PROPHET LANDWANDE GOES INTERNATIONAL 2014

By Joy Ndawonde

Indigenous Prophet, Queen Regent Incarnate

Prophecy in the 21st Century to me means research based on my mentoring at the Institute of Right Brain Research, empowered to research on the survival of the nation; protection of women, children and other vulnerable groups; truth, justice, order, and even policy. This role is further empowered with being a Queen Regent Incarnate, with indigenous knowledge of the 1800 epoch that requires research and contextualisation in the 21st Century for future generations.

Being born into a Christian and academic family, I do not fear both these institutions, thus enabling me to articulate these 1800 epoch indigenous knowledge into Indigenous Knowledge Systems.

Theoretical

In understanding that academic institutions require theoretical framework and methodology, I was mentored through lectures and books by the late Professor Dani Nabulere, then Vice Chancellor of the Marcus Garvey University in Uganda. Professor Nabulere stated that:

- We have defined Afrobiko as an epistemology - a philosophy of knowledge production - emanating from the Cradle of Humanity in Africa.
- Demonstrated

We have demonstrated that this is not an ethnocentric philosophy, but geographical, in that it was first located on the African continent and historical in its origins on the African continent.

This enriched my role as a Queen Regent Incarnate.

LaDzire, enabling me to tap into the knowledge that is embedded in my old soul and my DNA; and most significantly, as an indigenous prophet, if this knowledge can change behaviour, then, thus changing the future, then I will accomplish my incarnation.

Emanates

Thus when utilizing this embodiment as Queen Regent LaDzire, I can contribute to the knowledge product and creativity that emanates from the Cradle of Humanity in Africa.

Hence, I was able to write 'Akuoso Kwami Kwesifuna' (something King Sobhuza II's Philosophy, or, an old soul, thus culminating into the King Sobhuza Cosmology (worldview or origin).

The King Sobhuza Cosmology

The cosmology of King Sobhuza, based on his apophysics, was able to unearth the 'self' or soul or cosmic being concept that is the base of our connectivity with God, the Supreme Being or Master of the Universe. Africa is the Cradle of Humanity, so humanity wherever they are geographically located currently, are interconnected through 'self' which is the original worldview of all living beings.

This is about God's presence in all living beings, which guides our relationships with each other, humanity, ancestors, animals, plants and the environment. It is about being a member of the same human family through the God's presence in us, irrespective of race, colour, creed, religion, and faith; thus rendering us as globally connected humanity, irrespective of our cultural orientation as we are united in diversity.

King Sobhuza Cosmology enables us to understand the principles and values that enable us to connect in this profound and spiritual manner, and this translates into 'Busuntu Lobaqito', this begins with mutural respect. In order to acknowledge God's presence within us, we must respect ourselves and that is how Busuntu evolves, 'thloniphile.' Then we advance to respect God's presence in each other, as we all God's representative on earth, irrespective of race, culture, colour, creed, religion, and faith.

We are one family in God's presence, and the King Sobhuza Cosmology also edifies us on the young respecting the old and the old respecting the young in order to reach the ultimate mutual respect.

This principle and value of the King Sobhuza Cosmology, already edifies us on the survival of humanity, protection of vulnerable groups, social truth, social justice, social order, and even policy, which is the role of prophecy.

This mutual respect is evidently missing when abuse, violence, humiliation and pain occurs; hence it requires to be edited to protect the survival of humanity. This edification process must result in change in behaviour now and in the future. The Catholic African Bible succinctly states thus:

'What is clear is the solidarity of the prophets with their people.

They absorbed the cultural outlook and the ways of thinking and speaking of their own community.

They were fully immersed in the joys and struggles of society around them. They suffered with the people, dreamed of a better future and promoted a new vision of the kind of society God wanted.'