

## WHITE MAN YOU ARE ON YOUR OWN

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### 1. Introduction

When Barney Pityana, Steve Biko, and many other black theologians declared; *Black man you are on your own*, it was a reminder to black man that he is excluded, undermined and exploited. The statement was declaring the death of a black man. The indication of the statement was also eschatological in a sense as it meant that black man's liberation was his responsibility and he should not expect white man to liberate him. Today black man have no any other option but to indicate that the declaration was *apocalyptic* as it meant that *white man will be on his own*. Apocalypse in this context should be understood and interpreted as *prophetic of devastation or ultimate gloom*. *Black man was on his own* when exploited, excluded, and undermined. He was on his own to fight for his liberation. Equally, *white man was on his own* benefitting politically, economically, socially, and religiously. Today *white man must also be on his own* when excluded from political and economic benefit. An *apocalypse* is a disclosure of something hidden from the majority of humankind in an era dominated by falsehood and misconceptions.

The *apocalyptic* reality that I am referring to is to show that white man is today on his own and isolated because of what he has created and has to account for being beneficiary of an unjust system. When I speak of apocalyptic or eschatological reality I am referring to it in the African traditional worldview. We must understand what eschatology means in this worldview. Ogunade explains this about African traditional eschatology:

African people believe that life here on earth is not interminable. They hold that sooner or later, the inevitable phenomenon called death will come upon them, who are sojourner on God's earth. No matter how long a person lives, death must come as necessary end. But the people believe that death is only a transition. It is only a means of passing from the world of human beings to the world of the spirits<sup>1</sup>

This worldviews gives hope to those who are under a lot of pain or are oppressed because it simply says that the difficulty, oppression, exclusion, and exploitation shall come to pass. There is a Setswana proverb saying that *Sesa feleng se a tlhola*. This proverb means or implies that everything shall come to pass or that if one has pain it will not last forever.

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<sup>1</sup> Ogunade, R. African Eschatology and the Future of the Cosmos at <http://www.unilorin.edu.ng/publications/raymond.htm> dated 04/07/2011

Unlike other religions eschatology's, African eschatology has a different understanding of time. Other eschatology will refer to the future whereas African eschatology has historical aim. John Mbiti quoted by Bako attests this about African eschatology and time: "Time as a succession or simultaneity of events 'moves' not forward but backward. People look more to the past for orientation of their being than to anything that might yet come into history".<sup>2</sup> Thus, the present are seen and interpreted in relation to the past. What is equally an important thing to note is that, 'One of the lesser-known crimes of Apartheid, like Colonialism elsewhere in African, has been to silence, distort, and maim our history'.<sup>3</sup>

Moreover, African traditional eschatology like any eschatology talks about benefits and judgement after death. Ogunade provides us with the details about benefits and judgement:

... majority of African people believe that there are real and specific places where the deceased go. They think of two different compartments or areas each of which is occupied by the spirits of the dead. For example, the Yoruba would call the compartments *Orun* (heaven). The first compartment is *Orun rere* (good *Orun*). This is the *Orun* of one's ancestors. It belongs to the deceased. It is meant to be occupied by those who die a good death, and those who have been allotted the place by the Supreme Being. The other compartment is *Orun Apaadi* (the heaven of potsherds or rubbish heap). This is the portion for the wicked, and those who die a bad death as a punishment for their sins. But how do people get into either of these places which are allotted to the spirits of the departed? Those who hold the belief in the existence of good and bad heavens strongly believe that one gets to the place through-the judgement of the Supreme Being. They conceive that after death, when all burial rites have been performed, the deceased go before the Supreme Being to give account of what he had done on earth. He would be judged accordingly. According to the Yoruba, what God judges is a person's character. And in consequence of the judgement of the Supreme God, the one with good character is given good heaven, while the one with bad character receives bad heaven. For those in bad heaven, it is believed that their after-life is miserable. They are denied the company of ancestors, and they cannot re-incarnate. They are not remembered since they cannot become ancestors. People think that their life is hopeless and restless; they have no permanent abode, but they are wanderers and lost souls that cannot appear to people in dreams and visions. For those in good heaven, life is pleasant and serene. They are endowed with a never-ending life of bliss. Such a life of bliss is a continuation of earthly life in the company of the ancestors<sup>4</sup>

This paper tries to bring an African traditional perspective to the discussions surrounding black power versus white power in the political arena in South Africa today. The reality of today is that white man does not only find himself on his own in the society but also is on his own without his 'God'. The 'God' of *colonialism* and *apartheid* has left white man on his own.

