

Peace

Afrika



CREATING THE CONDITIONS FOR A
PEACEFUL AND ANTI-RACIST FUTURE



SPECIAL FEATURE:

WE ARE STILL SEARCHING 25 YEARS LATER

by Dr Mosibudi Mangena

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We are at present a nation full of grumblers, and with good reason too: Festering corruption and its indirect manifestations in the avalanche of senior official suspensions at the National Prosecuting Authority, South African Revenue Service, and the Hawks – these have left a lot of the citizens scratching their heads. And the Nkandla debacle will simply not go away...



Published by UMTAPO and funded by the C S Mott Foundation.

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Design and layout: ARTWORKS

“ The majority of our municipalities are models of incompetence and dens of sleaze, forcing citizens to spill into the streets every now and then to vent their frustrations. ”

This is our lot twenty-five years after the unbanning of our political organisations that fought for freedom. The unbanning was a political seismic happening that set in motion a series of events that brought us to where we are today. It made negotiations for a political settlement possible and the drafting of the constitution that now regulates our national life.

Of course, for those factions of the liberation movement that were not part of the secret negotiations that led to the unbanning, it was a bitter-sweet development. However, this does not remove the fact that it was a momentous occasion that changed the direction of politics in South Africa. We moved away from the politics of confrontation, detentions, torture, imprisonment, murders, hatred and danger to free and democratic activity.

There were expectations, especially in the oppressed black community, that there would be an end to their landlessness, poverty and social degradation. There was a genuine hope that the new dawn would lead to a truly non-racial society where the wealth of the country would be shared fairly by its citizens and that the dignity of the black majority would be restored.

But alas, twenty-five years on, we have been reduced to a protest society. Strikes and protests are so frequent and numerous that we have become inured to them.

Whereas land dispossession was the cornerstone of the architecture of oppression and economic impoverishment of the black majority – a process that was sustained over centuries of settler-colonialism – the black majority government has made infinitesimal progress in the area of land reform. This, despite the fact that it was a major grievance of the black majority

and therefore formed a critical element of the struggle for freedom! Our dragging of feet in land reform seems to suggest that we have lost focus on what is really crucial for the building of a truly equal and fairer society. A lot of us in positions of authority have been lured by shiny but small things such as luxury cars and clothes at the expense of what really matters, namely, the wealth of the country.

In a sense, this explains why, under a democratic government, we have become the most unequal society on the globe. One is not sure whether we are ashamed of this deplorable development or not. Is the provision of social grants to fifteen million of us a proper and adequate response to the widespread poverty in our society? It feels and sounds kind, but it is actually a measure of our failure to tackle the poverty of our people in an effective way.

Our expectations remain unfulfilled





SPECIAL FEATURE: WE ARE STILL SEARCHING 25 YEARS LATER

in other spheres of our lives as well. Look at the deplorable state of our education system that fails legions of our young people. Our health sector is similarly just limping along, prompting some to call it a death trap for the poor. The majority of our municipalities are models of incompetence and dens of sleaze, forcing citizens to spill into the streets every now and then to vent their frustrations. The criminal justice system is creaking under the burden of unrelenting and violent crime. Women and children are being brutalised in a manner never seen before in our society. In short, we are not doing well at all on many fronts.

Our ineptitude in various aspects of our national life produces and exacerbates some of the problems we have alluded to. For instance, the failure of the education system to teach skills to our young feeds the unemployment and poverty pipelines, and that in turn feeds the crime monster.

The embarrassing attacks and looting of businesses owned by foreigners in the townships are not so much a manifestation of Afrophobia as they are consequences of our ineptitude in the administration of immigration and related issues. We should ask ourselves why these attacks do not happen in Namibia, Zambia, Botswana,

Zimbabwe and Lesotho.

In addition to the fact that these countries have firmly rooted themselves in their Africanness, they also implement their immigration laws and regulations effectively, efficiently and fairly. Our slackness in this regard tends to pit the poorest in our society against foreigners. We do not see any hostility towards the many skilled foreign Africans in South Africa.

All in all, we have not yet lived up to the expectations of that unbanning moment. We are still searching for most of its benefits.

“ A lot of us in positions of authority have been lured by shiny but small things such as luxury cars and clothes at the expense of what really matters, namely, the wealth of the country. In a sense, this explains why, under a democratic government, we have become the most unequal society on the globe. ”

UMTAPO'S PROGRAMMATIC WORK

STEVE BIKO ANNUAL SEMINAR

September 2014

In remembrance of Steve Biko, who gave his life to the South African liberation struggle, the annual Umtapo Steve Biko National Conference was held at the Durban University of Technology (DUT) Hotel School, Ritson Campus, on 17 September 2014 to mark the 37th anniversary of his death. The event was held in conjunction with the Steve Biko Foundation and the Durban University of Technology, and it addressed the issues of nation building and challenges 20 years into democracy.



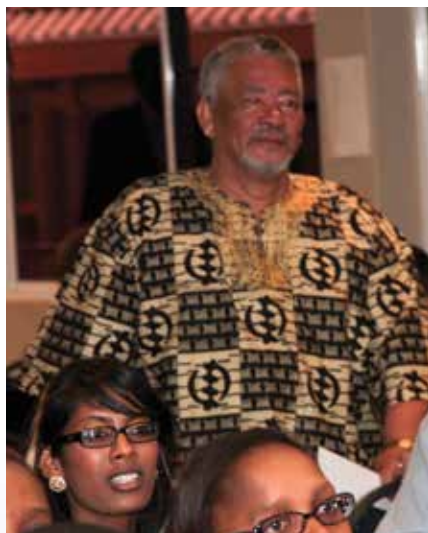
The conference featured four speakers who addressed subjects that were close to Biko's heart. Professor Saths Cooper tackled the issue of racism and tribalism in South Africa with the question: Is One Nation in One Azania a myth?

