Opinion Piece 01

White Arrogance Tramples Mandela's Legacy for African Self-determination

Sipho Singiswa

One major problem in South Africa is the unspoken truth about the steadfast refusal by conservative white South Africans to accept that indigenous Africans are people and equals or even that they have a natural right to govern themselves in the country of their ancestral birth. This is a sentiment that white South Africa often shares with racist groupings within minority non-white communities. Although these minority communities had subsequently been declared officially black after the 1994 general elections, these racist groupings continue to share the anti-indigenous African white racist sentiment. These are non-white people who feel, just like the famous Mahatma Gandhi did, that they are superior to the indigenous African people, and therefore, resent an indigenous African-led government.

Right from the beginning of the Nelson Mandela Presidency, the African leadership was duped, coerced and expected to implement economic policies and govern according to the fancies of white sentiments even though this continues to perpetuate the many injustices that violate African people's human dignity. It is also at this time that the Mandela administration gets manipulated and convinced by white liberals, especially within the ANC itself, through whom corporate giant bosses had strategically endeared themselves to the ANC, to change and soften its stance on most of its radical social transformation policies. One of their key arguments was that it was imperative for the ANC to appease white fears, as well as to address the possibility of white capital flight whilst making the country attractive and open to new foreign direct investments globally. This was done with the great help of ANC white members; academics; advisors and economists mostly motivated by self-

serving agendas. Of course, they did not care about the well-being of the African people. Most of these liberals simply viewed the ANC as a theatre to butter their bread on both sides.

These sentiments were emboldened by how easy it had become for wealthy white South Africans to wine and dine, while simultaneously entrapping ANC leadership structures into a web of corrupt business schemes that targeted BBBEE deals to compromise targeted individual ANC/Alliance leaders. It is also around this time, soon after Mandela's release, that more shady political characters, turncoats and askaris, started over-populating ANC leadership structures, including its deployment and economic policy structures. And fragmentations eventually gave rise to the manifestation of factionalism within the ANC. Unfortunately, Mandela's campaign of appeasing white fears in order to attract foreign investment and facilitate national reconciliation was betrayed, rendering the ANC more vulnerable to further infiltration by WMC agents, much in the same way as the many apartheid spies, such as Craig Williamson, easily and very successfully infiltrated ANC structures to identified many ANC cadres for elimination.

Although all the signs of the 'WMC Divide and Rule Strategy' were becoming more obvious, unfortunately, some ANC seniors who, at the time, were still drunk with power and more concerned with protecting their new instant, but clandestinely acquired wealthy and associated lifestyles, chose to brush off these signs. In this narrative, any weaknesses or lack of political discipline and commitment to the people is exploited and becomes an ideal scapegoat, a stereotype that white supremacy uses to explain and justify its resistance to social transformation. This then explains why weak and compromised leadership is targeted with promises of instant investment schemes and wealth which eventually is intended to collapse the ANC.

Part of this narrative is creating the emotional bogey-man campaign using the historically owned white media houses to feed and widely spread the general perception that corruption and crime wears an African face. This is coupled to the lie that if the ANC led government does not concede to the racist-driven demands for an economic safety net that protects white privilege the country will suffer the indignity of losing foreign aid and increased levels of unemployment, violence and crime that leads to both political and economic instability.

However, instead of using the power vested in it by the African majority to effect social change, the indigenous South African leadership has

dismally failed to transform the country from a white social system to a humane social system that is well informed by real introspection of its racist past that continues to resist a desired social transformation that delivers meaningful empowerment to the African majority. Against a well-resourced and western-inspired sea of resistance to real social change coupled to lack of political discipline, the majority of the current leadership, including ANC stalwarts, had succumbed to the universal human condition, the avarice of self-enrichment, and opted for minority personal comforts and instant wealth that gets explained away as benefits of the new government policy of BEE deals. These are often disguised as family foundations and businesses characterized by co-option into the corrupt white system against which African freedom fighters had waged a liberation struggle.

One of the results of this general absence of morally strong African leadership is that the poor and indigenous communities continue to be shackled to the brutal injustices of the western-inspired racist Economic Strategy of Divide and Rule as highlighted by many revelations at gatherings such as the Ian Farlam and Judge Richard Zondo Commissions of inquiries. It is now clear that these actions and ANC responses thereto are ultimately biting the ANC in the back. It is bleeding and has lost focus of its historical objective to serve the people because it is being drowned in a sea of legal battles and trying to save itself from the devil within.

The problem, however, is not only how easily corruptible African leaders can be or that they are. It is equally, if not more so, about when and how they get corrupted and by whom, as well as the conditions under which they succumb to corruption. To interrogate this it is then very critical how holistic South Africans problematize it and its impact of the persistent negative propaganda on the psyche of the indigenous people and their human dignity. It is also about how an indigenous African leadership is being thwarted and sabotaged from all quarters to prevent it from successfully governing the country from an African perspective and to implement the social policies that the ANC promised to the constituency that voted it into power to govern. From the word go the ANC, Mandela and his political successors were being set up for failure.

But if South Africans are really serious about curbing all forms of corruption, they must also insist on a forensic investigation of the historical role played by the advocates of WMC in corrupting ANC and its Alliance leadership structures in order to render them ineffective and to discredit them

to the people. For any genuine anti-corruption campaign to be successful in South Africa, it needs to be much more in-depth and inclusive of the key historical role played by WMC and its core financial institutions, including the many infiltrators/ double agents that the WMC populated the ANC with. It is also very equally critical that an anti-corruption campaign must include an in-depth investigation of the role played by ANC INSIDERS such as Gill Marcus, Pravin Gordhan and Trevor Manuel who, during their tenure of office, have advocated economic policies that have ultimately exposed and entrapped African leadership into self-serving corruption deals, rather than the selective focus on, and the exclusive general targeting of African people which is the norm with most South African commissions of inquiry.

For example, there is a lot of evidence that proves that white corporate corruption (which includes legalized corruption; tax evasion; and money laundering to offshore secret accounts) is historically rife in South Africa. But to this date, there has been not a single commission of inquiry to investigate this form of corruption. The sad thing is that these South African commissions of inquiry have been reduced to a WMC platform to, among others, perpetrate the racist stereotype that ‘All The Good Guys Are White People And All The Criminals, Corrupt and Disease-Infected People Are Indigenous African People’. They have become nothing more than stomping grounds for a resolutely racist white system to undermine and humiliate indigenous African leadership in an arena whereby African people perform to the Whitist script in which they have to take each other out, making a spectacle of themselves to guffawing white audiences.

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