

AfroSymbiocity
as a Psychology of
Conflict and Conflict
Resolution in Africa

AfroSymbiocity as a Psychology of Conflict and Conflict Resolution in Africa

By

Ilongo Fritz Ngale

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PREFACE

AfroSymbiocity as a Psychology of Conflict and Conflict Resolution in Africa by Dr. Ilongo Fritz Ngale of the National University of Lesotho, and the Institute for Dispute Resolution in Africa, (IDRA), UNISA, is a most welcomed addition to the academic and professional literature landscape of conflict resolution in Africa and beyond. The work's uniqueness is rooted in its dual psychological and afro-centered perspectives, which act as methodological and analytical frameworks for the modeling of a new paradigm in conflict resolution. The book comes at a most opportune and auspicious moment when despite declining violent conflicts and an increase in stable democracies and economies, the African landscape is still littered with and bedeviled by internecine squabbles at national, sub-regional and even continental levels. Cases in point would include amongst others, Cameroon, the DRC, Southern Sudan, Mozambique, Nigeria, and Lesotho, with the resurgence of secessionist impulses, violent extremism, intolerance, exclusivism, and hatred. It is in this brewing maelstrom that Dr. Ilongo's psychocultural paradigm for conflict resolution takes its place as a most welcome theoretical input which not only highlights the psychological factors that mediate by enabling, triggering, sustaining, and reinforcing the conflict ethos, but ventures into praxis, including a logical sequence of skills for effective and efficient conflict resolution.

The author agrees with the tenets stipulating that conflicts in Africa have secondary and tertiary causative bases such as the colonial factor, the Cold War, the New World Order, social, political and economic inequality; state collapse; economic decline; battles for control of natural resources; unemployment, lack of education, population pressure, ethnic hatred and availability of arms; interlocking conflicts; resolutions not properly consolidated; inadequate mediation and inappropriate humanitarian assistance. Dr. Ilongo's work nonetheless is an attempt at transcending what he terms 'extrinsic variables' by focusing on the Human Factor ethos, the psychological factors of consciousness, thought, feeling, and action, which he ingeniously interweaves with the Basotho cultural concepts of *Botho*, *Pula*, *Khotso*, and *Nala*.

On the basis of the aforementioned, *AfroSymbiocity* proposes a rational, critical and logical paradigm based on an authentically African ontology, epistemology, and ethics, as means for describing, explaining, and managing conflicts in Africa and beyond. AfroSymbiocity is sub-Saharan and specifically Basotho in the linguistic rendition of its quadruple systemic tenets, that is, *Botho* or ‘Goodwill and Substance of, and Consciousness of Unity of Being’, *Pula* or ‘Rain, Thought of Unity of Being’, *Khotso* ‘Peace or Feeling of Unity of Being’, and *Nala* or ‘Prosperity, that is, Action based on Unity of Being’. *AfroSymbiocity* is a bold conjecture and comprehensive theorizing with a pragmatic ethos, which posits that without awareness of the unity of Being, there can be no thought, feeling, and action, which will effectively mediate and sustainably resolve African and world conflicts. In other words, without a ‘Symbiotic worldview’ characterized by Transpersonal Interdependence and Mutually Obligate Interconnectivity of all realms of Being, conflict resolution will remain a dead letter.

Conflict from AfroSymbiocity’s psychocultural perspective is a function of unconsciousness of Unity of Being, feeling of irreconcilability of psychosocially fragmented Being, and action based on disunity of Being. Dr. Ilongo uses the tenets of *AfroSymbiocity* to audaciously explain the violent conflicts that occurred under apartheid, xenophobia in South Africa, ethnic cleansing and genocide in Bosnia-Herzegovina and Rwanda, and the Nazi Holocaust. *AfroSymbiocity* remains a paradigm of hope, because it effectively proposes skills and strategies for effective conflict resolution, which are psychocultural in perspective. These include: *Botho* recreated (transformation of desire, philosophy of dialogue, resisting fragmentation, forgiveness, and advocacy for all); *Pula* reignited (Potter’s House Ethics, forging a new psyche or building a Common Existential Heritage); *Khotso* in action (the all reconciling ethos or Healing Reintegration); *Nala* revisited (social re-engagement, selfless service and symmetrical distribution of resources).

