

*I was particularly struck by the notion that being a Black woman in South Africa is being Black twice, and that patriarchy, racism and capital present a dichotomous relationship between emotionality and intelligence to simultaneously deny women of their right to express their feelings and to depict women as lacking in intelligence.*

Mphutlane Wa Bofelo Sep 28, This essay explores the historical consciousness of young workers in South Africa, focusing on young black women workers. It draws on Lucaks ideas on history and class consciousness and Freirean participatory pedagogy to facilitate a critical reflection and dialogue between young Black working women on their memories and perspective of the conditions, realities and experiences of Black working women in colonial, apartheid and post-apartheid South Africa. There are four women who respectively work in the retail industry, the health sector and the education sector. Only two of the women drawn into this conversation have met physically. The chief media of the engagement is inbox messages on Facebook. This is a symbolic articulation of how social media and technology can be appropriated for critical social dialogue and building a counter-culture to a gated pedagogy that is anchored on creating borders between people. This includes work done through private, social, communal, public or state initiatives and platforms for subsistence and sustenance, for income and livelihood, for recreation and leisure; and for social purposes and commercial purposes. However, in a capitalist society the most dominant notion of workers is that of labourers who sell their labour power physical and intellectual exertion in exchange of one or other kind of remuneration. The relationship between the labourer employee and owner employer is based on some informal or formal, unwritten or written arrangement. This arrangement or so-called social contract is itself centred on the ownership and control of land, machinery and the power to determine both the value of the labour that produces goods and services required for the primary and secondary needs of human beings and the value of the goods and services. The power to determine the value of the labour and of the goods and services it produces invariably translates into the power to determine and control the patterns of the distribution and consumption of the goods and services. Private ownership and control of land and other natural resources, labour power, the machinery and key strategic areas of the economy such as agriculture, mining and energy; finance, real estate and insurance; communication and transport results in inequitable distribution and consumption of goods and service. This includes unequal and inequitable patterns and processes of the generation, accumulation, dissemination, control, access and utilisation of information and knowledge. In a capitalist society information and knowledge, culture and science become commodities as much as they are a vital resource for social, political, economic and cultural power. Labour power is the primary resource that transform land, natural resources into the physical, social, economic and cultural currency required for human life, civilisation and for the survival and all species. The alienation and commodification of labour turns wealth-creation, accumulation of capital and maximisation of profits into the key movers of history, and technological inventions and labour power as mere instrument. In this manner humanity is stripped of its value as a key mover of history. The mechanics of the market are presented as the maker of history and human beings are turned into products of the market and servants of the captains of capital. However, capital does not operate on its own. It appropriates and utilises non-capital, non-market forces and structures such as the state, civil society and social structures such as the family, religion, education, culture and academic discourse to push the doctrine of the eternity, universality and sacrosanctity of market demands. This usually takes the form of a complementary relationship between economism and statism. Economism refers to the idea that human freedom and human development is only possible through economic development and statism refers to the idea that only economic development is only possible through the state. The overemphasis of the state and the market as the chief movers of development dislocates labour and civil society as the key movers of development. It presents labour and civil society as only cogs in the machinery of the state and the market.

Chapter 2 : Africa: Being Black Twice - Reflections of Young Black Women Workers - theinnatdunvilla.com

*Opinion - This essay explores the historical consciousness of young workers in South Africa, focusing on young black women workers. It draws on Lucaks ideas on history and class consciousness and.*

Guardian Design Black Americans are more than twice as likely to be unarmed when killed during encounters with police as white people, according to a Guardian investigation which found of people killed so far this year in incidents with law enforcement officers were not carrying weapons. The database names five people whose names have not been publicly released. In total, people who died during encounters with law enforcement in were unarmed. With better records, we can look at what is happening and what might need to change. However, an analysis of location data shows that Oklahoma, where 22 people have died through encounters with law enforcement, is the state with the highest rate of fatal incidents per person in , at one fatality per , people over five months. Over the weekend, Nehemiah Fischer, a year-old pastor, was shot dead by an Oklahoma state trooper after getting into a fight when told to evacuate his truck in rising flood waters south of Tulsa. Police have said Fischer had a firearm but have not explained whether he was armed during the confrontation. The database, which will combine Guardian reporting with verified crowdsourced information, has logged police killings for the first five months of . The vast majority of deaths recorded “” were caused by gunshot. Of the 27 deaths that occurred after a Taser was deployed by law enforcement, all but one involved an unarmed person. Davis was said by authorities to have run from his truck towards officers with clenched fists after being told to put his hands up following a crash. Relatives said he was a veteran of the US marines. The Guardian has also identified 14 officer-involved deaths following altercations in custody. The total includes Freddie Gray, the year-old resident of Baltimore whose death from a broken neck sustained in a police van led to protests, rioting and the indictment of six city police officers. Another 12 people died following collisions with law enforcement vehicles. The family of Bernard Moore, who was 62, are calling for the criminal prosecution of an officer who fatally struck Moore with his squad car in Atlanta, allegedly while speeding without emergency lights or sirens on. This year, 10 people have died in encounters with LAPD officers, of whom five were unarmed. But cases like those of Sergio Navas, an unarmed Hispanic man shot dead by LAPD officers in the same month as Keunang, after police said he stole a vehicle and was chased down, have had less media scrutiny. The Guardian The Guardian has also monitored whether mental health issues were identified, either by family members, friends or police following each fatal encounter. For example, Monique Deckard, a black woman with a long history of mental illness, was shot and killed by police officers in Anaheim, California, after she was accused of stabbing a woman at a laundromat and allegedly charging at officers. Her family had called police just hours before the attack, warning that they could not get in contact with her and that she might be trying to find a gun. The average age of a person killed by police in was 37, but The Counted identifies a huge diversity in the ages of those killed. The oldest, year-old Louis Becker, was killed during a collision with a New York state trooper patrol car in upstate New York. The three youngest people identified were all 16 years old. Six returned fire and killed him. Police claimed Alston fled from a stolen car and brandished a weapon at the pursuing official who then opened fire. Some relatives of people killed by police said they had been unaware of the dearth of publicly available information on police-involved fatalities until their family became affected. An earlier version placed Millbrook in Arizona, rather than Alabama.