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<sup>2</sup> Mbiti, J in Bako, N. 2009. Eschatology in African Folk Religion. DTH misiology. Pretoria: UNISA, 38.

<sup>3</sup> Luli Callinicos in Narismulu 1998, 295.

<sup>4</sup> Ogunade, R. African Eschatology and the Future of the Cosmos at <http://www.unilorin.edu.ng/publications/raymond.htm> dated 04/07/2011

In this paper, I intend to argue that white man is on his own because he has created the situation of exclusion for himself, and that he is excluded himself from God of justice and the society. But the gist of the argument is to show that Biko and others declaration on Black man you are on your own should be gauged within the African Eschatological Worldview because it is within that reality that we see the *Blackman you are on your own* in a form of Black Affirmative Action, Black Economic Empowerment, and Land Redistribution and Restitution, this should be interpreted backward. And equally so White man you are on your own should not be measured in the present and future realities but should be seen in relation to backwardness.

## 2. *God has deserted white man*

White man has always claimed that God is on his side. A certain white man, Dirk Mostert (in van Jaarsveld), declared at Pearson in September 1938: “We are a chosen nation. We did not choose ourselves. God chose us. We were given a commission”.<sup>5</sup> White man used the concept of election to prove that he was destined by God to rule over black man. The statement indicated they believe God supported the white men and that they believed God’s presence to be in the midst of white man. But the question that we must ask today when white man is crying foul because he finds himself politically powerless, a social outcast, economically alienated, and a religious hypocrite. What happened to his “God”? We grasp in the results of the religious education during the Great Trek that White man had “a firm faith that God would help and protect them”.<sup>6</sup>

We must ask this question this question because white man feels empty and his every attempt to touch God seems to end in a serious spiritual problem. But it is also an indication of the unforgiving sins of white man with his ignorance of choice. White man feels empty because he no longer has political power. Moreover, his economic power is cut off to pieces by programmes such as Black Economic Empowerment, Affirmative Action, etc. There has never being such an experience by white man. This is the time most his “God” must help him. But the trouble is that this “God” whom trusted so much has deserted him. The desertion of white man by his “God” is witnessed by black man. White man does not need to tell black man this because black man knows “white God” but it is obvious as something weird has happened to this self proclaimed chosen man of “God” for we see him at the corner of the streets and begging money from the black un-chosen.

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<sup>5</sup> F.A. van Jaarsveld, *Die Evolusie van apartheid en ander geskiedkundige opstelle* / Floris Albertus van Jaarsveld(Kaapstad: Tafelberg, 1979), 72.

<sup>6</sup> Oliver, E. 2005. *The Impact of Christian Education on the Zuid-Afrikaansche Republiek*. Doctor of Theology Church History. Pretoria:UNISA, 128.

It is actually easy for black man to notice when this “God” is with white man, for when this “God” is with him black man lives under oppression, exploitation, and exclusion by white man. Moreover, white man would be politically and economically in charge.

The above scenario is not strange at all to the Christian Bible. We read in Genesis 4; 1-16 that when Cain had killed his brother, God asked him: “where is your brother?” This passage teaches that we have a responsibility to look after one another, but when we neglect God’s command and teaching we will be faced with great judgement. Cain punishment is explained in verse 11 when God stated that: “When you cultivate the ground, it will no longer yield its strength to you”. We must remember that the ground signifies survival. It has both economic and political significance and power. I am not anyhow indicating that God of Cain and Abel is the God of white man, but I am trying to show that even the God who has chosen you can desert you. Hence the agenda against apartheid was grounded on the land question.

