

...[in a] remarkable book called *The Philosophy Of Money* ... [Georg] Simmel said that ... money contained within itself a powerful internal contradiction ... [that] was built into the foundation of its abstract existence. This contradiction it could not be gotten rid of. He said that money robs things of their innate identity and replaces that core identity with a money identity. By making everything interchangeable with money often cheapens things and removes their significance

'adornment is the egoistic element as such... but at the same time, adornment is altruistic; its pleasure is designed for others, since its owner can enjoy it only in so far as he mirrors himself in them', and adds that adornment indicates 'the arena of man's being for himself and being for-the-other.'

Wilson quoting Simmel

Wilson writes that the African who is intimidated by the white world instead tries to 'gain their begrudging and envious attention', and yet, in doing this, as Simmel explains, loses much of themselves in the process. Robbed of his manhood, the destructive black male comes to integrate falsehood with selfhood, and so, in the process, 'he, the worth of his possessions, and the modish arrangements of his attire, are one.' Wilson realised, however, that these symbols merely represent the epiphenomena of power, rather than real power, that is, 'ownership of land, resources, production and distribution facilities, a brain trust, an army [etc]' and further noted that without real power, 'a nation of individual consumers' as many caged Africans imagine they are 'is doomed to continued subordination, exploitation and ultimate annihilation

Although Africans produce raw material, they really only provide cheap labour, meaning, they are alienated from their own product. One dimensional people, the Africans merely play their roles as model consumers, 'satisfying those created desires and taste' which are manufactured, and titillated, by the European establishment. Further, many remain unable to distinguish between necessities, luxuries, and "junk", and even see 'the latter as fulfilling what amounts to a primary need in his personality.' Very much so, this reflects the impairment of his critical faculties, which is usually inculcated through various guises of "schooling" ("menticide.") Since there are 'no independent means of providing him with the earned income to buy what he wants, or providing him with the values and abilities to delay gratification' he comes to feel isolated, alone, vulnerable, and naked, which itself, drives him to cover up "the cracks" with "the emperors new clothes," whilst maximising the profits of the European market in the process. Their appetites are stimulated and shaped in such a way that they sacrifice themselves and 'the economic future of his community for **immediate gratification**' and yet, not ordinarily being so inclined, Africans are first 'educated into a certain fundamental stupidity [to] be gullible to commercial likes, [to] be taken in by false, illogical images and symbols.'

With *adornment* we refer to the situation where the individual is willing to use illegal or criminal means in order to obtain very expensive, luxurious, or overpriced faddish, usually gaudy, social status symbols. These illegal means include the willingness on his part to sell addictive or self-destructive substances, and willingness to personally rob, viciously assault or murder another person... [in order] to project his self-image in ways which influence his consciousness and behaviour and in ways he considers advantageous and/or pleasing to himself and others...

[Adornment is] designed to mobilise a particular type of response from others to incite a variety of reactions such as defence, admiration, envy, acceptance, or fear... [so] that the body so adorned is being utilised as an object, as an instrument, as a prop to support a staged performance... thus [denoting] the presence of split between his body and soul... utilising the adornment of his body as an instrument of denial and repression of his real self and of some important aspects of reality... [the] individual may intensely dislike his natural

body or may perceive it as the only really acceptable and lovable characteristic he possesses. (p 147-8)

...our economic system too is more a symptom than a cause of separation. The root and the epitome of separation is the discreet isolated self of modern perception... it is a self conditionally dependent on but fundamentally separate from the other, from nature and from other people...[thus we naturally seek to manipulate the 'not'-self for our best advantage; technology in particular is predicated on some kind of individuation of conceptual separation from the natural environment because it takes the physical world as its object of manipulation and control ... our self conception... is based on an illusion... that is why *the implications of our present re-conceiving of ourselves are so profound promising no less than a radical re-definition of what it is to be human; how we relate to one another and how we relate to the world* (introduction to *The Ascent of Humanity*) [emphasis mine]