

The state of current African borders and their rationale: a case of recent violence in Azania [South Africa] against black African populace

"Until the lions have spoken, the only history will be that of the hunters" (Hawi, 2005:6)

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Abstract

This paper will critically look at the contemporary African borders and their historical definition and their purpose in today's socio - political terrain. In attempting to understand the African borders discourse and their impact towards survival and security of the black Africans daily's livelihoods. In doing so, the paper will look at violence that continues to haunt the black African world and its populace in varying degrees as time goes by especially the recent series acts of violence in the south tip of the mighty African continent.

The paper will also explore the manner and the reasoning behind this type of violence that affects black African community in almost in all socio political fronts globally in particular in Azania. The critical theory (Snyman, 1997) will be revisited in this paper as it 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. In addition, the babe theory (O'Rourke, 1992) and propaganda model (Herman and Chomsky, 1988) will be also investigated with a view of gaining more understanding about the borders in Africa and violence that black Africans experience. The initial 4th Century division of Africa and to the notorious Berlin Conference dubbed Scramble for Africa in the 1800 by the European nations is examined. The paper will highlight the historical manifestation of violence against black Africans globally, nationally and Azanian experience since 1600. It also explore notions such as bushman, tribalism and tribal wars, black-on-black, political violence and rape, xenophobia and Afrophobia.

In concluding, the paper will look at Asante's (1987) Afrocentric approach as the manner of dealing with challenges such as violence that is unleashed in varying degrees in different fronts i.e. through poverty, diseases and exporting all wealth of Africa to the outside world. The linear and circular thought approaches of analytical pattern (Welsing, 1991) will be also scrutinised in dealing with future challenges that are presently facing African continent and her children.

Introduction

This paper will critically look at the contemporary African borders and their historical definition and their purpose in today's socio - political terrain. In attempting to understand the African borders discourse and their impact towards survival and security of the black Africans daily's livelihoods. In doing so, the paper will look at violence that continues to haunt the black African world and its populace in varying degrees as time goes by especially the recent series acts of violence in the south tip of the mighty African continent. The violence that continues to engulf the black African community in general especially in the several past months in Azania revealed the true social material conditions in which previously disadvantaged people still live under. This violence came in time when political scene in the country and Africa in general remains tense as ever as in times of Botha of apartheid 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.

Thus, 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. Whilst in fact it - media continues to ignore the true fact that what is going in the black African community is the violence that is waged by the colonisers through their various strategies. Therefore, it will be wise to highlight some of the causes of violence that continues to shatter the livelihoods of working populace same, as the pre 1994 are still the same old forces of colonisation.

Background

When we speak of current state of African borders and their rationale, it will be impossible to deal with such issue without talking about the historic land dispossession of the indigenous people or the occupiers of that land in general especially in Africa. It is well known fact that border demarcation disputes normally emerge when the government authorities attempts to implement some requirements of the law of the state. The present border demarcation disputes have been recorded in various historic epochs although with varying reasons that led to such dispute by various participating stakeholders.

Therefore, it will be vital to look at definitions of what we are talking about when we speak of border demarcation. Firstly, let's look at demarcation of which *Your Dictionary* on the internet refers to it as the act of setting and marking limits or boundaries or a limit or boundary or a separation or distinction. When we look at definitions of border demarcation by modern scholars such as Sambani (2000) who looks at another term partition that refers to demarcation and when the term partition is defined as "war outcome that involves both border adjustment and demographic changes" (O'Leary, 2006:7). Again when we look back to the Sambanis' definition that also highlights that demand for demographic changes are the result of war. However, O'Leary (2006) emphasises that we need to be aware that such definitions tends to be too broad as the indication of border adjustment incorporate secessions and partitions. It is worth noting that partition entail a border adjustment since there is an unmarked, narrative border whilst secession

only bring about border transformation: that will mean a breakdown of previous autonomous state and changing prior agreed border to a self governing demarcation.

O'Leary (2006) argues further that it realistic to foresee that partitions are the basis for demographic and border alterations that take place after hostilities, nevertheless the end result should not be included in the definition. Due to its exclusion of the prospect of anticipated partition that stimulated the end of confrontation. Although Sambani acknowledge that other scholar utilise secession and partition as alternative like political geographers like Peter Taylor (1993) argue that the separation of a country into various components as partition. Whilst O'Leary argues that "break up, division or divorce, of an empire or state under a common sovereign" of existing internal jurisdictions that may involve a number of secession of which does not compose a partition except in cases where there is a new demarcation (2006). Therefore, that will be in line with Taylor and political scientist's approach of definition that stresses the separation of nation or state into two or more territories that may compose a new state.