He said that it's important to have social cohesion and inclusiveness in communities and in society at large, and that we need to find mutual solidarity and expression among individuals and communities.

"There must be a process whereby a society with diverse origins, histories, languages, cultures and religions come together to work towards eradicating the divisions and injustices of the past, to foster unity and promote a countrywide consciousness of being proudly South African, committed to the country and open to the continent and to the world," he said.

Prof. Cooper said that it's a problem that anti-racism is not incorporated into South Africa's legislation. The Bill of Rights excluded racism, making it easy to be embraced in recent times.

Giving insight on whether black consciousness still has a role in nation building and the future of the country was Black Consciousness activist Veli Mbhele, who said that Biko's contribution to the development of black radical theory and practice was one of the most critical moments in the global and historical evolution in the second half of the 20th century.



The seminar was graced by the powerful panel of speakers: ??? (far right), Prof. Saths Cooper (second from the right), ??? and ???

Caption to come...



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“To fully understand the paradoxes in the make-up of South African society, we must bear in mind that both in historical and contemporary terms, the project of nation building has never been conflict-free, or class or ideologically neutral. Nation building, like all human activity, assumes the political, social, cultural, economic and ideological context of its time and location.”

He said that one of the most fundamental implications of black radical theory was that as part of extricating themselves from oppression, black people first needed to understand the source, content, form and instruments of their oppression.

Mbhele said that the Marikana uprising was the single most important event, in contemporary terms, that embodied the Bikoian type of radical black consciousness.

“We will all have to accept that, even under ANC rule, our beloved South Africa is nothing but a neo-colonial bastion of white-supremacist capitalism that is managed by blacks on behalf of whites. And for this reason, it is not black consciousness that must incessantly justify its relevance or future but us, the black majority, who must be haunted by the tragedy of our indifference in the midst of growing anti-black brutality, both in South Africa and other parts of the world,” he said.

Providing an insight into education and morality in present day South Africa was

Crispin Hemson, who also spoke about the personal experiences he had with Biko. Crispin Hemson is the Director of the DUT-based International Centre of Non-violence (ICON). ICON’s mission is to create and nurture, through a range of initiatives such as education, a culture of non-violence.

Adding to the topic of nation building was social activist Liepollo Lebohang Pheko, who spoke on the need for a humane and ethical guiding framework for true nation building.

Liepollo Lebohang Pheko has wide experience in the public sector and non-profit sectors, as well as in development consultancy. She is considered to be a leading exponent on trade agreements and policy across Africa, having conducted impact studies for SADC and the EU to assess trade impact on employment patterns, wealth



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“ ...as part of extricating themselves from oppression, black people first needed to understand the source, content, form and instruments of their oppression. ”



“ African nationhood will only become fully responsive to our potential and our imagination when we continuously remember and decide who and what that nation is. ”

Captions to come

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distribution and local sectors.

Ms Pheko's indepth analysis of the topic demanded much more space and time for critical discourse than was available. In defining what constitutes a nation, she elaborated: "The people of a nation generally share a common national identity and part of nation-building is the building of that common identity and a national compass that can situate a people and their shifting contexts within a frame of reference, power, identity and self-awareness. Some distinguish between an ethnic nation, based on (the united social construction of) race or ethnicity, and a civic nation, based on common identity and loyalty to a set of political ideas and

institutions, and the linkage of citizenship to nationality."

"The ethic of nation building," she said, "is generally centred on:

1. Genuine self-rule (making decisions about resource allocations, project funding and development strategy);
2. Creating effective governing institutions (non-politicised dispute resolution mechanisms and getting rid of corruption);
3. Socio-cultural ethics and understanding (giving African nations' institutions legitimacy in the eyes of their citizens); and
4. The need for a strategic visioning (long-term planning).

The last is often the most difficult to articulate and in South Africa has been obscured by narrow partisan agendas."

In concluding her speech, she stressed: "Let us trace our steps determinedly towards the Azanian and African nation and a shared sense of self. African nationhood will only become fully responsive to our potential and our imagination when we continuously remember and decide who and what that nation is."

After the enlightening speeches, the forum was divided into groups that engaged in constructive debates, adding practical methods to assist in confronting hindrances to nation building.

The past still haunts the way we think

The following is an article, based on Professor Saths Cooper's address at the Umtapo Steve Biko Conference at DUT which appeared in SUNDAY TRIBUNE, News & Views 21 Sep 2014. Prof. Saths Cooper is President of the International Union of Psychological Science and the Pan African Psychology Union.