AfroSymbiocity as earlier said is a pragmatic paradigm, in which case it also presents a historical context and personage which together demonstrate that the former is a feasible and effective framework for conflict resolution. The historical context is the *Lifaqane* onslaught orchestrated King Shaka, when he created the militaristic Zulu kingdom in Southern Africa during the period between 1815 and 1840. His forces subsequently caused a wave of warfare and disruption of traditional sociocultural and geographical reference points. In the 20th and 21st centuries, the world in general and Africa in particular, are plagued by challenges of globalization,

migration and feeling homeless, de-territorialization, and the sudden and rapid shrinking of space and time. Dr Ilongo's book demonstrates how the specific leadership acumens, autotelic personality traits and skills of King Moshoeshoe I, as an exemplar of AfroSymbiocity, were cardinal processes for effective and efficient conflict resolution in a highly volatile context of very rapid flux, not dissimilar to the contemporary African and world stage. *AfroSymbiocity as a Psychology of Conflict and Conflict Resolution in Africa* is interesting for both the casual reader and professionals because it presents in simple language an in-depth approach to conflict resolution which is psychocultural in orientation. Dr. Ilongo's book is a lofty primer. I consider it a *must-read* for the general public and all professionals in the domain of peace and conflict resolution.

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CHAPTER ONE

INTRODUCTION

AfroSymbiocity is an attempt at proposing a rational, critical, and logical paradigm for ways of imagining, thinking, feeling, and acting which are authentically African, as means of describing, explaining, understanding, and predicting African mental processes and behaviors. It is a bold conjecture and comprehensive theorizing with a pragmatic ethos rooted in African ontology, which suggest culturally grounded solutions to the continent's conflict related existential crises. AfroSymbiocity draws from a common pool of African traditional philosophy, while being specifically grounded in its usage of traditional Basotho cultural concepts, which are at the same time traditional African in scope.

Etymologically, the compound concept of AfroSymbiocity is the union of two concepts, that is, "Afro" in relation to peoples of Sub-Saharan origin who generally share a "Symbiotic" worldview characterized by Transpersonal Interdependence and Mutually Obligate Interconnectivity of all realms of Being. These realms of Being are ecological, individual, communal, national, and trans-physical. AfroSymbiocity is rooted in African philosophical tradition, and a tradition must pre-suppose a certain minimum of organic relationships among its elements (Masolo, 1994:245).

It is on this basis that AfroSymbiocity is a paradigm based on the idea that Africans can both flourish and experience peaceful coexistence through a "Quadruple Template" fashioned from four Traditional African Basotho concepts, namely, *Botho*, *Pula*, *Khotso*, and *Nala*. *Botho* stands for "goodwill", *Pula* means "rain", *Khotso* is "peace", and *Nala* is the Basotho word for "prosperity." It should be noted that the motto of Lesotho is "*Khotso, Pula, Nala*" or "Peace, Rain, Prosperity." In a literal sense, without peace nature will not release rains, and when there is no rain, nothing and no one flourishes. Taken in the context of AfroSymbiocity and conflict resolution, *Botho, Pula, Khotso, Nala*, can be summarized as follows: without an awareness of the Unity of Being, *Pula*, there can be no Goodwill, *Botho*, and if there is no *Botho*, there can be no Peace, *Khotso*,

and without Peace, there can be no Peaceful Coexistence and Flourishing (*Nala*) among humankind.

The timeless wisdom and ontological basis of Afrosymbiocity

The Egyptian Connection

Broodryk (2008:45) goes so far as to give us the social origins of Botho/Ubuntu. Of import, Botho and Ubuntu will be used interchangeably throughout this book. According to Broodryk, the notion of Botho/Ubuntu started in Egypt as far back as 1500 BC. He indicates that the seven cardinal values in the Netchar Maat culture were truth, justice, propriety, harmony, balance, reciprocity and order. The latter values formed the bases and provided guidelines for correct and moral behaviour. Most of these values and beliefs were transferred to other parts of Africa during migratory movements to the southern parts of the continent.

MAAT as the foundational order of the universe in ancient Khemetic society

According to Ashby (1997:87):

“Maat is a profound teaching in reference to the nature of Creation and the manner in which human conduct should be cultivated. It refers to a deep understanding of Divinity and the manner in which virtuous qualities can be developed in the human heart so as to come closer to the Divine.”

For Gadalla (2003:41-42):

“Maat also represents the principle of cosmic order, the concept by which not only men, but also the Neteru (gods) themselves are governed. Maat signifies harmony, balance and equilibrium between all the cosmic forces of nature. Maat is the ideal is the balance of things working as they should. Without Maat chaos reigns unchecked and the ability to create order is forever lost. In human terms, Maat represents the right thing to do.”

