

Peace

Afrika



Trans
Emp
Soc

- o PEACE CLUBS
- o Children's Peace (CPEFs) in F

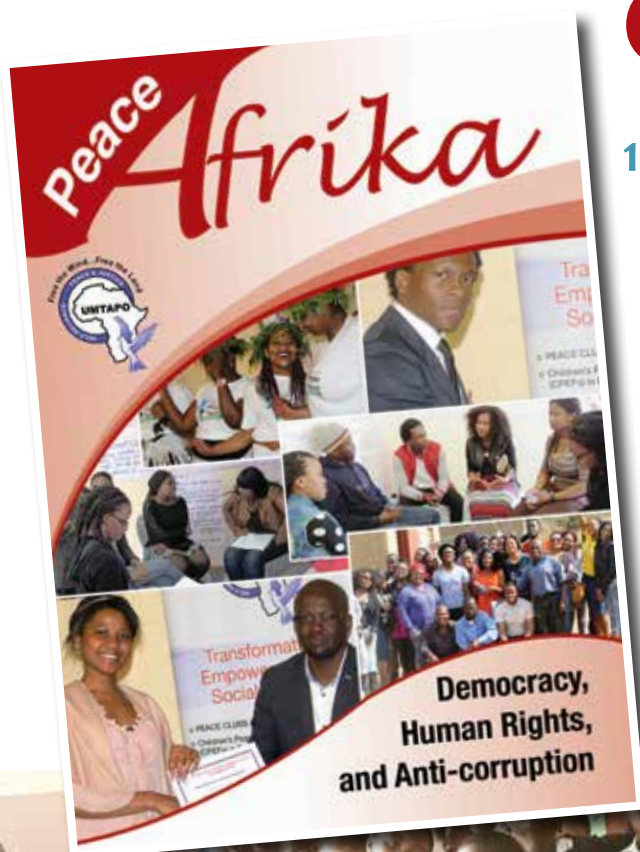


Democracy, Human Rights, and Anti-corruption

CONTENTS

1. UMTAPO'S PROGRAMMATIC WORK

SPECIAL PROJECTS: Strini Moodley Lecture	1
CPM and Peace Clubs	6
Community Development	14
SeVISSA: Sexual Violence in Schools in SA	16
DHRAC: Democracy, Human Rights & Anti-Corruption	26
Partnerships and Collaboration	36



12



45

2. FEATURE ARTICLES

Rejecting Rhodes and the Struggle for Black Pride and Dignity	38
Bumbling Fools or Naked Greed?	41
Nkandla	43



Published by UMTAPO and funded
by the C S Mott Foundation

Articles, information and comments are welcome,
and should be submitted to:

The Director,
P O Box 37674, Overport 4067
South Africa.

Deena Soliar
Tel: 031 309 3350
Email: info@UMTAPOcentre.org.za
www.UMTAPOcentre.org.za

Design and layout:  Artworks | www.artworks.co.za

SPECIAL PROJECTS:

UMTAPO'S PROGRAMMATIC WORK

STRINI MOODLEY ANNUAL MEMORIAL LECTURE

Professor Salim Vally delivered the 8th Annual Strini Moodley Memorial Lecture at the University of KwaZulu-Natal recently. Vally's lecture, themed: "The Battle for Truth: Youth, Neo-liberalism and Education in South Africa", coincided with Africa Month.



Salim Vally is the Director of the Centre for Education Rights and Transformation and an associate professor at the Faculty of Education, University of Johannesburg, and a visiting professor at the Nelson Mandela Metropolitan University.

He holds a PhD from UKZN, studied at York and Wits, and has been a visiting lecturer at Columbia, Virginia, Fort Hare and York universities. He continues to publish extensively while agreeing with Howard Zinn that "most academics publish while

others perish" and therefore continues with his abiding interest in linking academic scholarship with societal concerns, community participation and global solidarity.

Vally was a leading member of the South African Students Movement in 1976/1977 and left the country after its banning by the erstwhile apartheid regime. He returned to South Africa in 1982, taught at secondary schools and worked for progressive literacy organisations. From 1985 to 1994 he was the education

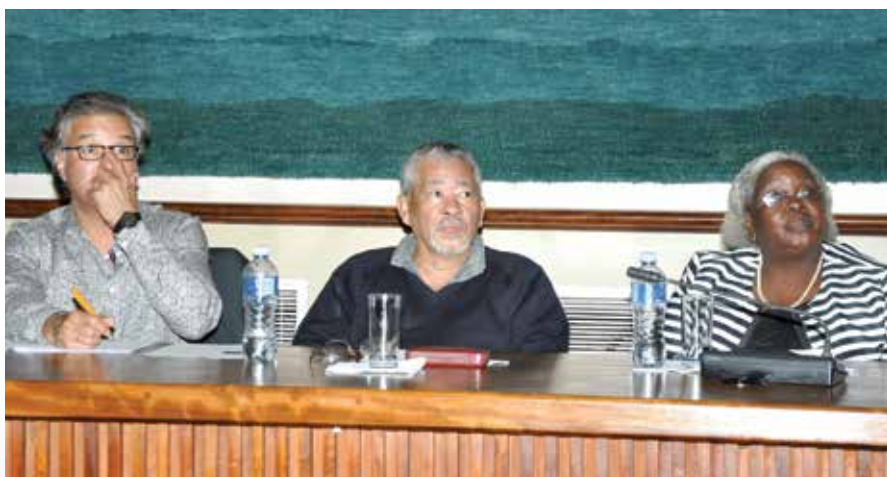
officer for CCAWUSA (later SACCWU), a founding member of COSATU and was a staff member of the University of the Witwatersrand from 1995 to 2009.

Dr James Marsh, Chairperson of Umtapo, who opened the event, said that he hoped attendees would critically engage with issues raised at the lecture.

Dr Lubna Nadvi, an academic whose areas of specialisation includes political science, said on behalf of the University of KwaZulu-Natal, that Strini Moodley cut his political teeth on Salisbury Island, the predecessor to the University of Durban-Westville. UDW merged with the University of Natal in 2004, to form the University of KwaZulu-Natal.

Professor Vally said that he felt compelled to discuss the recent xenophobic attacks that had swept through the country. "Durban has seen momentous and watershed events that contributed to our freedom," said Vally. Strini was part of this history.

It was quite significant then that the city that had seen Moodley develop as a young activist, would be affected by violent xenophobic attacks so many years after the



Salim Vally, James Marsh (Umtapo Chairperson), and Mrs Ntsiki Biko (Umtapo Board Member).



Professor Vally with Dr Lubna Nadvi (UKZN) and Dr James Marsh (Umtapo).

“Another education system that speaks to the needs and aspirations of our people and not just the racial capitalist system is not only possible, it is necessary.”

liberation of the country.

He said: “It is wrong for some politicians and others to blame foreigners for crime and unemployment in our country. Refugees and migrants are vulnerable and can easily be made into scapegoats. The causes of unemployment and its social consequences like crime lie largely in the economic choices our government has made and should not be blamed on migrants”.

Vally cautioned: “Xenophobic attacks are the canary in the cage – tomorrow it will be other South Africans.”

His lecture looked at the challenges facing education, including poverty and inequality.

“We need to understand that education is embedded in social class relations and largely reflects, reinforces and reproduces the inequalities in a capitalist society”.

It is true, though, that much of the money does not reach the intended beneficiaries and it is not simply a question of ‘throwing money at the problem’ – wastage and corruption must be addressed.

Many talk about the lack of skills yet organisations such as Equal Education have shown that 90% of our public schools do not have libraries; 42% of our schools are overcrowded; there is a backlog of R153 billion for buildings and capital expenditure and R30 billion in school maintenance; and only 7% of poorly educated adults have

access to skills development programmes.

Skills are important for our developmental needs and not for the fickleness of the international market economy alone.

This should be abundantly clear given the current global economic and financial meltdown. In our headlong rush to become ‘globally competitive’ we are forgetting the building blocks of our future and mortgaging our children’s lives for a mirage.

Vally said that there was need for:

“A purposeful education that recognises that its role involves understanding the many cultures, values and belief systems in society, rebutting ‘race’, gender, ethnic and other stereotypes; the ability to evaluate



ideas and systems critically; for transformative and critical thinking; the ability to communicate socially and to work for oneself and for society, and indeed to stimulate ‘intellectual curiosity’.”

He said that there is a need for an education in which a framework for state-directed support for working class and poor communities can be achieved and where a wide range of socially useful activities that are amenable to educational interventions exist.

He concluded by stressing: “Today there are new green shoots of militancy and possibilities – the political terrain is fluid and the solid foundations laid by Strini and others can be built on. Another education system that speaks to the needs and aspirations of our people and not just the racial capitalist system is not only possible, it is necessary”.

The 2015 Umtapo Strini Moodley Peace Activist Award, presented by Ms Asha Moodley, political and gender activist and



Ms Asha Moodley hands over Strini Moodley Award to Ms Nombeko Ndlovu.

wife of the late Strini Moodley, was given to Ms Nombeko Ndlovu of Langa High School in Cape Town. Ms Ndlovu was trained by UMTAPO as a peace activist more than a decade ago and in spite of being promoted to Deputy Principal at her school, she was thoroughly committed to the UMTAPO programme and the Peace Club at her school. Many Langa High School pupils who

are active in the community of Langa or in tertiary institutions have come from the Peace Club, which attests to the quality of leadership that she has provided.