Among the many unique facts of our country is that it is the oldest to retain a geographic name since its advent in 1910, and has, contradictorily, sought to forge nationhood while giving succour to narrow ethnicity and tribalism. The Central African Republic and South Sudan are more recent geographic country names that harken back to the carving up of Africa in 1884 at the Berlin Conference and the subsequent signing of the Berlin Act of 1885 by the 13 European colonial powers. Of course, the English language continues to refer, for example, to North and South Korea, but these countries do not call themselves by such geographic names. Our country, located on the southern tip of the African continent, is in many ways quite unlike most African countries, where indigenous traditions are proudly apparent. The colonial nexus is noticeable everywhere, despite representing an amalgam of our various and rich cultures. Such has been the impact of our colonisation that Western traditions are prevalent in all spheres of our lives, including our legislatures, as has been so comically depicted by the ANC/ EFF standoff on dress codes and forms of address.

How often do we not refer to Africa as if it is another continent, rather than acknowledge our being part of this vast and resourceful yet brutalised landmass?

Propagated as the oldest liberation movement in history, the ANC ethic has, over time, tended to entrench the notion of four nations: African, coloured, Indian and white – in one country, and has uncritically adopted the trappings of the erstwhile apartheid system of being a preserve of Europe in Africa. The damage wrought on our sensibilities by apartheid entrenching the notion of ethnic, tribal and language differences has been given a new lease on life by almost all of us falling back 'on the bizarre rationalisation of ethnicity'. In the late 90s, word was that it was Mbeki's 'Xhosa nostra'. After the latter's ignominious recall, it was Malema peddling the Pedi influence. Now it's Zuma favouring Zulus! So much has our discourse been coloured by such notions that we actually come to believe them and will find all sorts of examples to justify our belief.

Even more frightening is that many in leadership, especially political, fall into this dangerous trap, often thinking of themselves as superior. The Constitution of the Republic of South Africa, Act 108 of 1996, is the cornerstone of our liberal democratic ethos, and mandates all laws to be transformed in keeping with its dictates. A careful reading of our constitution reveals that there are specific provisions that deal with the quest for equality, human dignity, language and culture, but the scourge of racism – the feature of apartheid – is dispensed with in an anti-discriminatory clause. It's almost as if the drafters of this key legislative framework were reluctant to confront racism and its multiple ills. Little wonder then that right-wing pressure groups, seeking to retain past ill-gotten privilege, pass muster as civil society entities that – outside of corruption, crime and government shenanigans – dominate our media. Even the South African



Human Rights Commission is required to be composed of the "main cultural, religious and linguistic groups", in many ways entrenching the past. What about the good old values of fairness, justice and equity?

Racism, that artefact of colonial conquest, was introduced when Blumenbach described a colour-coded classification of races – white, brown, yellow, black and red – which Gobineau developed into a complete racial hierarchy, with white-skinned Europeans at the apex. We continue to consciously and unconsciously yearn for all things white as desirable and deserving of the highest emulation, at work, socially, and recreationally. When we pare away the outer form, all of us have similar needs and fears and are simply human beings. But in the ethnic cocoons in which we tend to foregather, it sadly remains 'them' and 'us'. I refuse to be described through my language or biology, an accident of birth and location. When it comes to the dreaded land question, we have failed to acknowledge that the Khomani San of the southern Kalahari – the oldest living indigenous tribe on Earth, genetically linked to almost every human being – roamed the land which colonial conquest delivered unto European hands.

Government has paid billions to the beneficiaries of conquest who enjoy the fruits of our democracy and constantly use the constitution, our courts and the media to get their way. Twenty years since democracy, the past resides in the cobwebs of our imprisoned minds. It's time to exorcise the demons that haunt us and free ourselves from our terrible past. Many of our children are doing so.



Schools and Tertiary Institutions

HOPE FOR THE FUTURE OF OUR NATION

Children's Peace & Empowerment Forums (CPEFS) at Primary Schools

Umtapo's exciting leadership programme in primary schools has continued to grow with the ongoing support of the Nelson Mandela Children's Fund.

Weekend leadership camps and short workshops have continued during this period with the support of the Nelson Mandela Children's Fund. Six primary schools participated in a camp at Lekkerood in the Eastern Cape on 22-24 August 2014. Schools from Entshongweni and KwaNdengezi: Edamini Primary School, Egcekeni Primary School and Kwa-Manzini Primary School, with participants from grades four to six, attended another leadership camp held on 7-9 November 2014 at Vuleka Centre in Bothas Hill, KwaZulu-Natal.

The objective of the popular education camp was to empower children with knowledge about children's rights and responsibilities, deal with issues of child abuse, and teach them skills on how to address/tackle challenges that they are faced with daily.

Following the camp, learners, together with their educators, did a presentation about the camp and the CPEF at their school assembly and managed to recruit other learners to join the CPEF.

A CPEF workshop was held on 25 October 2014 at Sithembiso High School in the Eastern Cape. Thirty-five learners and four educators from the school attended the one-day workshop. The learners, who were mostly from the Mdantsane township, identified crime in schools as a major issue, with substance abuse being the main cause.

Caption to come





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Simultaneously, a one-day workshop was held on 25 October at Mzimkhulu Primary in the Eastern Cape. About 30 children, four parents and three educators were there to support the children. The children discussed crime and educators who have sexual relationships with learners. Drug abuse in schools has also caused fights with learners and educators.

Between September and December 2014, there were 10 community workshops in Limpopo and eight in KwaZulu-Natal to create awareness and gain support for the CPEF's national theme of Breaking the Silence against Child Abuse.

In total, six weekend leadership camps and 37 community workshops involving more than 1 000 people, took place in 2014.