**Chapter 3 : Peppermint Harris – “ Being Black Twice ( )**

*Find album reviews, stream songs, credits and award information for Being Black Twice - Peppermint Harris on AllMusic - - A curious collection of lates and early-'60s&hellip;.*

It draws on Lucaks ideas on history and class consciousness and Freirean participatory pedagogy to facilitate a critical reflection and dialogue between young Black working women on their memories and perspective of the conditions, realities and experiences of Black working women in colonial, apartheid and post-apartheid South Africa. There are four women who respectively work in the retail industry, the health sector and the education sector. Only two of the women drawn into this conversation have met physically. The chief media of the engagement is inbox messages on Facebook. This is a symbolic articulation of how social media and technology can be appropriated for critical social dialogue and building a counter-culture to a gated pedagogy that is anchored on creating borders between people. This includes work done through private, social, communal, public or state initiatives and platforms for subsistence and sustenance, for income and livelihood, for recreation and leisure; and for social purposes and commercial purposes. However, in a capitalist society the most dominant notion of workers is that of labourers who sell their labour power physical and intellectual exertion in exchange of one or other kind of remuneration. The relationship between the labourer employee and owner employer is based on some informal or formal, unwritten or written arrangement. This arrangement or so-called social contract is itself centred on the ownership and control of land, machinery and the power to determine both the value of the labour that produces goods and services required for the primary and secondary needs of human beings and the value of the goods and services. The power to determine the value of the labour and of the goods and services it produces invariably translates into the power to determine and control the patterns of the distribution and consumption of the goods and services. Private ownership and control of land and other natural resources, labour power, the machinery and key strategic areas of the economy such as agriculture, mining and energy; finance, real estate and insurance; communication and transport results in inequitable distribution and consumption of goods and service. This includes unequal and inequitable patterns and processes of the generation, accumulation, dissemination, control, access and utilisation of information and knowledge. In a capitalist society information and knowledge, culture and science become commodities as much as they are a vital resource for social, political, economic and cultural power. Labour power is the primary resource that transform land, natural resources into the physical, social, economic and cultural currency required for human life, civilisation and for the survival and all species. The alienation and commodification of labour turns wealth-creation, accumulation of capital and maximisation of profits into the key movers of history, and technological inventions and labour power as mere instrument. In this manner humanity is stripped of its value as a key mover of history. The mechanics of the market are presented as the maker of history and human beings are turned into products of the market and servants of the captains of capital. However, capital does not operate on its own. It appropriates and utilises non-capital, non-market forces and structures such as the state, civil society and social structures such as the family, religion, education, culture and academic discourse to push the doctrine of the eternity, universality and sacrosanctity of market demands. This usually takes the form of a complementary relationship between economism and statism. Economism refers to the idea that human freedom and human development is only possible through economic development and statism refers to the idea that only economic development is only possible through the state. The overemphasis of the state and the market as the chief movers of development dislocates labour and civil society as the key movers of development. It presents labour and civil society as only cogs in the machinery of the state and the market. Consequently, labour and society are constructed as consumers of rights, goods and services created by the state and the markets rather than as creators of these rights, goods and services. This way human beings are depicted as products of a civilisation rather its creators. People are turned into artefacts of history, articles manufactured by civilisations and statistics of science rather than makers and re-creators of history, civilisation, science and culture. The dominant narrative of historical and social processes becomes that of the market and the state. The dominant ideas and voice in society become

