



AFRICA-FRIDAY REFLECTIONS

"AFROCENTRIC THOUGHT"



AFROCENTRICITY

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One of the enduring lessons of African classical civilization is the eternal law of nature. As above, so below. This is a profound lesson that was the basis of intellectual pursuits in African classical times as well as part of the broader Black Nation – Sechaba sa Batho- which once spanned every corner of the globe, as the Olmec statues in the Americas and the Dravidian civilization in the Indus valley are testament.

Thus let us think about the defining element of a star system. As the name suggests, what makes a star system itself rather than just an amalgamation of floating rocks in the black ether of Nut/Ntu is the star, the sun, Ra-Masedi.

The star which acts as a centre upon which every other body not only finds its existence through, as is the case with the cycles that are a part of life on earth but rather, the centre that which without it, the 'system' would not 'exist' in its ontological grounding as at a minimum, a body of planets orbiting a star at differing velocities.

Equally so, a star, on its own, without orbiting bodies, is not a system. This mutually reinforcing nature, what seems to be a violation of the law of contradiction at a shallow level, was astutely understood by Africans. As is evidenced in imagery like the Sankofa.

Back to the core lesson. The core of the cosmos, our part of the cosmos, is the sun. Star systems, are merely suns, with accompanying orbiting objects named planets. Hence when reading about the escapades of westerners to enlighten themselves, you hear of Heliocentric theories advanced by men like Copernicus.

The existence, the bodies that subsequently form the planets that orbit the sun, are from the sun itself, during its formative stages, through centrifugal force, wherein it 'spits out', from the centre (itself), matter that then eventually cools into what we call planets.

Thus, the centre that is the sun, creates its own 'universe' if so were, or at the very least its own 'system'. Now let us apply this rationale of a centre that is self-defining to the processes of human beings, namely how they understand and interpret reality, how they see themselves as existing in it, or see it; Ontology, and how they in turn operate in said world, be it through speech and subsequently the information they in turn create from the 'raw' data of their existence, namely epistemology. As above, so below. As without, so within.

The understanding of the world's existence as well as the information and actions informed by said understanding of the world (ontological epistemology), has a particular Po, a seed, a centre, a centre that in turn makes said reality and the understanding thereof, possible. Since these are human experiences we are describing, the centre being human should be a given. Which humans though?

For as much as the noble and commendable 'common humanity' adherents may hate to admit, people are different, history shows this as fact, reality reaffirms it everyday. At the very least, it can be noted that the cultural Asili/Po/seed of Graeco-Romanic-Hebraic cultures and African ones, African used as a term referring to the global black nation, are not 'common'.

This is seen by classical European civilization and classical African civilisation, coming to different conclusions about the nature of man for example, right down to the order of writing, right to left for abantu in ancient Kemet and left to right for the Graeco-Romanic-Hebraic cultures.

For those aware of the spheres of the brain, right is creative and left is analytical, thus the structure of reality and subsequently thought, the implications of this are too lengthy for our current piece. The centre of knowledge, the present 'objective' western science included, is much deeper, the centre is 'culture', Isi-Ntu for Ba-Tho, which can subsequently be broken down to its Asili, or a Po.

The seed of Isintu is agmination, unity that stems and is a by-product of undefinition whereas the seed of the Western Culture is domination as Mama Marimba Ani would say, individuation, separation, categorization.

This Asili seems to be the base of consciousness, the 'seat of God' if so were, since this is the consciousness that in turn creates all reality, physical and social. Think of the wave particle duality in quantum physics for those questioning consciousness as having not only an effect on matter but being its entanglement, without one, the other cannot exist, matter and 'ideal' are one, for reality is unified, not separated and individuated.

Quantum physics is only right now struggling to figure out how material particles and entities at their core have a 'consciousness' yet abantu have known for millenia that Umoya is all.

Umoya, that which we suspect the ancestors of the Nile valley referred to as Amun, which the dogon refer to as Amma, understood as that which is the intangible (like air) but is the basis of all life/existence. Understood as uqobo lomuntu, the core value of not only Motho, but all of existence since everything has umoya. A digression though.

For our present purposes, social reality is our main concern. Take an analysis of any phenomena, by analysing something, the logical presumption is that you are working from a particular understanding of reality, an ontological epistemology, that not only makes the phenomena being analysed 'real' in the consciousness sense but also informs how you interpret it, mainly how you analyse it.

