

## Question 1

Racialism the root cause of SAs history. SA would've been divided along the colour lines where the white (minority) in SA dominated SA politics economically, socially and other causing a situation of great discontent amongst the blacks (majority). Our forefathers who in the early life of the struggle of the liberation of SA sought to fight to defeat racialism as a demon that posed to displace the Africans and blacks in particular. Hence that was going to be the pillar of the SA struggle and in Africa. Those liberation movements, the ANC, the PAC, ZAPU and other democratic movements sought to fight to defeat white domination of SAs. Therefore the concept of non racialism was going to be one of the pillars of the struggle for liberation in SA and Africa. It's one of the concepts or theories that make the principle pillars of the SA struggle to create a non racial, non sexist SA that's democratic and has a rule of law which is founded on the bill of rights and the worldly respected principle of all shall be equal, there shall be no discrimination on the basis of the race or religion in colour and those other dividing tones. My understanding of non racialism is that it is a basic principle concept that would have been thought thoroughly by our forefathers to be introduced in SA if we were to create a free democratic non racial, non sexist SA.

## Question 2

In the history of the liberation struggle and as later in the 50s, the ANC would have led a campaign for views of SAs in general. African in particular. Those races to put their views of SAs in general, black, white, African in particular to put together their views in the form of a convention on what was meant to be a dream SA beyond apartheid. They solicited those views from all walks of life in SA and came out later in '55 within the people' convention. \*. SA belongs to all who live in it. Black and white which is a very unifying statement aiming at destroying the barriers that divided us along the colour lines. But we must understand that the racial divide was a feature of apartheid. The fundamental pillars of apartheid were along the economic lines that the wealth of SA was not shared by the majority. Minerals, the economy was resting among the few whites in SA. Land belonged to blacks but it was largely owned by the white minority. The freedom charter had to be the bible to guide what will be the new free democratic SA after a long struggle. That has been guiding the ANC which drove and led that campaign for the freedom charter. Our constitution today does refer to some of the elements of the freedom charter and the bill of rights which is adopted throughout the world. The ANC with its own program, the national democratic revolution has been trying to get us into that line. It's still a difficult road coz once we came into '94 when the political parties were unbanned and followed by processes of negotiations inside the country. You still could not resolve where the country's wealth resides. You still had those property rights protected in favour of those who owned (the white minority) land diamonds, minerals. They still are in the hands of the whites. We have defeated racialism in the constitution of our country there is no racialism but practically that is still a problem in many other aspects of our lives workplaces there's still discrimination on the basis of colour. When you have to access basic amenities such as health and education. Clearly race is still a factor. Just because the fundamental issue remains unresolved- the economy of our country is not yet distributable to be shared by the majority. You will continue to hear us cry about a racial based inequality in SA as long as that question remains untapped. There is an uneasiness and tension-like revolt from the youth in particular and the poor of SA.

### Question 3

The mood in '94 to '99 became a very jubilant mood you could believe that racialism was normal because the \* that the leadership carried throughout SA was a uniting message. Our leaders emphasised the need for a national unity which was saying there should be no colour buzz. It would be followed later by reality that you still have these problems. The constitution has taken us forward. Laws that affect the workplace, the EEA act, the affirmative action that sought to do away with discrimination but reality has been such that we didn't completely eradicate racialism. In this period now, 17years since our democracy was born; issues are coming out in a big way due to the fact that SA faces big challenges such as poverty, unemployment and huge inequalities. In between there was a moment where we saying yes we can be a non racial society but up to now the question has faced us that there is still a reality.