### 3. *White Power*

The “God” of white man was seen and measured through white power. White man has always usurped power, though others deny this fact. As a way of reminding others of this white power, Steve Biko outlined it terser when he said:

Most white dissident group are aware of the power wielded by the white power structure. They are quick to quote statistics on how big the defence budget is. They knew exactly how effective the police and the army can control protesting black hordes-peaceful or otherwise. They know to what degree the black world is infiltrated by the security police. Hence they are completely convinced of the importance of the black people. Why then do they persist in talking to the blacks? Since they are aware that the problem in this country is white racism, why they do not address themselves to the white world? Why do they insist on talking to blacks?<sup>7</sup>

Biko exposes and clarifies that white power is structural, thus a deep problem. Most people think that by replacing a white leader is in itself a death declaration of white power and enough to prove the death of white power. Mills<sup>8</sup> attest to this by saying that: “Even for postapartheid

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<sup>7</sup> S. Biko. *I write what I like* (Chicago: The University of Chicago Press, 1978), 65.

<sup>8</sup> Mills in Doane and Bonilla-Silva, 36.

South Africa, where whites are a minority, it should be obvious that their strategic economic and bureaucratic power will continue to give them differential power". We must realise that white power is bigger than political leadership. Obviously, we must be glad to smash white symbols. However, we have learn that structured white power can turn a black man into white man and this is evident when we recognise that black man is white power in black face. A black man thus becomes a tool of white power. We witness at our working places where black man surrounds himself by white man. It might be that black man believes that only white man is productive or it might be that black man is so absorbed by white power that he appreciates white man than his own.

Black man exploits his own exactly or even worse than white man, and when this happen, one must know that he is dealing with severe and sophisticated white power. Black man has lost his sense of *Botho* and *Masakhane*, he is alien to his tradition. Puleng LenakBula defines *Botho* in this manor:

*Botho* is a Sesotho word which expresses the concept of being human. It encompasses qualities such as humane interactions with other people, relationality and respect for the dignity of human beings and other creatures, cognisance of the connectedness of humanity, the earth and the web of life, in all their diversity<sup>9</sup>

Anyone who has *Botho* is challenged by his inner being called *Botho* not to oppress and exploit other because he recognizes and promotes dignity of other human beings and other creatures. Equally *Masakhane* is that African tradition of building one another and not breaking of one another.

It has to be clarified that white power was designed as an answer and advancement of white racism, at the same time, the dehumanizing and breaking of a black man. With white power, white man aimed to secure the existence of his people and a future for them. It is not by mistake that white man owns land and it is not by mistake that he has skills than black man; it was the intention of white power. Boesak was aware of this structure as he declared that: "The white power structure represents full control of whites over the instruments of power and over the major resources of the country".<sup>10</sup> White power invested for tomorrow. The logic to invest on white power was to make sure that there will always be white supremacy. Indeed, white power included white supremacy. We must be made aware that supremacy refers to an alleged right to rule other races.

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<sup>9</sup> P LenkaBula. *Botho/Ubuntu and justice as resources for activism towards a just and sustainable economy in South Africa and Africa* edited by D Lesejane et al (Ecumenical Service for Socio-Economic Transformation, 2006), 9.

<sup>10</sup> Boesak, A. *Farewell to Innocence*, 57.

In South Africa today, we see what white power has done and what it does to white man. White man is full of anger and guilt. He feels guilt for the racist treatment of black man both historically and presently. Because of white power, white man has lost moral authority over everything having to do with race, equality, justice, economic emancipation, and so on. The authority they lose is transferred to the victims of historical racism and becomes their great power in society. Black power radically confronts white power. And in this, black power makes white man to be on his own. Maimela clarifies that: “Under normal circumstances we really should not be talking about Black Power and Black Theology. But in South African, we cannot avoid talking about Black humanity and White humanity, for we live in polarised and conflict-ridden situation of utter divisions of human beings into classes, racial and cultural groupings with a potential for mutual destruction...In real South Africa we have to do with a situation in which colour of one’s skin play a decisive role, because ‘blackness’ or ‘whiteness’ carries enormous economic and socio-political values and what quality of life is open to one”.<sup>11</sup>

