

notes on a planetary ground:

"In the realm of thought, man may claim to be the brain of the world; but in real life where every action affects spiritual and physical existence, the world is always the brain of mankind; for it is at this level that you will find the sum total of the powers and units of thought..."

*Ahmed Sekou Toure (First president of Guinea)
2nd Congress of Black Writers and Artists, Rome, 1959.*

"At times, and in fear, I have wondered whether I should concede equal citizenship of our country to the leopard and the lion, the elephant and the springbok, the hyena, the black mamba and the pestilential mosquito."

*Thabo Mbeki (Deputy president of South Africa)
Speech at the passing of the new Constitution of South Africa, 1996.*

Against humanist histories of anti-colonial struggle - in which the project of liberation is imagined through western regimes of basic human rights, economic development, industrial individuation (simply put, a struggle to become a man (white male capitalist)) - persists an inhuman¹ practice of thinking (and making) the world. This immanent tradition does not terminate (or originate) at the gendered and hopeless site of man, but, rather entangles whatever human being simply as one partner in the terminus of the world itself.² In this *other* tradition, the anti-colonial project of the last (short) century is a committed struggle for the basic possibility of a planet.³

In this *other* tradition histories of solidarity in the global (political) south are not simply strategic responses to global forces of capital and colonial power, but trajectories of collective world-thinking. International solidarity in the global (political) south then, is not reactionary, but an revolutionary component of a planetary preoccupation: a whole world project (a many worlds project)⁴

The non-alliances of the last century such as OSPAAAL (The Organisation of Solidarity with the People of Asia, Africa and Latin America), NAM (The Non-aligned Movement), AAPSO (Afro-Asian People's Solidarity Organisation) which exist uniquely as organisations without any clear or achievable goals, construct solidarity without the mundane function of unification, but as a mode of re-imagining the world through unlimited difference. This is a style of collective world thinking in spite of the binary limitations of colonial knowledge apparatuses. Geo-politics⁵ in the realm of the inhuman is then, not a murky competition for military-industrial spheres of influence but, a strategy for collective world making. This is where principles of unlimited collectivity undermine conditions of individuation and increasingly tend towards deeper entanglement with the non-human world of animals, plants, rivers, rocks, wind, shadows and light⁶.

In Black Consciousness terms we think solidarity first as an aspect mutual knowledge, and mutual knowledge as an orientation to and *in* the future.⁷ We assume, with good reason, that this mutual knowledge extends to those non-human members of our collective, indeed, it is the basis of our solidarity. It is our ground.

¹ see Jared Sexton (ON BLACK NEGATIVITY, OR THE AFFIRMATION OF NOTHING)

² see Alexander G Weheliye (Habeus Viscus)

³ see Public Enemy (Fear or a Black Planet)

⁴ see Zapatista Army of National Liberation (Fourth Declaration of the Lacandón Jungle, 1996)

⁵ see Karen Barad (Meeting the Universe Halfway)

⁶ see Santu Mofokeng (Seriti)

⁷ see N.C Manganyi (Being-Black in the World)