She thanked UMTAPO for the award, and said that the school Peace Club allowed her to ‘make the lives of these little kids better.’

“Another education system that speaks to the needs and aspirations of our people and not just the racial capitalist system is not only possible, it is necessary.”



FOOL'S GOLD

BY HANNA KIM

(presented at the Strini Moodley Lecture)

Treasure troves of worthlessness

We plough, we plough

For what is apparently fool's gold

We dig, we dig

Invest

Re-evaluate

Re-instate

Recreation of destruction

(through affirmed introduction of new-era political dispensation neo-liberal acts)

The pulpits of decaying human potential

Fool's gold

Picking picks to mound dry ground

For the seasons have passed

Yet our generals insist 'the rain will come this way'

But the spring has loathed and the summer has gone

Here we are, in infertile grounds

No value in this valley

They insist

– block our brains

– don't think, don't think, don't think...

They adjust the covers of the manuscripts

Chop, shift, re-arrange, re-edit

But we remain

This is fool's gold

As choppers fly

We drive coal into steam engines

of systems that are the essence of mediocrity

Cramming knowledge that develops us to nothing

but masses of educated derelicts

For we are of irrelevance

The phenomenon has not hit us
Led by blind mice
We follow
As transformation surpasses our comprehension
In institutions of which walls grin decades of obsolete, irrelevant data
Away from our reality
We keep ploughing these fields
Digging, digging
Fool's gold

Economic systems, raised above the people
Yet another tale of idiocracy
As the creator is rocked by its creation
Productivity surpassing humanity
Fundamentally, we are meant to guard survival
The right to read so to live
The right to know so to act informed
The right to be in the now
Not tied to ideas of debaters whose ambition goes as far as getting
applause from his comrades

As a circus goes on, off go schools into the toilet
Graduates who cannot do
A nation publicised in satirical manner
For how can we have so much
And not work for such
How can we know so much
And do so little
How can we just follow
How can we live and normalise pyramid existence,
entrenched events of inequality

Democracy is opportunity
But catastrophe in the hands of the illiterate
For the power of such length is unnecessary if the mindset
that wills it is as dull as the
smoke on the mountain of which the core fire is untraced

For peace only rests in the hands of the civics
As governors degrade professional ethics
The answer is beyond the critics
Away from free markets
For a revolution only lives by the colours of the young mind
A free virgin education



CPM AND PEACE CLUBS

CHILDREN'S PEACE MOVEMENT (CPM) AT PRIMARY SCHOOLS

Having developed a model for child participation in 2011 and the establishment of CPEFs at primary schools, 2015 focused on consolidating this dynamic grassroots development into a children's peace movement (CPM).

The provincial evaluation workshops conducted in Limpopo, Eastern Cape, and KwaZulu-Natal in 2014 were part of the preparations for a national evaluation and the launch of the Children's Peace Movement.

The consolidated report from the provincial evaluations informed discussions at the national evaluation that took place at the Pavilion Hotel in Durban in May.

At the national evaluation, children went into groups to answer the following questions:

- How should the CPM be run and co-ordinated nationally and provincially?
- How do we include those in secondary schools and communities who are under the age of 18?
- What kind of role will the CPM play in schools and communities?
- Who will be the main support groups/stakeholders?
- How can the CPM spread to every corner of South Africa?
- In view of the recent xenophobic attacks, how important is the CPM

and how will it be of benefit to the future of the country?

Some of the responses included:

- The purpose of the CPM is to empower children with information including the knowledge about their rights and responsibilities. Have workshops and share information with other young people.
- CPM's purpose is to make peace, to stop xenophobia and child abuse. To empower children and to encourage children to express their views. We must have workshops and include Umtapo staff in each province. We must have leaders in each province or community.
- As the CPM, we need to communicate with people in high schools and people in the community – build bonds and have some meetings monthly to discuss a way forward, support each other and take accountability as human beings not as learners – the main thing is that we need to unite together. One of the things that can bring exposure to the CPM as a whole is picketing campaigns, which will catch people's eye, and then we need to explain what we stand for as a group.

- Firstly, spread the word in our school, secondly, use the media. We feel that children play an important role, therefore our voices need to be heard – as children of South Africa we are saying 'No' to xenophobia.

In planning the way forward, the children prepared a classroom code of conduct, posters and songs on anti-bullying, and they made recommendations on how to deal with the three main issues that affect them, as identified at the provincial evaluations.

Some of their recommendations were:

- Form discussion groups that will talk about the types of abuse, and involve relevant stakeholders like social workers, police, parents and community as a whole.
- Encourage both the victim and the perpetrators to be part of the CPM and organise relevant stakeholders so that they can get counselling if needed.
- Spread the word on social networks as well.
- Start a 'no bullying' campaign.
- Do picketing campaigns wearing the CPM T-shirts promoting peace in our society.



“One of the things that can bring exposure to the CPM as a whole is picketing campaigns, which will grab people’s eyes and then will explain what we stand for as the group.”

Eastern Cape Province

- Abuse: Report it to police
- Bullying: Child line
- Peaceless: to do away with tarvens
- Picketing wearing our t/shir
- Creating an active CPF
- Poster/song/poem

Poem by: Hlumela Maqwelane
Liso Mntwana

CODE OF CONDUCT

- No bullying or teasing
- No swearing
- Respect each other / No to racism
- Stop abuse NO means NO
- No fighting, No drugs, No weapons
- Everyone has rights
- No gadgets
- Think before you act
- Contribute to a group

Now you may enter with an Attitude of Gratitude!!

THE WAY FORWARD K.Z.N

- 1.a) Involve stakeholders like Child Welfare
You can encourage the victim to go for trauma counselling. We must send a message across to other children to behave appropriately. Give 3 demand respect from others. Deal with emotional abuse by going to a therapist.
- 1.b) By informing teachers 3 social workers, we can start a group to inform the bullies that there's no way forward. We should tell our teachers or principal, some bullies aren't scared of them.

OUR CLASSROOM Code of Conduct

- Respect learners and educators because everyone has rights and responsibilities
- Think before you act
- Listen when others are speaking
- Share ideas with other learners – work together
- Keep the classroom clean at all times
- Say ‘No’ to bullying
- Say ‘No’ to racism and xenophobia
- Say ‘No’ to violence
- Say ‘No’ to stealing
- Promote Ubuntu



By the
CHILDREN'S PEACE MOVEMENT

The national evaluation workshop of UMTAPO's Children's Peace & Empowerment programme concluded with the three provinces electing representatives onto a national interim committee of the Children's Peace Movement (CPM), which was three years in the making.

CHILDREN'S PEACE MOVEMENT: Interim National Committee

Name and Surname	Province	School
Hlumela Maqwelane	Eastern Cape	Model Private School
Asemahle Nalani	Eastern Cape	Ilitha Senior Primary School
Anathi Biko	Eastern Cape	Zanempucuko High School
Chulumanco Spondo	Eastern Cape	German Village Primary School
Antle Joni	Eastern Cape	Thembalesizwe Secondary School
Tshedza Ramunenyiwa	Limpopo	Munzhedzi Primary School
Thiko Ravhuhali	Limpopo	Tshiozwi Primary School
Hulisani Mulaudzi	Limpopo	Munzhedzi Primary School
Thompho Manenzhe	Limpopo	Madodonga Primary School
Makhasa Nyeleti Carol	Limpopo	Hlalelani Primary School
Bayanda Gumedede	KwaZulu-Natal	Wentworth Primary School
Sinazo Mbuyazi	KwaZulu-Natal	Mnamatha Primary School
Durane Naraine	KwaZulu-Natal	AYS Primary School
Thandolwethu Mlotshwa	KwaZulu-Natal	Kwa-Manzini Primary School
Phindile Zuma	KwaZulu-Natal	Rietvallei Combined School



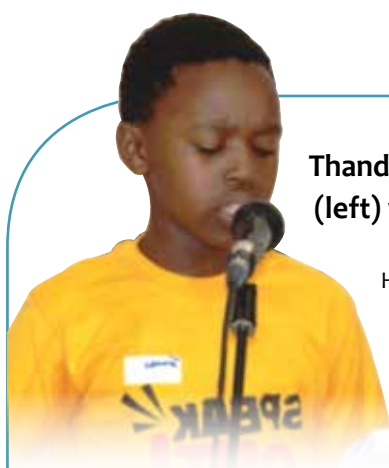
The event closed with a gala evening at the Pavilion Hotel in KwaZulu- Natal with the official launch of the CHILDREN'S PEACE MOVEMENT.



Akhona Dondashe and Anathi Biko were the programme directors for the gala evening.



Chief L. Mafutha from the Nthabalala Tribal Council in Limpopo represented one of the stakeholders who was willing to provide support to the children in the province of Limpopo.



Thandolwethu Mlotshwa of Kwa-Manzini Primary School in KwaZulu-Natal (left) was the keynote speaker

He said: "As children during these days, we no longer feel safe whether we are at our homes, our schools and our communities. We experience all kinds of abuses, be it sexually, emotionally, and physically. Our plight is that of children: boys and girls, the rich and the poor, Zulus, Vendas, Xhosas, Indians and Whites alike.

"We often ask ourselves what have we done to deserve such animosity from our elders who are supposed to love us, care for us, and protect us.

