

Imperial Violence Against Black African Family: The (South) African Experience - Afrophobia/ Xenophobia?

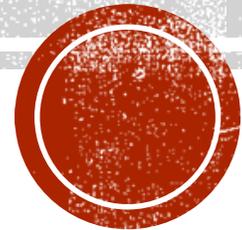
"Justice Is Not Based Upon Strength, But On Morality Of The Condition Of The Event"
- King Uri Of Ancient Ethiopian Empire

Date: 17 September 2019

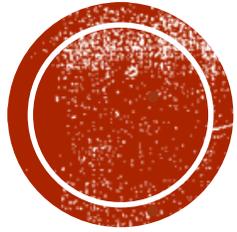
Time: 11:00

Venue: Winnie Madikizela Mandela building, Seminar Room 9-23

Speaker: Dr Ntokozo Mthembu, Department of Sociology – University of South Africa



CONTENT



- Introduction

Objectives

Background: The causality of imperial violence

- The post-apartheid era experiences: a transformation discourse, violence – afrophobia/xenophobia?
- Discussions: Challenges for an African centred transformation agenda & education system
- Recommendations and possibilities for curbing imperial violence against black African family
- Concluding remarks

Introduction

- The scourge of ceaseless violence that engulf Black African family in (South) African continent raises a concern: - daily reports in the written and electronic media about high levels of violence, physical and sexual abuse, and gang-related activities in our communities.



The basis of violence - perceived as social rather than genetic or biological – possibility of ending human violence especially the imperial violence.

- Despite the limitations of this presentation not able to encompass the whole narrative on imperial violence – [**European and Christianity** & the **Arab and Islam** (the Arab-Islamic Slave Trade that remain unexplored area of scholarship??)] against Black Afrikan family: attempt to contribute in formulating a lasting solution in curbing imperial violence against black African family in general.
- What/Which best practice/s that can considered in this instance?

Objectives

- To reveal the African school perspective in forging the multicultural learning;
- To dissect this occurrence- imperial violence, the Afrocentric perspective specifically, the Kushite perspective will be explored to understand the rationale behind the ceaseless attack/s on the Black African community in Africa especially in South Africa and recently Nigeria;
- The Afrocentric perspective will be utilised in trying to understand this situation that tends to engulf the Black African populace specifically in the so called 'postcolonial/postapartheid/ democratic era that is perceived as a liberated state to some;
- The structural violence will be revisited as a social machinery for subjugation and domination that breeds imperial violence as a strategy for prohibiting Black African people's self-reliance and reaching their full potential; and
- A look at issues such as **lack of respect** amongst Black African community, **opportunism, ignorance or imposed self-hatred of self-identity, Stockholm syndrome** and **patterns of coloniality** Suggestions and possibilities that can be explored to curb this imperial violence that keeps on revealing its notorious colonial tendencies among the Black African population in general.

Background: The Causality Of (Imperial) Violence

- **“Violence”**:- a behaviour by people against people liable to cause physical or psychological harm;
 - ” The World Health Organisation further defines violence as: 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, the basis of violence is social rather than genetic or biological, and therefore there are ways and means of reducing human violence.
 - **Slavery**- 1.25 million white slave, Aruj Barbarossa – 15 and 16 centuries before Black African 16th and 19th centuries (Gillan, 2019);
 - ***COLONIALISM** - *dubbed as Islamisation/ European industrial revolution and herein refer to as Whiteness era - Rejection of ancient Afrikan order – Priesthood; appropriation of Alakabulan inheritance, i.e. pilgrimage/ corruption of ancient faith – christianity, violence amongst themselves and indigenous Azanians- Alakabulans- Afrikans and claim of universal status???*
 - Direct form of imperialism, thus, “all colonialism is imperialism, but not all imperialism is colonialism”(Ocheni & Nwankwo, 2012:46); [**Christianity and Mohammedism** colonialism (*highly advance thieving exercise*) of Afrika and her children efforts cannot be overlooked (Drusilla,1926:60)];
 - ***Structural violence** - injustice and inequity—“embedded in ubiquitous social structures [and] normalized by stable institutions and regular experience”;
 - **Structures** - meaning social relations and arrangements—economic, political, legal, religious, or cultural—that shape how individuals and groups interact within a social system including broad-scale cultural and political-economic structures such as class, patriarchy, slavery, apartheid, colonialism, and neoliberalism, poverty and discrimination by race, ethnicity/ tribalism, gender, sexual orientation, and migrant/refugee status; All contribute deaths, illness, and injury and reproduction of violence by marginalizing people and communities, constraining their capabilities and agency, assaulting their dignity, and sustaining inequalities (Rylko-Bauer & Farmer, 2016);
 - * **Racism** - Structural Theory of Racism framework: - analysing race first requires that a racialized social system that allocate different economic, political, social, and even psychological rewards to groups along racial lines (Fair, 1994:87);
 - The reconfiguration strategies were adopted, however, this period tend not to be included in the timeline for the so called industrial revolution – Whiteness era / Mahommedism (refers to a state of emptiness meaning a period where Black African people are subjected to intellectual bankruptcy – blank mind or to accept the inferior status of slave/ workers and forfeit their royally status/ simply era of subjugation (Magema, 1998);