It is still necessary to confront white power and leave white man on his own because by virtue of his identity or race, he automatically possessed and still “posses the natural passport to the exclusive pool of white privileges from which he does not hesitate to extract whatever suit him”<sup>12</sup>. White man and white power in black face want to bury this in the past; however, this is still our sad reality. A black man has to get NATIONAL STUDENT FINANCIAL AID SCHEME to study, a loan that has to be repaid with interests and at the same time is not accessible to all, whereas a white man can still use money that was left by his great-grandfather to pay for his studies. The Oppenheimer family is such an example of a benefit from generation to generations. This is white power, and it must be confronted, and like what Malcolm X said; “by any means necessary”. If it means, nationalisation of mines, Land Redistribution and Restitution, etc, let it be. *Black power* must confront *white power* with new reality. This new reality is a result of self-isolation of white man.

#### 4. *Self-Isolation of white man*

Let me share with you a story I once read;

Young Sipho goes into kitchen where his mother is baking. He puts his hands in the flour and covers his head with it. He says: “Look mamma, I am a white boy”. His mother slaps him on the face and says: “Sipho, go show your dad what you’ve done!!”. So he does, and his dad slaps him too. His granny happens to be right next to his dad and she slaps

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<sup>11</sup> Maimela, S. Proclame Freedom to My People. Braamfontein: Skotaville Publishers, 63.

<sup>12</sup> Biko, *I write*, 65.

him vehemently in disgust. Then Siphos mom says: "Did you learn something from all this? The poor little Siphos shakes his head, crying and says: "I did. I've only been a white boy for 5 minutes and I'm already scared of you blacks!"

This story can be interpreted in many ways and to mean different things. It might mean that the parents and the granny slapped little Siphos because he was wasting flour or because he had dirtied himself. But if the family was from a *Black Nationalist*<sup>13</sup> background it might have meant that the family was unhappy because the little boy thought it was cool to be white and they wanted him to accept himself as a black boy who is beautiful. I want to align myself with the latter interpretation and indicate that this scenario paints the actual situation of South Africa today whereby to be white one will be isolated (but not hated as little Siphos thought) by black man. It is not nice and desirable to be white man in South Africa today. White man is isolated and this is his own predicament.

White man grumbles today that he is isolated by black man in a free and democratic South Africa. Oliver quoting Grobbelaar and Patterson expose how white man successfully isolated himself from his own society that he is crying foul to be part of today. She states:

...poor roads, the lack of 'modern technology', slow transport and numerous other factors isolated the farmers on their huge farms from frequent contact with people living in the towns and villages...The Boer character was formed in the isolation of the veld and amidst the insecurity and turbulence of the expanding frontier..<sup>14</sup>

Moreover, what white man seems to forget is that when he decided to isolate black man it was indirectly *apocalyptic* reality in reversal and curse for white man. *Apocalyptic* reality means that the historical reality has now turned to be future reality. The self isolation of white man is exposed in the African Eschatological approach of backwardness because when we investigate the apartheid race laws we see the unsystematic that became systematic manner to divide the community into different racial groups. The self isolation by white man that I am referring to is the law of separation that Dugard is talking about when he said:

Economic separation was maintained by a number of laws which reserved certain jobs for whites and by the prohibition placed on Africans from joining recognised trade unions. The territorial division of South Africa into areas for African occupation and areas for occupation by other population groups was prescribed by the Bantu Land Act of 1913 and the Bantu Trust and Land Act of 1936. Residential zoning laws designed to prevent Indians from owning land or occupying premises outside 'bazaars' set aside for their exclusive use date back to 1885<sup>15</sup>

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<sup>13</sup> Black Nationalism advocates a racial definition (or redefinition) of indigenous national identity, as opposed to multiculturalism.

<sup>14</sup> Oliver, E. 2005. The Impact of Christian Education on the Zuid-Afrikaansche Republiek. Doctor of Theology Church History. Pretoria:UNISA, 170.

<sup>15</sup> Dugard, J. 1979. Racial Legislation and Civil Rights. In Race Relations in South Africa 1929-1979 ed by E Hellmann and H Lever. New York: St Martin's Press, 80.

