



# AFRICA-FRIDAY REFLECTIONS

## "AFROCENTRIC THOUGHT"



**AN AFROCENTRIC CRITIQUE OF THE CURRENT VIOLENCE, LOOTING AND RIOTS BY BLACK PEOPLE IN SOUTH AFRIKKA: USING THE AMOS WILSONIAN PARADIGM.**

**ITUMELENG MENYATSO.**

*“When the europeans make us unconscious of our own History, we not only become unconscious of our History as knowledge; but we become unconscious of the sources of our behaviour as a people; and our own behaviour becomes a mystery. We ask ourselves, “why do Black folks act like that?” We get discouraged. Because we can’t figure it out!”*

**-Dr Amos N. Wilson, *The Falsification of Afrikan Consciousness.***

Madume ke se Afrika, Batho ba Thari!

The current events (i.e. looting, vandalism and violence) that have unfolded during the past few days in occupied South AfriKKKa (a european criminal settler colony), are an indication of a deteriorating state, a nation on the brink of its decline and ultimately death. We are therefore in need of a revolution to replace the criminal South AfriKKKa, and usher in a more Ubuntu-centred Azania.

After 27 years of so-called democracy, the socio-economic, political and mental conditions of Afrikan people in South AfriKKKa have not changed or improved at all when compared to the Apartheid era. Yes, 1994 changed fokol! For some people, this statement might seem false and ahistorical.

However, from an Afrikan historiographical perspective, we know that all white-controlled states (example, South AfriKKKa), as explained by the French writer, Jean-Baptiste Alphonso Karr, in an oppressive society, “the more things seem to change, the more they remain the same”.

Black people in South AfriKKKa are still poverty-stricken; underdeveloped; unemployed; marginalized and downtrodden. Hence, it comes as no surprise to see Afrikan people in Kwa-Zulu Natal, Gauteng and other areas in S.A looting, rioting and vandalising buildings, cars and shops.

The great Afrikan psychiatrist, Dr Frantz Fanon captured it eloquently when he said: “our people revolt simply because, for many reasons, we can no longer breathe”.

Black people are reacting by means of violence, looting and the burning of buildings because they have been suffocated by this settler colony for far too long and the only logical response for them is to revolt; to strike out in violence.

*“Our people revolt simply because, for many reasons, we can no longer breathe”-  
Dr. Frantz Fanon*

The white-controlled mass media, through the tel-a-lie-vision (TV) and social media, are perpetuating the stereotype that the current acts of violence and thievery in South AfriKKKa, are motivated by supporters of former President Jacob Zuma, who have consistently demanded for his immediate release from imprisonment, and it is not surprising that this narrative is being widely propagated.

This false narrative serves the interests of white-terror domination, because it is easier and more convenient for them when we put the blame on an Afrikan individual than to critically analyse the malfunctioning and corrupt government system that continues to thrive on the demise of the “Souls of Black Folks”.



From this premise, this article will attempt to critically analyse the current acts of violence, riots, looting and vandalism by Black people in South Afrika, from an Afrocentric perspective captured by the mind and work of Kakapa ekgolo (the Great Afrikan Ancestor) and theoretician, Dr Amos N. Wilson.

According to Mkhulu Wilson, the widely promoted images of Black people, particularly Black men as violent criminals serves an economic and psychological function for white folks. From the economic benefit, try to think about all the white-owned and funded movies that you have watched projecting Black men and people as violent criminals. Can you imagine how much money our enemies have made and continue to make from such movies and TV shows?

And from a psychological point, this image of Black criminality, helps induce a state of historical amnesia in the minds of Black people, and it also helps to ease the guilt of the horrendous criminal acts that white people continue to commit against Afrikan people and other Indigenous people - the lynching of people; the robbing and violent dispossession of Indigenous lands; the looting of Afrikan tangible artefacts; the stealing and plagiarising of ancient Afrikan manuscripts; the destruction of Afrikan monuments and architectural structures; and the raping of material resources and minerals from the soil of Afrika, and even the capture of the minds and souls of Black people.

*"And from a psychological point, this image of Black criminality, helps induce a state of historical amnesia in the minds of Black people"*

Hence, Jegna Amos Wilson highlighted to us, that the projection of Black men and people as criminals is a political investment for white people and is necessary for their power and domination. By painting Black people as criminals, it serves as a justification for other races in South Afrika to treat our people in a criminal manner. Recently, I think many of us saw on Facebook, videos of a group of white men and Indians randomly shooting Black people in the streets of South Afrika.