TABLE 1: Whiteness Era Timeline [Industrial Revolution]

TABLE 1: WHITENESS ERA TIMELINE [INDUSTRIAL REVOLUTION]

Dr Ntokozo Mthembu

Period			Western Achievements
i. 1760-1860	1860-1900	Probed the class, racial, gendered and ethnic mechanisms and impact of the intrinsic nature of imperial coercion against indigenous African people in its most varied forms, from forced relocation to newly urban or villages and penal labour to corporal punishment and execution (Havik, Janeiro, Oliveira & Pimentel, 2019:203); the forcible relocation of over a million Africans.	Land deprivation & subjugation - enslavement; Destruction indigenous monarchy/ dynasty governance system; Introduction of Tribalism and chiefdoms
ii. 1870-1930	1940-1960	Nationalism and the Resistance activities of 1959 - entrenched colonial political identities in the name of justice	Stockholm Syndrome; mimicking, self-hatred, absence in presence – speaking and upholding foreign language and values and undermining your own language and values
iii. 1940-1990	1980-2000	Entrenchment of foreign values	language entrenched in the education and govt structures as the first official language; marginalisation of indigenous African knowledge systems and related ethics
iv. 2000- 2030	2000-2010	'Free workers'- vulnerability ; dehumanised – robotize; increased loss of control/ alienation from self, other people and the environment	Increased vulnerability (the proletarianised populace released/retrenched/ replaced by the robots and left with alternative mean for livelihood)



Background: The Causality... (cont.)

*Imperial violence- Afrophobia???

- violent and arbitrary rule or act associated with the colonial violence against Black African generally in its many different, and subtle, forms, i.e, xenophobia as inherent in the configuration of Islam/British/European imperial identity and rule in the African continent(Gust, 2014: 312);

* xenophobia violence: Oxford English Dictionary (2010) defines xenophobia as “a deep antipathy or morbid fear of foreigners”:

According to Obadire (2018:187) -“hatred, fear and dislike of strangers or foreigners???”. In other words, xenophobia denotes a feeling or perception based on socially constructed images and ideas, and not on rational or objective facts.

* Labeling theory – naming, i.e. Zanj, non- believers /foreign?

* **STRATEGIES FOR SUSTAINING THE IMPERIALIST SOCIAL SETTINGS:** Biko said: "The greatest weapon in the hands of the oppressor is the minds of those whom they oppress."- (Mabasa, 2007);

- : **intellectual violence.** “In the name of job prospects, tenurability, professional status, grant funding options, journal homes, citation rates, impact factors, and so forth, many (privileged) academics promote the erasure, stereotyping, disempowerment, objectification, exoticification, and silencing of oppressed communities. The status quo of the larger racist, sexist, cissexist, heterosexist, classist, xenophobic, ableist, and fatphobic society is upheld by the academy; worse, academe maintains a reputation for social justice, diversity and inclusion, and critical; investigation of the status quo” (Ocheni, & Nwankwo, 2012).

- Counter insurgency measures and development strategies during the protracted colonial war (1961–1974) waged against African nationalist movements (Havik, Oliveira & Pimentel, 2019:207);

- After the postapartheid era - in 2019, the epistemic violence and racism in the institutions of learning prevail entrenches the power and privilege of the ‘ruling... minority’ in terms of values, i.e. Islam/ English - the **core language for teaching and learning purposes - English;** and

- the roots of epistemic violence in (South) Africa - focus is on the colonial curriculum and teaching methods, Islamisation/European epistemology and ontology, which remains reinforces Islamic/Eurocentric and continues to entrench islam/white and arab/ Western dominance and privilege accompanied by the same time stereotypes, prejudices and patronising views about Africa knowledge systems and its people (Xu, David, & Kim, 2018).

