IN COMMEMORATION

LEGEND: The late King Sobhuza II.

By Jey Ndwindwe

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Hank God and my ancestors for guiding the late King Sobhuza II towards my direction, hence the revelation that resulted in my studying his speeches and writing his editions.

King Sobhuza II chose me through the vision of 2003, 10 years ago as this culminated into your book ‘Akasko Kwami Kwebhantu’ uncrowned King Sobhuza II’s Philosophy 2000; this formidable project has grounded my Ndwindwe identity, philosophical outlook, scholarly works, and most significantly this journey deepened my Africanness.

Thank You for Teaching Me to be Invisible

I thank King Sobhuza II for creating this opportunity for me to be invisible over the past 10 years, in this has enabled my soul to transcend from the dialectics of materialism into a profound state of self-knowledge as the shopping malls and lifestyle issues are separate from my soul.

Journey

This journey of understanding Akasko Kwami Kwebhantu, disconnected me from the dialectics of materialism, and today I can safely attest that I am African, ‘Ngisengi amanfa phagga’ enjoying my authentic identity. Through being invisible I experienced the soul’s-substance, and very few individuals have the ability to experience and transcend beyond the humiliation and pain that this process brings to your life. But that was the best Professor throughout this journey, King Sobhuza II, whose speeches at the King Sobhuza II Memorial Park still reverberate in my soul: Prophet LaNdwindwe (2009:109) ‘According to the King, commitment to nation building and development is critical in harmonious human existence and co-existence and this requires expressing unpopular views without fear and with dignity.’

Unearthing this philosophical outlook was a formidable experience, but living and walking the talk has been an enriching experience filled with humiliation and pain. I thank King Sobhuza II for choosing me to write and walk the talk as this process fortified my spiritual strength, and most significantly opens the doors on how we must always uphold dignity irrespective of the humiliation and pain that prevails.

Upholding dignity with no money or material assets enabled me to transcend the humiliation and pain of being invisible; and I thank him this amazing encounter with the dignity codes engraved in my soul.

Thank you for affirming my credence as conqueror

King Sobhuza II has liberated me from the sense of compulsion to define success through consumption. I am a conqueror, as over the past 10 years, I have lived without this compulsive behaviour and this has deepened my dignity; thus living without clutter and material goods and service to be seen as successful.

Opportunities

Irrespective of the lack of dignity at the soil level, which is critical for our subsistence and most significantly dignity is the ultimate source of happiness and peace. When I wrote: Prophet LaNdwindwe (2009:109) ‘Ljishu the singular to ‘Bujishu this is driven by initiative as they are always ready to act on opportunities and this is a critical quality for human existence. Ljishu does not mean or explain as they are always searching for new doors to open; inquisitive of opportunities for personal and national development towards achieving their money in human existence.

This resonates with the way I have been living since I published your book in 2009, even when all my computers were stolen, I continued to focus on opportunities rather than the pain and humiliation such it did not even have an electronic version of your book.

I am a conqueror, at the humiliation and pain that has prevailed over the past 10 years will be part of my book on the journey of.
OF THE LATE KING SOBHUZA II’S LEGACY

Prophet

The doors that were closed, which were
egging to confirm that this formidable
rejection was a failure, and I continued to
search for new doors, because as a conqueror
never fail but temporary delayed.

I did mean and complain because it was too
such, but I continued to search for new
eas and opportunities as I am a conqueror,
I have successfully opened credit doors.

Thank you for keeping me optimistic
Prophet Landwander (2005:169)

Legimins are optimistic as they persist in
earning personal and national goals despite
obstacles and setbacks which they accept as
imparity learning curves of human exis-
tence.

When they encounter obstacles and set
ack their understanding is that these events
opportunity for growth; inspiring them
strengthens their commitment towards
ieving harmonious human existence.

I wrote this unaware that I had to lead by
ample, and what was I thinking that I
ould write such profound words and not
ave to walk the talk. His words have indeed
ome some my source of inspiration as I have
ountered numerous setbacks throughout
years of our formidable project, but
y were all temporary learning curves of
an existence.

Temporarily opposite that they were not the real
id and resounding success that such a for-
imidable project needed to be aligned with.