The seven cardinal principles of Maat include; justice, truth, reciprocity, balance, harmony, order, and propriety. For Gbonde (1998:25-26):

“These seven virtues are the keys to human perfectibility and unlock the latent power of the [human] spirit ... which when adhered to will reveal their inherent wisdom to us. The virtues of MAAT are more than ideas

about what is right and wrong; they are living references for behaviour that reflect our ability to live with intelligence rather than ignorance. As behavioural disciplines, the virtues of MAAT become powerful tools for strengthening, protecting and sustaining the relationships, institutions and structures necessary for the well-being of our people. We must learn to become MAAT, by living and practicing MAAT.”

7 Fundamental Principles of MAAT

There are at least seven fundamental principles that supported and inspired all the philosophy and mystical spirituality of Pharaohic Egypt:

1. There is but One Universal Order

Each and every sentient being, or situation in their time, is bound to accomplish a specific mission on earth.

2. There is One Cosmic Unity

This principal is based on the concept that everything that exists is a particular manifestation of the One essence. As above, so below.

3. There is only One Measure

One measure, one portion, one ration was considered the base from where all beings, things and time constitute mere exponential figures. They are only multiples and submultiples of the same portion.

4. There is One Cosmic Law that precedes all spiritual laws

This One Law determines that there is a Universal Order and a Cosmic Unity manifesting itself through the One measure.

5. There is only One Intelligence

There is One Intelligent Mind that encompasses and embraces everything that exists. All the other Intelligences are mere reflections and individualized manifestations of the One Intelligent Mind.

6. There is only One Path

This is the way of obedience to the One Law that reigns as Universal Order and that precedes all others. The One Law determines the Unity of all parts with its Essence.

7. There is only One Reality

The understanding of the existence of One Reality reiterates that the Universe manifests itself through repetition of the same spirit through different stages of conscious expressions.

The 42 Divine Principles of MAAT

1. I have not committed sin.
2. I have not committed robbery with violence.
3. I have not stolen.
4. I have not slain men or women.
5. I have not stolen food.
6. I have not swindled offerings.
7. I have not stolen from God/Goddess.
8. I have not told lies.
9. I have not carried away food.
10. I have not cursed.
11. I have not closed my ears to truth.
12. I have not committed adultery.
13. I have not made anyone cry.
14. I have not felt sorrow without reason.
15. I have not assaulted anyone.
16. I am not deceitful.
17. I have not stolen anyone's land.
18. I have not been an eavesdropper.
19. I have not falsely accused anyone.
20. I have not been angry without reason.
21. I have not seduced anyone's wife.
22. I have not polluted myself.
23. I have not terrorized anyone.
24. I have not disobeyed the Law.
25. I have not been exclusively angry.
26. I have not cursed God/Goddess.
27. I have not behaved with violence.
28. I have not caused disruption of peace.
29. I have not acted hastily or without thought.
30. I have not overstepped my boundaries of concern.
31. I have not exaggerated my words when speaking.
32. I have not worked evil.
33. I have not used evil thoughts, words or deeds.
34. I have not polluted the water.

35. I have not spoken angrily or arrogantly.
36. I have not cursed anyone in thought, word or deeds.
37. I have not placed myself on a pedestal.
38. I have not stolen what belongs to God/Goddess.
39. I have not stolen from or disrespected the deceased.
40. I have not taken food from a child.
41. I have not acted with insolence.
42. I have not destroyed property belonging to God/Goddess

According to the author, the 42 Divine Principles of MAAT can be subdivided into 7, that is, 6 per the 7 Principles of MAAT, which would give the following allocations as seen in Table 1. In addition, the 42 Divine Principles of MAAT could be subdivided into 7 Principles and 6 Operations; 4 Actions; 4 AfroSymbiocity Axes; 4 AfroSymbiotic Forces; AfroSymbiotic Expressions and Experiences, as seen in Table 1 below.