"We are delighted that UMTAPO has given us a platform to make our voices heard in the attempt to breaking down the silence against child abuse through the Children's Peace Movement (CPM).

"We commit ourselves to going back to our homes, schools and communities to promote peace and the revival of Ubuntu. We will raise awareness to our peers so that they speak out when they are abused. We will conduct workshops on children's rights and Ubuntu to stop bullying.

"And, in conclusion, we realise that adults are the leaders of today and yesterday but, we, the children, are the leaders of today and tomorrow. May there be PEACE in Africa!"



Further CPM Activities

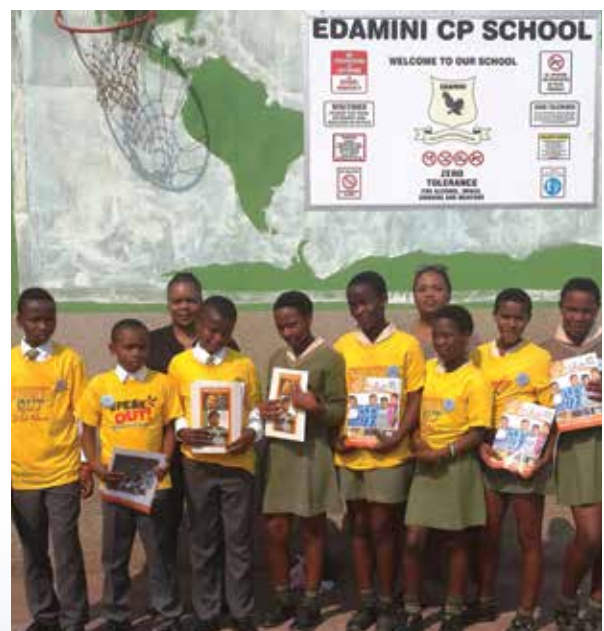
On 15-17 May, UMTAPO facilitated a leadership camp for three KwaNdengezi primary schools in KwaZulu-Natal (Amanganga Primary School, Botate Primary School and Bhongo Primary School). The camp was held at Vuleka Centre in Bothas Hill for children who were in Grades 6 and 7. This resulted in three new branches of the CPM (Children's Peace Movement) bringing the number of branches to 73 in the three provinces.



Field Visits to Edamini and St Lawrence Primary Schools in KZN



Ms Eunice Seleke from the NMCF with CPM members at Edamini (right) and the CPM at St Lawrence (above) who organised a debate on "Should cell phones be allowed at school?"



PEACE CLUBS AT CHILDREN'S HOMES

Peace Club Camp

On 28-29 February, a camp was held for St Monica's Children's Home to relaunch the Peace Club at the home.

Peace Club Workshop

On 7 March, a one-day workshop on Sex and Sexuality was facilitated at St Theresa's Home. It assisted in strengthening the Peace Club at the home and in monitoring activities.



Mushaathoni Secondary School Peace Club in Limpopo handing over uniforms and shoes to disadvantaged children from surrounding schools.



Two-day workshop at Molautsi Secondary School in Seshego, Limpopo.

COMMUNITY DEVELOPMENT



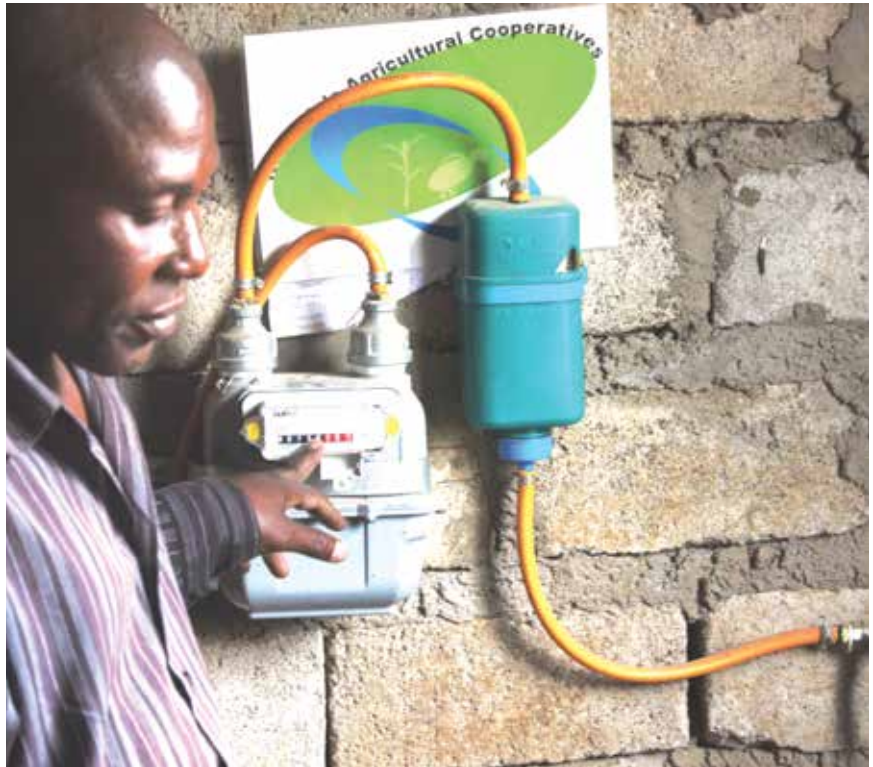
A proud acquisition has been the purchase of a tractor through funding from the Department of Social Development.

There will be an official launch of the co-op with the participation of various stakeholders and the community on 21 October.



Above: Umtapo Board member, Mrs Biko, Pumzile Yika, Head of Umtapo Youth Programmes, Khumbulani Yekani, Project Co-ordinator, and Akhona Dondashe, Umtapo EC fieldworker.

The **Nthabalala Co-operative**, another initiative that has its roots in Umtapo's Peace Afrika Youth Forums, was the site of visits by one of Umtapo's donors, the CS Mott Foundation, and students from universities in Gauteng. Having begun with a small poultry project, it now produces more than 1 500 chickens at a time. It has begun vegetable production, and is currently the site of a bio-gas research project.



Chief Mafutha explains to the group of Gauteng university students how the co-op is run and what progress has been made.

SEXUAL VIOLENCE IN SCHOOLS IN SOUTH AFRICA (SEVISSA)

“The project started very slowly and getting to know relevant bodies and individuals who would assist with mobilising people to the events was difficult. All three educators who accompanied us to the camp last year: Mrs Qongqo from Khaulela High School, Mrs Maweni from Nathaniel Pamla High School and Mrs Sifumba from Knight Marambana High School, were redeployed, meaning that we had to start afresh in terms of establishing relations with educators in those schools.”

– AKHONA DONDASHE

Nevertheless, after the initial teething problems, Umtapo has become a household name in the villages concerned and the programme has expanded beyond expectations.

According to its work plan for the project, Umtapo Centre needs to conduct two leadership camps that will subsequently result in the establishment of three Peace Clubs and three CPEFs (now CPMs) at six schools in total, organise six community dialogues to create awareness, and six Ubuntu Community Workshops whose

outcomes will be the formation of Ubuntu Community Forums. In addition, three women’s seminars are planned to build a coalition of women’s organisations.

In practice, Umtapo accomplished much more than planned:

- Four leadership camps were held for the six schools that were targeted
- A women’s seminar was held within each village (three in total) and one joint seminar brought together representatives of each village to

consolidate the formation of the women’s coalition;

- Six community dialogues and six Ubuntu Community Workshops took place, resulting in the formation of the Ubuntu Community Forums (UCFs);
- An Ubuntu Community Forum Leadership Orientation Camp was organised for representatives of the UCFs; and
- An all-UMTAPO structures workshop took place to consolidate the first phase of the project.

Community Dialogues

The dates, locations and venues of the dialogues are reflected in the table below:

Date	Location	Venue
24 November 2014	Cisira Village	Kaulela High School
26 February 2015	Peddie Extension	Peddie Family Resource Centre
18 March 2015	Darban Location	Darban Community Hall
25 March 2015	Cisira Village	Methodist Church
10 April 2015	Darban Location	Ayliff Methodist Church
15 April 2015	eNdllovini Location	eNdllovini Community Hall

The dialogue programmes were structured in such a way that some baseline data or information could be obtained about the communities, especially pertaining to their socio-economic challenges, and also to influence communities to recognise sexual violence and act against it.



The dialogues involved children, youth, and the elders in the community. Some of the solutions that were outlined in relation to the above mentioned challenges were:

- Educating people about their rights;
- Establishing sustainable community projects;
- Reviving recreational activities;
- Organising an SAPS patrol so that their visibility is increased in the communities;
- Establishing a restricted schedule for taverns;
- Ensuring that under 18s are not allowed into taverns;
- Promoting a culture of breaking the silence against all forms of abuse;
- Ensuring the involvement of social workers in societal issues;
- Ensuring that communities embrace rape victims instead of naming and shaming them;
- Condemning the buying of stolen goods;
- Urging parents to play a more active in the education of their children.

Leadership Camps

A total of four leadership camps were held for the targeted schools, one of which took place during 2014.

Six learners plus one educator per school attended these camps.

Participants go back to their schools to launch the Peace Clubs and CPM branches after the camps.