When looking at other modern scholars like Donald Horowitz (1985) and Alex Heraclides (1991) who deals with the issue of partition differently. Horowitz (1985) describe partition as a "radical surgery ... separating the antagonists" (O'Leary, 2006). This description tends to fail to depict no sharp difference between secession and partition, especially when discussing partitions. Whilst Heraclides (1991), highlight distinction that identify partition as "the formation of two or more states by mutual consent", and at same time notes that a secession is "an abrupt unilateral move to independence on the part of a region that is a metropolitan territory of a sovereign independent state" of which is "opposed by the Centre"(O'Leary, 2006). He further highlight that the margin can normally be unclear between secession, which is defined as unacceptable in international law, and partition, which is defined as acceptable in international law. Therefore, O'Leary argues that it is accurate only in case where partitions match with his description which requires approval (2006). Another scholar Chaim Kaufmann (1998) differentiate partitions from secessions, in a inquisitive manner as he describes secessions as unilateral breaks from a state, while partitions are either mutually decided or forced (O'Leary,2006:9).

O'Leary (2006) argues further that some groups may not have authority on self-government of any sort in administrative organs that estimated their homelands. Due to historical developments that suppressed by others and consequently led to abuse of partition that may accompany both secession and national liberation, however is theoretically separate. Therefore, partition should be differentiated from both secession and from the recognition of secession by a political core. In addition, empires or nation states or provinces implement partitions. Secession "is an action of regions or provinces that may be accepted by political core (O'Leary, 2006). It is argued that in contrast sometimes nation states implement partition especially on a separate region against a national liberation movement, or due to decreasing size of the region (O'Leary, 2006:11). Furthermore, it is noted that partitioning can be politically motivated and in case where are no changes in the provincial borders, then such partitioning that can be regarded as decolonisation in cases where there is agreement or recklessness in cases where not agreement (O'Leary,2006:10).

Therefore, it significant to highlight O'Leary noted that border demarcation are aimed at legalising or to resolve national, ethnic or community disputes and there are four identifiable categories: Firstly, whether is the national partition or multinational polities; secondly, whether national partition separate comparatively a homogenous nations in the homelands; thirdly, national

partitions are identified by mutual non- recognition of respective regime although this can lead to friendship renewal and mutual existence; and fourthly, national partitions are safeguarded in case the partition is ideological base(2006:14).