Table 1: MAAAT and AfroSymbiocity

| Inputs – Intention 7 MAAAT Principles and 6 Operations | Processes – Movements 4 Actions | | Outcomes – Form AfroSymbiotic Expressions and Experiences | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------|----------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| Justice <ul style="list-style-type: none"> • I have not committed sin. • I have not committed robbery with violence. • I have not stolen. • I have not slain men or women. • I have not stolen food. • I have not swindled offerings. | Identification with, and Integration of First Matter (Will of Being/Will to Be) | 4 AfroSymbiotic Axes Botho – Substance of the Law of Unity of Being | 4 AfroSymbiotic Forces Holism - Oneness | <ul style="list-style-type: none"> • Integration and Inseparability of Substance and Energy • Faith |
| Truth <ul style="list-style-type: none"> • I have not stolen from God/Goddess. • I have not told lies. • I have not carried away food. • I have not cursed. • I have not closed my ears to truth. • I have not committed adultery. | <ul style="list-style-type: none"> • Contemplation of First Matter (Will of Being/Will to Be) and Reflection of Quintessence (Good) • Noetic vision or contemplation of transpersonal ideas and ideals | Pula – Transpersonal Intelligence | | <ul style="list-style-type: none"> • Wisdom • Inspiration • Understanding • Intuition |

| | | | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------|------------------------------------|---------------------|---------------------|
| <p>Reciprocity</p> <ul style="list-style-type: none"> ● I have not made anyone cry. ● I have not felt sorrow without reason. ● I have not assaulted anyone. ● I am not deceitful. ● I have not stolen anyone's land. ● I have not been an eavesdropper. | <p>Continuous circulation of Substance-Energy-Light</p> | <p>Khotso – Unconditional Love</p> | <p>Universalism</p> | <p>- Temperance</p> |
| <p>Balance</p> <ul style="list-style-type: none"> ● I have not falsely accused anyone. ● I have not been angry without reason. ● I have not seduced anyone's wife. ● I have not polluted myself. ● I have not terrorized anyone. ● I have not disobeyed the Law. | | | | <p>- Courage</p> |

| | | | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|-----------------------|-----------------------------------------------------------------------------|-------------------|
| <p>Harmony</p> <ul style="list-style-type: none"> ● I have not been exclusively angry. ● I have not cursed God/Goddess. ● I have not behaved with violence. ● I have not caused disruption of peace. ● I have not acted hastily or without thought. ● I have not overstepped my boundaries of concern. | <p>Speaking of Substance- Energy-Light and Peace into persona, place, condition, thing</p> | <p>Khotso - Peace</p> | <p>communalism – collective sharing of substance and energy</p> | <p>- Charity</p> |
| <p>Order</p> <ul style="list-style-type: none"> ● I have not exaggerated my words when speaking. ● I have not worked evil. ● I have not used evil thoughts, words or deeds. ● I have not polluted the water. ● I have not spoken angrily or arrogantly. ● I have not cursed anyone in thought, word or deeds. | | | | <p>- Prudence</p> |

| | | | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------|-----------------------------------------------------|--------------------------------------------------------------------|---------------|
| <p>Propriety (Prosperity)</p> <ul style="list-style-type: none"> ● I have not placed myself on a pedestal. ● I have not stolen what belongs to God/Goddess. ● I have not stolen from or disrespected the deceased. ● I have not taken food from a child. ● I have not acted with insolence. ● I have not destroyed property belonging to God/Goddess | <p>Ceaseless multiplication of Botho through selfless service</p> | <p>Nala – individual and collective flourishing</p> | <p>Humanism – symmetrical distribution of substance and energy</p> | <p>- Hope</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------|-----------------------------------------------------|--------------------------------------------------------------------|---------------|

The South African input – Chief Mohlomi the Sage-Teacher-Healer

Poem by the author (Ilongo, 2016)

THE PATRIARCHS OF PEACE

BOTHO – GOODNESS OF HEART

Despite the general instability
 These special ones,
 Kin of God's kingdom
 Are called in all ages
 To uphold the sacred torch of peace,
 Heralding the spirit of democracy
 Transcending the rule of brute force
 Wrestling man from animal curse,
 Teaching brothers and sisters
 To be free from the yoke of crippling dependencies
 And live in enlightened societies
 Guided by the spirit of peaceful coexistence.

Come the *Bafokeng*
 Children of reciprocity
 And mutual understanding,
 Able to be flexible and adapt
 To shifting contexts,
 Playing the delicate game of diplomacy
 Laying low their egos
 To echo the policy of live and let live,
 Yeast of silent power
 That slowly but surely overcomes
 The love of power.

The first is chief *Tsele*
 Paragon of discretion
 Carving for his people, the *amaZizi*,
 A decade of harmony
 Legacy of neighboring and mutual empowerment
 Cross fertilizing with the *Maphuthing*,
 Initiating cultural and economic integration

Becoming the *Baphuthi*,
Sealing the inviolable pact
Of universal brotherhood.

