

The norm of divide and rule raises its notorious practice of blood letting amongst “workers”: the case of *Afrophobia* violence that engulfed African communities in occupied¹ Azania² (South Africa)

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The ‘past’ violence that engulfed the black African community in the past couple of months revealed the true social material conditions, which previously disadvantaged people, live under. This violence came in time when political scene in the country and Africa in general remains tense as ever as times of Botha and his gangs. Another normal ritual of the media is to spread propaganda through exploitation of airwaves and destruction of natural environment through processing of propaganda media such as written media.

This paper argues that media remains a masters voice as ever because it still dismally fails to report accurate information of happening of things. This start a question whether those who happens to be on hold of writing pens or in control of buttons that tends to produce false information, whether they are sober minded or some sickly characters that are interested spreading lies about the true happenings in our communities. This wrong reporting of unrests in our communities need to be challenged, as it go as far the whole community by continuing making people to believe that the problem is about work amongst the so called workers. This will try to argue that the causes of violence that shattered the livelihoods of working populace same, as the pre 1994 are still the same old forces of colonisation.

Maybe, firstly is to start to by reminding the undisputable fact that when one speaks of workers, normally refers to individuals of people that were forcefully removed from their lands to sell their labour power for their daily livelihood. Therefore, when we speak of Africa, we cannot divorce the fact that almost all if not all faces same situation as colonialist forces opted first to start by sharing African land amongst them and killing at the same time. The planning of dividing of Africa that started early in the 4th Century and ended in Germany that came to be known, as the scramble for Africa. With this background, African indigenes were forced to sell their labour power through a process later called cheap labour that still in practice today in South Africa/ Zuid Afrika. This dividing of African land amongst the colonisers went along the divide and rule principle that continue to be revived from time to time. In this southern part of the continent, these practices were mastered through employing various strategies of dividing workers into different segments (Callinicos,1990).

To mention first strategy of dividing ‘workers’ was according to their tribes and using Berlin drawn borders to give false impression that indigenes that come from places such as Malawi, Egypt, Sudan and Nigeria are foreigners. Whilst, the colonisers attempt to defy the fact that all vast historical literature shows all black Africans came from one source. That was followed by hiring of foreign ‘workers’ that were also forcefully removed from their land that came as far as Europe, India and China. The colonisers kept these

¹ Because the western colonialist capitalist forces still occupy vast hectares of land and inheritors of colonisation exercise continue to rejoice in the of spoils continue to colonisation and indigenous people remain dispossessed their land remain squashed in the slave camps- township and informal settlement – *emijondolo* and way of meeting livelihoods remains of selling ones labour power.

² I prefer to Azania in the tradition of changing the name of the country when is free instead of clinging to the flagship of notorious apartheid name.

divisions by usage of violence throughout history of working life in the South African workplaces especially in the mining sector. The violence, which normally manifests itself, as if violence that normally labelled as *tribal wars* (that normally are said are between any tribes that sent their personnel in the mines for work), *black-on-black* violence, political violence and *rape*³ that normally affect only black African people and recently this violence against African people is labelled as “xenophobia”. Despite the fact that other media genuinely reported the true happenings of violence and as some details such exposing that the violence targeted even Africans from this country, as some of the affected people show their South African identities.

What is very interesting about the violence against the indigenes of Africa tends to change colours and names in line with current political set up but still serve the same purpose of further alienating, depriving and denying the say the true owners in determining the usage of their land to their advantages in view of the ravaging poverty. The same violence that is being waged against the African people has been given names to continue to divide in order to serve better the colonialist masters and their puppets at the expense of the black working majority. When one understands the true formations of the African community, will be in a better position as well to be able to understand and interpret the true happenings in the past without just commenting in order to satisfy the aspirations of philanthropy agencies and their colonialist agenda.

Therefore, for one to start labelling the past violence that took place in South Africa as xenophobia, it will be a pure lies and not telling the facts of the matter. It is a well-known fact that some of the so-called black Africans South Africans were also affected by violence like other Africans from other parts of Africa. This violence is not different from the same that was normally state sponsored violence that usually erupts in the mining compounds in the 1980s between tribes from all over Africa. It is very unlikely that such violence could happen, as the colonisers remain vicious as ever, as they try to protect the stolen land with all means necessary. The most imported weapon in the hands of colonisers is the control of the mind of the colonised, as Steve Biko said in his writing - *I write what I like*. For one to say the past violence “amongst” Africans was xenophobia is nothing more that entrenchment of the divide and rule principles by treating Africans according the dirty works of Berlin. Instead of revealing, the fact that violence targeted only African people that mean it is *Afrophobia* and security machineries such as police responded the same as pre 1994.