Date	Schools
15-17 August 2014	Nathaniel Pamla High School
	Kaulela Senior Secondary School
	Knight Marambana High School
20-22 March 2015	Ayliff Primary School
	Fezeka Primary School
	German Village Primary School
8-10 May 2015	German Village Primary School
	Kaulela Senior Secondary School
	Mzuxolile Combined School
	Nathaniel Pamla High School
5-7 June 2015	Ayliff Primary School
	Fezeka Primary School
	German Village Primary School



Following their camp, the Peace Club and CPM of German Village Primary School worked with the prefects in cleaning the school toilets, using material they themselves requested as a donation. Furthermore, whenever there are cases of sexual violence, both structures form part of the resolution meetings.



Ubuntu Community Workshops

The Ubuntu Community Workshops took place as per the dates and locations reflected in the table below. These workshops are held in order to engage the societies on how to revive the values of Ubuntu in an attempt to fight sexual violence. They are also used to elect Ubuntu Community Forum leaders.

Date	Location	Venue
13 May 2015	Peddie Extension	Peddie Family Resource Centre
19 May 2015	eNdlovini Location	eNdlovini Community Hall
26 May 2015	Cisira Village	Methodist Church
11 June 2015	Darban Location	Darban Community Hall
12 June 2015	Cisira Village	Methodist Church
15 June 2015	Darban Location	Darban Community Hall



Chief Kaulela opening an Ubuntu community workshop.

Women's Seminars

Date	Location	Venue
25 November 2014	Darban	Darban Community Hall
27 April 2015	Cisira Village	Cisira Methodist Church
27 May 2015	Peddie ext.	Zion Christian Church
18 June 2015	Ndlovini	Ndlovini Community Hall

The following were identified as challenges facing women from the seminars:

- Drug abuse – teenagers who are supplied with drugs by older people;
- Schools are not safe for teachers and learners and therefore the environment is not conducive for learning;
- Child-to-child violence at schools;
- The high percentage of school dropouts among girls;
- Poverty among women, making them dependent on their male counterparts;
- Young people who steal old age grants through mobile banking;
- Misuse of child support grant funds by younger parents;
- The SAPS is not working closely with the community in fighting crime;
- Sexual abuse directed towards young children and old women in particular;
- Lack of confidence in the justice system;
- Lack of recreational facilities;
- Lack of unity among women; and
- Lack of income generating projects.

Educator Lungelwa Sifumba addressing attendees at one of the seminars.





Joint Seminar

On 18 June 2015, a joint women's seminar was held at eNdllovini Community Hall where women from all three villages were present. Nomiki Yekani-Mathonsi, the keynote speaker, emphasised how women should stand up and fight sexual violence through united action.

She highlighted the need for women to develop themselves so that they are not dependent, thus becoming objects of abuse. Five women from each location were elected to form the interim committee of a women's coalition.

Ubuntu Community Forum Leadership Camp

The camp was organised on 20-21 June for 25 participants who were representatives of the Ubuntu Community Forums from four different communities/villages within Peddie (Darban, Cisira, Peddie Extension and Ndlovini).

The group decided to elect a committee (one person per village) to keep communication between the four villages open and for the purpose of updates as well.



Joint Structures Workshop

On the final day of the first financial year of SeViSSA, 30 June, a joint workshop was conducted at Darban Community Hall for all the Umtapo structures (beneficiaries) for the Eastern Cape SeViSSA project, namely, the Ubuntu Community Forums, the Women's Coalitions, the Peace Clubs, and Children's Peace Movement branches at the schools.

The objectives of the workshop were as follows:

- To consolidate the activities and structures set up by UMTAPO in Peddie district;
- To identify joint campaigns among the communities as a whole; and
- To plan the way forward.

Joint Beneficiaries and Stakeholders Meeting


Facilitated by Umtapo as the lead organisation in the Eastern Cape, this unplanned event brought together 160 people (beneficiaries

and stakeholders) who have been involved in the SeViSSA activities conducted by UMTAPO, Khula Community Development Project, and the Child Witness Institute. It took place at the Darban Community Hall on 24 June 2015.

Stakeholders included educators, South African Police Services, Department of Social Development, Ubuntu Community Forums, and the Peddie Family Resource Centre, who shared their feedback on how the project has benefited them. This was especially evident in schools where learners' confidence has been boosted, they are encouraged to speak out, they now know their rights and responsibilities, and have been registered and retained in schools and provided with uniforms.

The representative from the Department of Social Development said that it hurts to hear that the community has lost hope with the public service system and said that relationships between the system representatives and the community need to be rebuilt. She also spoke at length about the services that her department offers. Mrs Boo from Peddie Police Station encouraged people not





to keep quiet when crime is committed in the community or even in their homes, especially sexual crimes.

Two local councillors also gave their response after listening to all the presentations and group reports about the programme. It was evident that the information shared in the workshop was important to the young and the old as it encouraged people to speak out about sexual

violence that is happening in their communities and prompted men to also be involved in the programme.

Deena Soliar, the Director of UMTAPO, gave closing remarks and encouraged the group to take action against the ills that they face in their communities and in schools.

This can be done by organising campaigns and forming movements that will tackle drugs, for example, which is a major concern.



UMTAPO Director Deena Soliar (centre) with the Chairperson and Deputy Chair of the Peace Club at Nathaniel Pamla High School.





DEMOCRACY, HUMAN RIGHTS & ANTI-CORRUPTION (DHRAC) STRENGTHENING CIVIL SOCIETY TOWARDS AN ETHICAL NATION

Inter-School Debates on Corruption

Tshiawelo Secondary School Peace Club in Limpopo hosted the debate on 26 February 2015. Schools that took part were: Tshiawelo Secondary School, Elim High School and Muthuhadini Combined School.

Another debate in Limpopo took place on 21 March at Mphephu Secondary School. The schools that participated were Mushaathoni, Ngweni Secondary, and Patrick Ramabulana Secondary.

An inter-school debate at Thembelihle High School in the Western Cape took place on 19 March – four teams from the school debated against each other. Due to the high level of the debate and the issues of corruption that were debated, most learners present were persuaded to join the Peace Club.

A debate was held at Ilitha township on 20 March at the Zanempucuko Senior Secondary School in the Eastern Cape.

A debate took place on 29 July 2015 at the Zifikele High School (Inchanga) with the topic: Given the state of corruption in our country, it is impossible for a person not to be caught up in corruption?

The issues that were raised in the debate were as follows:

- No matter how qualified the person is for the job, they are being asked to pay bribes to be hired;
- There are institutions that exist to protect people from corruption and people should work with such

organisations in fighting corruption;

- People are involved in corruption to support their high standard of living
- Some parents at home are receiving child support grants for non-existent children;
- Educators take food home that is meant for feeding learners at school;
- The police ask for bribes from drug dealers in the community and from those who are operating taverns without a license;
- Corrupt leaders are using state money for personal gain;
- It was also noted that if you are a person of morals, ethics and values, you wouldn't be caught up in corruption.

On 26 August 2015, a debate on anti-corruption was hosted by Arena Park Secondary School in Chatsworth, KwaZulu- Natal. The Peace Club from the neighbouring school, Southlands Secondary School, also participated.

Anti-Corruption Community Workshops

In Limpopo, a community workshop took place on 27 February in Maila Village. Participants came from Maila and Vleifontein. They raised the fact that communities no longer have hope in the justice system. The justice system has continued to place the lives of community

members at risk by not arresting perpetrators of corruption, and yet they continue to advise community members to speak out about corruption. When they hear or see anything, they do nothing even when the community decides to talk.

A door-to-door awareness campaign was recommended and an anti-corruption committee made up of 12 people was established.

A further workshop in Limpopo took place on 18 March in Nzhelele Village.

They said that the community has become used to corruption because they see things happen and don't say anything because they don't have relevant places to report it to.

They felt that, together with stakeholders, a mass meeting must be called to address the community and an anti-corruption committee must be established.

An Anti-Corruption Community Workshop in the Western Cape was held in Langa on 27 April 2015. Residents of Langa were excited to be a part of such a programme, especially the young people, and resolved to have more meetings where they could discuss issues they face in their community.

On 8 August 2015, the UWC Tertiary Peace Forum, with students from Peace Clubs and community members of Strand, held a community workshop on human rights, democracy and anti-corruption at Khayaletumba Village in the Strand.

That particular community was chosen, said the Tertiary Peace Forum, because it is a community with normative challenges faced by every age group. According to Maki Gum, one of the core

issues raised was that of uneducated youth, who contribute to misunderstanding of democracy and the merits of human rights. This workshop brought the old and new UWC-TPF members together.



Democracy, Human Rights, and Anti-Corruption Training Course for Tertiary Students

In keeping with the main purpose of the project, which is to build an effective civil society, particularly a youth leadership for future governance that will be based on a democratic, human rights-based culture, UMTAPO will be conducting five-day training courses for tertiary students in five provinces.

Two have been completed, for students in Limpopo and Gauteng, covering the following universities: University of Venda, University of Polokwane, UNISA, University of Johannesburg, University of Witwatersrand, and Vaal University of Technology.





A maximum of 25 students in each province are selected based on their commitment, willingness, and capacity to engage in follow-up activities in and out of the university campus. The next three training courses are scheduled during the following student vacation periods: October 2015, January 2016, April 2016.

The first training course for Limpopo students took place at the Avocavale Hotel from 26-31 March 2015. Twenty-two youth participated representing the two main universities in the province: University of Venda and University of Polokwane, and a few rural communities in the Vhembe district.