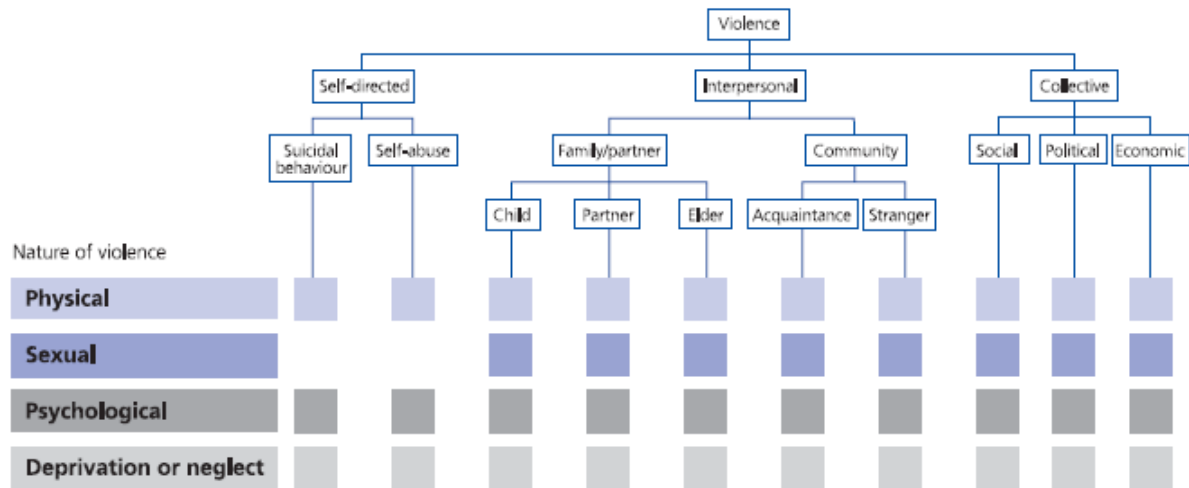
O'Leary (2006) revealed how these categories manifest in various socio-political environments: multinational partition type split are based on ethnicity, religiously, communally or nationally mixed polities. Whilst in the partition of empires border demarcation are cut across homeland borders and that lead to a redrawing a single amalgamation that will establish new border that match the ethno national homelands or linguistic components that are seen to be reviving the border architectures instead of new border in particular in cases of mutual agreements. In case where the partition is spearheaded by external or internal players but the internal partition control included the hierarchical management methods, to classify one or more ethno national groups, and to baffle and manipulate others. This is seen in case of gaining an unfair political advantage and provincial destruction of the dominated ethno national group(s). It is significant also to note that in other instances, internal partitioning is intended to divide the territorial of mixed entities as a strategy to diffuse conflicts amongst national, ethnic or religious communities and eventually consolidating control instead of integration. When looking at the agents promoting, supporting and implementing partition are distinguished by their status of whether they are outsiders (include colonises/ imperialists, interventionist or coalition of occupational groups) or insiders (include central government and local partners). It is worth noting that in cases where national liberation movement fought for freedom from the imperialist forces and they fashion their self proclaimed national territory and lead to new border demarcation across the established homelands and other national communities (O'Leary, 2006:12). Whilst the political standing of the partitioned units can be noted by political state of the territories and their people that are being partitioned, i.e. in external cases its' where people lost the war and internal case it may be provinces of the same state entities with same legal status to other conquered provinces(O'Leary,2006:11).

Therefore, it is significant to note that partition is a political decision that is determined by imperial or external state due to irreconcilable of the dispute between local rival parties or maybe as intervention strategy (O'Leary, 2006:21). O'Leary argues that partitions are not guaranteeing a better environment since most partitions have been pro privileged and dominant minorities. In addition, partitions can be reversed just like the annexation and occupations. For example, in the twentieth century China overturn the European imperialist partition of the country and today the reversal of partitions of nations have been turn around. There are two determining factors in reversing partitions of which are demography and geopolitics (O'Leary, 2006:22). Then when we look at global level, the present Judicial Courts acknowledge the right to political participation that go back to middle Ages. The present borders on the African continent tends to follow on the basis of Roman-Dutch law that upholds the white supremacy values above especially African values in line with colonisation mandate. It is worth noting that any development that will be guided by the current judicial system will continue denying control of the indigenous populace over their land.

Hence, the question of border demarcation is based on a political decision, then it will be significant to examine how the political decision is enforced especially in Africa and other related former colonised countries. Perhaps, for us to have a better understanding of the state of the current African borders and their rationale, it will be recommended to revisit the definition of the term *violence* as political decision are normally enforced through it (violence).Then when we look at the World Health Organisation's definition which highlights that violence is "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group

or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation"(World Health Organisation, 2002:5).

Figure 1: A typology of violence



Source: World Health Organization's First World report on violence and health (2002).

The World Report on Violence and Health - WRVH also presents a typology of violence that cannot generally accepted, however it can be useful when one attempts to understand the contexts in which violence occurs and the interactions between types of violence. This typology differentiates four approaches in which violence may occur: physical; sexual; and psychological attack; and deprivation. Additionally it divides the common definition of violence into three sub-types based on the victim-perpetrator relationship.

When we look in each sub-type and its definition:

- *Self-directed violence* means a violence in which the executor and the victim are the same individual and is further dividing into *self-abuse* and *suicide*.
- *Interpersonal violence* refers to violence between individuals, and is subdivided into *family and intimate partner violence* and *community violence*. The former category includes child maltreatment; intimate partner violence; and elder abuse, while the latter is broken down into *acquaintance* and *stranger* violence and includes youth violence; assault by strangers; violence related to property crimes; and violence in workplaces and other institutions.
- *Collective violence* refers to violence committed by larger groups of individuals and can be subdivided into social, political and economic violence. - <http://www.who.int/violenceprevention/approach/definition/en/index.html>

For the above mentioned reasons, it will be vital to scrutinise, what role violence plays in effecting the borders especially in Africa. Firstly lest we forget that when one speaks of workers, normally refers to individuals of people that were forcefully removed through violence from their lands in

order that they sell their labour power for their daily livelihood. Secondly, when we speak of Africa, we cannot divorce the fact that almost all African countries faces same political situation as colonialist forces opted first to start by sharing African land amongst them and killing at the same time at Berlin Conference in the 1800s. For us to have a better under clarity on violence was utilised in Africa, it will be vital to briefly examine how the current African borders were drawn.