that of capital. Bertolt Brecht provides poignant portrayal of the blotting off the faces and voices of the underclasses in history and the portrayal of history, civilisation, culture, arts and science as the handiwork of kings, statesmen and generals: Young Alexander conquered India. Caesar beat the Gauls. Was there not even a cook in his army? Phillip of Spain wept as his fleet was sunk and destroyed. Were there no other tears? Frederick the Great triumphed in the Seven Years War. Who triumphed with him? At whose expense the victory ball? Every ten years a great man, Who paid the piper? The role of the consciousness for an oppressed people and exploited classes in the struggle for their emancipation and liberation cannot be overemphasised. Lucaks underlines the importance of consciousness when he asserts that though the working-class should start from the given situation, it should go beyond contingencies of history and be the driving force rather simply be driven by history. Lucaks further argues that class-consciousness arises when the proletariat see society from the centre of the coherent whole. How working-class people perceive history and their place in is a crucial aspect of their level of worker-consciousness and working-class consciousness. There is therefore a need for critical interrogation of how workers perceive worker-history and working-class history and how this shape their engagement with the present and their view of the future. In the South African context, the capitalist division of labour highly utilised prevailing structures of racial segregation and patriarchy. Black workers and women are therefore the soft targets of super-exploitation of labour by capital and are prime victims of various forms of social disenfranchisement. Despite affirmative action and employment equity measures, the labour market continues to be more favourable to men than to women, with men more likely to be in paid employment than women and unemployment among women higher than in men. Most women are in lowly paid jobs or in casual, precarious and informal employment. Not much attention is paid to recognition and remuneration of unpaid care work, which is mostly done by women. Although there is greater unionisation of women, significant positions of power and control in the union are still predominately the domain of men and women and there still exists various form of marginalisation, silencing and veiling of women in the unions. Among others, this is reflected by the fact that the gender wage gap is larger in the union sector than in other sectors. Logically, the dominant discourse is characterised by the throttling and veiling of the voices and faces of Black workers and Black working-class women. It is therefore necessary to examine how Black workers and Black women view the history and evolution of their conditions and realities at the workplace and how they view their future at the workplace and in broader society. In the spirit of giving a platform to the voices and perspectives of workers and to let workers speak in their own voices we have opted to explore this in the form of conversation with young Black women workers. She is currently working as a teacher in Soweto. Siza and myself have met several times courtesy of literary activism, literary festivals and literary journals. Nikiwe and I are Facebook friends and have not met in real life. The cyberspace is the place where the five of us convene for an "online dialogue" to discuss about Black working life in colonial, apartheid and post-apartheid South Africa. We focus on the experiences and contributions of Black working women and what the future of Black women workers in the country currently called South Africa looks like. Our starting point of our dialogue is an overview of the workplace realities and relations and conditions of Black workers in colonial, apartheid and post-apartheid eras. My mother was my main source of information about workplace realities in South Africa and the conditions of Black women at the workplace and in society in the apartheid era. Her narrative was marked by emotions of anger and frustrations. What I gathered from the bit she shared about her experiences was that being a woman under apartheid was like being Black twice. I am not sure whether I should start with where my mother almost got raped or when she became bipolar. Personally, I gathered most information on the conditions of Black workers from newspapers and stories told by my father and my uncles. These days I like listening to retired nurses. Their stories can really open your eyes. Most of these nurses were not even trade unionists. They were just Black healthcare workers receiving the bitter end of the stick. In my view, the women in the period between and were mostly conditioned to be housewives taking care of the family with their success being judged based on family status and the social position of their husbands. From the s onwards, career women were mostly teachers and nurses, which entrenched the stereotype of women as caregivers by nature. This mentality persists today. That is why the idea of woman leadership is still a culture shock to many men. While it was somehow acceptable to speak of

women empowerment, the concept of gender equality has confused many people. In the post-apartheid dispensation, Black women are still oppressed in many ways. The saddest thing is that women have internalised their oppression. Very often women entrench their own oppression and give their oppressors the upper hand through passive endurance and oppression of women by other women. In many ways, one can say that workplace realities and relations in South Africa in period from to were characterised by slavery and oppression. White people dominated, with or without education. The Black worker was a number, not a person. Black workers were subjected to barbaric and degrading treatment such as the medical tests that male workers had to go through at Kwamuhle. Being a worker brought shame to Black men because it took away the authority and dignity they had in their homes. The system did not allow Blacks to think about trading because it wanted to keep them as labourers. A case in point is the criminalisation of isqatha and sorghum beer to establish the domination of white owned beer halls who sold sorghum beer. The period between and was characterised by uncertainty because of the anticipated political changes. White workers feared losing their grip of the workplace while Black workers had hope that things were going to change for the better and were motivated to fight for their cause. There was heightened awareness and worker resistance because of the changing political environment and international support. Workers felt more empowered to mobilise for their cause. The scene changed after The focus diverted from collective good of the workers to personal enrichment. Greed is the main cause of the diversion. Today things look good on paper, but the realities are not as black and white. The educated Blacks have made it through the cracks and have more opportunities to partner with big business but for the uneducated things are getting worse The more the working-class make noise about issues that affect them, the more they are muzzled in the political sphere. Let me add on what Zanele and Mamagadi just explained very well. In colonial South Africa, Black people were not thought of as self-sufficient people, who can build up and drive the economic and social system of its own land and people. Laws and policies set in motion to prohibit "natives" from actively participating in the economy. Currently, there are policies and programmes put in place to reverse and change the past laws of the apartheid era. But we still battle with ideologies of those who are in power in the work place. They still apply the same old, exhausted tactics of racism and sexism.

### Chapter 4 : Being black twice: reflections of young black women workers | Pambazuka News

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