Speech by **Mpho Nedoboni** of the University of Venda (UNIVEN), on behalf of the participants at the closing ceremony

“Thank you master of ceremony, allow me to pass my warm and heartfelt gratitude to members of the Umtapo family, all guests present, ladies and gentlemen. Today marks an important day for us as participants of the Democracy, Human Rights and Anti-Corruption training course piloted for the first time in Limpopo by Umtapo.

The past few days were filled with hard work and robust engagement. As trainees from University of Limpopo (Turffloep Campus), University of Venda, and Madodonga, Tshisaulu, Nzhelele and Vleifontein communities, we committed ourselves to this important training, having set aside other commitments we had. The reason for our commitment being that as students and community activists we value and appreciate the work done by Umtapo.

We covered the following modules during the training:

- Searching within: an exercise in understanding oneself;
- Root causes of a lack of peace in Africa;
- Democracy, human rights and anti-corruption;
- Understanding corruption, good governance and citizen participation in governance;
- Leadership and Ubuntu;
- Paulo Freire and community mobilisation;
- Tackling corruption; and
- Participatory training skills.

In the past five days, we traced the root causes of corruption in our society and the causal effect on democracy and human rights. These root causes are attributed to the negative influence by both print and electronic media, abuse of authority, desire for status and popularity, and poor law enforcement. Based on the need to identify corruption, we then defined corruption as:

An act of offence aimed at misleading others and benefitting oneself by:

- I. Depriving others of their rights and/or resources;***
- II. Compromising progress in transformation, development, and the economy of the state.***



We did all these in the quest to establish the characteristics of an ethical leader. We agreed that an ethical leader should be transparent, honest, exemplary and grounded, just to mention a few.

Programme director, allow me to quote from one of the prolific African writer of all time: Chinua Achebe, who argues that ‘A functioning, robust democracy requires a healthy, educated, participatory followership, and an educated, morally grounded leadership’.

We recognised, through this course, our obligation as young people to build and strengthen our democracy free of corruption. Chinua Achebe summarises it all. Building democracy requires all of us to be active participants and roleplayers with high morals.

In conclusion, we identified practical actions that we will embark on to eradicate corruption in our society. Our strategies include and are not limited to the use of print and electronic media, community workshops, awareness campaigns against corruption, colloquiums, seminars, and conferences.

To Nomiki, Arun, Pumzile and Deena, we thank you for your patience and guidance on a journey that will not only make us future leaders, but ethical leaders, a journey worth traversing. We assure you that we have personally committed ourselves to ensuring that this programme (DHRAC) is a success for the future of our motherland, South Africa.

To everyone present today, we want to seek your maximum support in the implementation of this programme, which is worth investing our time and energy. Strini Moodley argues that: ‘Success is not final, failure is not fatal: it is the courage to continue that counts’. With this quote, we urge that we collectively continue with the journey that we as social activists have started with the aim to refine our beloved country South Africa in particular, and the African continent in general.”



Since the training, the TPF at UNIVEN was officially registered as a student body on campus and the following were elected as the executive committee:

Names	Portfolio	Gender	Enrolment	Contact details
Ngomane Petunia	Chairperson	Female	Bachelor of Science in Agriculture	076 520 8110 ngomanepetunia@gmail.com
Mbedzi Naledzani	Deputy Chairperson	Female	Honours in Human Resource Management	084 788 6858 naledzanimbbedzi@gmail.com
Nedoboni Mpho	Secretary	Female	Bachelor of Science in Agriculture	072 632 1345/061 353 354 nedobonim@gmail.com
Moleya Nqobile	Deputy Secretary	Male	Masters	078 705 3590
Mathibe Andrew	Treasurer	Male	Bachelor of Environmental Sciences	074 688 4962 mathibeandrew@gmail.com
Lidovho Rolivhuwa	Project officer	Female	Bachelor of Science in Agriculture	072 355 7657 lrolivhuwa@gmail.com
Monyahi Lawrence	Community Development Officer	Male	Bachelor of Education	072 119 8171
Mudau Ndivhuwo	Additional member	Female	Bachelor of Education	082 544 5237 mudaundivhuo73@gmail.com
Matumba Rofhiwa Given	Additional member	Male	Masters	072 261 56245

The second training course, for Gauteng students, took place from 6-11 July at the Avocavale Hotel

Students represented the University of Witwatersrand, University of Johannesburg, and the University of South Africa. After the pilot training for Limpopo students, UMTAPO pulled out all the stops in making this course truly successful. Some responses from students on the course were:

"Thank you so very much for the opportunity. This has been one of the best and most enlightening experiences of my life. Keep up the good work in making our country (and world) a better place."

"I am equipped enough now to question this comfort that people have with turning a blind eye to injustice. I am a proud whistleblower."

"The information was so important and clear because most of the time we are ignorant about corruption and Ubuntu. As people, we can work together to make things happen... the facilitators were not

only concerned about the objectives they wanted to achieve but their moral character as individuals was paramount to them."

"Umtapo is really making us proud and we are inspired to continue the good work that it does – giving back to the community."

Participants discuss and analyse the root causes and the consequences of corruption in depth as part of the course programme, and they articulate their own definition of corruption. In proper democratic fashion, participants discuss the definition in small groups and present it to plenary after which a task team of participants take all group presentations to synthesise it into one common definition for the group. This is then presented, discussed and adopted. It is expected that at the end of the five training courses, the five definitions that come out, representing most major universities in the country, will be combined into one national student definition of corruption.



CORRUPTION

- Any decision making from ^{any} a person or persons in authority for Self-gain to the detriment of others and as a result the fall of democracy is inevitable.



The closing ceremony and certification was held at the Tshedza Conference Centre. UMTAPO Board member Kutelani Sigidi opened the event. Guest speakers were Castro Sello Mathonsi from the Makhado Municipality and Ronald Lucky Menoe from Corruption Watch.



WILL THERE ALWAYS BE A STRUGGLE?

NONKULULEKO SHORDRIES



*Coloured with inferiority,
forming part of the majority,
from my home I was taken,
mistaken as a savage faithless.
A point now that's baseless
For Africa is the base of all 'races'.*

*Will there always be a struggle?
Late back at home,
the whip of racial segregation,
hit my nation.
Treating people with no heart.
Seering respect apart.
Alas
Democracy retired the whip's reign,
with measures to determine what's humane.*

*Will there always be a struggle?
Now, away is the segregation,
that used flawed laws to part colour into different parts.
Yet, rich and poor are at a greater distance
With persistence poverty grows.
New authority infatuates the masses,
with promises to be dishonoured.
Funds go where nobody knows.
The whistle blows, most times nobody shows.
Will there always be a struggle?*

Speech by **Wendy Dzobo** on behalf of the participants at the closing ceremony

“As we stand on the brink of life, change will be inevitable. It is inevitable and indeed gratifying to see our young, graduating peace activists who are now armed with knowledge and have become speech and skills ready to be able to present and tackle the concepts of human rights, democracy, Ubuntu and anti-corruption at our respective universities and communities at large.

On Monday, 6 July, we went on a journey, a wonderful training programme where we had the privilege of learning the dynamics of how to tackle the day-to-day problems in our communities. UMTAPO granted us the opportunity to remember the sweet taste of democracy and human rights and this enabled us to welcome our future with the spice of opportunity.

The information we learnt was not exactly new to us, or rather it was information we had at the back of our minds but never had the opportunity to think about.

This opportunity UMTAPO afforded us has enabled us to reflect on this information and now I can proudly say that we are able to go back and take action through the Tertiary Peace Forums we are going to form.

These Forums will enable us to provide awareness on matters of democracy, human rights and anti-corruption that we learnt and through us, this information will be able to help the people in our communities, like it did us.

Like Atifete Jahjaga said: ‘Democracy must be built through open societies that share information. When there is information, there is enlightenment. Where there is debate, there is solution. Where there is no sharing of power, rule of law, no accountability, there is abuse, corruption, subjugation and indignation’. Wise words indeed, and UMTAPO is a good example of how sharing information enlightens the community.

I’d like to extend my gratitude to our facilitators, who took time out of their busy schedules to educate us, the young people. I

would also like to thank the organisation of UMTAPO at large for affording us this opportunity, for their hospitality and most of all for financing the project. One of my learned colleagues took the liberty to mention that the food we had at AvocaVale Hotel was like ‘Christmas on a spoon’. I’m sure we can all imagine how wonderful Christmas is, and now having it three times a day, for a week! It was indeed a magical experience.

Above all, I’d like to thank the Almighty for making the project a success. Like caterpillars in a cocoon, we came, learnt and after a week of learning, we are butterflies, flying away as proud peace activists, who will take action to make the world a better place, one step at a time.”



PARTNERSHIPS AND COLLABORATION CAN DO EMPOWERMENT FOR SOCIAL CHANGE



The Can Do Empowerment for Social Change network brought together organisations that work with empowerment and anti-discrimination in Holland (Radar), Spain (Institute of Cultural Affairs), Austria (Verein ZEBRA), South Africa (UMTAPO), Germany (VIA Bayern – Verband für interkulturelle Arbeit e. V), and the United Kingdom.

In a unique international training programme at El Espinar in Spain from 27 April – 1 May, a vibrant group of facilitators participated in a programme to share educational, conceptual and methodological concepts with the aim to develop effective empowerment training tools and a social change training approach.

It further empowered trainers as change agents to deal with discrimination within their own local context.