A rationale of violence experiences: Azania and Africa in the pre-colonial and colonial borders establishment epochs

Whilst one gives the narration regarding the historical background of Azania or any part of the African continent will not be much difference as such, as these so-called states are the outcome of the same process of colonisation process. It is worthy to note that ancient African Empire reached areas that are far as India, Mongolia and Americas which started to shrink around 2000BC (Icke, 2001). The planning of dividing of Africa that started early in the 4th Century and ended in Germany that came to be known today as the *scramble for Africa*, which started as early as 1700 Before Christ Era (BCE) and that, was consolidated in 1800s in Berlin Conference¹ (Rosenberg, 2008). These periods are significant in understanding the reasons that led to migration of the indigenous people to the whole continent and the world. The first so called scramble for Africa is known to be associated with the persecution of the ancient Christian church members by Julius Caesar that forced the scattering of African all over the continent and lastly the slavery (which has changed formats from unpaid to today's' slaves called workers). It is argued that this persecution against the African people was caused due to the continuous failure to follow in the footsteps and abandonment of their ancestors' traditions and followed foreign gods and vanity (Icke, 2001). Another colonising front for the Islamic colonialist force cannot be ignored when it comes to narrating the African colonisation process especially when we speak of present borders. So in brief, I will highlight how the Mahomedian followed their white counter parts in thieving African land in the name of religion like those westerners did with Christianity. For example, Chinweizu (2006) highlighted that in 640 AD, there were no Arab settlers in the north of Africa of any kind in all those places where they are occupying today in the African land. But due to greedy European and Arab gangs desperate for plunder and greener pastures left their homeland - Arabia, flying the flag of their newly found religion, Islam, and conquered Egypt by 642. Thereafter, Egypt became their base for invading and seizing lebensraum all the way west to Morocco and Mauritania, and southward up the Nile (Chinweizu, 2006).

Although, the indigenes in the southern part of Africa remain part and parcel of the whole community that were and still facing the same persecution from the same old African enemies – the Roman Empire. Another significant fact is that the traditional community of Africa form part of what is termed as communal system - (owned property collectively, work is done in collective and goods were shared out equally) (Jack and Johnson, 1995:57). The communal system operated under the auspices of “*ubuntu*” of which is guided by the theocratic fundamentals and values (Rodney, 1973: 22; Fuze,1979:9-11 & 90). Again, the livelihoods of the indigenous populace in the continent in general show that they believed, live and guided by *theocratic order*² (Mthembu,

¹ There were fourteen countries that were represented by a large number of ambassadors when the conference opened in Berlin on November 15, 1884. The countries represented included Austria-Hungary, Belgium, Denmark, France, Germany, Great Britain, Italy, the Netherlands, Portugal, Russia, Spain, Sweden-Norway (unified from 1814-1905), Turkey, and the United States of America. Major players in the conference were France, Germany, Great Britain, and Portugal, as they control most of colonial Africa (Rosenberg, 2008).

² Refer to the rule of people-by-people for the Creator (Jehovah in short Jah). For example, the Ngoni people such as Xhosa and Zulu people (Jeremiah 2:3) practiced the same rituals that are practiced by the

2007). That is why the origins of African people in this south part Africa are regarded as part and parcel of what is termed as Israelites (Magama, 1979; <http://www.angelfire.com/il2/HebrewIsraelites3/color2.html>). Around 1600s the colonisation violent programme spearheaded by European settlers was experienced in the southern part of Africa and the continent in general of which altered the African subsistence community system. This land dispossession programme led to another bitter war for resistance against land dispossession/*alienation* from then land. This is clearly illustrated by the earlier wars that led to the inventing borders within the area of southern part of Africa was first experienced in the Cape between the indigenous people versus the Dutch settlers. This war was followed by the British settlers and after that, the finally Zulus and British settlers and a series of other wars that came after, which they still continue today (Wrong, 1946; Callinicos, 1990).