The second is chief *Sehoja*, alias *Mabula*
Synonymous with justice and peace
Becoming for his people
An ideal model for all time
The latter choosing to be named after him
So great a figure timeless
Refiner of cultural memory
By the alchemical flame of love.

The third is chief *Lethole*
Humble and visionary,
Perceiving through the mists of the present
The possibilities of the future
Carved out by mutual understanding,
Transcending the sense of temporary superiority
To not forsake an alliance
With the apparently weaker *Bamokoteli*,
From whose midst did come
The great chief of the Basotho,
Through which prophetic alliance
The *Bamokoteli* enjoyed the arrears
Of prosperity and peace
Fruits of wisdom in action.

The greatest was chief *Mohlomi*
Patriarch of wisdom and generosity
Transcending space and time
Through timeless philosophy of peace and goodwill
Royal road beyond violence,
Making sharpening of spears vain
Valorizing thrashing of corn for life,
Glorifying conscience as the guide to the good life
Both on earth and beyond,
Golden legacy for the founder of the Basotho nation.

The name *Moshoeshoe* resonates through history
In notes unmistakable

Those of peace
 Sister of great king
 Foundation of the Basotho nation,
 Haven of peace
 In times of great violence,
 Seeking to sustain the same
 Through 'Peace of Senekal'
 'Peace of Sorghum'
 The 'Queen's Peace',
 Indelible imprints of the great one,
 Desiring the carving in the heart of man
 An organ of love
 And warmth transcending duality stereotypes
 Ceaselessly striving to distill the new man
 No more Homos Sapiens
 But the timeless and universal One
 Called Homos Luminous.

Chief Mohlomi – *Botho* Incarnation

Mohlomi was a Mosotho chief born around 1720 at Fothane near the present day town of Fouriesburg in the Free State Province of the Republic of South Africa, north of modern-day Lesotho (Machobane, 1978; Ellenberger, 1912). He was born during the great migration of the Basotho (people of Lesotho today) in search of suitable settlement in southern Africa in the 1700s, which was more limited at the time than the modern-day southern Africa defined as the Southern Africa Development Community (SADC). Wars for status and power, which resulted in the dissolution of emerging political groupings, characterized the migration period of Mohlomi's time in southern Africa. In fact, he lost his father, Monyane, and brother, Nkopane, to these wars. For him, these wars were simply "a needless and self-defeating way of life" (Machobane, 1978: 9) that he deeply abhorred.

Mohlomi lived at Ngoliloe (i.e. where one has written) near the present town of Ficksburg in the Free State Province, also north of modern-day Lesotho (Du Preez, 2012, 2004, 2003; Machobane, 1978; Bruwer, 1956; Ellenberger, 1912). Ngoliloe was Mohlomi's chieftaincy headquarters where he presided over his Basotho chiefdoms. It was also the place where he established his leadership academy where "lessons on the art of governing men" were taught for the aspiring would-be leaders (Du Preez, 2012, 2004, 2003; Machobane, 1978; Bruwer, 1956; Ellenberger, 1912).

One of his famous students at his leadership academy was King Moshoeshoe, the founder of the Basotho nation in modern-day Lesotho (Du Preez, 2012, 2004, 2003; Machobane, 1978; Bruwer, 1956; Ellenberger, 1912).

Mohlomi ultimately died in his home-village of Ngoliloe at the age of 96 years (Ellenberger and Macgregor, 1912:96). While his contemporaries made their names in the annals of history on the battlefield, Mohlomi was a celebrated doctor (traditional healer); an insatiable yet positive traveller; a rain-maker (rain-forecaster); a political consultant; a polygamy theoretician and practitioner; a philosopher; a king; a prophet (Machobane, 1978:5). Mohlomi first made his mark in his society as a doctor (*ngaka*) and rain-maker (*moroka-pula*) (Machobane, 1978:9). Mbiti (1990:221) captures the importance of African traditional doctors; “[The] medicine-man applies both physical and ‘spiritual’ (or psychological) treatment, which assures the sufferer that all is and will be well. The medicine-man is in effect both doctor and pastor to the sick.” Similarly, the importance of rain-making is recorded by Ellenberger and Macgregor (1912:255). The authors stated that, rain and drought were such important factors in the lives of the early Basotho, and when it was not possible to make up for a bad harvest by importing grain from elsewhere, not only did the crop fail, but cattle died of thirst. In these conditions, it is not [rocket science] that a man who was believed to be able to make rain was held in high repute (Ellenberger and Macgregor, 1912:255).