The Post-apartheid Era Experiences: A Transformation Discourse, Violence – Afrophobia/Xenophobia?

Despite the celebrated political freedoms/ independence:

-the **inherited contradictory** legacies and

- the political transformation fail to bring change to socio-economic transformation characterised by a transition to a dual politico-economic system which reflects the contradictory principles of democracy and capitalism (Lephakga, 2016:2);

- **Purports:** The advocacy of both interests: equality and inclusion on the **one hand**, i.e. the inclusive education system, with self-seeking inequality and conflicting individual and group interests on the **other hand**, i.e. Islam/English/ European values are promoted and further marginalisation of indigenous African knowledge systems, i.e. the demand for translation of African knowledge literature/ **languages** and **values** to English remain rife as in 'times of Botha' (ibid.)

- colonial domination required a whole way of thinking, a discourse in which everything that is advanced, good and civilised is defined and measured in European terms - Aristotlean advocacy:

*colonial education – *jihadist/ missionary schools*: played an instrumental role, promoting and imposing the Islamic/Eurocentric values and worldviews while subjugating everything else (Mncube & Harber, 2013);

* The destructive effects of colonialism - the subjugation of local knowledge and promotion of the Islam/Western knowledge as the 'universal' knowledge;

* Arab/White supremacy projects - worked hard for centuries to erase the historical indigenous Africa **royal, priestical order** grounded on **fundamentals of matriarchy**, intellectual & cultural contributions of Africa and other parts of the Southern nations in the world (McLeod, 2011);

The Post-apartheid Era Experiences: ... (Cont.)

*Leadership: Murdered, poisoned, imprisoned, forced exile and a high number of co-opted/adopted kings who became chiefs: - the administration of African people based on western defined tribes to undermine *imbumba yamanyama*

* Western educated leaders: established nationalism new parties, like the SANNC styled on the American civil rights movement with the political independence cause playing a secondary role.

*NB. - **Civil rights** movements - mainly concerned with improving the human rights of followers;

***Media**: - journalistic writing focuses precisely on this aspect of the genocide: “- Its peculiar characteristic is to write a pornography of violence - the nakedness is of **others, not us**. - The exposure of the other goes alongside the unstated claim that we are not like them. It is a pornography where senseless violence is a feature of other people’s cultures: where they are violent, but we are pacific, and where a focus on their debasedness easily turns into another way of celebrating and confirming our exalted status” (Gust, 2014:41);

*Summary of **media principles - Deadline, fake news, racist ideology**;

- - journalistic accounts also tend to reinforce larger claims: that the world is indeed divided into the **modern** and **the pre-modern**, thus moderns make culture, but those pre-modern live by a timeless culture;
- the **social science**: account is overly instrumentalist, accenting only the agency of the state and elites, journalists tend to lean heavily on a primordialist account that tends to - explain contemporary conflicts as replays of timeless antagonisms;



Recommendations And Possibilities: *Imbumba Yamanyama*

- **REINTROSPECTION** - in order to effect fundamental Alkabulan/ African epistemological & ontological in all social spheres including institutions of learning:
- Struggles for Black family unit, p104 (
- (Pan) Afrikan movement/ -
- Pan Africanism league – first congress 1900
- Julius Nyerere??
- Emperor Haile Selassie 1 – Organisation of African union – OAU / Melichezedek Order???
- 1919 experience – usage of foreign language; Liberation in terms of the colonisers – feefdoms inclusivity approach – civil rights???
- Haiti experience liberation – Christophe vs LeClerc- UNITY AND PROTECTION
- KNOW THYSELF PRINIPLE???
- Restore the African royal matriarchy family unit
- Catch Marcus Garvey vibration – “Africa for Africans at home and abroad”
- What is your loyalty to who - Afrika? - **Things to do:**
- **African scholar should write at least one publication on any African mother language.**