This unsystematic yet systematic manner contributes a lot in how we speak about Affirmative Action, Black Economic Empowerment and Land Redistribution and Restitution. This political arrangement is a creation of white man himself. Gavin Hendricks confirms this by saying that “The Group Areas Act (1948) (by ensuring physical separation) enhanced ethnic exclusiveness, and thus guaranteed divisions of subordinate groups”.<sup>16</sup>

The mistake that was done by white man was to forget that human being is a social being that is in need of others (God, other human beings, and the whole natural environment). Without regular and positive contact, most of us feel lonely. Life is about building bridges, not walls. This mistake is today costing white man dearly; it can be interpreted and labelled as *a taste of one's own medicine*. The scenario reminds me of my days when I was still a boy. One day I had decided to trap my younger brother by putting a wire across the small passage. I went to him wanting to chase him the direction of the passage, unfortunately, I was chased towards the passage and I hit the wire myself. This is exactly what is happening to white man today in South Africa. White man is trapped in self-isolation but expect black man to release him from self-trap.

White isolation is caught in the same web with black oppression and exploitation; it was never an innocent isolation. White isolation today must not be viewed as accidental and black creation. People who oppress and exploit, they will later experience social isolation somehow. Equally, when, people are ridiculed, oppressed, and exploited they tend to isolated themselves from others and their oppressors. African eschatology teaches to us that self-isolation of the past by white man that today translates as self-isolation by white man today. Thus black man is not to be blame as the cause of white man's isolation as white man is proven by history to be his own worst enemy created by the self. White man is his own enemy because he created for himself what Beyers Naude<sup>17</sup> Calls an “unreal society”. In this society white man is the only truth and human being. But today he is confronted by a “real society” where black man is also the truth and a full human being. The “unreal society” of white man had disregard for black man's dignity, rights, participation, justice, etc. The creation of this “unreal society” which motivated isolation of black man by white man was among others *economic anxiety*; a second hypothesis was to have *social control* that they could exercise over black man, another hypothesis is that white man wanted to diffuse social network that facilitate access to a wide range of resources such as opportunities to acquire needed resources via jobs, shopping, education, or financial institutions.

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<sup>16</sup> Hendricks, G. Critical dialogue between the Historical Critical method, Deconstruction and the ideology between speech and writing from a South African perspective, 16.

<sup>17</sup> B. Naude., *Black Anger and White Power in an Unreal Society*. The 1971 Edgar Brookes Lecture.

The other problem that we see even today that leads to self-isolation by white man is that he sometimes campaigns separately. And by doing this identifies black man as the root of the problem, which he is not, and it isolate black man from the struggle, when it is obvious that in order to change society they are necessary. To clarify what I mean, political parties such as AWB, FFplus, etc, there exist white only *agenda*. With these, white man isolates himself further politically, economically, religiously, and socially. It is not a situation that is created by black man but rather by white man himself. The implication of this is that white man become self-isolated because he is not contractual at all. He does not want to recognise a real society where black man is an equal member, a leader, a preacher, etc. White man has never belonged as part of the real society; he has always belonged to the “outside and unreal” society. Because of a culture of being aloof he always finds himself at the margin, and that has impacted negatively for him today in South Africa.

The other painful reality is that white man used to decide on behalf of black man, today, when black man decide on him, he grumbles, even in a democratic process. Why then should black man listen to him? But we must also not shy away from the truth as white man had always his way with policies, but today, he is on his own as black man expresses his own opinion and cannot be forced to agree with any for the sake of white man.

White man’s superiority lingers sluggishly through unresolved psychic and striking pigment of post-dramatic and traumatic stress. The voice that causes trauma for white man is; ‘free, freedom’ says the black man, ‘it is your turn now’. It has to be clear that as long as white man lingers and still believes that he is superior to black man and that he will one day again rule black man, he shall remain self-isolated. Kritzinger seem to hit at one of the aspect of self-isolation by white man when he says: “An important dimension of this conversion is that white South Africans learn to accept, respect and support black leaders. This remains one of the most difficult dimensions of the conversion out of a racist lifestyle into an inclusive Africanism”.<sup>18</sup> Moreover, until white man shares his wealth and skills with black man, he must be isolated; he must be on his own.

But above all, the best good news above all is that white man is on his own because now black man produces his own knowledge. It is actually very imperative that black man create his own knowledge because he must not trust white man.