Rain-making refers to use of indigenous traditional knowledge to forecast or predict rain based on the moon’s shape, wind and cloud movements, lightning, animal behaviour, bird movements and so on. As a doctor and rain-maker (i.e. rain-forecaster), Mohlomi travelled for two primary reasons: 1) on calls for healing and rain-making services (Machobane, 1978:12-13); and 2) in search of knowledge and remedies (Macgregor, 1905:13). As a keen political observer, his medicine and rain-making travels enabled him also to preach peace and resolve conflicts through peaceful means in societies he visited. In villages which he visited, he would settle the differences between people when they asked him to, and he entered into treaties of alliance with the chiefs in order to cultivate peace (Arbousset and Dumas, 1846:281). As a messenger of peace, he practised polygamy chiefly for social and political reasons. Socially, he married women on behalf of bachelors that did not have the necessary head of cattle to marry their own wives (Ellenberger and Macgregor, 1912: 97). Politically, he saw polygamy as a peaceful means of cementing friendship among polities (Machobane, 1978:13). Machobane (1978:13), a

renowned Mosotho historian, is convinced that Mohlomi had more theoretical reasons than biological ones for practicing polygamy as the messenger of peace. This view was supported by well-known Basotho historians who saw Mohlomi as “a man of goodwill and humanity” (Macgregor, 1905:13) and “a man of much benevolence” (Machobane, 1978:14).

As a chief, Mohlomi’s conduct of the political affairs of the people of *Monaheng* (one of the Basotho tribes in Lesotho) was viewed as “admirable and exemplary” (Machobane, 1978: 16), and “his government was that of a prince distinguished for clemency and wisdom” (Arbousset and Daumas, 1846: 272-275). As a sage, Mohlomi was considered during his lifetime as “the wisest man that had ever lived” (Machobane, 1978: 17). His witty aphorisms like “medicine for a village is a good heart” and “it is better to grow corn than to brandish the spear”, which spelled the themes of peace and justice, showed his sagacious frame of mind on socio-political matters. As a philosopher, Mohlomi is credited for playing a role in science, business and politics, which were outside the scope of Basotho collective wisdom at the time (Machobane, 1978: 18). Further, Mohlomi’s prophecies made him renowned throughout southern Africa. He is credited for having prophesied the great wars of *lifagane* (i.e. the crushing or scattering of the early 1900s that changed the geo-political landscape of southern Africa) while on his deathbed (Ellenberger and Macgregor, 1912: 97). Such was the end of Mohlomi, “th[e] man who was the most famous of all Basot[ho]—famous for his love of peace, his charity to all, his wisdom and for the love he bore to all men” (Ellenberger and Macgregor, 1912:97). Mohlomi is considered a very prominent figure in southern Africa’s responsible leadership history, besides being considered as one of the best examples of the brilliance of pre-colonial African intellectualism (Machaobane, 1978; du Preez, 2003). Chief Mohlomi can be considered the herald and model of King Moshoeshoe’s Autotelic Personality Leadership Style (APLS). Chief Mohlomi is the incarnation of the timeless archetypes of the ‘Sage, Teacher, Healer, and Visionary’. The latter constitute the essence of King Moshoeshoe’s APLS, which as we shall see proved effective in conflict resolution following the expansionist military policy of King Shaka.

The genesis of greatness

Two decisive events

Chief Mohlomi's birthday – becoming a Builder

Extracts from Mokhehe Ntsu's "*Moshoeshoe I Profile: Se-Moshoeshoe (1990)*":

"He (Monaheng, Chief Mohlomi's grandfather) decided that my father Monyane should go to establish his own village over the ruined village of the defeated chief of the Basica – chief Tsele... He also decided that my name would be *MOHLOMI*, which was the expression of his sacred wish and hope that someday, I should become a great chief who would found and *establish new villages* – the erector of new homes."

"The most important thing that I want to point out and to emphasize to you is the different manner by which I went about founding the "new" villages and fulfilling the dream of my grandfather – *Monaheng*. He had believed and imagined that I would establish new villages by the use of the spear – yes, by burning down the villages of my enemies scattered at war; and building my own new ones in their places...I have fully vindicated his wishes. But I managed to satisfy his hopes in a manner and form that he had not thought of. ...I have (done so), by injecting into old communities new ethics, new moral outlooks and standards, reoriented – (founded and built anew) – old villages without ever grounding their walls or setting them ablaze – in short without wars." (Mokhehe, 1990).