As part of recording the programme in primary schools, a documentary is

being made covering the three targeted provinces: Limpopo, Eastern Cape, and KwaZulu-Natal. This process included the Umtapo National Director's visits to schools in all three provinces, eliciting responses from children, the liaison educators and principals about the impact of the project.

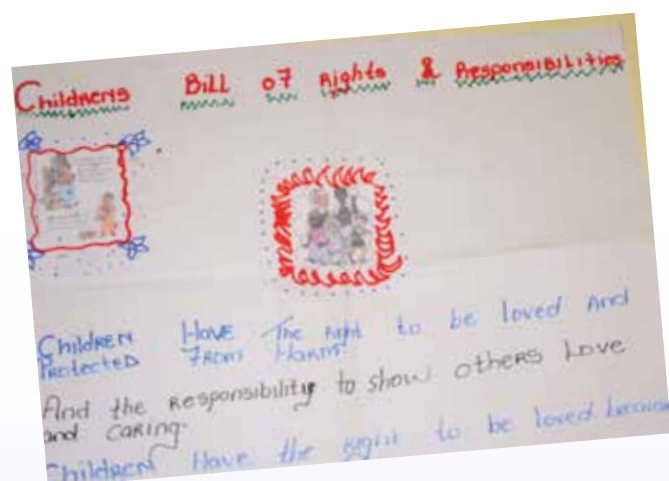
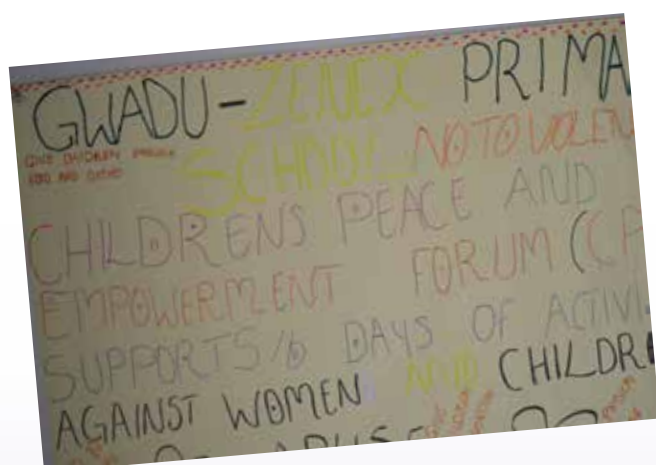
Provincial evaluations of the Children's Peace and Empowerment Project took place simultaneously in Eastern Cape, Limpopo, and KwaZulu-Natal on 29 November 2014. In KwaZulu-Natal, the attendance of 78 participants was representative of 17 schools from the following areas: KwaNyuswa, Inchanga, Chatsworth, Wentworth, Entshongweni, KwaNdengezi, KwaMakhutha and Embo.

In the Eastern Cape, Umtapo held an evaluation at Rubusana (Mdantsane). About 56 participants, mainly learners

from Kingwilliamstown and East London primary schools, peace clubs, parents and educators, and the Department of Education's School Safety Directorate attended this event.

The CPEF evaluation meeting in Limpopo was hosted at Munzhedzi Primary School in Vleifontein location. This meeting brought together CPEF members, CPEF liaison educators, Peace Club members from secondary schools – those that were part of CPEF in primary schools, members of the Ubuntu Community Forum/Tribal Authorities, Youth Forum members (out of school youth) that were also assisting in running different activities in the CPEF schools (40 delegates in total).

Peace Club members from secondary schools were also part of these meetings to assist in supporting the CPEF programme





Limpopo learners discussing their role and providing feedback.



Educators at the KZN CPEF evaluation.

and to act as mentors for CPEF learners in the primary schools.

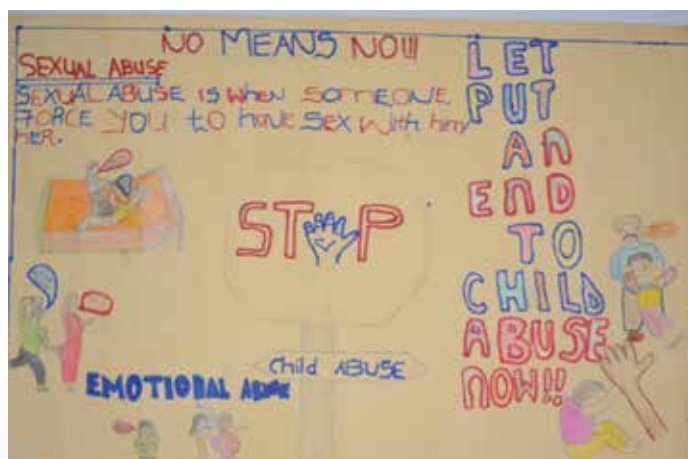
The provincial evaluation workshops focused on the following questions:

1. What are the challenges or what prevents learners from doing more?
2. What are the main issues that are affecting children in the school and in the community?
3. Do they still feel it is important to have a children's movement? If so what will this movement do?
4. What role should the SGB and school management play in supporting this initiative?

Learners were unanimous that the Children's Movement is still urgent. Representatives were selected at the provincial evaluations to attend a National Evaluation in 2015 in KwaZulu-Natal. The children, with the support of stakeholders and Umtapo staff, will assess the reports from all provinces concerned and look at ways in which to address the challenges that have arisen in schools and communities since 2012. They will also follow up and revisit some of the decisions taken at the last national evaluation in 2012. This will include developments around the proposed National Children's Movement.