UMTAPO, represented by Arun Naicker, shared the philosophy of Ubuntu as a methodological concept in relation to a social change training approach focused on the structural impact of discrimination and racism.

The overall goal of the programme is to:

- Organise meetings to empower trainers in the field of anti-discrimination work;
- To set up a website and disseminate information to trainers;
- To collect stories on personal empowerment that can be published in a book; and

- To compile a teaching video and manual from the learning experiences of the group.

The next network meeting will be held in October in Munich, Germany.

Anne Frank Ambassadors Workshop

An afternoon workshop was held at the Anne Frank House on 22 April to share Umtapo's work. Eleven people who are the ambassadors of the organisation participated. There is a possibility of future collaboration between Anne Frank House and Umtapo.



EThekweni Municipality South Basin ABM PHARE Course for Youth

8-10 May 2015 saw the culmination of a series of negotiations between UMTAPO and the eThekweni's South Basin ABM, resulting in two camps at Vuleka Conference Centre on Peace, Human Rights and Anti-Racism.

There were 58 community youth activists involved in the training.

A follow-up evaluation workshop is expected to take place in November.



Abu Asvat Institute for Nation-building Peace Leadership Camp

A leadership camp was held on 23-25 January at Misty River, Gauteng. The camp was facilitated by UMTAPO for high schools (Lenasia Secondary School, Fred Norman Secondary School and Emshukantambo Secondary School) from different communities (Pimville, Ennerdale and Lenasia) in Gauteng.

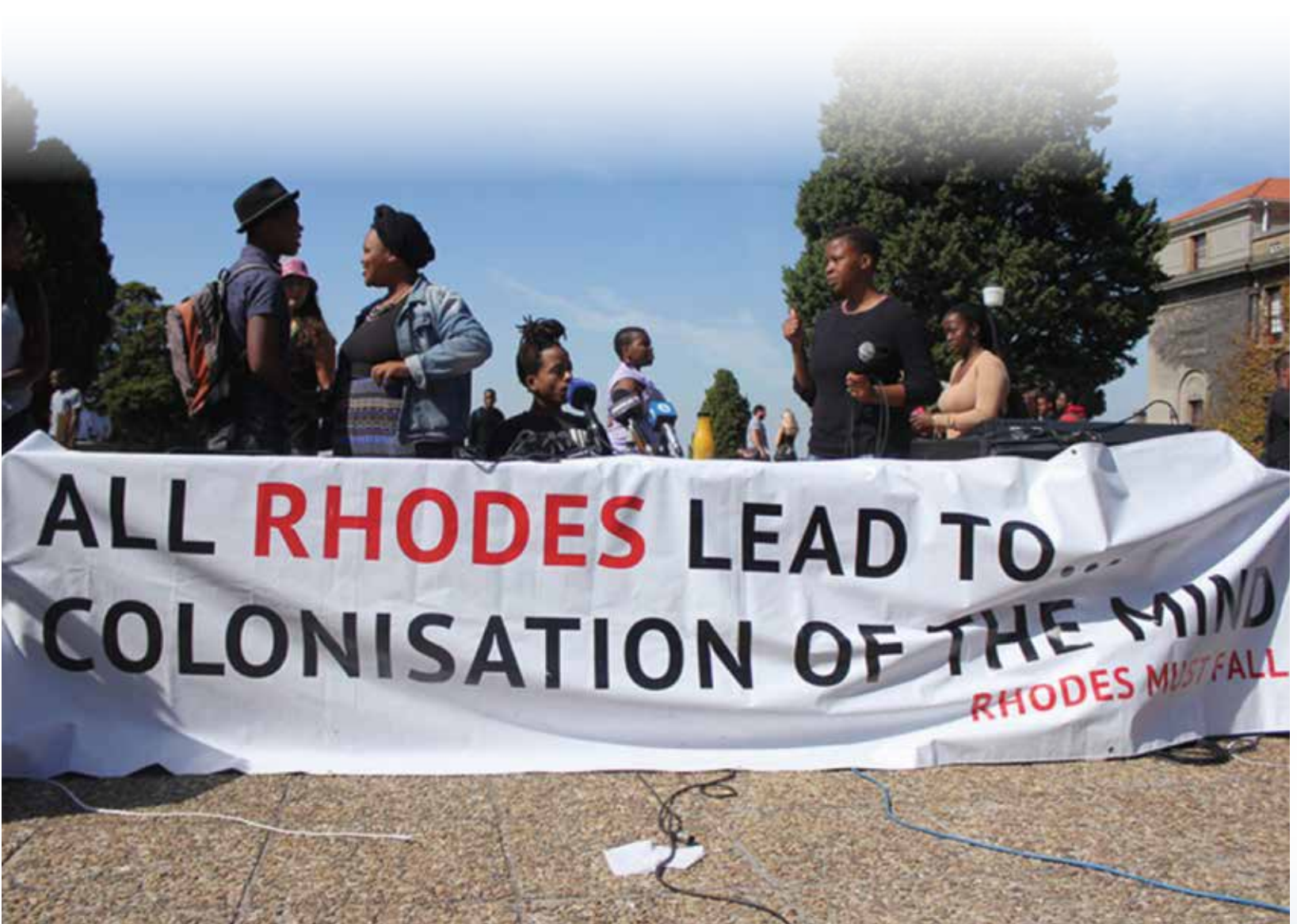
This was part of an ongoing collaboration that UMTAPO has with the Institute.

FEATURE ARTICLES:

REJECTING RHODES AND THE STRUGGLE FOR BLACK PRIDE AND DIGNITY

DR AUBREY MOKOAPE

Dr Aubrey Mokoape of the Black Consciousness Movement, ex-Robben Island prisoner and former Board member of UMTAPO, delivered this speech of support for the Black Student Movement at Rhodes University.



The current upsurge in student activism in this and other universities is encouraging for those of us who have always valued the enormous contribution of students in the struggles of people all over the world.

Students have often been the catalysts and even custodians of great political events. One need only to think of the French Student Movement of the 1960s that led to the overthrowing of the autocratic President Charles De Gaulle, or the American student movement that spearheaded the Anti-Vietnam war campaign and led ultimately to the withdrawal of American troops.

In Cuba, Fidel and Raul Castro began their anti-imperialist activism as university students and went on to lead the revolution that overthrew the American lackey, Batista. They also went on to establish the only successful socialist state in the Western Hemisphere.

In our own country, my own organisation, SASO (South African Students Organisation), blazed the trail in fighting during the last 25 years of the long war that, from 1969 onwards, led to the dislodging of the white racist regime. SASO started in the universities by engaging in student struggles. We soon realised that our struggles were intertwined with those of our people outside.

Our struggles were linked with those of the black working class, high school students, churches, unemployed youth, and so forth. We formed a formidable phalanx of interlinked Black Consciousness (BC) organisations that broadcast the message of BC and liberation to every sector of black society. In no time, BC had become a driving revolutionary force throughout the land.

In 1977, the regime tried to obliterate us by banning 17 of our organisations. But that was in vain; our reach had gone too deep and we had multiple layers of leadership. We honed our ideological and analytic skills and produced a body of thought that became BC.

We produced cadres of the finest intellect and immense courage, among them people like Biko, Pityana, Strini Moodley and Winnie Kgwane, who, unbeknown to many, was the first President of the Black People's Convention

and the first and only President of a political organisation, when occupying such a position could mean death or imprisonment.

So I understand your struggles. I salute you. When Biko and I entered Medical School, our University was named the University of Natal Non-European Section and we were affiliated to the white-controlled NUSAS, even though there was hardly a single white student on our campus, except, of course, for the warden.

We blissfully referred to ourselves as non-Europeans or non-whites as we deliberated about oppression in our student body meetings. We hardly realised how self-demeaning and self-deprecating we were. We were in a state of mental bondage, even while we were railing against oppression. We were labouring under 'false consciousness'.

Steve would later write that "The greatest weapon in the hands of the oppressor is the mind of the oppressed". This reminds me of a statement of the Executive of the South African Native Congress issued in 1903. Our forefathers had this to say:

"The Black races are too conscious of their dependence upon the white missionaries and of their obligations towards the British race, and the benefits to be derived by their presence in the general control and guidance of the civil and religious affairs of the country to harbour foolish notions of political ascendancy. The idea is too palpably absurd to carry weight with well informed minds..."

As we engaged in the dialectical process of struggle, the fog lifted from our eyes and we realised that our interests and those of white students differed diametrically. They wanted to reform the system; we wanted to overthrow it and reclaim the conquered land. We realised that, as T.S. Elliot stated, "There can be no peace between hammer and anvil".

We resolved, therefore, to form our own organisation – SASO. Even then, we had merely entered into what Mao calls the first step of cognition, mere perception. In our first Constitution, we still said: "We the non-white students of SA...."

It was only as we matured in the crucible of struggle that we realised how

absurd we were to accept the derogatory names given us by our oppressors. From that time on, we refused to be called non this or non that. We were not the negatives of whites or Europeans. We were not an afterthought in the order of creation.

We and we alone had the right to name ourselves, and we named ourselves black, a political black as opposed to a pigmentary black; a black that encompassed all the oppressed people of our country – Africans, Euro-Africans and Asio-Africans. We rejected all terms such as coloured and Indians because they militated against the black solidarity of the oppressed.