"I built new villages all over the world merely by introducing new methods of administering the affairs of people. I advocated and introduced the rule of the people based on *Peace*. I established peace and neighborliness between communities and villages that had never lived in peace with each other; between people who had always been at war with each other...I taught and demonstrated the fruitful importance of truthfulness, justice, peace, love, neighborliness and hard sincere work as against hatred, suspicions and murderous quarrels...Everywhere I went, I taught people the importance of individuals establishing families by proper *LENYALO*...all this that you see is the result of my successful efforts to promote love, sympathy, peace and justice among the villages. It is not by war, not by hatred, not by retaliation against those who might have offended or ill-treated me. No – peace has been my way, and it is the only way that would never betray one in one's pursuit of one's ambition – by that, one never goes astray."

"...I am also satisfied that the methods that I used in carrying out the mission have not only pleased him (*Monaheng*) but have also pleased me,

as being in a much higher plane of “*Botho*” than those he had envisioned could have done...” (Mokhehle, 1990).

Chief Mohlomi’s *Pono*

Mohlomi’s story starts with his grandfather, Monaheng, the great chief of the Bakoena who first led his people into the Mohokare Valley, now called the Caledon Valley between Lesotho and the Free State, in the 1600s. Around 1720 Monaheng’s grandson, Monyane, had a child that really pleased the old king. He named him Mohlomi, the Builder. Monaheng predicted that his grandson would be a great leader one day (Max du Preez, 2012:2).

Somewhere in the 1730s, when Mohlomi was about thirteen or fourteen and undergoing his initiation, he had a strange and powerful vision while sleeping in his initiation hut. The old Basotho explain that this wasn’t just a dream, a *toro* in Sesotho, but a vision, a *pono*, a kind of psychic connection with the ancestors. He told people later that in his vision there was a strong hurricane and it became very dark. Then he saw a bright light descending on his hut. The roof opened up and a giant eagle landed inside. Mohlomi got on its back and the eagle took him over the mountains to the highest peak, where he dropped him off. Mohlomi noticed that he was surrounded by a multitude of old men and women. In his vision one of these elders welcomed him and told him they were the souls of his departed ancestors, the *Balimo*. This old man then told him that he was destined to become a great leader and they were there to advise him on how to live, to lead and to rule (Max du Preez, 2012:2).

Extracts of the words of the Balimo – Roots of Transpersonal Intelligence

“...After a short while, you will grow to be a Chief, you will rule over men. We, your Balimo, say to you that you go and rule our people well – always temper your actions with justice and sympathy. Care for the needy, especially children. The elderly men and women must be looked after in your rule that the unbearable burden of old age shall not be a source of discomfort to them.”

“You must learn medicines and other cures that you may heal them of their sickness and their afflictions. The medicines and cures that you shall learn and use should be genuine and truly capable of rendering effective cures and healing of their maladies...” (Mokhehle, 1990).

Quintessence of Chief Mohlomi's *Pono*

Self-Discipline

By his forties Chief Mohlomi was an ascetic; had a high degree of self-control; was extremely fit; ate very little; never drank alcohol or smoked tobacco or dagga; later opted for celibacy (Max du Preez, 2012:3).

Sage-Teacher

- Unorthodox philosophies: unlike every other chief in central South Africa, he did not build a strong armed force. Instead he disbanded his fighting units completely, telling his able-bodied men to get involved in agriculture and to be better husbands and fathers.
- He also delegated much of his chiefly duties to his counsellors (Max du Preez, 2012:3).
- His advice to chiefs and headmen was: "*When you sit in judgment, let your decisions be just. The law knows no one as a poor man.*" (Max du Preez, 2012:4)
- But possibly the most famous saying of all, now proclaimed by some Basotho historians as a call to democracy, was: "*A chief is a chief by the grace of his people*" (Max du Preez, 2012:4)
- Conscience, Chief Mohlomi said, rather than pressure from society or norms dictated by others, was man's only guide and monitor of his behaviour. He called it man's inner guide. If you are kind and generous to others, especially the unfortunate and weak, fate will be your friend, he said (Max du Preez, 2012:3).

Non-Adversarial Philosophy – Hospitality

- To be a man of peace and love.

Saying: *It is better to thrash the corn than to shape the spear* (Max du Preez, 2012:4)

- To give special consideration to children, women and old people.

Saying: "*Peace is my Sister*", that is, sister being a person who was in a fragile position in society and who has to be looked after, protected and nurtured (Max du Preez, 2012:4).