This participatory approach and platform for children's participation and leadership development makes the evaluation process not only authentic but it provides an opportunity for the young people to gather together to be decision-makers, and to be reinvigorated to carry the project forward. The evaluation process will be documented and produced for all participants and stakeholders. It will also form part of the documentary that is already in progress.

The National Evaluation Workshop in May 2015 will cater for approximately 80 people representing the primary schools in three provinces and all stakeholders.



Peace Clubs at secondary schools continue to play a crucial role

In Limpopo, a training course for Peace Clubs was held on 6-10 October 2014 at the Ben Lavin Nature Reserve. The participants on this course were selected from schools that have set up Peace Clubs (peace club committee) and the training was designed to build the leadership skills of the Peace Club committee/coordinators of Peace Clubs in order to strengthen the work and visibility of Peace Clubs in the schools and communities. Some of the issues that were dealt with were corruption and its impact on society and ethical leadership.

On 17-19 October 2014, a Peace Leadership Camp was facilitated by Arun Naicker and TPF member, Thembelihle Mazibuko, for the Wylie House Children's Home. Sixteen learners participated. They elected a committee to facilitate Peace Club activities by the end of the workshop.

Peace Club Committee:

1. Khanyisile Mntambo
2. Simphiwe Bhala
3. Lindelwa Matavele
4. Ndondo Xulu
5. Kimonikita Pillay

Over 400 Peace Clubs exist in the four provinces that UMTAPO has targeted. Peace Clubs are formed at secondary schools and children's homes.



Why should every school have a Peace Club?

South Africa is plagued with growing incidents of violence at schools. This has sadly become a growing global phenomenon. There are daily occurrences of violence between students, attacks on staff members

by students and sexual harassment and attacks on students by staff members. This trend, where learners carry knives, guns and other weapons as part of daily school life, is spiralling out of control in South Africa and other countries.

The South African Human Rights Commission found that a staggering 40% of children interviewed admitted to being victims of crime at school and that more than a fifth of sexual assaults on South African children take place at school.

Violence in schools can come from different sources, take on many forms and involve different actors. For example, bullying may be learned outside the school but perpetuated inside the school because the school ignores it or doesn't deal with it satisfactorily. Issues of racism, tribalism, xenophobia and gender-based violence are often swept under the carpet for many reasons.

It is therefore imperative to initiate Peace Clubs in schools not only to combat violence but to become vehicles for good

governance and to strive for academic excellence in their respective schools. Umtapo has found that by empowering young minds with knowledge and skills to critically analyse their lives and those around them, they are able to mediate in conflicts in a peaceful manner. The Peace Club training inculcates values of Ubuntu, which provokes the learner to reflect on their humanity. Instrumental to this programme is the question "Who am I", and what are my responsibilities as a human being on the continent of Africa. They learn self-reliance and self-identity. They are exposed to tools that assist them to reflect on their situation and find non-violent solutions.

The Peace Club is not just another club in the school. It helps learners to build leadership at schools, in their communities and as adults. These ideas help learners to engage their peers in productive activities such as sport, campaigns, drama, and debates and discussions on issues affecting youth in schools and communities. In several schools and as a sign of recognition of their leadership quality by their peers, Peace Club members have either taken over the Representative Councils of Learners (RCLs) or are key members in these committees, thus contributing to daily management of their schools.

Reports from educators and parents indicate that not only have the general contribution of Peace Club members led to schools being transformed into safer places, but also that the learners involved in these productive and peaceful activities are showing marked improvement in their academic performances.

Peace Clubs have also developed further, particularly with Grade 12 students who have now initiated the Tertiary Peace Forums at universities.

The overall objective of the values-based Peace Club programme is to promote moral regeneration, peace building, safer schools, and the revival of ubuntu through training, mobilisation and critical consciousness raising.



TERTIARY PEACE FORUMS (TPF)

Building an Ethical Leadership for the Future

On 12-14 September 2014, 22 tertiary students from three different institutions in Limpopo, the Makhado Municipality and Thulamela Municipality attended the TPF camp in Makhado. The camp was facilitated by Nomiki Yekani, who was assisted by Lawrence Monyahi, former Umtapo staff member but now a full-time student at the University of Venda. This camp followed similar ones held in Cape Town and Durban for tertiary students.



Some feedback from tertiary students

"Umtapo has had a big impact in that it has activated the potential in me of being a peace activist. As a young person, I believe that a peaceful activist will bring about a peaceful community and that community will bring ethical and thoughtful leaders. It has not only impacted on me with peace but also with history – it has revealed the truth of African philosophy that I always sang about but never lived.

The love of being an African is blending at Umtapo. The duty of self-introspection is glittering at Umtapo. They never told me to go and tell others but I was told to be the change that I want to see and then I believe I would let others know about peace. I stand as a member of Umtapo today, tomorrow and forever."

Kutala Mhaga, DUT

"Umtapo is home. It has actually made me the person that I am today. I joined Umtapo through the Peace Club in 2009 when I was doing Grade 8. Ever since then, I became a new person. I developed spiritually, mentally and physically through the programmes that Umtapo provided.

Umtapo is home, it provides a sense of belonging, this is a place where I have learnt a lot about ubuntu, which has helped me to understand other people. A sense of caring and loving has been one of the things that makes Umtapo a home to all of us.

