirits, as well as ancestral beings. The material world is a reflection of the spiritual, and the ancestors, who reside in the metaphysical realm, are considered protectors and guides for the living. The Ewe people of Ghana and Togo believe in a cosmology where the physical and spiritual realms are deeply intertwined. Mawu, the supreme god, created both the visible and invisible worlds. The ancestors (**Tɔgbuiwo**) continue to influence the living, and the

Ewe hold that their actions in the physical realm affect their spiritual standing and their relationship with ancestral spirits. Grounded in African culture, episteme and narrative, epigenetics when intentional can activate the seamless visible and invisible reality's influence on genetic expressions and generate the sense being spirit with an unbreakable sense of victory as a genetic expression.

Footprints in the Air - Going Forward

By embracing the idea of DEMM, one can see the deeper understanding of how African consciousness, identity, and spirit(ness) remain interconnected across vast distances and through centuries of disruption. From Afro-Haitians to Afro-Brits, from Afro-Brazilians to Afro-Asians, African-ascended peoples share a common spirit(ness) heritage that continues to manifest divine energy across the globe. For contemporary African Americans, integrating both traditional African cosmologies and epigenetic science offers a holistic approach to understanding both the legacy of trauma and the continuity of ancestral essence in shaping African identity, consciousness and well-being. Through this synthesis, we gain a deeper appreciation of how both science and spirit contribute to the ongoing narrative of African and African American existence. Illuminating global African consciousness of divine energy made manifest (DEMM), transcends physical separation, creating a powerful sense of unity and continuity across the African diaspora. The DEMM concept serves as a bridge between traditional African spirit(ness) and modern scientific insights. It reveals the interconnectedness of all life and highlights the common spirit(ness) heritage shared by continental Africans and the African diaspora. This divine energy flows through persons, families

Wonder, wander and imagine how knowing DEMM, the footprint in the air, helps to reveal what was lost or distorted, as well as provide "signposts" for reclaiming our way and restoring wellness. "Footprints in the air" does allows us to imagine life and living as informed by the visible and invisible realms of reality and the sense of full possibility and unlimited potentiality. DEMM's, "footprint in the air," requires us to ponder how the physical is a manifestation of the invisible. DEMM as "footprints in the air" encourages, if not requires, African centered paradigm shifting that imagines and remembers, seeing the un-seeable, hearing the un-hearable, speaking the un-speakable and knowing the un-knowable.

Going Forward, it would be mentally healthy to say or refer to DEMM school children or DEMM ABPsi Black psychologists or DEMM Black sistas or DEMM Black Brothas or even DEMM Black Po Po,

In effect, this assertion of *Divine Energy Made Manifest* (DEMM) fundamentally rescues, reclaim and reimagines the nature of human existence by positioning African people not as mere biological entities but as dynamic manifestations of divine energy in the material world. This assertion is not just an abstract philosophical idea. It is scientifically correct.

Divine Energy Made Manifest (DEMM)
“Footprints in the Air”
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