- To see all people as his brothers and sisters.
- To have compassion and patience.
- It was Mohlomi who started the custom, still alive to this day, that one should greet a stranger with an open, raised hand and the exclamation “*Khotso!*” (Peace).
- Chief Mohlomi studied medicine and became a healer of bodies and minds.
- Chief Mohlomi took it upon himself to spread his message of peace, love, tolerance and good governance to the other peoples of the African subcontinent (Max du Preez, 2012:4).
- With only a walking stick and a calabash of water and accompanied by a few unarmed men, he regularly traversed the areas north and south of the Vaal River (Max du Preez, 2012:4). Chief Mohlomi’s reputation and positive attitude were such that he never feared for his safety during his travels. He was well received everywhere and was consulted as a kind of oracle. He was a brilliant medicine man and his services were welcomed all over.

Visionary-Engaging/Adaptable – Creative Intelligence

- Intelligence better than violence.
Saying: “*A knobkerrie is far more valuable when used to thrash the corn than to kill men on the battlefield*” (Max du Preez, 2012:4).
- Chief Mohlomi studied the societies of the South African sub-region, analyzing what made them peaceful and prosperous or struggling and failing. Chief Mohlomi could be called southern Africa’s first Africanist. He spoke different languages, understood different cultures, and saw all African people as one, and proclaimed all his brothers and sisters (Max du Preez, 2012:5).

Individual and Collective Empowerment

- His great herd of cattle made sure his people were never hungry.

Strategic Diplomacy – Development of Loyalty

- Marrying young women or the daughters of chiefs he visited became Chief Mohlomi's strategy for ensuring peace and good relationships. It is generally believed that he had forty wives, but that number excludes the wives he did not take back to his village. He would pay such a woman's dowry and build her a hut, but allow her to choose her own "protector" and sexual partner in the village. In other instances, he would find wives for men who could not afford to pay a dowry and pay it on their behalf. He never claimed these benefits, but there were a lot of men over a wide area who were indebted to him (Max du Preez, 2012:5).

The Swiss missionary Dr. David-Frédéric Ellenberger reflected that some men are born great and others have greatness thrust upon them, and said: "Mohlomi was born great." He wrote that Mohlomi was famous for his love of peace, his charity to all and his wisdom. "He was a teacher of men, and his teachings had far-reaching effects in humanising all the Basotho tribes. He established confidence between man and man, and chiefs and people with one voice sought to honour Mohlomi for his wisdom and for the love he bore to all men." The French missionary Eugene Cassalis referred to him as a chief of great benevolence "whose name is often invoked in times of public calamity" (Max du Preez, 2012:4).

When Mohlomi was in his seventies and too old to undertake long journeys, he retreated to his village called Ngoliloe near today's Clocolan in the Eastern Free State. It was during this time that he set up a Leadership Academy to train young aspirant chiefs (Max du Preez, 2012:5). The wisdom and insights of the leader of that academy were entirely original and African. Chief Mohlomi is one of the best examples of the brilliance of pre-colonial African leadership exactly because he never set eyes on a European and was thus not in any way influenced by their thinking. Subsequently, and most importantly, one of his students became a great leader, king, and nation builder by following the teachings of the Mohlomi Academy.

CHAPTER TWO

THE FOUR FUNDAMENTAL SYSTEMIC AXES OF AFROSYMBIOCITY

The Four Fundamental Systemic Axes of AfroSymbiocity include: *Botho* – Holism, *Pula* – Universalism, *Khotso* - Communalism, and *Nala* - Humanism.

The Systemic Fourfold Logic of AfroSymbiocity

AfroSymbiocity has a four-fold logic consisting of the following “transpersonal moments”:

1. *Botho* - Consciousness of Unity of Being, or Holism. The awareness of the Unity of Being intensifies realisation of Common Ground as input.
2. *Pula* – Thought based on awareness of Unity of Being, or Universalism. Common Ground consciousness raises thought from perception of entrenched and irreconcilable positions to realization of ‘all perspectives’ through a universalist or unitary vision (not homogenization meant here) of all situations as AfroSymbiotic process.
3. *Khotso* – Feeling based on awareness of Unity of Being, or Communalism. Universalist thought perspective generates an all-inclusive positive energy, as a vital aspect of the AfroSymbiotic process.
4. *Nala* – Action based on awareness of Unity of Being, or Symmetrical Redistribution of Resources for Individual and Collective Flourishing, is the outcome of the AfroSymbiotic process. All-inclusive consciousness, thought, and feeling motivate action based on a philosophy and ethos of goodwill, expressed through selfless service, for symmetrical distribution of resources, in the service and interests of all, based on awareness of Unity of