

AFRODEMOCRACY
New African Order
Book by Gael Clavis Johnson

Matema Masemola (Reviewer)

Afrodemocracy, New African Order is a resounding call to political action that the author makes available to readers. My opinion, following the texts of this volume, does not leave me perplexed because the political reason is precisely expressed here. It is the expression of a satisfactory social freedom with regard to the black race. Afrodemocracy, the New African Order, is what I believe to be the true expression of African freedom. I retain, from the philosophical character of the Author, the alignment of his free thought with science, and as I quote, from the chapter "Thought or Never", that "*to radicalize people is to put a veil on their mind or perceptual sense on values of knowledge, and on the noble political decision...*" and more by quoting that "*...the radicalized one is contrary to a free conscience from which thought alone decides, chooses and defends*" – GC Johnson, Author & Scientist-. I recognize, from this previous quote, that the first two chapters are difficult to understand according to a usual reading style. This appeals to the touch of the principles of enlightenment. I wonder what state of mind the author was in when he wrote it. However, it is clear that the political perception of African leaders is not free but veiled. Their supporters too - the radicalized minds -.

The quote mentioned above strongly emphasizes this point, thus showing the concern that the author had in addressing the question of African leadership. It is worth pointing out that, as the author promised in this book, he succeeded in solving African socio-political problems.

I will not leave unnoticed the chapter on the Afrodemocratic Exposé: theory and criticism. Still, many details overwhelmed my mind, only for the author to state that "*Africa; its country components at large; will never experience prosperous governments, and national unity, since the peoples expressing such a social difference do not or hardly ever, or ever share a political and social consensus, such as an agreement on fundamental principles of prosperity and unity*" – GC Johnson-, Such a prescient statement, that we all have a duty to rub our heads and return to his book for clarity and answers to emerging questions. I think that we cannot talk about the development of Africa without having exploited this treasure, the book on Afrodemocracy, for which I salute the thought of the Author as a brilliant manifestation of scientific thought in political science and in history.

In this same central chapter, Afrodemocratic Exposé: theory and criticism, the Author evokes a controversial notion of separation of powers contrary to what the West suggests. I quote "*the separation of power implies the revision of normative titles of constitutional power, leadership and representatives of power contrary to what has been established in African countries by the West.*" - GC Johnson-; I therefore agree with the Author, my support for his language, for having called into question the independent state of African countries and the roles that the presidencies play. In this sense, I agree that the author, in calling for the closure of the presidency for a much more inclusive political model of democracy, is ahead of his time. I think that apart from the fact that he addressed an aspect of the State and its sovereignty, it is fair to admit that he approached the political question of the presidency in a way that no politician, no activist or academic in the world has been able to do it. However, the political aspect of such a question does not exclude the prospects of development on a black and free continent,

which makes me understand that Gael Clavis Johnson goes well beyond the existential of the Afro-political concept in showing the way for black politicians.

The unfolding of the written content that references the principles of Afrodemocracy materially proves the reason I attribute to the author, Gael Clavis Johnson, according to scholarly remarks on the African New Order, for engaging in black politics. The presentation on Afrodemocracy broadens minds, and as an element at the basis of socio-political change, the questioning of the role played by the presidency is not only rare, but touching, framing and revolting while knowing that the author did know what is imperatively needed for Africans have their destiny in their hands. I think that it is a question of choice for a better future, and of which the author, through his ideas and his arguments, only served as a guide, a light, a true bearer of the political message specific to a race, the black race has as its objective, an original thought and almost never addressed elsewhere, the socio-political reforms of black states.

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