I encountered obstacles that were extremely
and humiliating and I used my dignity
to conquer them as I have billions of
pounds in reserves in my dignity bank
account. I would like to thank King Sobhuza
II for keeping me optimistic, as this has
resulted in me being a billionaire in my
dignity bank account. This dignity bank account
is a product of all the obstacles and setbacks
that his formidable project has brought to my
soul as I had to walk the talk of my own pro-
found words in the book unearthing your
philosophy.

Thank You for filling the void in my
Africaanness

I am an African and my professor is King
Sobhuza II, who exemplified this Africaanness
through ‘Simplicity is Royalty and Royalty is
Simplicity.’

This philosophical outlook has been a
major component of detonizing the dia-
etics of materialism, which has only been a
liberating experience. Getting back to the
basis of being simply African has been liberating
and most significantly a joyful journey of accept-
ing who we are. My Africaanness is now
a strategic resource that will play a critical role
in my future as an African woman and not
African female.

I thank you for filling this void as I am no
longer an African female who wished to be
seen as sophisticated with superficial identi-
ties that do not reflect the authenticity
and dignity of my soul.

To be simple is royalty
in your view; hence
I do not need all of
the superficial identi-
ties, which have been
manufactured to
humiliate and mock
my soul. If in your view to be simple is our
God given right, then why am I violating my
own humanity with a fake and superficial
identity, for the benefit of the capitalist that is
suing all the way to the bank.

Royalty is simplicity filled the void in my
Africaanness, as I realized that to reflect my
royalty, the superficial identities have to fall
along the wayside.

How could I be royal and reflect my
Africaanness, whilst cowed by superficial
tricks that make me believe that I am only
beautiful only when I have covered my face
with them. As when I show my imperfect
skin, I am considered unattractive, as the
world only wished to see the perfect me.
I thank King Sobhuza II for reminding me
there is no perfect person.

Thank You for Initiating my evolu-
tion as a Scholar

Today I thank you for initiating me into
African leadership, as I write I am a forma-
ble African Leadership scholar.
The insights in your book are credible and they bring to
the leadership discourse sound theories, and I
don’t mean political discourse.

I state this as you taught me leadership
that wakes the talk on being for the people, thus
as a scholar you exemplify African
Humanism Leadership, which is critical for
Africa in the next 50 years of the African
Union.
The African Leadership qualities that you
eulogize in the philosophy ‘Akusuko Kwami
Kwezibanti’ are critical to African leadership
discourse that is based on humanistic princi-
bles.

Africa has just celebrated 50 years, but it is
still dealing with 20th Century leadership
issues and challenges that result in violence,
conflict, war, corruption and most signifi-
cantly abuse of tradition.

All of these are due to lack of baseline data
of what African Humanism leadership should
reflect, and your leadership philosophy has
made me a scholar as it is formidable base-
line.

Recently in my research and writing I
realized that you and Tata Nelson Mandela
are most probably the classical case study of
walking the talk on African humanism lead-

This is why today I thank you for the
insights on the humanistic traditions, values
and qualities; such that I could use as
baselines, with other African leaders.
The humanistic traditions in your speeches
are also validated by the dignity in which
peace and stability prevailed during your
leadership era.
The humanistic traditions, values and
qualities enabled me to transcend from the colo-
nialism, racism, and all other ills of the 20th
century as a scholar, and most significantly
contribute to African Leadership discourse
from a cosmological outlook.

Therefore, I now understand and advocate
that colonialism, racism and all other ills come to
Africa to negate the cosmologies; and this
also includes the may religion was interpreted to
Africaans, which has resulted in the
demonizing of our authentic identity.

Lastly I thank you for transforming me into
a formidable scholar that engages in African
Renaissance discourse, without feeling like a
victim of colonialism, racism and all other ills.

Hence I can actively participate in critical
discourse on where Africa’s dignity needs to
be reawakened without feeling demoralizing; and
most significantly I am a regiment of the
African Renaissance not because it’s pay-
time back for colonizers and racists, but
because it’s Africa’s time.

Thank you (King Sobhuza II) for loving
and trusting me with your legacy. Have a
happy holiday on Monday in commemora-
tion of this distinguished Son of the Soil.