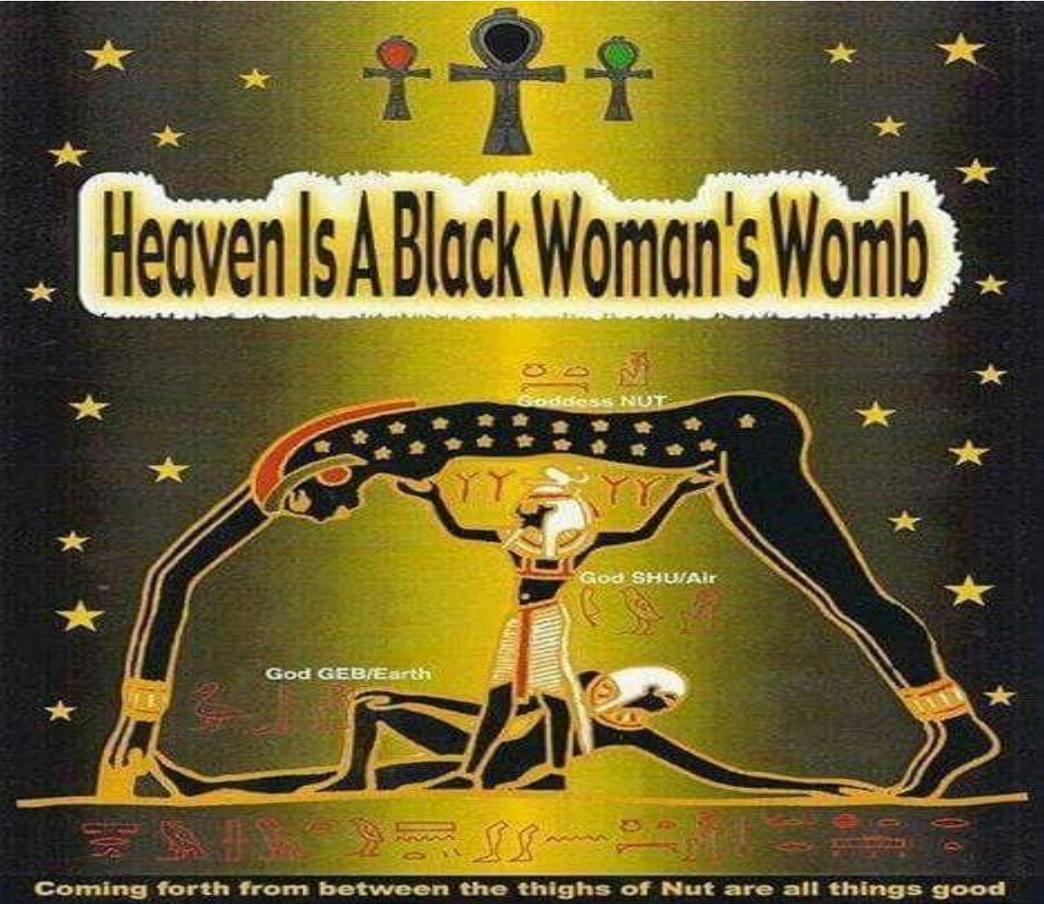
Recommendations And Possibilities: Origins Of Civilization On Earth: Alkabulan - Afrikan Timeline