Think back to our analogy on the heliocentric nature of our star system and ultimately the cosmos? The understanding of the entity we know as the cosmos, stems from an understanding of the star, its constitution, effects, movements, genesis, etc. It is contingent on Ra-Masedi as the classical African civilization of Kemet understood it.

So is social reality, how it is understood. So is knowledge and reality itself, it is contingent on a centre, a Po, and the great task of my generation is to make this centre of ontological epistemology, African, or to use the words of ubaba Jordan Ngubane, 'Sudic'.

The centre that informs existence and one's understanding and operation within it ought to be as black as Ntu, as the ether that makes up space, the body Nut. The centre ought to be African.

This is what is meant by Afrocentricity, well at the very least how the present author understands it. Not discounting the work of scholars in the Diaspora like uBaba Molefi Kete Asante and many others, who have given content and meaning to this term.

Afrocentricity within the context of a de-centred people will entail a deconstructive element as Mama Marimba Ani illustrates in her seminal work 'Yurugu' yet its symbiotic partner, its base, is the positive act of centring yourself, as umu-Ntu in your own reality, with your cultural ontological epistemology, with isi-Ntu as the basis upon which the deconstruction of even the Western ideals that present a false norm currently, stems from, like Mama Marimba Ani shows in 'Yurugu'.

Afrocentricity ought not be concerned with replicating the western world or western forms of understanding the world, this includes their philosophy of education among other things. Its aim is not to build a contemporaneous African world to the Western one, but rather, its aim ought to be, in the author's humble estimation, the creation of reality that has at its centre, motho, her core be-ing, her central innate genetic coding if so were, Setho/Isintu being this base.

Isintu subsequently being informed and given content by the actions of umuntu, in her life long journey to attain ubu-ntu. A journey that has no end, for remember, umuntu ontologically exists in the past, present and future.

The attainment of ubu-ntu, the ultimate point of life, is a journey without end in the concrete sense of reaching a point wherein you have 'attained' ubu-ntu since the very definition of life is undefinition, evolution, constant motion as baba Ramose would say, or 'ukuma njalo', as ubaba Jordan Ngubane would say. This eternal nature of the universe is known in the Western natural sciences since the universe is said to be constantly expanding and as we mentioned earlier, the basis of physical matter seems to be consciousness according to quantum physics, thus meaning that which defines humanity and the universe, consciousness, is eternal. A topic that deserves a thorough outlining in the future.

Thus, in centring oneself, one subsequently creates a reality, a world, wherein the African, their core, would be the frame of reference for the world around them rather than the alienation they feel every-time knowledge understood from the centre of the 'west' is used to invalidate that which stems from the African centre, under the fallacious guise of 'objectivity'. What is objective ought to be contingent on African understandings of the world. Just like Ra-Masedi is the centre of the cosmos, at the very least our part of it, so should Isintu sabantu abano buntu/setho sa batho abanale botho, be the centre of the African reality.

This includes conceiving of the person, the physical world, law, Political Philosophy, from the vantage point of abantu, using the logic of African languages if not African languages outright, to subsequently create a reality that will be interpreted and subsequently created, from an African Asili/Po. Nothing is stopping the myriad of scholars we have in the Global Black Nation from centring themselves.

There is no one who will centre abantu but themselves. There is no one coming to save us, thus complaining, as anyone familiar with the author's work, is not something we encourage. Action, which is always in the present is what we promote. Action that is always directed and simultaneously stems from within, the self, from that which makes umuntu, himself; from Isintu sabantu abano buntu! When we say centre yourself, we say make yourself Ra Masedi to the star system. Make abantu the standard upon which all else is judged, understood and most importantly, finds existence.

I have tried to outline how the author understands Afrocentricity, used as a term referring to the centring of Africans in all aspects of existence, using the Heliocentricity that informs astronomy. A descriptive exercise rather than a theoretical one. Yet equally as important.

We as always claim no monopoly over 'The Truth' but rather have ventured to outline truth, as best as we understand it. Astutely aware of the infinity of ignorance evidenced by our learning each day, at the very least at the level of experience. So, opposing views are encouraged and welcomed, with the caveat being that they must stem from an African Cosmological normative reality, so as to enrich and entrench the cosmology of abantu even in dissent.

Creation is a divine act, thus the call is to make Africans divine again, to make umuntu divine, the reflection of God, the source of all that is. Afrocentricity as understood by the author is making abantu, the world over, through their own Cosmologies which birth their own norms, the basis of and standard of reality.

The Eloquent Peasant.

