

## **U.N. Permanent Forum on People of African Descent.**

### **Contribution and submission by Christopher Jones made in person and supplemented as follows here.**

#### **Live in person contribution.**

“Greetings and salutations distinguished representatives of the human race; the human family which is the African family. We know these three are in fact one; just as we are one – every heart, every lung.

We the members of Civil Society attending the first session of the Permanent Forum on People of African Descent in Geneva, Switzerland in this December 2022

Strongly recommend that the future work of the Permanent Forum be firmly grounded in the Durban Declaration and Programme of Action: and, that the Permanent Forum utilise the DDPA as its central working document. We further recommend that the Permanent Forum work with and support the Group of Independent Eminent Experts on the Implementation of the Durban Declaration and Programme of Action: and, with the Working Group of Experts on People of African Descent, to ensure the full and effective implementation of the DDPA.

In addition, we strongly recommend that the 10 members of the Permanent Forum call for the full and immediate implementation of the UN resolutions on combating racism adopted by the Human Rights Council and General Assembly; including, for the OHCHR to publish the programme of activities for the International Decade in an easily readable brochure.”

I stopped the contribution here; in order not to go over the 2 minute limit; but, a key recommendation that I would ask you to further consider is this; INTELLECTUAL REPARATIONS. We can do important work here under this heading and I would be delighted to contribute further as and when required. My own PhD research is concerned with this question as the fundamental groundwork for the theme of “Recognition”.

I have also attached an article which I have just written for Small Axe magazine. I hope it will support my recommendation and request that the Working Group of Experts on People of African Descent should visit the Maa Maat Centre in London on their visit to the U.K. A visit by such distinguished representatives would allow us to raise awareness of your work through press and media. I am also working on an interim solution which I would like you to see.

### **Thank you all for the great work you are doing.**

### **London calling: Emergency at Maat. Your community needs you.**

Maat is under attack, “what” you say, “Maat is always under attack”, true but that’s because:

Maat, the ancient Afrikan principle of balance and harmony has always been under attack. Thousands of years before the Holy profits of the Mosaic religions taught their righteous traditions of Justice, to those with ears to hear, and long before the ‘Kama’ of Hindu literature was born, or, the reciprocity of Kung Fu Tse’s teachings; and, way before Socrates or Cicero made their contributions to the Greco-Roman natural law tradition; the ancient Afrikans of

the Nile valley had already discovered what was called in the sacred language – of the Medu Neter – “Maat”.

If we’re looking for the roots of this confrontation – this attack on Maat by the vacuum of chaos – then we have to go back beyond the first emergence of organic life, to a time before even the Earth, the cosmos and the stars themselves were born; and, further still to a time before even time and space existed; indeed, to a moment which modern cosmology calls the “Big Boom”; but there’s something wrong there; that’s not quite right, they say “bang” but let us say “BOOM” to remind us of the acoustemology of the Afrikan Bass drum.

((((((BOOM))))))

If the scientists at CERN are right there is an immense energy in the empty nothingness of a vacuum; particles oscillate in and out of existence to produce the mysterious vibrations of ‘dark energy’ that defy modern physics, at least as it is presently constituted by Einstein’s equations; but, the force that brings order out of chaos, to hold creation in balance, was always and ever, there, in the in the pitch black velvet texture of eternity; and it is, what the Nilotic Afrikans called Maat; in a word, the ‘Word’ – the logos – the law that runs through all things.

Physicists the world over are racing to bring these disparate dimensions of scientific evidence together in a new and unified model; one that would explain both the immeasurable vastness of outer space and, the infinitesimal space of atomic activity. Each in terms of a grand unifying principle that would determine the nature of both. There will be Nobel prizes for those who discover it mathematically and “physically”.

The physical identification of these subatomic quantum mechanisms is what the Large Hadron Collider at CERN Geneva is designed to discover; these micro-cosmic analyses will solve the mysterious anomalies at the macro-cosmic level; because, as the ancients attested; Maat runs through all things including ourselves.

