



MK: The most dramatic thing was he was a critic of the nation-state. Of course, I was disappointed because he never went as far as I wanted him to go. He was a critic of the nation-state, yet he venerated certain pan-African statesmen. I don't think he ever made a distinction between classical Pan-Africanism, which is statist in its nature, and neo-Pan-Africanism, which is what I am. I'm a neo-Pan-Africanist, I believe that Pan-Africanism as any kind of humanism has to emerge from my people sitting down, talking, and discussing things to decide how they will go in their society, consistent with their natural ecosystems there that they depend upon for their survival. And these ecosystems are mutually dependent on human beings, symbiotically, relating in a natural world. And I believe we've got a real serious problem because capitalism has taken human beings into a very bad dark place. It's a real detour that people have degenerated, and the technology, it is not very impressive when you look at it from a social-ecological perspective, all the patterns and human knowledge and all that stuff. Beginning with the industrial revolution, it was really inhuman what they did. It's a very vicious and horrible period we live in. And they've been successful in making us believe it is the golden age of human thought and existence. To me, it is just the opposite. You get weapons of mass destruction, human beings fighting all the time with other human beings. Capitalism is driven by the private ownership of property and wealth accumulation. The writers of history look at human society as something which is not only great but the modern technology is wonderful, but the tragedy of it all is that they cannot see the inhumanity. We are on the verge of completely destroying the planet. Nobody seems to understand that human beings who try to own everything and try to rule everybody, there is a danger. The danger for the survival of the species and human society and human advancement not in the materialistic sense but in a humanistic sense.

TFSR: I think what you are saying plays with the definition of social ecology that you give in some of your pieces. Can you break that down a little? Because people may not be familiar with the term?

MK: The term 'social ecology' was coined by Murray Bookchin. His contribution was that he saw that human society was natural as opposed to the people who thought human society was unnatural. The rest of the natural world was natural and humans were pitted against the rest of nature. Bookchin saw that human beings and human society were a natural outburst of nature, and what we have to do is reintegrate human society with the rest of the natural world as a natural symbiotic relationship, a mutual affirmation.

TFSR: Where do social ecologists feel like it went wrong? You pointed out the industrial revolution- and I think some people might point to the application of Cartesian Logic, but some people might go back to primitive accumulation.