The police during the violence in the 1980s to 1990s was very selective when it comes to who can march and carry the so called the traditional weapons. In case the marchers threatens the colonisers interests, immediately they are demanded the permission to march and waving of the flag of permission to march or carry traditional weapons and if defiance occurs, the most trusted and notorious firearm of the patriarchal capitalist western weapon is used without any reservations. However, in case the marchers strengthening the wishes of colonisers, the police are willing to allow the anything including to protect gangs that burn African people alive and watch with their guns without any attempt to extinguishing fires in a burning African person. The division and continuously spreading of lies through media is paramount for the sustaining of the colonised selling their labour, as the strategy to shift the focus to the real issues that will benefit the dispossessed black majority. This shift in focus is exacerbated by the elite that

³ Recently the UN(2008) defined rape as one of the political weapons

tends to be caught up in what Abdullah and Low (2005) noted, as the intellectual imperialism that has resulted in diverting attention from issues that should be of critical concern to black African societies. When exploring the critical theory (Snyman, 1997) that aspires “to identify the unresolved tensions in the existing social reality and thereby to cause a change of consciousness” in dealing with future challenges and devising of the lasting solution to the current outstanding problems on sustainable environment. Therefore, this paper argues that the history of capitalist ‘civilisation’ that offers Africa the opportunity to learn about reification from inside out for the first time, the working individuals are dispossessed and continue to be subjected under this type of development. In addition, they remain, as a saleable commodity alienated from social processes that lead to the dehumanisation that enhances self-conscious. Furthermore, a critical theory (Snyman, 1997) is necessary because it is guided by analysis of the historical process that has an interest in the future. The need for Africa and her children to redesign its decolonising self-images and create a new science-led and culturally aware of its future is more than just a need (Roach, 1994).

In addition, the urgent need arises for Azania and Africa in general to start revisiting the Asante’s (1987) Afrocentric notion of the promotion of African Indigenous knowledge systems that argues for a scientific attempt for African development that is geared towards African real foundations, cultural possessions, habits, beliefs and not an imitation to the western approaches development (Hawi, 2005:6). The need to revisit the African centred traditions in almost all knowledge producing systems, there is a need to move away from the exclusive use of a Eurocentric perspective when dealing with sustainable environment and strategies. Therefore, this situation requires the intervention of all stakeholders to start addressing the true needs of African people – from dominant and marginalised cultures – and an implementation of a realistic, practicable strategy in sustainable environment development (Oliver, 1988). I argue that the failure to give due acknowledgement to the Afrocentric approach to sustainable development in Africa environment will be a clear sign of continuous refusal or subordination or distortion of African knowledge system by the western scholars and their knowledge system in general to decolonise Africa and her people(Kunnie, 2000:33).

In conclusion, in order, for the colonised African majority to be able to deal with the past injustices fairly and justly, they need to start to be serious about the future or the survival of the race or else vanish in the world memory or take a stand. That will raise a need to start considering what Welsing (1991) suggests the linear thought approach that advocates the progress from problem perception that advance towards problem solution, changing step-by-step anything that wants to be altered to achieve a total problem solution and that calls for whatever in our disposal. Therefore, that demands the need for a critical theory poses a great challenge to the leaders, scholars and think tankers especially from the previously colonised countries in particular in the African continent. That will help Africa to start moving away from what Welsing (1991) term a circular thought of analytical pattern that tends to move away from problem solution by way of adopting a diversionary route of which result in coming back to the same problem insight. That type of problem of problem solving of issues that affect workers globally will continue forcing the so called workers globally under chains of greedy capitalist forces. Lastly, that will tends to enforcement of African majority into compartments on problems that affect them in the same manner and continuous failure to interpret social developments as they are, as it is seen through the ‘past’ violence that targeted African people in general in Azania, which was defined as xenophobia instead of correctly defining it as Afrophobia.

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