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<sup>18</sup> Kritzinger, JNJ, 13.

## 5. *White man must not to be trusted by black man*

It is not an understatement to suggest and advice that black man should not trust white man. Our political history and our current economic experience actually provide us with enough evidence and motivation for that. Even God cannot not trust white man with power, because he has a bad history of abuse of power.

Goodwin and Schiff address my statement that white man must not be trusted although in a form of question by asking; “Can the Volk Change?”<sup>19</sup>. The answer to this question is offered at the end of the chapter which quotes Elna Trautmann and the answer on the ability of the white man to change was; “The Afrikaner in the Karoo, for example, are not educating themselves or their children for the fact they are going to lose power. Change will come only when these people die out, she thinks. It could be a couple of generations”<sup>20</sup>. The answer seems to be backward (eschatological; in the African sense) as there was never an expectation that the status quo will one day change. But the answer provided suggests that to trust a white man now could be costly because generations that are referred to have not died yet.

I should also not suggest that no white man has done well for black man. Some of us have been helped by white and some of them have been in solidarity with us in the struggle. However, my suggestion and advice that black man should not trust white man is bigger than some of our good and positive experiences of certain white man. What must be clear is that I am not talking individuals; I talk about the white man in his totality, his community and society. We must not forget and ignore that white man is a by-product of his community. He is taught by his immediately community on how to be white and on how to relate to a black man. He is taught in his community that black man is sub-human, a non-thinking being, a heathen, an incapable being, etc. This is the reality of where a white man is born and grows under. Some might want to argue and grow under. Some might want to argue that their parents taught them different or that they themselves have become aware of a different reality other than that given to them by their society. This cannot be denied, but it must be argued and not forgotten that it takes the whole community to raise a human being. Kritzinger in his article titled ‘Liberating Whiteness: Engaging the anti-racial dialectic of Steve Biko’ seems to be reflecting the above argument of white man’s change. He said:

My own solidarity with Black Consciousness developed out of a growing awareness of racism since 1969, when as a growing university student I first became friends with black

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<sup>19</sup> Goodwin, J and Schiff, B. *Heart of Whiteness: Afrikaners face Black rule in the new South Africa*. New York: Scribner, 370.

<sup>20</sup> Goodwin, J and Schiff, B. *Heart of Whiteness: Afrikaners face Black rule in the new South Africa*. New York: Scribner, 375.

people as equals. As a young Afrikaner I experienced emotions of anger and shame when I became aware of what the apartheid system-designed and driven by 'my' Afrikaner leaders-was doing to black people who were becoming 'my people'.<sup>21</sup>

As genuine this sound, we have to apply what Black Theology calls a 'hermeneutic of suspicion' for the following reasons: Firstly; Malcolm X in his 1963 speech entitled 'God judgement of White America' warns us about white liberals saying that:

The white liberal differs from the white conservative only in one way: the liberal is more deceitful than the conservative. The liberal is more hypocritical than the conservative.

Both want power, but the white liberal is the one who has perfected the art of posing as the Negro's friend and benefactor; and by winning the friendship, allegiance, and support of the Negro, the white liberal is able to use the Negro as a pawn or tool in this political "football game" that is constantly raging between the white liberals and white conservatives.

Politically the American Negro is nothing but a football and the white liberals control this mentally dead ball through tricks of tokenism: false promises of integration and civil rights. In this profitable game of deceiving and exploiting the politics of the American Negro, those white liberals have the willing cooperation of the Negro civil rights leaders. These "leaders" sell out our people for just a few crumbs of token recognition and token gains. These "leaders" are satisfied with token victories and token progress because they themselves are nothing but token leaders....<sup>22</sup>

Secondly, Kritzingers paper seems to "focus attention on the fact that race may be more easily demystified on paper that disarmed in everyday life".<sup>23</sup> Thirdly, Andersen exposes the racial change of mind by white man. He states: "

Much of whiteness writing originates in the school of thought stemming from educational studies about 'unlearning racism'. In this argument, racism and prejudice are seen as being 'unlearned' if one reexamines one's past and denounces earlier learned prejudices. This assumes that the problems of racism can be solved by white people changing their minds. Confronting one's own racial prejudice and racial awareness is no doubt a part of challenging the racial order, but, like studying prejudice in the absence of racial stratification, leaving things in the hands of 'unlearning racism' is likely to do little to unseat the apparatus of racial power.<sup>24</sup>

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<sup>21</sup> Kritzingers, 6.

