



AFRICA-FRIDAY REFLECTIONS

"AFROCENTRIC THOUGHT"



THE RENAISSANCE IS HERE.

BY ZAKHELE MTHEMBU

We are the Renaissance.
 Stir, my heart,
 Bewail this
 land, from which you have sprung!
 When there is silence before evil,
 And when
 what should be chided is feared,
 Then the great man is overthrown
 in the land of your birth.!

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Extract from The Prophecies of
 Neferti

The purpose of these weekly reflections is to normalize through active manifestation of action, discourse that is wholly-centered on a purely African Spirito-Cultural foregrounding. The reflections will range from a wide variety of issues, but they will mainly be focused on Economics and Law.

The aim of every reflection though is to act as a rough foundation of some sort that will spark thinking, agreement or disagreement and ultimately action, from an African cosmological premise.

As Mama Marimba Ani would say, culture is important, for it is what informs the subject, in our case the glorious African individual, as to how and from which base she interacts with the world from. Culture is the core from which analysis is conducted. What informs it is the value systems as well as general cosmology which serves as the authentic axis upon which the consciousness of the African stems, that is, Isintu, as done by umuntu as a manifestation of the primordial and all-encompassing nature of Ubu-Ntu.

Using Indigenous African ontological epistemologies, as best as the author understands, the reflections will present the proverbial African understanding and lived/living experience on economics, and law, but the aim is to solicit and foster engagement wholly from the centre that is Ubu-Ntu, deduced inherently from IsiNtu. Although the contrast to Western law or Economic history will be unavoidable seeing as for now, that is the seat of 'power', the aim though is to create a world both intellectually and in material whereby there is no other standard but that of Abantu.

**"...BUT ALSO
SPARK THE
SAME SPIRIT
OF NOT
BEING
DEFINED BY
ANY OTHER
THING BUT
YOURSELF..."**

The main thrust of the writing is to centre AbaNtu stemming from the spirituo cultural foundation of Isintu in all endeavours of life. Seeing as there invariably will be disagreements in the understanding of said subjects, just like there was variations or schools of thought in ancient Kemet for example, the centre that our analysis and subsequent agreement or disagreement and ultimately synthesis, will be birthed from is Ntu, African in all its variations as will be evident in the different analysis, which are different approaches to the unity of Ubu-Ntu. This is a matter of imperative.

The writing will not exhaust the reader about how the Academy and any other subsequent western institution is inherently evil. My writing will seek to channel the spirit of agency of all our great ancestors from the mainland to the diaspora, from the resilience of Harriet Tubman, who amidst the height of US blatant racism and slave trade organised an escape system instead of decrying the 'systemic' nature of white supremacy.

To the ingenious and entrepreneurial brilliance of Marcus Garvey, who among the throngs of the white supremacist system undermining him at every turn, managed to build the first multinational black conglomerate. Instead of channelling what has been the academisation of the being of African people, the reflections will seek to spark a remembrance, they seek to not only document the agency of African people as is derived from their worldview but also spark the same spirit of not being defined by any other thing but yourself, with the self being entangled, in a flux, with the collective.

Much has been said about the mental nature of colonisation and the subsequent hegemony Western paradigms it establishes. The wonderful theorists we have had, chief among them in psychology being Dr Amos Wilson, speak at length about the inherent psychological nature or consciousness-based essence of white supremacy. Its seed, its Asili if so were, is in consciousness, a realm whose existence firstly implies agency, that is choice, in whatever manifestation, for both the proverbial influencer and the influenced.

This is most evident in the approach the West, ubulungu, has had with Africa, knowing the nature of Godhood or 'religion' as informing a large part of consciousness, they went after African spiritual systems, from the Ptolemaic creation of Serapis, to statutes like the Witchcraft Suppression Act of 1895 in the lands of AbaTwa, to the multiple instances of Christian missionaries being the forebearers of the armies of their mainland. It must neer be forgotten though, the fact that I just wrote that, should be indicative of the inherent power of agency, that even with repeated attempts, there still remains those who I consider way more brilliant, committed to impilo (life/health) of this great land.

The reflections will be dedicated to channelling the spirit and energy of the agency of African peoples from a purely African base. The aim of the reflections is to foster a spirit of achievement, of not only being able to act to change our material conditions, but to be successful at it. The focus will be heavily on Economics, both theoretical and 'practical', whilst showing the how the dichotomy of theory and practice is alien to the ritualistic nature of IsiNtu.

Economics firstly because our continent remains the poorest on Earth yet we all know of her abundant riches, both natural and human. Blaming everyone else but ourselves for the state of the continent is an admission of the agency of others being able to influence us like things who have no will of their own. Beyond the insidious reinforcement of the ideal of the 'supremacy' and near omnipotence of the West, that it is able to deprive Africans of material prosperity.

If the people of African descent in Tulsa could organize a thriving commercial hub in the heart of whiteness, then it cannot be that the west is blamed for the troubles that afflict our great continent today. Again, Tulsa was burned by white supremacists, a lesson that could have been interpreted in two ways. Get private security like militiamen from among the future property owners of the next commercial hub to guard against future attacks or give up, spend the next decades decrying how evil the white man is.

In both scenarios, attack is virtually guaranteed by the west, it seems the latter option of using our agency to 'critique' the attackers instead of accumulating resources again was chosen. My reflections will seek to spark and foster the spirit of those who established what later would be known as Black Wall Street in the South of USA.

The aim of the reflections is to encourage a channelling of energies into actually materializing the world we say is being undermined or was destroyed by the west. As long as we have will, consciousness, and bodies, the buck ultimately stops with us. Economics will be used as a base to show how organization can take on forms that don't necessarily include the use of coercion or force or even the attainment of 'political power' in the form of administering the Westphalian state that is ultimately maintained by taxes.

Taxes, which are really commodities taken by the state, are generated by productive economic activity. Productive economic activity does not only mean a typical job, it is simply the concerted production not for yourself but specifically for the satisfaction of other African people's needs. It is the offering of value, which is subjective, to another individual.

Now I ask, what better way to fix the problems that afflict our communities and broader nation, both continentally and in the diaspora, than offering one another value? Economics will serve as a perfect illustration of the agency of African individuals, which is forever present.

The reflections will not be the be all end all, or even an 'authority' on any of the issues raised. They rather ought to be looked at from the perspective of being an inflection point if so were, that will necessitate a thinking and action informed by the conscious attempt of grounding all of social reality for umuntu in his spirito-cultural foregrounding, Isintu, with the divine values and norms of Ubu-Ntu acting as a 'grundnorm' for lack of a better word.

Beyond all, as has been emphasised, the reflections seek to encourage and make the norm once again, the agency of Abantu and the responsibilities that come with that not only in their oppression and poverty but rather in their liberty, freedom and prosperity. For I truly believe one gives existential energy to what occupies or dominates their consciousness. By centering Ubu-Ntu in the consciousness of umuntu even in business for instance will instead of the white man through the constant dialectic of race, political especially, the worldview of Abantu will become the norm it once was instead of the pathology it currently is regarded at, by Abantu themselves it must be emphasised.

The author is deeply in love with this land, he wants nothing more than to see it prosper to even higher heights than in antiquity with her multiple high civilizations. We are the ones we have been waiting for because no one will rescue us but ourselves.

Umthakathi usendlini bantu abahle.
Kuzomele
sizilungise thina kuqala.

Khun Anup.
Umuntu wabantu.