Basically, the media helps propagate the image of Black men as criminals because it serves to hide the criminality of white folks, and it helps deceive us from recognizing white people as the greatest criminals to ever walk this wretched earth and pose as the “greatest threat to Life on earth”.

Of course, this crimogenic nature of white people in South AfriKKKa is difficult for Black people to come to terms with and understand because as sad as it is, Mkhulu Wilson mentioned that many of us help inflate the european ego because “we use white people as the standard of measure, therefore we have a difficult time seeing them as the principal criminals on earth, with the longest criminal record of any people!”.

One of the biggest mistake that some of the self-proclaimed purist middle-class Blacks and politicians have done in the analysis and criticism of the current activities that have occurred in South AfriKKKa, is to judge and condemn the behaviour of Black people as if it is occurring within a vacuum. As if the current behaviour of our people is not influenced by the historical and socio-political and economic circumstances we find ourselves suffocating in.

Jegna Amos Wilson echoed that one of the psychological effects of racism is that once we “internalized the racism from whites, and then we came to hate ourselves as white folks do”.



Motivated by a deeply ingrained sense of self-hatred, we have seen and read how Black political and economic analysts were very quick to label Black people in South AfriKKKa as criminals, stupid and barbaric, and thereby pose a threat that could cripple “our economy”.

*“Basically, the media helps propagate the image of Black men as criminals because it serves to hide the criminality of white folks...”*

These Black critics have subsequently failed to recognize that such acts are a by-product of an oppressed people.

Many of our people fail to recognize as Dr Wilson alluded to us, that “domination is a social problem, and as long as whites dominate us, we will continue to have social problems”. The crime, violence, looting, riots and vandalism we see today, are symptoms indicative of a dominated and powerless people. Mkhulu Wilson explained that to be oppressed is by definition, “to have one’s thought processes disturbed, emotions impaired, and motives and values inverted”.

I resonate with the assertion made by our Brother and ABC leader, Sandile Msibi, that the current incidents are an indication that South AfriKKKa has been a ticking time bomb since the CODESA arrangements. South AfriKKKa as we know it, is on the brink of self-destruction.

This reality should not cause us to lament and despair. On the contrary, this should serve as an opportunity and motivation for us young Afrikans.

We must take encouragement from the wise council of Baba Bantu Biko who reminds us that “the ground for revolution is always fertile in the

presence of absolute destitution”.

However, we must recognize that we will not overthrow this morally decadent neo-colonial system, unless we carefully study and apply the work of one of the greatest African-Centred Psychologists and Warrior scholars, Jegna Amos Wilson, who warned us that “as long as we continue to see Black people and men as criminal, as long as we let other people and the media convince us that we are criminals, then we won’t see the criminals in the suits!”.

*“It is time to remove the falsified consciousness from our minds, and begin to see the real criminals for who and what they are.”*

Until we recognize that the Black criminality and violence we see among our people in South AfriKKKa are an act of imitating our european Criminal Father, then we will continue to perpetuate the self-blaming and self-defeated stereotype of Black people as inherently useless, lazy and criminal.

It is time to remove the falsified consciousness from our minds, and begin to see the real criminals for who and what they are.

*“The ground for revolution is always fertile in the presence of absolute destitution”*

And thereafter organize enough Abibitumi (Black Power) to charge and even prosecute the crimogenic white society for the unforgivable and unforgettable crimes that they have committed against us here in Azania and all over the world.

In conclusion, my beloved Afrikans, I argue that the time is ripe for us to mobilize and organize our people, and transform and redirect our collective consciousness from what Brother Zakhele Mthembu calls a more “reactionary consciousness deduced from a position of victim-hood”, and begin to consciously self-direct our collective righteous rage to help us propel our thoughts and actions towards more purposeful ends.

The time and condition demands of us to exorcize from our psyche, the european-implanted spirit and demon that conditions us to think and behave in ways uncharacteristic of the Afrikan Being (Botho). After all, Mkhulu Wilson reminds us that “if we don’t know who we are, then we are whoever somebody tells us we are”. And, we are not violent criminals who react, and wretch havoc. We are young Afrikan People on the Rise!

I give many thanks and praises, Ma’Afrika a matle. Abibifahodie!



**Itumeleng Menyatso.**