The colonialist violent programmes varied from region to region and that was determined by the colonising country. As colonisers were blood thirsty and hungry for looting of riches of Africa, they developed strategies of exerting power over the indigenous people. In ensuring their control, they use various strategies. For example, in Azania in the late nineteenth century, British and Dutch colonists participated in bartering exchange trade and later traders began to demand *money* (thus the introduction of *monetary system*) instead of goods (See Callinicos, 1990: 2; Rodney, 1973:18). *Monetary system* is significant for the colonisers, as it help them to put values exchanged in quantitative and fixed rather than in subjective terms (see Wrong, 1946:376). Another significant strategy colonisers that they like the most even today they still dependent on their Roman-Dutch Law that help them –colonisers as a strategy to ‘legitimise’ their thuggery in the form of legislation that entrenches the values and cultures of Europe. On other hand the policies adopted under these bases enabled the oppressors to alienate indigenous people from their land, decision making, to increase control and environment and to finally to destroy the indigenous values and cultures. In fulfilling the colonising spree, the colonisers in the south around about 1760, in what is now termed as the Cape Town they passed legislations such as the Pass Laws and in 1809 that legislation was extended to all indigenous people of the occupied Azania. Any resistance to these changes were dealt with killing and imprisonment to the famous Robben Island and early prisoners were coming from the Royal families. Indigenous people were further forced to live in one place and possess *pass* (Callinicos, 1990).

With this background, African indigenes were violently forced to sell their labour power that later became known as a cheap labour that still in practice today in Azania like old Bothas’ 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 divisions by usage of violence throughout history of working life in the South African industrial workplaces especially in the farming and mining sectors. The type of violence, which normally are experienced by the indigenes, are usually

Jews in general, i. e. the First Fruit ceremony and circumcision.

labelled as *tribal wars*³, *black-on-black* violence, political violence and *rape*⁴ 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 the satisfy the aspirations of the 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 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 potent 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*⁵ and security machineries such as police responded the same as pre 1994. The afrophobia manifests itself through activities or behaviours that are related to Stockholm syndrome, i.e. some of the reasons that were forwarded as the cause of violence that took place in Azania was that the so called foreign nationals take away jobs for the citizens of this country. Now this reason tends to be blind on the following: who created current borders in Africa, the manner of how worker mentality was established through forced labour as the means of meeting daily’s livelihood of the indigenes.

The government structures such as the police are geared to ensure the safety of white society and its structures not for the indigenes. This was more visible during the violence in the 1980s to 1990s where police were very selective when it comes to determination of who can or not 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

³It refers to the clashes between two or more tribes and such clashes take place especially amongst workers in the mines compounds and townships.

⁴ Recently the UN (2008) defined rape as one of the political weapons.

⁵ It refers to a collaborative behaviour that is intended to submit to white society, in short it means selling ones soul, in order to achieve material prosperity- http://www.experiencefestival.com/a/Afrophobia_-_Afrophobia_among_Blacks/id/4772567- (accessed: 03/05.08).

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 tend 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-consciousness. 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 to 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 issues of decolonisation of Africa and relevant 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 dealing with current borders towards proper development (Oliver, 1988). I argue that the failure to give due acknowledgement to the Afrocentric approach to African borders discourse in general will be a clear sign of continuous refusal or deliberate 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 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 tend 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.

In conclusion,

Therefore, the usage of all forms of violence in establishment of the colonised Africa of which still today's borders are a testimony of the colonial legacy of which cannot be ignored especially when everybody clearly declaring the free Africa. Various forms of violence that made the colonisation process to be a reality and just to mention few types of violence that included: killing, rape, burning, torture, war, diseases i.e. HIV and chemical, self hatred programme, racism, economic deprivation, and forced foreign ideals, i.e. culture and values. Consequently, the continuous failure to reject the Berlin drawn borders in Africa by various relevant stakeholders will be tantamount to 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: 222) 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 current African borders. Therefore, I argue that because of 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 (Snyman, 1997: 222). Furthermore, a critical theory (Snyman, 1997: 223) is necessary because it is "guided by analysis of the historical process that has an interest in the future" of the free Africa from colonisation of whatever nature. The need for Africa and her children to redesign borders as part of its decolonising self-images and create a new science-led and culturally aware of its future is more than just a need (Roach, 1994).

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