Scholars hold that between the macrocosmic level of stars and planets, on the one hand, and, the microcosmic level of particle physics, there is a, “meso-cosmic” level of existence; into which the organised matter (the organisms) that first formed the building blocks of life on Earth emerged; likewise, in the Afrikan philosophical systems known to the scholars of Islam as Al-Kemit; this emergence took place according to the laws of Maat, the same laws that brought us into being.

This mesocosmic – ecological – level of Maat also includes; the economic, social and political elements of life on Earth because the social organisation of human life was recognised by the ancestors as our unavoidable responsibility. We bring the laws of Maat into the practical organisation of ourselves and our collective social lives through our own freely determined cooperative action.

The preservation and flourishing of human life on a sustainable basis require us to live in ‘harmony’ with nature; and to leave no one behind. The ancients taught us how to cultivate Maat within us and our communities; through, the Philosophy of Ubuntu.

Great scholars have examined and researched these social dimensions of Maat and the bookstore housed in the Maa Maat Community Centre is a priceless resource for the whole community; housing, as it does, works that are far beyond the scope of this article to even

enumerate much less to summarise; but, there is one specific feature of this mesocosmic (social) dimension of Maat that we must focus on here.

The principle of reciprocity; that the deed returns to the doer, that you reap what you sow, that Justice is a balance; and, a principle that thereby imposes limits on accumulation and consumption by recognising the place of the economic within the ecological. You can not, in other words, reap what you did not sow; so, as a result, taking their ethics in large part from Ancient Afrika, the Mosaic religions, along with their ancient philosophical contemporaries from other traditions firmly opposed 'usury' – the charging of unfair interest on barren assets; like, metallic coins.

Flora and fauna are different, they're not barren. If I lend you my seeds or my livestock I may have a just claim to a share in the fruits produced by their cultivation and husbandry; but, what of infertile assets like metallic coins; or, the debt obligations represented by the paper (IOU) of a fiat currency; leveraged, as they are, through fractional reserve lending and the conjuring of complex financial products and derivatives?

These practices are of an entirely different order; they breach the limits of balance and fairness when the hubris of their insatiable greed becomes the destructive all consuming vacuum of chaos that leads time and time again to; war, death and destruction.

Many readers will be familiar with the Biblical traditions of Jubilee that aim to ensure that the natural balance is restored to society by keeping the 7 x 7<sup>th</sup> year as a 'sabbatical'. A time of rest and recuperation; the Jubilee, where the fields are left to rest and the slates are wiped clean so that the relations between people and nature can be repaired. The tradition is, as scholars have argued, rooted in the Pharaonic 'Sed' festival which was itself a manifestation of Justice – Maat - in the relationship between the ruler and the ruled

All of us should be familiar with the 'too big to fail' settlements that were 'austerely' imposed upon the people, to pay for the bank's 'bailout'. The insatiable chaotic greed of this financial system is well documented, and scholars and activists recognise the dangers of its 'ecocidal' trajectory; which would, if left unchecked, consume us all; the Earth and all living species. Against this trajectory has always been the cultivation of Maat in all its forms.

So yes, Maat has always been under attack in an existential confrontation. Without Maat there would be nothing but the chaos of the blind destructive vacuum.

The Maa Maat Community Centre and Shrine to Mami Waata at 366a High road Tottenham London is under attack. Your community needs you.

Modern banking breaches the principles of natural justice when it charges interest on the full amount of a loan, but, by sleight of hand, borrows only a fraction of the loan from its own creditor; the central bank. This 'fractional reserve lending' is the Finance Industry's modus operandi; it is the 'leveraging' that enables the extraction of vast profits from all forms of productive labour; past, present and future; but, like any form of leverage, when the load exceeds the capacity of the lever, it breaks, it crashes.

The 2007 financial crash and bank bailout revealed the dependence of the private industry on the public, on society, that is, the dependence of private wealth on the wider public political economy. People are no longer prepared to shoulder the burden of austerity programmes and cuts to wages and standards of living. The calls for social justice and the reordering of

society, to put people above profit, are heart felt and urgent; but, as mainstream forecasters keep telling us, much of the economic damage is already ‘baked in’. The impacts of recessions, as we know too well, have a disproportionate impact on the African Caribbean and Continental African Communities; see for example the United Nations reports (the 2019 - pre-Covid – Report of the Working Group of Experts on People of African Descent; The Special Rapporteur on extreme poverty and human rights report; and, the Report of the Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance: all published in 2019 before the pandemic and the further entrenchment of the suffering exposed therein). With these burgeoning levels of systemic racial injustice bearing down on us before the impending recession and economic contraction; many, will feel the force of the call, “there’s no justice there is just us”.