<p>Sebilian I: 130 000 – 200 000 BCE</p>	<p>This era can be linked to Word, referred to Ptah created the Universe and everything in it, including human kind including</p> <ul style="list-style-type: none"> - Djehowtey at a time when writing was unknown (Asante, & Abarry, 1996, p.11); - Djehowtey is also known or referred to as DHwtj, Djhuty, Djehuty, Dhouti, Djehuti, Tehuty, the ruler of Khemenu and many more names (ibid.) -Grimaldi – 35, 000 – 40 000 years, Amagqunukhwebe, Griqua – Amaxhosa/Khoi San???) - NGONI genealogy?? (Ben-Jochannan & Clarke, 2017) <p>A culture occurring during the period 80,000 - 50,000 BP of Central, Southern and East Africa, i.e. development of culture of tool-industry.</p> <p>-original people migration worldwide, early forms of governance systems - domestication of animals and plants, hieratic writing writings and cave paintings, artifact BC (ibid.).</p>	<p>Middle Ages</p>	<ul style="list-style-type: none"> - Cushite race ruling from THEBES – known as: The Immortal City, City of Hundred Gates, University City, Citadel Of Golden Sceptre, symbol of seek/sought to follow and hold on the old values in lines of the more ancient Cushite empire of Ethiopians (Drusilla,1926:102); -introduction of mysteries - A new deity Amen-Ra, god of Thebes presides - King Amen was not one of the gods of Egypt until this 11th Dynasty- when the pyramids of the 5th and 6th Dynasties were opened King Amen was there; -Kemet entered a cycle of instability which ended in c. 2000 B.C. with the establishment of the Middle Kingdom (2134-1786 B.C.), and the founding of Wa-Set (a.k.a.Wo-Se' and Thebes); -In 1786 B.C. Kemet was captured by foreign nomads, the Hyksos, who were eventually expelled in c.1570 B.C. of which led to the founding of the New Kingdom. - the construction of the famous rock carved temple of Abu Simbel.
<p>Sebilian era II: 25 000 – 10 000 before the birth of Yehoshua dubbed Jesus CHRIST' III, before the coming era;</p>	<p>SEBILIAN II and III - a period of technological development marked by the creation and use of small stone blades; Stella Calendar;</p> <ul style="list-style-type: none"> - First education system - King Akhenator/ Amenhotep IV - Etruscan - The source of science, chemistry, mathematics, law, governance in the world, Africa, revealed in the Pyrrhus – established in the ancient city of Elea (Ben-Jochannan & Clarke, 2017:92). 	<p>The New Kingdom(c.1570-1085B.C.)</p>	<p>ruled by King Amenhotep I, II, IV(Amenhotep IV reintroduced monotheism to Kemet and the world), Tuthmosis I, II, III, and IV, Makare Hatshepsut (the queen who proclaimed herself pharaoh and ruled during the minority of her nephew Tuthmosis III),and Rameses I and II (the Great), whose temple doorways were flanked by large pylons or towers</p>
<p>Sebilian III: Pre dynastic – 10 000 BCE – 6 000 BCE</p>	<p>SEBILIAN II and III - a period of technological development marked by the creation and use of small stone blades; Stella Calendar;</p> <ul style="list-style-type: none"> - First education system - King Akhenator/ Amenhotep IV - Etruscan - The source of science, chemistry, mathematics, law, governance in the world, Africa, revealed in the Pyrrhus – established in the ancient city of Elea (Ben-Jochannan & Clarke, 2017:92). 	<p>BIRTH OF WHITENESS ERA: Time associated with imposed backwardness, ignorance uncivilised and ungodly- the rise of thuggery, i.e. Europe/Islam expansion – colonialism.</p>	
<p>Intermediate - 6 000 – 4 000 BCE</p>	<p>Kemetic High Priest Manetho – 227/ 226 BCE CHRONOLOGY OF THE NILE –Greeks, i.e. First Cataract-Aswan the last – Sixth Cataract p86 –misrepresentation??</p> <ul style="list-style-type: none"> - In his book <i>Lost History of Egypt</i>, divided Kemetic rulers into thirty time periods or dynasties. This division, still used by modern historians, sub-divides Kemetic dynasties into: the Old Kingdom (First Intermediate, Middle Kingdom, Second Intermediate) and the New Kingdom, referred to as Upper and Lower Egypt to identify their north and south locations. <p>The reign of King Menes (fl.c. 3100 B.C. - 3038 B.C.), also known as AhaMena and Narmer who politically united Kemet - The Upper and Lower kingdoms of Kemet – until and established a centralized government(c. 3200 B.C.), and founded a capital named Memphis in his honour, between Upper and Lower Kemet (Egypt).</p>	<p>Twentieth dynasty (1200-1085 B.C)</p>	<ul style="list-style-type: none"> -Kemet was subject to foreign domination by Libya, Sudan, Assyria, Nubia, and Persia, with only a brief period of independence in 405BC., which ended in 332B.C. Alexander (a former student of Aristotle) invasion. -the Greeks founded the Ptolemaic dynasty (Greeks in Egypt) and built the city of Alexandria to honour Alexander and Hellenistic culture, with the Alexandria Library as its hallmark.[This library was built on "immorally" upon ancient stolen Kemetic knowledge and the "appropriated" documents of Athens
		<p>Arab conquest of 639-42 A.D</p>	<p>The Ptolemaic empire lasted for 200 years, until it was weakened by internal conflict and fell to Rome in 30 B.C. -Egypt was incorporated into the Byzantine empire (c. A.D. 395) which encompassed the (Kemet)Egypt in to the Arab/Muslim – West Asia alas "Middle East" world community, despite its African roots and colonization by the Mamelukes (1250), Ottoman Turks (1517), French (1798), and the British (1883-1937), since 639-42 A.D.</p>
		<p>Nicene conference - 325 AD</p>	<p>Personification of 'christ' dubbed Jesus — Isis- Aset, Heru (son)- Mary, Aset; 219 bishops; matriarchy - women degradation, alteration of Herculean worship of Aset [OFFICIAL</p>
			<p>ESTABLISHMENT OF GENDER VIOLENCE AGAINST BLACK AFRICAN WOMEN & MEN; 18 books out of the Bible , p-78, Ankh replaced with cross - Crux Ansata (Ben-Jochannan & Clarke, 2017:78);</p>