It is in this context that we elevated our identity and said we are Black and Proud. We strengthened our resolve to fight and said, 'black man you are on your own'.

We renamed our university the University of Natal Black Section.

I say all this to demonstrate how struggles heighten one's consciousness and enable people to take control of their circumstances and their lives.

I know full well that many of our people regard Rhodes as a prestigious institution and feel pride in associating with the name. But life cannot mean we should be mere passengers and accept all that is before us, nor can freedom mean that we should just be assimilated into white institutions and not refashion them to give expression to a new and higher order. Steve warned against assimilation and said that integration did not mean Blacks being accepted by whites on their own terms.

I need not tell you about the man Rhodes. I believe you know all about him. But it bears repeating that he was a most odious and obnoxious man, even for his time.

He held black people in extreme contempt. He was the very epitome of white racism, capitalist greed and imperialist acquisition. He was an ardent advocate and practitioner of apartheid and the Bantustan system long before Verwoerd.

“The greatest weapon in the hands of the oppressor is the mind of the oppressed.”

In his campaign to proletarianise and pauperise blacks, he said things such as: ***“We want to get hold of these young (Native) Menander, make them to go to work. The only way to do this is to compel them to pay a certain labour tax.”***

“My idea is that the Natives should be kept in these Native Reserves and not to be mixed with the white man at all.”

“Now I say, the Natives are children...”

He was saying this about our forbears and we, their children, are still bearing fresh scars from his vitriolic legacy. The devastation across the land, the squalid ghettos and hostels, the barren reserves, the underpaid miners, the browbeaten landless farm workers, all these and more bear his unmistakable handprint. He was Verwoerd’s master teacher and Verwoerd leaned well from him.

Sometimes in our narrow historical analysis, and with the dubious help of the Liberals, we heap all blame on the Afrikaners. We forget real jingo villains like Shepstone, Sprigg, Rhodes and others.

I know it is sometimes said that Rhodes contributed this or that, but he only did it for English-speaking white people and with blood money at that.

After all, gangsters and drug lords are to this day contributing blood money to schools and pensioners in the Cape Flats. In my book they deserve no honour.

In my opinion, every day that we persist in calling this university Rhodes is another slap in the face of the courageous and painful struggles of our people.

But we need to examine Rhodes beyond the walls of this university and examine the capitalist and imperialist system that he worked so ardently to establish and from which he benefited so handsomely while condemning millions of

black people to landlessness, slave labour and abject poverty.

As you battle to pay your fees and face exclusion, as your brothers and sisters back home battle unemployment, as your parents eke out a meagre living on slave wages, as hospitals burst at the seams with desperately sick black people, as prisons overflow with virile young men who should otherwise be gainfully employed, you should ask yourselves: “What is the true legacy of Rhodes and do you want to associate with it.”

You should ask yourselves whether education should be a commodity that is only availed to those that can afford it, or should it be a compulsorily free gift that gives all of society’s progeny the cumulative life skills to enable them to prosper and progress all of society to higher modes of economic socio-political life?

Ask yourselves how the capitalist neoliberal policies of your government, coupled with systemic corruption, greed, nepotism, patronage (all of which are an integral component of the winner-takes-all system of capitalism) impact on you, your studies, your family, community and your country.

Can such a system that is based on exclusion of the majority serve the human race?

Marx describes it aptly as a system that is: ***“Dripping from head to foot, from every pore, with blood and dirt”.***

Anyone who has gone down a mine and seen the desperate faces of men literally working themselves to death will attest to this.

Fidel Castro describes it as a system that: ***“... is the most cruel, predatory, shameful and deadly... in the evolution of human society....”***

We who were the students of SASO and the Black Consciousness Movement (BCM) have and are continuing to travel this path of questioning, being amidst our people and learning from them, learning from books about the experiences of people elsewhere, teaching and conscientising, identifying and exposing the evils of the system and mobilising and organising our people for liberation.

This is the solemn and historic duty of BC in our country. BC is not a dogma; it is a scientific and contextual guide for understanding, conscientising, organising in the quest for what Steve called: “The quest for a true humanity,” which, in our view, can only find expression in a socialist society.

I urge you to travel this path. It requires that you commit yourself to the struggles of the people – on the mines, on the farms, in the shacks and here at the university. When our people are in struggle, it is our duty to join them. It is fulfilling to know that you are making an effort towards the betterment of humanity.

Resist the arrogance and elitism that a capitalist education inculcates in the unsuspecting; do not hanker after positions or glory. Rather immerse yourself among the people and be of service. Cultivate in your hearts a love for people and be patient and truthful with them. A revolution without love is no revolution at all.

I recommend that you jettison the name of Rhodes University and I recommend that you name your university the Robert Mangaliso Sobukwe University.

I will not motivate now; suffice to say Sobukwe is one of the undisputed giants and heroes of our land. He was a man of unparalleled integrity and a consummate intellectual who used his considerable intellect to serve our people.

He was a denizen of your province who studied in nearby Fort Hare when it was still aligned with your university.

He was actually offered a teaching post here shortly before his arrest. I think such a name will be an everlasting credit to the entire current cohort – the council, staff and students.

They will forever be remembered for their courage in taking a progressive leap.

“We need to examine Rhodes beyond the walls of this university and examine the capitalist and imperialist system that he worked so ardently to establish and from which he benefited so handsomely while condemning millions of black people to landlessness, slave labour and abject poverty.”

Let me leave you with the words of Fidel Castro:

"...no people and no man had the right to exploit others, and that the fruits of the efforts and intelligence of each human being should reach all others; that man really had no need to be a wolf, but could be a brother to man. That is the main essence of the premises of Socialism."

Long live the struggle of the students!

Amandla!



BUMBLING FOOLS OR NAKED GREED?

MOSIBUDI MANGENA



Have we become a nation of bumbling fools or one overtaken by naked greed? Are we shamed by the procession of truly breathtakingly bad stories pertaining to public life in our country?

How do you make an unqualified 'engineer' the head of engineering at the Passenger Rail Agency of South Africa (Prasa)? How do you put the highly technical aspect of a multi-billion Rand

entity such as Prasa in the hands of an individual who is not qualified for the job?

Should we really believe that the hierarchy at Prasa did not know that Daniel Mtimkulu did not have the engineering qualifications he claimed to have? Did he con them or is this another manifestation of the corruption now eating away at the fabric of our society?

Making someone head of engineering at a big entity like Prasa is a big deal indeed.

One would have thought that any individual appointed to that position would be thoroughly scrutinised, confirming his experience, qualifications and registration with the Engineering Council of South Africa.

If Mtimkulu's qualifications and registration with the engineering professional body were not checked by the leadership at Prasa, then it is probably a mistake of gigantic proportions. But many of us believe it is another manifestation of

the scourge of corruption characterising our society at present.

And considering the role Prasa plays in the country, this is frightening. Through Metrorail and Shosholoz Meyl, Prasa ferries millions of people across South Africa every month. How do you put their lives in the hands of an unqualified engineer? Are the frequent rail passenger crashes we have seen recently at least partly the result of more of Daniel's fiddling in the system?

Is the Spanish R3,5 billion locomotive debacle, where wrong specifications were given, yet another consequence of bumbling by the likes of Daniel Mtimkulu at Prasa? How many Daniels are there in that institution, anyway?

The disconcerting thing is that the Mtimkulu episode is not isolated. It should be looked at in the context of what is happening in our State-owned enterprises. Prasa and Transnet are the latest to be hit by scandals and whiffs of malfeasance.

The entire spectrum of SOEs is a sorry spectacle of sleaze, malfunction and underperformance, giving credence to those who assert that these entities are a lucrative site for looting on a grand scale.

Cast your eye in the direction of the

SABC, the Post Office, SAA, Eskom and others and you just want to look away. It is not that among the 53 million South Africans there is no sufficient knowledge, expertise and talent to run these enterprises effectively for the benefit of the entire nation. It is the case that most are appointed for reasons other than competence and ability.

Well directed and managed SOEs can be a powerful weapon in the hands of the state to intervene positively in the economy, especially at times of hardships.

With our high levels of poverty, inequality and huge skills deficit, for instance, we could be using professionally-run state-owned enterprises to give many of our youngsters a leg up.

The youth could be trained and given skills that could enable them to grow the economy and reduce levels of poverty in our society.

There are those in our midst who, with noble intentions, are calling for the nationalisation of banks and mines with the intention of building a fairer and more equal society. What would happen to those nationalised mines and banks?

Would they be used for good purposes or would they also be run into the ground

through looting and rampant corruption? The question is: Are we sufficiently outraged by what is happening to our collective property? The Post Office, Prasa, Eskom, etcetera, belong to all of us. Are we just going to stand by and watch as they are destroyed one by one?

It seems that things have reached a point where some South Africans just shrug their shoulders and carry on with their lives. They have gone beyond the point of shock and outrage. And yet, that's a dangerous state to be in.

Those who are involved in these shenanigans have nothing to fear if the nation simply looks the other way instead of taking action against wrongdoing.

Are we not, as a nation, ashamed of the fact that we have been talking about Nkandla for several years, and yet we still don't know where state resources have gone.

Can't our state, that spent the R246 million, simply check how many bags of cement, how many bricks, etcetera, were bought and at what price and tell us how the money was spent? What do we say of our State that cannot do this simple task? Can the State not do this or we are witnessing manoeuvres meant to wear us down and conceal the truth?