<sup>22</sup> Malcolm X.

<sup>23</sup> Roediger, 1.

<sup>24</sup> Andersen, 30.

Let us pose and ask ourselves, how many white people have consciously chosen a black medical doctor as his doctor? I am not referring to those who have no choice at public hospitals; I am talking about those who consciously do that. The answer is but obvious, white man is not ready to be touched by black man.

Moreover, most of the white liberals were never married to blacks. We know that love is a matter of individual choice, but why their choice seems to be a white choice? To me, this proves that white man is a creation of his society. The similar case is that most if not all white liberals children attend white schools and are married by whites. It was going to be interesting to see the reaction of a white liberal when his son is married to black woman. However, this is not the point that I am raising, mine is to say that white man is a by product of his community.

White man is contaminated by white power, he will always (consciously or unconsciously) protect the right of his community, it is a given as also a black man will do the same for his community. This is not necessarily racism; it is recognition of who we are as human beings belonging to a particular group.

Thus, a black man must be very careful not to trust a white man to run his politics, economy, religion, and society. A black man must take it upon the self to educate himself. It is a duty of black man to form his training schools where blacks could learn skills for better jobs. It is black man's responsibility to urge blacks to establish business and improve themselves. Black man must equip himself to become economically independent of whites. This is not easy, but it is achievable, and it is for the right course, *black man you are on your own*. We can never entrust a white man to represent the interest of black man, even the white liberals. Remember, we learn it from our past experience that: "The biggest mistake the black world ever made was to assume that whoever opposed apartheid was an ally"<sup>25</sup>. We must never avoid asking; why is this white man interested in me, even if it is a genuine interest. We must never stop being suspicious.

Others will argue saying; 'we are committed to the struggle and integration. But we must ask ourselves; why are their children taken to 'only' white schools? Why are they and their children married to whites only? Why are they not sharing their economic benefits? By asking this entire question we will be left with an answer; be suspicious of white man. Above all, the biggest indication of why not to trust white man is what Xolela Mangcu<sup>26</sup> labels as "white denial".

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<sup>25</sup> Biko, *I write*, 63.

<sup>26</sup> X. Mangcu, *To the brink. The state of democracy in South Africa* (Scottsville: University of Kwazulu-Natal Press, 2008), 101-115).

Black man must take the advice of Carl Niehaus<sup>27</sup> (white man) very seriously when he said:

As long as the deep and unmitigated racism that was the heart and essence of apartheid is denied by a substantial part of the white community, it will become impossible for them to become part of the new South Africa.

6. *White man you are on your own*

It is too early to talk ‘unconditionally integration’. This will be the biggest blunder that will affect blacks today and the coming generations. One has to overhaul the whole system in South Africa before hoping to get black and white walking hand to oppose a common enemy<sup>28</sup>. Integration is a myth, how do we talk integration while majority of land is still owned by white man and when economy is still white controlled. Economic integration is equally important as political, social, and religious integration. The problem is that people want *segmental* integration, and with a specific purpose to manipulate economic integration of black man. How do we talk integration while white Dutch Reformed Church does not want to unite with so called black Uniting Reformed Church in Southern Africa?

It is premature and immature for white man expects black solidarity. A black man has been on his own for quite a long time. A black man has suffered on his own politically, socially, economically, and religiously. This was a very lonely exploitive and oppressive history. However, the reality of the matter is that white man was also alone when benefitting politically, socially, economically and religiously. This was a very lonely beneficial and emancipation history for a white man. Today, it should not be a surprise when black man wants to be on his own.

When black man demands economic emancipation of the self, white man wants to benefit equally with black man. The issue of land redistribution and restitution is such an instance. White man is dissatisfied about the process and even the idea of giving land back to black man or even the sharing of it.

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<sup>27</sup> C. Niehaus, *White racists raise your hands, none* (City Press, 1 October 2000).