I will forever be part of Umtapo as it has developed me. I am a changed person: goal orientated, ambitious – I view life differently compared to people around me. Umtapo is home as it has provided guidance. I remember during my high school days, we had our own way of doing things as Peace Club activists. We had rules and principles which guided us. Umtapo has liberated my mind from oppression, thus I claim to be a new person. Free the mind, free the land."

Bonga Mahlati, Walter Sisulu University

"For me, Umtapo is not an organisation that you can come and go to – it's a family and family sticks together. That is why I will remain active as an Umtapo member and continue to promote the vision of Umtapo."

Mondli Ndlanzi, DUT



THE ENTLANGO COOPERATIVE Continues to Exemplify Umtapo's Approach of Self-reliance

From humble beginnings and with the resilience of Umtapo facilitators, Zukiswa Mpayipeli and Khumbulani Yekani, the project has grown into a high-tech co-operative.

September – November were the busiest months in the year and since the Department of Social Development injected some funds into the cooperative, the workload increased. Back-to-back meetings and workshops have been taking place and the funding has been provided for a tractor, an alternative engine pump in case of electricity cuts, fencing, safety clothing, seedlings, and transport costs to attend capacity workshops, etc.

The tomatoes are still supplied to Martin and Scheepers in Wilsonia (East London) and they are taken to the market once a week – 150 to 200 boxes and 120 3kg packs are supplied. The local businesses come to the garden to buy tomatoes so that each week 10-15 people from the community, especially women, are employed part-time to help with the harvesting and packing of tomatoes. Local members of the community therefore benefit by getting part-time jobs and

also by taking tomatoes to feed their families. Surplus tomatoes are given freely to the members of the community.

Once a quarter, three members of the cooperative make appointments with the well-established farms in East London to learn more about how to produce good quality tomatoes and vegetables. The farm visits have helped the co-operative to treat and produce quality vegetables.

Three members of the community also attended a two-week training course on vegetable production/soil preparation that was organised by the Department of Social Development and the NDA. Those that attended the training were Mr Z Braweni is the chairperson of the co-op, Ms Zukiswa Mpayipeli is the secretary, and Ms N. Nobavu is a full-time employee.

Two members of the cooperative attended an NPO Governance and Conflict Management workshop in East London that was organised by DSD and NDA.

In December, other vegetables like spinach, cabbages, onions and potatoes were planted.



“Through this, local members of the community benefit by getting part-time jobs and also by taking tomatoes to feed their families. Surplus tomatoes are given freely to the members of the community.”



The tribal authority of Mashamba village with the community development workers and Umtapo staff on the land that has been made available.

After attending a number of community workshops and community development trainings by Umtapo, communities and young people in particular, are sourcing land from the local authorities and developing community and initiating self-help projects.

Participants are in the process of building a Drop In Centre at

Mashamba village and land has been made available by the local chief.

At Madodonga village, a Drop In Centre was established at which youth were trained by Umtapo volunteers. A community stakeholders meeting was held in November to identify issues affecting the community and the way forward with Umtapo.



Youth from Tshisaulu village who were trained as community development workers by UMTAPO.



Democracy, Human Rights and Anti-Corruption Project

This unique project began with the inter-school debates in the Eastern Cape and Limpopo. In November 2014, the Nathaniel Pamla High School in Peddie, Eastern Cape, and the Kutuma Secondary School in Limpopo, hosted inter-school debates on democracy, human rights and anti-corruption.

On 31 January – 1 February 2015, a workshop involving the provincial youth co-ordinators of the project took place at the

Vuleka Centre in KwaZulu-Natal. Youth from tertiary institutions in the five targeted provinces revisited and re-worked the plans of 2014 and set up clear guidelines for implementation during the first six months of 2015.

The first five-day training has been confirmed for Limpopo on 26 – 31 March 2015, with two further courses in July for Gauteng and the Eastern Cape respectively.



Sexual Violence in Schools in South Africa (SeViSSA) – PEDDIE

Following a meeting with principals from three secondary schools in the Peddie, Eastern Cape region to introduce Umtapo's Peace, Human Rights, and Anti-racism Education programme, a leadership camp was held for learners from three schools:

1. Nathaniel Pamla High School;
2. Knight Marambana Commercial High School; and
3. Kaulela High School.

In November 2014, a field monitoring visit and workshops took place at Nathaniel Pamla High School. The meeting was attended by 50 learners and educators. Two of the three schools had established their Peace Clubs following the camp: Nathaniel Pamla and Kaulela High.

Towards the end of November 2014, a community dialogue took place hosted by Kaulela High School in Cisira Village. Issues raised at the meeting that affected the girl-child were: sexual abuse, crime, teenage pregnancy and housebreaking.

At the Darban Community Hall in November 2014, a women's seminar was also held. Participants came from schools, NGOs, and other community forums.

The two speakers at the seminar spoke from their personal experiences and highlighted the need for society to take care of their children.

From the commissions, participants identified the need for:

- Openness about sex education between parents and children;
- An Ubuntu Community Forum for support;
- An awareness campaign for the boy-child and their role in fighting sexual violence; and
- The formation of Peace Clubs to address sexual violence.



Umtapo's Akhona Dondashe and Zukiswa Mpayipeli with Mr Mrwebi, Principal of Nathaniel Pamla High School.



Nkosenkulu Gunguluza, former Peace Club member, sharing at the seminar.



