

NOTES

In this presentation the subject of "man" being a political being will be developed. Whether you are a student of anthropology or believe in the existence or non-existence of God I hope that the ideas expressed will stimulate and instruct the thought process even though the material might be inconsistent with your political "being".

Man interacts and responds to his environment. This interaction to some might be controlled by variables that might be unknown to the individual, but impact the social environment. Intrinsically man is a responsible being; man is not helpless since he has the capacity to think, organize and carry out tasks within his own discipline-- hence he is political. He is concerned with government-- the state.

Some of us have been governed by the school of thought of divine providence-- divine justice-- through religious interpretations while others see through politics and its shortcomings. Politics is one factor that impacts man's environment, other factors include man's relationship to man, societal, economical, cultural and religious aspects. Marx said "it is not the consciousness of men which determines their existence, but, on the contrary, it is their social existence which determines their consciousness." (Critique of Political Economy 1859)

Historically man has demonstrated his capacity to organize through games, farming, families and education to name a few. We have to realize that we are our brothers keeper in Buxton, America, Europe, the Caribbean, Africa-- all parts of the universe. In any community man is responsible for the shaping of the social order-- he establishes a way of life, he feels, he thinks, implements ideas whether indigenous or not. He responds and protects himself and his family from the environment and participates in building and securing his community. To be human is to belong to the whole community and to do so involves participating in the beliefs, ceremonies, rituals and festivals of the community-- John Mbiti, African Religions and Philosophy (New York, Prager 1969 P.2f)

DuBois left us with this: "I believe in pride of race and lineage and self; in pride of self so deep as to scorn injustice to other selves..." W. E. DuBois, Dark Water (New York: Schocker Books 1969 P.3)

Man is the creator of political systems and to separate man from a system that he conceives is to take away the will to create, think and the power to choose his way of life, to participate or to abstain.

A lack of verbal expression does not mean a lack of participation, awareness, motivation or involvement in things political. This lack of activity has

demonstrated itself in Eastern Bloc countries which to some is phenomenal. In these countries the masses, who leaders took for granted, are expressing themselves and addressing the issues which will aid in the transformation of the society which previously was left in the hands of a few. "...old structures are crumbling, not because we will it, but because they offend human decency." Eusi Kwayana (On the Terror and The Time Guyana 1979 p.20)

Many choose "security" instead of risking liberty. Hence they support a system that imposes its will on man by force. When man is ill, he is usually alerted by internal or external symptoms which make him seek recourse or the inevitable. By the same token when a government suppresses the governed they will be forced to use whatever means are available to them. "Concern for humanization leads once to the recognition of dehumanization not only as an ontological possibility but as a historical reality." Paulo Freire Pedagogy of the Oppressed p.27

Man is human and must share in the common good but continual paternalistic relationship prevents and hinders him from developing his true potential. It is important that if healthy political activity and humanization should be attained a genuine attempt must be made to restore the wholesome participation of man in shaping and contributing to the molding of his destiny. "True generosity consists precisely in fighting to destroy the causes which nourish false charity. False charity constrains the fearful and subdued, the "reject of life" to extend their trembling hands. True generosity lies in striving so that these hands-- whether of individuals or entire peoples-- need to be extended less and less in supplication, so that more and more they become human hands, which work and working, transform the world." Paulo Freire Pedagogy of the Oppressed p.29

To further support this idea I will use an example with which most of us can readily identify. Buxton can be defined as a working class community even though some individuals associate a big house with status. This needs to be examined because these status seekers are not born into riches nor are they excluded from repression; even though some Governments use them to suppress liberty, but one should not lose faith and point a finger but continue to provide information to aid in their profound rebirth.

Man with all his complexity creates systems, defines them and has the innate right to destroy them. To separate man from politics is to isolate him from his environment which is tantamount to not breathing.