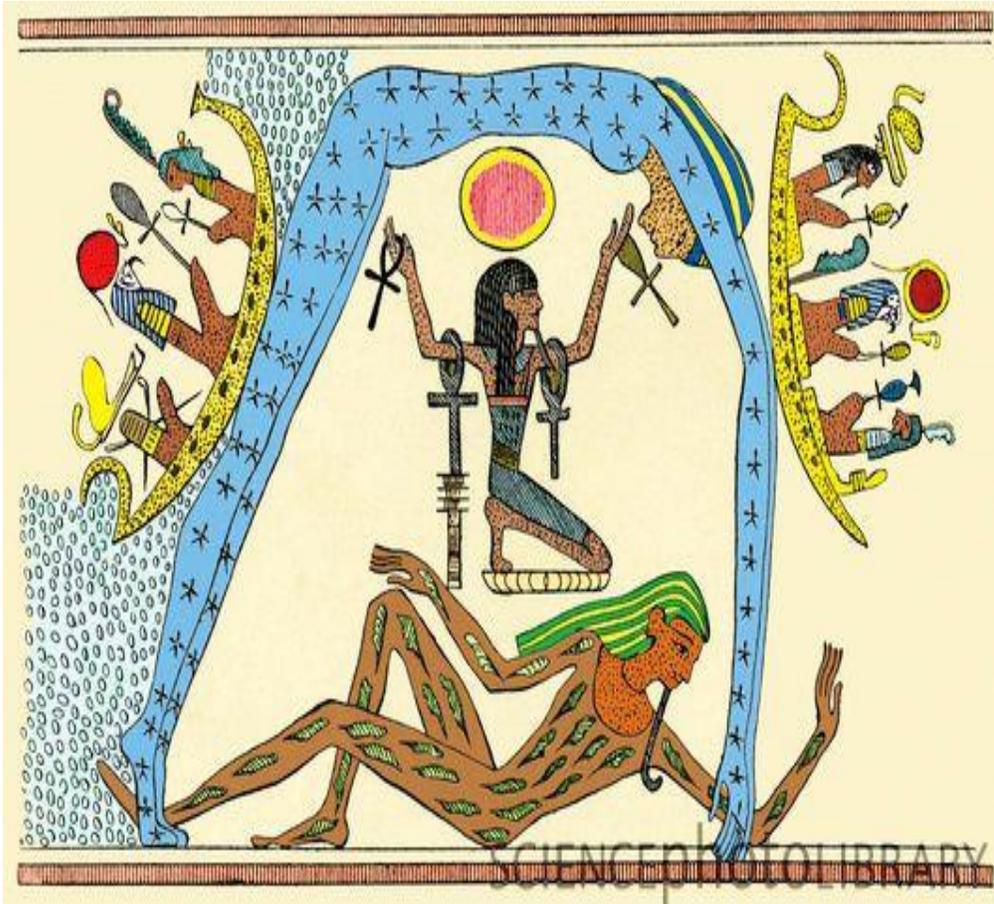


Origins Of Civilization On Earth: - Sibellian Period

Alkabulan - African perspective: Matriarchy 1



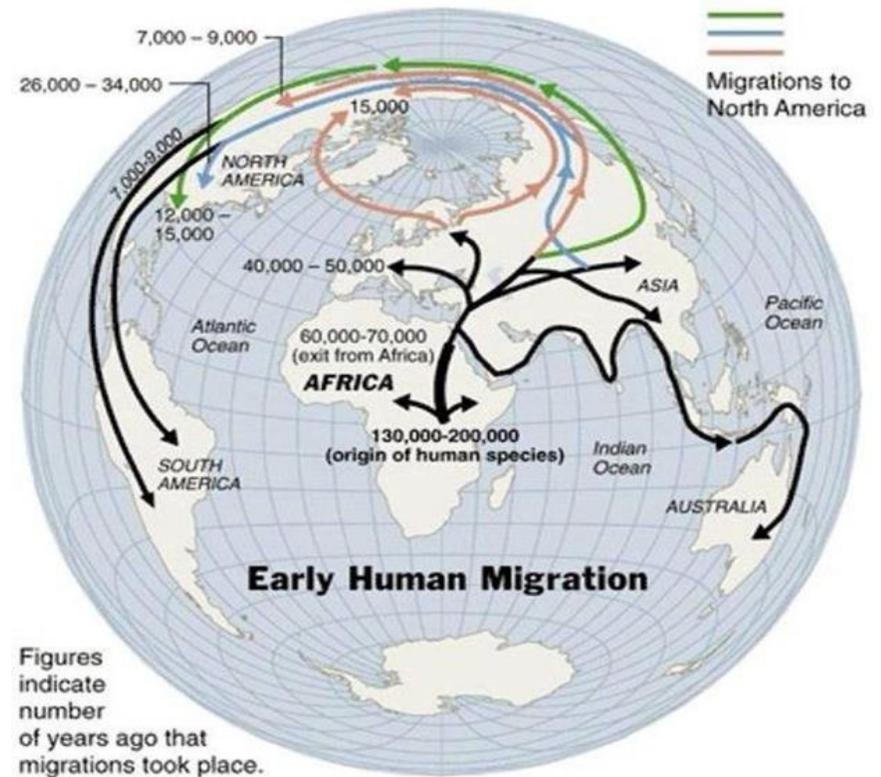
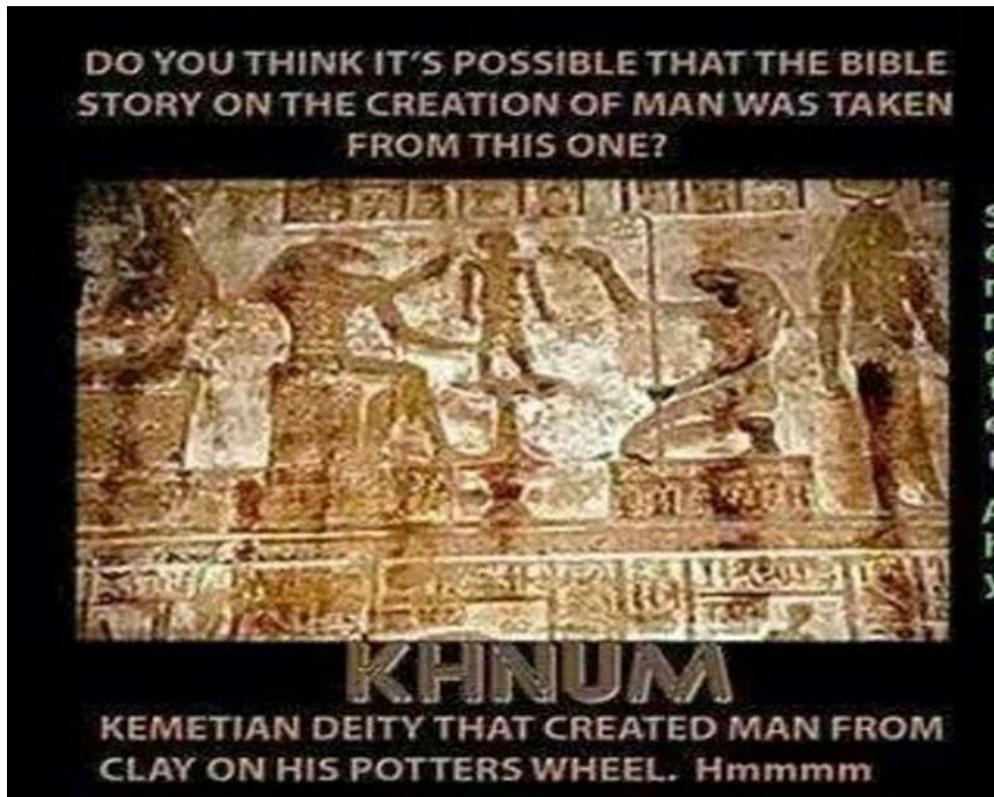
Alkabulan - African perspective: Matriarchy 2



Origins Of Civilization On Earth: - Sibellian Period (2)

**Alkabulan - African perspective:
Creation/ making of mankind**

**Alkabulan - African perspective:
Narrative of migrations**

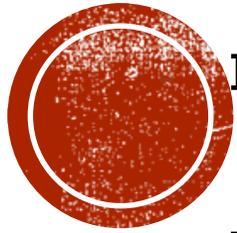


Discussions: Challenges For An African Centred Transformation Agenda & Education System

- **Language policy** need to change – African languages be official languages for conducting business in Afrika;
- **Social structures** – Bureaucracy/ worker vs nobility
- **Economic system** - to incorporate the barter system officially;
- **Loyalty** - Mimicking of the racial groups??-
- - Imposition of **self disr-espect** – absent while present (use of other person's language while your are present
- - **Education system** – introduction of African centred education system – ethics, language, values – Afrikan nobility, epistemology and ontology??
- **Land distribution** – One family; one hector Campaign as a startegy in view of the limited means to enable/ provide indigenou African suitable land...