Ms Okuhle Mazwi, former Peace Club member and now SRC gender officer at University of Fort Hare, spoke at the seminar.

MARCH 21: SHARPEVILLE DAY

Sharpeville Day or Heroes Day (during the liberation struggle), National Human Rights Day (post-1994), International Day for the Elimination of All Forms of Discrimination (United Nations), has now also been adopted as Anti-racism Day in the struggle against racism in the US. Do most South Africans, however, understand the significance of this day?



Our history of the struggle in South Africa is so replete with distortions and inaccuracies (depending on who is recounting the story) that it is little wonder that children and young people in particular, have such limited and insignificant knowledge of their past. Simply saying that they are ‘born frees’ is actually a form of escapism from not knowing and not wanting to know. In other words, ignorance is bliss! More than three decades ago, Steve Biko warned: “A people without a history is like a vehicle without an engine”.

Benjamin Pogrand, who became a close friend of Robert Sobukwe and was a reporter at the scene in Sharpeville, wrote:

“The massacre of 69 demonstrators by South African policemen at Sharpeville on March 21, 1960 pales when compared to the current mass killings in Syria, Afghanistan and Iraq. Yet Sharpeville rates as one of the significant events of the 20th century: it changed the world’s attitude towards apartheid, spurring opposition and boycott. South Africa itself also changed fundamentally with new harshness by the white rulers, bringing about more vigorous suppression of dissent.

March 21 is now marked every year in South Africa as Human Rights Day. UNESCO also observes it as the International Day for the Elimination of Racial Discrimination.

Sharpeville happened as a result of an anti-pass campaign called by the Pan-Africanist Congress (PAC), a breakaway group from the long-established African National Congress, which rules South Africa today. The ‘pass’ was the identity document that had to be carried by every black adult. It was the basic means of control used by whites. It showed where each person was allowed to live and work; failure to produce it when demanded by a policeman meant instant arrest, which was the fate of hundreds of thousands of black people each year.

Blacks hated the pass. They called it the ‘dompas’, Afrikaans for ‘stupid pass’. The PAC’s founder, a charismatic university teacher called Robert Sobukwe, called on them to leave their passes at home and go to the nearest police station on 21 March

and offer themselves for arrest. The popular response was strong in only a handful of places. Sharpeville, a segregated black township 70km from Johannesburg, was among them.

About 20 000 people gathered around the police station peacefully. But a panicky white policeman opened fire and a fusillade of bullets followed: 69 died, including eight women and 10 children, and 180 were injured. A majority of the victims were shot in the back as they were fleeing.

Twelve years before, the Afrikaner Nationalists had won office with a policy of white minority rule. They forced their apartheid – apartness – and discrimination into every nook and cranny of the country. The world was appalled by their naked racism, especially so close on the heels of the Holocaust.

Sharpeville was the turning point. It drove apartheid onto the front pages across the globe. A horrified world began to look for effective action to end apartheid. The Anti-Apartheid Movement, which had recently been launched in Britain, increasingly became an effective

international force in urging boycotts of every aspect of South Africa – in trade, investment, universities, music and sport.

Inside South Africa, blacks were enraged by the massacre. A week later, the African National Congress called on blacks to burn their passes. With the country in turmoil, the government declared a state of emergency and jailed some 20 000 people without trial. The security police took on a new ruthlessness; torture and assassination became their stock-in-trade. The ANC and PAC were banned.

When Sobukwe called on his people to offer themselves for arrest, he said that he would not ask them to do anything he would not do himself. So he went first. It proved to be his last day of freedom until his death 18 years later.

He was first jailed for three years for ‘incitement’. Fearing him, the government then rushed through a special law in parliament to keep him on Robben Island indefinitely. He was kept there without trial, in effective solitary confinement, for six years. Then he was banished to the small town of Kimberley.

“ *We are fighting for the noblest cause on earth, the liberation of mankind... there is only one race, the human race. Multi-racialism is racism multiplied.* ”

Robert Sobukwe

In memoriam

Harm van den Born



“Harm was a treasurer who took a firm and passionate interest not only in the organisation’s finances, but also in the contents of our work. He deployed his coaching and training capacities for RADAR and played a major role in the extension of our relations with sister organisation Umtapo Centre in South Africa. He brought home the pearls of Umtapo’s empowerment programmes that taught us so much and that enriched our RADAR life with ubuntu.

In his working life, Harm was trainer at the National Education Institute of the Christian Democratic Party, taught at the Hogeschool in Holland and was member of the Rotterdam Town Council. Above all, he was a free thinker, an independent spirit who was guided first and foremost by his conscience. He was a man who, when a social issue was at stake, would supply but with zest, choose a different angle to approach it and come to a creative solution.

After he left RADAR’s board, Harm stayed in touch with RADAR, sometimes more and sometimes less intensively. He was always available as counsel in the background and in turn, approached us on issues that occupied him.

We are immensely sad that Harm slipped away from us so unexpectedly and at the young age of 54. Our condolences are with his wife and two sons and all who were close to him.”



Harm with some of the youth at UMTAPO during a training course in KwaZulu-Natal.



“Harm was a free thinker, an independent spirit who was guided first and foremost by his conscience.”

Letters to the Editor

The New Dawn

“We who live today stand at the apex of a vast pyramid, slowly brewed through centuries. We are the heirs of everything the past struggling generations aspired to and have accomplished.”