<sup>28</sup> Biko, *I write*, 65.

White man is crying for black man's intervention, solidarity, and grace. Without fear, black man must declare this era of "black economic emancipation" as "white man you are on your own", 'not yet *uhuru*'. This is the evil that white man has brought to himself.

Black man cannot leave the inequalities and injustice of the past unattended and rectified for the sake of what is claimed as peace. It must be clarified that peace is the art of justice, justice precede peace. And black man does not need to befriend anyone when talking and doing justice. Justice confronts lies, exploitation, oppression, and inequality. It is after only after justice that black man can talk peace and friendship.

When black man talk and act affirmative action, land redistribution and restitution, nationalisation of mineral wealth, he must be on his own as he was during the era of exploitation, oppression, inequality, etc. Kritzinger put this into perspective when stating:

If the unresolved land question in South (and Southern) Africa is to be addressed in a just and reconciliatory way we will need to accept that patterns of land ownership are not innocent or arbitrary. The Land Acts of 1913 and 1936, along with homelands legislation and the Group Areas Act systematically racialised in South Africa in the 20<sup>th</sup> century, thus putting a racist stamp on it (87% white and 13% black). There can never be meaningful reconciliation in South Africa unless this situation is redressed in a significant way. For this to happen, white land owners need to admit the historical wrongs of land dispossession that are embodied in this pattern of land distribution".<sup>29</sup>

White man must also be on his own during this era of black economic emancipation when farms are taken away, and when white man is demoted, removed, and replaced from his high job ranking. It is now the time of black man (to eat the honey and drink the milk of Canaan). Black man must clarify white man and explain that white man's fear and dissatisfaction is not ours, it is rather their own. White man complains that black man dominates politics and the economy and this has resulted to the destruction of the economy, food production, famine, infrastructure, substandard education, and the eradication of all possible resistance, white man, and other minorities through forced emigration, famine or genocide. In all these, black man should respond; *white man you are on your own* to solve your problems and to deal with your fears. Black man is not yet ready to deal with white concerns as he has a lot to deal with himself. We do not want to be reminded that it is we, the indigenous people, who are poor and exploited in the land of our birth<sup>30</sup>.

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<sup>29</sup> Kritzinger, 13.

<sup>30</sup> Biko, *I write*, 91.

Black man must clarify that when saying that black man is on his own is reversed racism. Black man knows no racism. But this should be understood as meaning that: “On his own, therefore, the black man wishes to explore his surroundings and test his possibilities-in other words to make his freedom real by whatever means he deems fit”<sup>31</sup>.

## 7. Conclusion

It has to be clear that a declaration and observation that white man is on his own is not a matter of hate or reversed racism. This is a situation created by white man, and it is his responsibility to take himself out of it especially since that he has not learned to challenge their underserved privilege. I say that it is white man who has created his isolation because if we take racism as an example; it was created by white man and not God as he claimed. Only white man can be racist, and what black man knows is a reaction to white man’s creation, but above all, what black man knows is the will of God for a society that recognises the humanity and dignity of all. And this reaction called black power, black theology, justice, liberation, etc, aims to counter white man’s creation and in this process white man find himself on his own, isolated, powerless, and deserted by his “God”.

African Eschatology teaches us that death is not the end, rather the beginning of another life. And those who did good will benefit in the after death life. Therefore, what is happening in South Africa should be interpreted as such.

Lastly, I want to respond to those who might label me as a racist by asking a question that was once asked by Beverly Daniel Tatum<sup>32</sup> when she asked; “Can we talk about race?”. She supplemented her question by asking: “Can we get beyond our fear, our sweaty palms, our anxiety about saying the wrong thing, or using the wrong words, and have an honest conversation about racial issues?”. My answer to the question is, we must talk about race. The first thing to talk about race is to affirm our identity. The second reason should be that it is only talking about race that we can see reality and in particular to name and shame injustices of the past, today, and tomorrow.

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<sup>31</sup> Biko, *I write*, 92.

<sup>32</sup> B.D. Tatum. *Can we talk about race? And other conversations in an era of school resegregation* (Boston: Boston Press, 2007), XIII.

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