CONCLUDING REMARKS

- Attempted to reveal the basis of the current imperial violence against Black Afrikan family: Islam/Christianity;



KNOW THYSELF principle??

- Reestablishment of African centered structures unapologetically – Afrikan language, values/ ethics, institutions;
- Challenge the subjugation tendencies in all fronts- socially, economically and politically...?
- Discard intellectual bankruptcy/ relearn values of **BA-NTU** - *duality[spiritual & physical]*;

Æthiopia shall prevail!!! - AMEN!!!

References:

- Ben-Jochannan Yosef and Clarke John Henrik. 2017. *New dimensions in African history: the London lectures of Dr. Yosef ben-Jochannan and Dr. John Henrik Clarke* / edited with introduction by John Henrik Clarke. Brawtley: Middletown, DE.
- Drusilla, D. H. 1926. *Wonderful Ethiopians of the Ancient Cushite Empire. Book I. Nations of the Cushite Empire*. The Universal Publishing Company: Oklahoma City, OKLA., U. S. A.
- Fair, J. E. 1994. "Black-On-Black": Race, space and news of Africans and African Americans. *Issue: A Journal of Opinion*, Vol. 22, No. 1 (Winter - Spring,), pp. 35-40.
- Gillan, J. 2019. The white slaves of Barbary.– <https://www.ancient-origins.net/ancient-places-africa/white-slaves-barbary-002171>.
- Gust, O. 2014. Fragments of Imperial Violence. *History Workshop Journal*, Issue 77, Spring, pp. 312-318.
- Havik, P. J., Janeiro, H. P., Oliveira P. A. & Pimentel, I. 2019. Empires and Colonial Incarceration in the Twentieth Century. *The Journal of Imperial and Commonwealth History*, 47:2, 201-212, DOI: 10.1080/03086534.2019.1605696.
- Lephakga Tshepo. 2016. Colonial Institutionalisation of Poverty among Blacks in South Africa. *Studia Historiae Ecclesiasticae*. vol.43 n.2.
- Mabasa, T. L. - 2007. Steve Bantu Biko was adamant the most potent weapon of the oppressor is the mind of the oppressed. SowetanLive, 13 September - <https://www.sowetanlive.co.za/news/2007-09-13-steve-bantu-biko-was-adamant-the-most-potent-weapon-of-the-oppressor-is-the-mind-of-the-oppressed/>
- Magema, MF. 1998. *The black people and whence they came*, edited by Cope, AT. Pietermaritzburg: University of Natal.
- Mamdani, M. 2003. *Making Sense of Political Violence in Post-Colonial Africa.*” In *Fighting Identities: Race, Religion and Ethno-Nationalism: Socialist Register 2003*, edited by Leo Panitch and Colin Leys. London: Merlin. P
- McLeod, N. C. 2011. *Race, rebellion, and Arab Muslim slavery: the Zanj Rebellion in Iraq, 869 - 883 C.E.* Electronic Theses and Dissertations. Paper 2381. <https://doi.org/10.18297/etd/2381>
- Mncube, V. & Harber, C. 2013. *The Dynamics of Violence in South African schools: Report*. University of South Africa: Muckleneuk, Pretoria.
- Obadire, o.s .2018. Towards a sustainable anti-xenophobic rural-based university campus in South Africa. *South African Journal of Higher Education*, Volume 32, 4. pp. 186–198.
- Ocheni, S. & Nwankwo, B. C. 2012. Analysis of Colonialism and Its Impact in Africa. *Cross-Cultural Communication*, Vol. 8, No. 3, 2012, pp. 46-54. DOI:10.3968/j.ccc.1923670020120803.1189.
- Rylko-Bauer, B. & Farmer, P. 2016. Structural Violence, Poverty, and Social Suffering. *The Oxford Handbook of the Social Science of Poverty*. Edited by David Brady and Linda M. Burton. London, Great Britain:Oxford. DOI: 10.1093/oxfordhb/9780199914050.013.4
- Xu, M., David, J. M. & Kim S. H. 2018. The Fourth Industrial Revolution: Opportunities and Challenges. *International Journal of Financial Research*, Vol. 9, No. 2, p90-95.