Even though I was trained by Umtapo in November 2007, as challenging as it was, I was very determined to go back and implement what I gained at the training. I worked with the community leaders and members of Magau PAYF. It was a good experience but the people who recruited me were no longer part of the PAYF, so I had to recruit new members time and again. With time, as I saw that things were not working in my village. I went to Rathidili village to initiate a new PAYF so that I could keep the spirit going.

When I reflect, my first training was more of self-discovery. Every time I meet with Umtapo staff and fellow activists, I get revived and re-energised. So I see a need for me to be active and to continue as I know the impact was positive in my life and in the community I am from.

Fusion of revolutions results in a new revolution. The reason I choose to stay in Umtapo is because I want to be part of the new revolution which is about to be branded – the new dawn which also is about to be witnessed through us as peace activists. This is what drives me to do what I do, and be who I am.

GIVEN MATUMBA

TPF – University of Venda

UMTAPO: Spawning new revolutionaries

August 2011, a profiled day where, with little information, I decided to join an optimistic group of peace advocates – revolutionaries of the new world where self-reliance is encouraged while in touch with ubuntu, the spirit of being an African (for I am what I am because you are). A platform for young people, leaders of tomorrow, were to be groomed in becoming selfless and people-orientated leaders.

Through PHARE (Peace Human Rights and Anti-Racism Education), I became aware of the origins of humans. I was also enriched with the philosophy of one race: The human race, free of colour bars and stereotyping. The unfortunate mentality of hate that I had inhaled growing up suddenly had no place in my world, rather, I saw it as important for me to inform others who, like the old me, were still in webs of racism and hate.

It is in this training that I realised, with the help of my colleagues and facilitators, the importance of collective team effort as the famous saying goes: two hands are better than one.

There is no better commitment one can show to others more than commitment to one's own beliefs. I therefore, will forever be committed to ensuring that a peaceful society is not an abstract ideology, but a practised standard way of living. I plan on doing this by leading and living a peaceful lifestyle, one of respect and recognition for others' values and beliefs, understanding that we cannot be programmed to think the same way, but being willing to do so leads the whole world to prosperity.

Courage is what it takes to stand up and talk, but it's also what it takes to sit down and listen. What better way of listening to what your other colleagues are doing than the Peace Afrika newsletter. Seeing minds that think alike in action evokes the sense of willingness and of course, the thought of seeing one's face in a magazine still gives one butterflies.

Reading about articles of past and current struggles ensures one of how common issues that we face are in advocating peace to those who have walked and continue to walk such a generous path of prosperity.

As we often sing in camps “Umtapo if you marry me, I'll marry you because I love you so much”, the former has done her duties by introducing me to such a world of prosperity. Now, my duty is to return the favour by advocating such principles. Umtapo shall live as long as I, my colleagues, and our preceding generations live.

Thabani Mkhwanazi

Tertiary Peace Forum – UKZN (Howard College)

Letters to the Editor

Life-changing Experience

My name is Maki Gum. I joined Umtapo in 2012 at the University of the Western Cape and I can say today that it was the best decision I have ever made. Umtapo has impacted me in such a way that I can never explain.

Umtapo played a huge role in my life in all aspects. It's such an eye-opener on a lot of things and I've learned so much and I'm still learning. I now know that I am not alone in changing the world and making a difference. I have brothers and sisters from all five provinces with the same goal and vision as me and we are not just individuals but we are Umtapo. Being part of Umtapo made me feel like I belong and I have a purpose in life. I am now able to apply the skills, values and principles that Umtapo has taught me in my personal things. I'm a proud activist from Umtapo and I'm grateful for the opportunity I've been granted.

The famous saying that "Be the change you want to see" began to make sense in my life throughout my time in the tertiary peace forum as I realised that everything has to start with me first. I was and still am convicted about the basic values and principles of humanity. The spirit of ubuntu in general was something I knew from home but always associated with older people or wealthy people, not understanding that I can do it too, no matter how small it may seem. I saw this in one of the community outreaches that we held as the TPF of UWC, in an institution for the mentally challenged. Instead of asking people to donate and so forth, I was actually assisting the nurses in helping the people there with their daily routines and being there and seeing and helping was more than enough of a reason why my presence and the state of 'being' part of Umtapo should continue.

The newsletter questions and reminds us of the values and principles of Umtapo, checking if we are still on the right track and if we still know why we decided to be part of this revolution. It's basically an introspection of this journey and the lifechanging experience we have chosen.

Maki Gum

Tertiary Peace Forum – UWC

Dear Editor

I really look forward to receiving the Umtapo newsletter. It inspires me in my work as a councillor. The honest stories of young people and the will to make a change in their lives for a better world gives one hope. The information in the newsletter is very interesting and is not readily available in libraries, especially in rural areas.

The ideas presented are real and have been tested, therefore they can be the root of change. I always carry a copy of the newsletter wherever I go. The clear message of empowerment and self-reliance is a great guide in my work as a councillor.

May the newsletter reach all corners of South Africa so that it is known that this organisation fulfils the desires of the communities it serves. Umtapo has its feet in the right place for improving people's lives by not singing a song about it but actually facing challenges and finding solutions with communities. As a councillor, I am proud to be associated with the Umtapo family.

Keep up the good work – you are definitely making a difference in the lives of the people of South Africa.

Ward Councillor

Gingindlovu

Messages from Current and Recent Presidents of South American Countries

