

The Politics of Disruption: Some Thoughts For Black Lives Matter Activists

By

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Our Present Condition

No matter where Afrikans are-on the continent or in the diaspora-our condition is the same. We are on the bottom and descending. Afrikan people around the globe are in the midst of a MAAFA. MAAFA is a Kiswahilli term that means "disaster". It refers to the terroristic interruption of Afrikan civilization that was occasioned by European and Arab slavery and cultural aggression. The MAAFA we face 'is multifaceted and complete. It has produced obvious horrors like enslavement, colonization, murder, the stealing of land and property, and the systematic social, political and economic domination of Afrikans and Afrikan societies. It has also produced less obvious, but just as detrimental, horrors like cultural genocide, historical memory loss, and spiritual emptiness. While the MAAFA continues to rage around us, we sleep; we fail to confront our condition as a unified people because we are ignorant of our past, we have no vision for the future, and we are reactionary. In short, we do nothing as others make and execute plans for our future. The MAAFA continues to take its toll. We are unconscious, unorganized, unfocused, and lost from our purpose. Our strongest visible leadership is in hot pursuit of minimal, narrow goals like, "integration", "jobs", "voter registration", etc. We seek minimal adjustment and temporary comfort by assimilating to whatever the political, economic and cultural order may be, even when that order is itself in chaos, or driven by values that are anti-Afrikan and anti-human. When we "dream", we often do not dream original dreams; we merely seek relief from pain. As a result, the dream does not encompass a meaningful plan or strategy which is connected to mobilization.

We do not know who we are, cannot explain how we got here, and have no sense of our destiny beyond mere survival. Most of us hope to hitch a ride on someone else's wagon with no thought whatsoever as to where that wagon may be going. We have no destination of our own. Ask our so-called "leadership", ask our women, men or children on the street what our agenda is. Ask them what plans Afrikans have and what we want to build for ourselves within the next five, ten, twenty-five, seventy-five or one-hundred years? We are so used to having others make long-term plans for us that the idea of our own five-year plan is petrifying to us. We are now in 2016 going on 2017,



why do we remain in such a vulnerable and debased condition? Certainly, the conscious and confined oppression of our enemies is a factor, but several other factors have contributed to our present condition and prevent us from reaching our full potential as a people. We cannot advance because we have:

- * No unified spiritual base that respects and compliments our different religions.
- * No global view of ourselves as one people.
- * No geopolitical view of our condition as a people.
- * No global strategy (or even local strategy) for our uplift as a people.
- * No collective aim.
- * No structures for socializing the masses of our children.
- * No structure for communicating these things to our masses.

The existing global rules for ethnic groups have been articulated in detail by Joel Kotkin and Samuel Huntington be sure to study their books: Tribes: How Race, Religion, and Identity Determine Success in The New Global Economy again by Joel Kotkin, along with The Clash of Civilization and The Remaking of World Order by Samuel Huntington. Kotkin argues that successful groups in the world are really a part of what he calls "global tribes", or ethnic groups. Huntington calls them civilizations or cultures. Both discuss the Afrikan Amerikan struggle for liberation but do not see us becoming a factor in geopolitics, now or in the future, because we lack unity. This does not mean that we could not bond, but it shows that bonding for unity is the indispensable prerequisite for collective action. How does the rest of the world unify and plan? What is their agenda? What is their agenda for us? When Afrikan leadership operates without explicit attention to geopolitics, that is a sure sign that we will have failed before we have started. Without a strong Afrikan identity, we will remain ripe for every kind of exploitation.

To understand our present condition in the world, we must also understand genocide. The General Assembly of the United Nations adopted the Genocide Convention in 1948. Article II of the Convention defines "genocide" as:

Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group as such:

- A) Killing members of the group;
- B) Causing serious bodily or mental harm to members of the group;
- C) Deliberately inflicting on the group conditions of life calculated

to bring about its physical destruction in whole or in part;

- D) Imposing measure intended to prevent births within the group;
- E) Forcibly transferring children of the group to another group.

By this definition, Afrikan people are clearly victims of genocide. The genocidal practices of slavery, lynching, colonization, etc are easy to identify, but the more recent institutionalized and covert forms of genocide produced by legal systems, educational systems, public health systems, etc., are difficult to distinguish. There is no public outcry over these latter forms of genocide for two primary reasons: (1) active propaganda disseminated through the media keeps the masses of people ignorant of, and agents in, their own genocide; and (2) lack of media access slows those who are knowledgeable about genocidal practices from sharing that knowledge with and empowering others.

Genocide, as defined above, is both physical and cultural. Both forms of genocide are visited on Afrikans. Physical genocide tends to be practiced most often by the so-called "ultra right". This largely involves well-known processes of segregation and physical oppression that have historically led to the elimination of many Afrikans. Cultural genocide is practiced mainly by the left. Historically, it was referred to as "whitening", and was practiced most frequently in Latin American countries where it continues to be used today. Cultural genocide is, in some ways, the ultimate vehicle for the elimination of a people because its goal, unlike that of the physical form of genocide, remains hidden.

Both physical and cultural genocide of Afrikans involve decisions by non-Afrikan elites to dominate and destroy the Afrikan community. White policymakers, whether from the right or left, liberals or conservatives, Democrats or Republicans, view the very existence of Afrikans as a problem. Thus, only Afrikans themselves can wake up, prepare, and insure that Afrikans remain present and fully able to maintain a quality standard of life.

All Afrikans (Black Folks) are now a threat and a liability to the white "race"!!

There is something dreadfully wrong with an education/socialization/politicalization process that leaves us ignorant of our past, strangers to our peoples, apes of our oppressors; and creatures of habitual shallow thought and trivial values. In other words, history does not forgive those who lose their way.

Taking It To The Bridge

All Black Lives Matter activists (and others) must clearly recognize that one thing is certain; no strategy that relies on others to rescue us will ever work. Either we conceive of goals and plan and execute the plans, or there will be no rescue. We must exist if we are to act!

Central to our planning is to start from a clear understanding of our cultural reality, our history and our present condition. We must design our future from the rich cultural base of our past, because no other beginning point makes sense.

Time is not abundant. The struggle can make the strongest amongst us grow weary. We will fight because we must, but our effectiveness must be fed by new thinking and our ability to see a light at the end of the tunnel. Endless and fruitless struggle cannot be sustained with any degree of effectiveness and without grave losses in spirit, precious family ties and peace of mind. We must approach our work with a sense of urgency., Time is short. On to victory!

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P.S. Sometimes it is the very people that no one imagines of who do the things that no one can imagine.