The outstanding financial obligations relating to the Maa Maat Community Centre have already been more than repaid; the barren coin has long since been returned in the already overinflated form of the ‘principal sum’ borrowed; but, the tiny “fractional” amount which the bank had to borrow - to hold in ‘reserve’ - has been paid many more times over and should now be considered ‘settled’; especially, in so far as this particular bank received the largest taxpayer funded bailout; following the crash.

This alone should be grounds for the divestment of the bank’s interest in the Maat Community Centre; but, there is another reason to save Maat. This, the Afrikan Caribbean and Continental Afrikan Communities’ make abundantly clear in a groundbreaking letter demanding an immediate audience with the bank at its highest levels.

Afrikans, those at home and those abroad, have an historical relationship with the finance industry that pioneering Afrikan Caribbean scholar and first Prime Minister of Trinidad and Tobago, Dr Eric Williams identified and published as *Capitalism and Slavery* in 1944.

The bank’s relationship with the community goes back across the course of hundreds of years and determines the key context in which Justice must be done and be seen to be done.

The Community has identified a number of historical financial institutions that went on to become part of what is now the RBS Group who own NatWest Bank – the group was the single largest recipient of the taxpayer funded bailout following the Global financial crash of 2007/8 – and research has shown that the bank’s antecedent institutions were involved in the inhuman trafficking of enslaved Afrikans. This led to both; the accumulation of huge profits, and, the refinement of the financial architecture; products, practices and systems that characterise the industry today. These institutions also claimed and received payments for the loss of their enslaved human ‘property’.

Although the research is ongoing it is clear from the facts already unearthed and presented in the Communities’ letter that the real debt is owed by these institutions to the community and not vice versa. This simple fact should be easily re-cognisable by all people of good faith.

While the global work for reparations continues; the march has reached another landmark corner on the road to reparatory Justice and Development. The United Nations Permanent Forum on People of African Descent held its first session in Geneva this December 2022. Thanks to the tireless work of our elders and forebears the call for reparations is the worldwide manifestation of “prophecy and works” – of Justice and international morality; of

Maat; and, the force of this creative energy is shaking the exploitative vacuum of global injustice to its very core.

On the 25 of May 2006 Citizens Financial Group Inc., a U.S. subsidiary of RBS Group published its *Historical research report: predecessor institutions' research regarding slavery and the slave-trade* but the report was criticised and had to be redrafted in 2009 because it failed to recognise the role of Smith Payne and Smith in the original (see Draper, N 2010). The report has now mysteriously disappeared and, in marked contrast to other institutions, no Financial organisation has yet taken measures to address the call for reparations in the U.K.

For more information on the financial history of the Maa Maat emergency and to find out about the community research and response please go to [www.Boukmanacademy.com/links](http://www.Boukmanacademy.com/links) where you can support Maat.

“The rain” - as we all know - “does not fall on one man’s house” and this emergency of Maat, represents the worldwide issues of reparations focused in on one single point. We demand *recognition* of the historical context in which these financial obligations should be properly determined so that *reparatory justice* can clear the way for *sustainable development*.

The Maa Maat Centre represents the potential we have to build Maat and provide support for the community as we seek shelter from the financial storms forecast for these ‘trying times’, but, first, we have to stop the maangamizi as it continues to devour our peoples and resources.

The Physicists have discovered that dark matter constitutes 70 per cent of the energy in the universe and that this ‘Black Power’ defies confinement within the existing paradigms of physics. A new conception of the cosmos will soon come into being; and when it does it will be determined by the balance running through all things; that is, Maat. With your help the mathematical equations might even be discovered by the scholars at the Maat Centre Tottenham London.