

9-12-1997

## Trends. Mobutu SeSe Seko is Dead: Is Authenticity?

IBPP Editor  
bloomr@erau.edu

Follow this and additional works at: <https://commons.erau.edu/ibpp>



Part of the [African Studies Commons](#), [International Relations Commons](#), [Leadership Studies Commons](#), and the [Other Political Science Commons](#)

---

### Recommended Citation

Editor, IBPP (1997) "Trends. Mobutu SeSe Seko is Dead: Is Authenticity?," *International Bulletin of Political Psychology*. Vol. 3 : Iss. 7 , Article 4.

Available at: <https://commons.erau.edu/ibpp/vol3/iss7/4>

This Trends is brought to you for free and open access by the Journals at Scholarly Commons. It has been accepted for inclusion in International Bulletin of Political Psychology by an authorized administrator of Scholarly Commons. For more information, please contact [commons@erau.edu](mailto:commons@erau.edu).

Title: Trends. Mobutu SeSe Seko is Dead: Is Authenticity?

Author: Editor

Volume: 3

Issue: 7

Date: 1997-09-12

Keywords: Joseph Desire Mobutu, Pan Africanism, Authenticity, Power, Africa

Joseph Desire Mobutu, AKA Mobutu Sese Seko Kuku Ngbenda waza Banga ("the all-powerful warrior who, because of his endurance and inflexible will to win, will go from conquest to conquest leaving fire in his wake"), died on September 7, 1997 in Morocco from complications of prostate cancer.

During his long reign of Congo, AKA Zaire, Mr. Mobutu advocated an ideology labeled "authenticity", AKA Mobutuism. This ideology comprised values that were allegedly unique to Africans--a Pan-African perspective on life, culture, society, and political power. Of course, the promulgation of authenticity was propaganda designed to obtain, increase, and maintain political power for Mr. Mobutu and his coterie. In this he was not very different from cult leaders, supreme religious figures, psychotherapists, con men and women on the make, and other authoritarian and totalitarian government leaders--from Pol Pot and Che Guevara to Muammar Qadhafi and Kim Il Sung--who preach authenticity as a vehicle to and of power.

Yet authenticity as expression, application, and pride of a people's values can be....well, authentic. While the reign of Mr. Mobutu was its antithesis, authenticity as a vehicle for individual and collective welfare in Africa and throughout the world remains a possibility. However, it's a possibility that may lead to (1) a vibrant synergism of peace, prosperity, knowledge, and productivity, (2) an expression of a people's purity leading to racism, ethnocentrism, the persecution of minorities, crimes against humanity, and tragedy, or (3) the indomitable quest for power by the inauthentic. (French, H. (September 8, 1997.) Mobutu Sese Seko, 66, longtime dictator of Zaire. *The New York Times*, <http://www.nytimes.com>; Mills, J. (1997.) The false Dasein: From Heidegger to Sartre and psychoanalysis. *Journal of Phenomenological Psychology*, 28, 42-65; Nemiroff, R.A., & Colarusso, C.A. (1980.) Authenticity and narcissism in the adult development of the self. *Annual of Psychoanalysis*, 8, 111-129.)