“The world will not be destroyed by those who do evil, but by those who watch them without doing anything.”

Albert Einstein

INKAANDLA... NKAANDLA...NKANDLA!

However one pronounces it, there seems to be no other single word in the South African context in recent times that has raised such hot debate and that has become so recognised throughout the country by anyone who has reached the age of sound recognition and early cognitive development, irrespective of language, culture, or political persuasion. It has become a household buzzword synonymous with corruption.

Yet, while things fall apart, the person at the centre of the storm can laugh it off. Professor Tinyiko Maluleke of the University of Pretoria gives five reasons why Zuma laughs:

One: He laughs because he can. Yes, he can!

Two: He laughs because derision and sarcasm are an essential security feature of his tried and tested political strategy.

Three: He laughs because he is arguably the most powerful ANC president since democracy began.

Four: He laughs because the joke is not on him.

Five: He laughs because he is having fun – at our expense.

Maluleke says that the Zuma strategy has been to shock them till they're numb. In the absence of critical thought and debate, this would of course be the best strategy of an anti-intellectual approach. But, more sinisterly, it reminds one of Hendrik Verwoerd's doctoral thesis on "blunting of the emotions" and perhaps Alistair Sparks could have raised the bar on his recent controversy by including Zuma among his list of 'smart' politicians.

More seriously, how is it that we have reached the stage in a relatively short time while the new South Africa basked in the limelight of being a 'miracle nation' to now have a President who is the fourth highest paid in the world (aside from Nkandla and other benefits) and a Deputy President who is among the top ten richest persons in the country.

This, in a country where we have a youth unemployment rate of over 50% and rising, and poverty levels of up to 60%.

The façade, of course, is the twin blade of the one who rules by overt and covert threat and installation of fear, and another, the deputy, more suave, who is there to ensure the entrenchment of capitalism and neo-liberalism.

For this twin action, it is necessary, on the one hand, to have an unquestioning, uncritical, politically immature following who will applaud even the most trivial and inconsequential of actions.

This has been abundantly clear in parliament. In fact, it is only the triviality that keeps some members awake at sessions until, of course, the emergence of the EFF who have ensured a 'fast and furious' action-packed parliament.

On the other hand, it is also necessary to maintain the status quo by increasing the number of elitist, upwardly mobile 'B-BBEE role models': a group of young, 'educated', individualistic, competitive, non-white entrepreneurs dedicated to the maintenance of capitalism.

Having said this, a worrying factor is also how many 'critical thinkers' and 'honest individuals' within the ruling party



and its alliance, at different levels, who remain silent about all that they see going on around them.

They may express their dissatisfaction in the confines of private homes, pubs, and other social settings, but will remain stoically indifferent while the shenanigans are going on in Parliament, in the other corridors of State power, and bosberaads from provincial to national levels.

Of course, fear contributes to a large part of their silence and acquiescence, but to an equally large degree, it is the purse strings – the unbelievable perks that are derived once in office and which extends even beyond retirement.

Professor Barney Pityana recently said: "What I fear most about our society today is a culture of compromise with evil, a failure to challenge wrongdoing because we have become too comfortable in it and cannot imagine a future without it, and fear to let our voices be heard so that truth is blunted."

We have created a nation modelled on greed, accumulation, and moral bankruptcy. Naturally, therefore, corruption and violence have become colossal issues. It is only corruption and violence that can sustain such a model.

Ubuntu in practice, of course, is virtually non-existent except in pockets of mainly rural villages where women especially, can still hold up their heads proudly and defiantly. The unequal socio-economic conditions maintained and exacerbated by a ruling elite that is bent on enriching itself by any means necessary and the model of self-accumulation that is portrayed at all levels of governance and the private sector has created an environment where human rights, democracy, and good governance are mere buzzwords.

“What I fear most about our society today is a culture of compromise with evil, a failure to challenge wrongdoing because we have become too comfortable in it and cannot imagine a future without it, and fear to let our voices be heard so that truth is blunted.”

Barney Pityana – former Vice-Chancellor of the University of South Africa and Chairperson of the South African Human Rights Commission

On the surface, the future for the youth and children of the country does indeed look bleak! Many civil society organisations working with children and youth exist – some doing commendable work in education or service delivery in the health, advisory, and childcare sectors; but, without addressing the root causes of the ills of this society, such work will not be sustainable. Promoting human rights and a values-based approach cannot be devoid of addressing economic injustices and an economic model that perpetuates economic injustice. If we believe that we have an obligation to protect human rights and democracy, then we also have a moral duty to ensure that each one of us is no better or worse off than the other.

The question is how to rid society of the corrupt and the greedy and to revive the spirit of Ubuntu. Ubuntu can only be practiced correctly within a society where the dominant economic system is people-centred. The challenges seem almost insurmountable. We have seen, through the media, how people who challenge corruption and evil are killed even by members of their own group or party.

Recent television visuals of ANC Youth League members gatecrashing their own

KwaZulu-Natal provincial conference bear testimony to a culture of violence and intolerance, even among one's own. Similarly, a recent KwaZulu-Natal provincial ANC elective conference twice ended in a stalemate because of factional disputes.

Some members attending this conference were seen caucusing and arguing at a Durban hotel, proudly exposing their hip-holstered guns, while children at the same hotel from different provinces were planning to launch a children's peace movement that was incidentally supported by the Nelson Mandela Children's Fund.

It is a poor reflection of Mandela's 'rainbow nation' and the legacy that has been left for the ruling party and the country as a whole.

How can such people be leaders within a major political party? How can they become leaders within any of the pillars of government that they are eyeing so eagerly? How can they even drive the National Development Plan when they display behaviour that is not only morally reprehensible but simply that of common thugs and criminals?

Can we change this trajectory? Can we as a people move from being merely

reactionary and perhaps the butt of Zuma's jokes to be change agents for the future of our children and the country?

We have seen from examples all over the world that no matter how dictatorial a country is, change is possible. And in this country, this has to start with our children and youth. We need to revive and inculcate morals and values consistent with the philosophy of Ubuntu and work towards building a new ethical youth leadership for future governance.

We need to challenge and discredit behaviour that is disrespectful, corrupt, discriminatory, inhumane, and exploitative. We need to expose and distance ourselves from corruption.

We need to promote a living and work ethic that serves the common good of the people and the country rather than those that perpetuate individualism and self-enrichment.

We need to see and acknowledge each other as fellow human beings trying to save a planet in danger rather than as seeing the 'other' as a threat to one's self and one's own individual world in an isolated cocoon.

We spoke, in an earlier article in *Peace Afrika*, of promoting a new form of **African Humanism**.

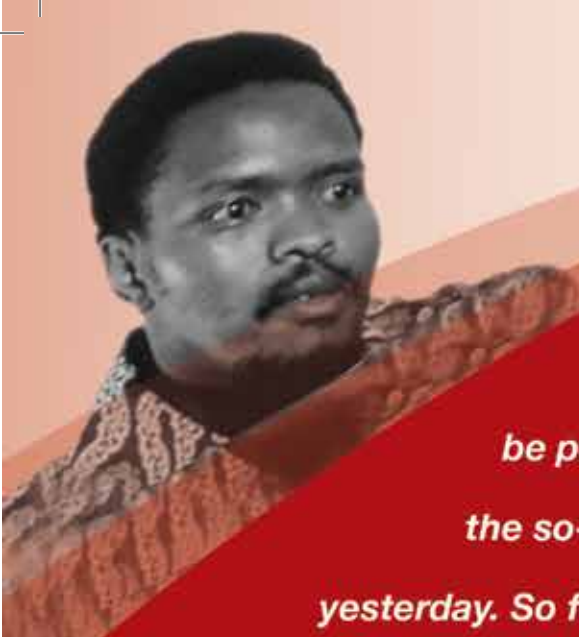
In his keynote address at the 2015 Annual Strini Moodley Lecture, Professor Salim Vally listed pointers that were suggested by the late revolutionary comrade, Dr Neville Alexander:

- Give real meaning to the notion of Ubuntu, i.e., realise that life is not simply about each of us as individuals but very much about the 'great chain of being', where everyone and everything is dependent on the other;
- Curb individualism without smothering the creative potential that each one of us has;
- Establish in practice the principle that 'enough is as good as a feast' while at the same time producing the means of life with maximum efficiency; and
- Establish different role models for our youth. We have to discard the empty show of Mercedes-Benz or BMW motorcades of the rich and powerful, the dark suits and dark glasses of the mafia-style 'leaders' who stalk across our TV screens.

We need the courage and the fortitude to say "enough is enough!" Let us continue this new struggle to remove corrupt and power-hungry people in positions of power. Let us continue to challenge injustice as we engage in building a new ethical leadership for the future.

Aluta continua!





"If we have a mere change of face of those in governing position what is likely to happen is that black people will continue to be poor, and you will see a few blacks filtering through into the so-called bourgeoisie. Our society will be run almost as of yesterday. So for a meaningful change to appear there needs to be an attempt at reorganising the whole economic policies within this particular country."

"We have set out on a quest for true humanity, and somewhere on the distant horizon we can see the glittering prize.

Let us march forth with courage and determination, drawing strength from our common plight ...

... In time we shall be in a position to bestow upon South Africa the greatest gift possible -

- a more human face



STEVE BIKO



The Most Potent Weapon in the Hands of the Oppressor is the Mind of the Oppressed