### Question 4

Firstly we must embrace non racialism as a society that we aspire to be a non racial, non sexist society. The gender struggle is important. Women are still treated as 2<sup>nd</sup> class citizens in the work, in the home and society. Women get raped, mugged when they leave work late; they are beaten up by their spouses. SA is still a patriarchal society which needs to be addressed. Sexism or non sexism should be a value but we'll not be succeeding in the fight to create an equal society when we have so many inequalities in our country. So that value is of a society that is striving to be equal before the law, when accessing education we should be able to afford it equally but respect for each other is critical. We must create a society where people can work freely and earn a living, and not be exploited at work. Those values would help us to deal with this main barrier. The topic of non racialism seems to be cutting across our lives in general. It's a very important fight that we must take up. But informed by those intended values we take up \* of an equal society and a society with less crime and corruption and one that believes in the social justice for everybody and that strives for a united SA.

### Question 5

The pan Africanist view. The view of being an African. When you are an African respecting your Africanism, it's very important because you learn to respect yourself and other racial groups and instilling a sense \* in racial groups that are not African. They must respect your Africanism. It has evolved in our country as a unifying concept rather than an exclusive concept that we are Africans coz we can't live together. Being African means you have a culture of co-existence. Communal kind of existence. So we'll accommodate other people. We'll seek to share what we have. When SAs we want our land \*. It is in that belief of communal life. That is Africanism. In its origin it meant people need to live together. We will defeat the whole notion of a patriarchal society coz patriarchy is not African. Patriarchy came about the moment others within the society wanted to dominate when trade was emerging in the evolution of mankind. And those who had power to go and hunt\*. History will tell you that women were in charge of humankind and therefore Africanism remains relevant.

## Question 6

From a COSATU and ANC point of view we are guided by a \*. We sought to create a non racial and non sexist society that doesn't discriminate. The national democratic program sought to achieve this. We now have one SA divided into 9 provinces with 3 spheres of gvt which is elected and voted by the people. We have attained laws in our constitution which is the supreme body that embraces what we are trying to do. Have we addressed everything we wanted to address? Not at all. Which is why we say there was a twin task which was to address the question of race, gender and class. These 3 things are confronting us today: gender discrimination is a triple oppression of women; race where the minority still dominates the economy of SA. 83% is still resting in the hands of whites; the class question. You still can see a very large group of all those that are poor, unemployed, working class character who are struggling on a day-to-day basis. Have to sell their labour to survive. They have no means of production to survive. 2<sup>nd</sup> class of those who die because they eat too much. The disease of the rich. And whilst you have a BEE policy, it continues to be serving few blacks only. A class question is confronting us. The objectives of the national democratic revolution have not yet been realised coz of the 3 questions.

## Question 7

The SA political landscape has allowed a proliferation of different interest groupings. You can side the \*foundation which has the responsible task of educating SA on what we dreamt about when we wanted a new SA. They have these groupings, maybe political parties, churches, societies, burial societies we all have a responsibility and we should be driven by a goal that says we are building a nation or a society that is non racial, non sexist, democratic, that has the rule of law enshrined in a constitution that is a democratic process in SA. Civil society. The problem we're facing is we are not reading from the same page. In many instances we are competing against each other and we tell society that we are trying to achieve the above mentioned goals but when we try to do that we go different ways which poses problems sometimes. E.g. a group of people who have positioned themselves to fight to defend the constitution of SA. They've called themselves different names, and recently they've taken to court the state president coz he has extended the term of chief justice. Was it necessary to rush into a court to make a point? Or you needed to 1<sup>st</sup> engage and see what was the intention of the extension of the term \* parliament had to mandate him to do that before he announces. That could be corrected without going the route of the constitutional court. Once groupings \*by running into the constitutional court which is the last court of the land, they have automatically closed the space for engagement, but created a pressure group that can keep on saying and labelling that you have a state president that in their view have violated the law. Yet the point they are making is that the current law has given the president as \* right. Address the question \* there will be many such groupings you'll have others like Soweto Electricity crisis committee, When dealing with a high electricity crisis, they tell people to boycott and not pay. When they don't pay they accumulate debt which they'll have to pay at some point. They accumulate debt and mobilise society not to pay and yet later on that same society need to have electricity and they know that you need to pay for it. They waste time instead of arguing that point why is electricity so much before you even

say don't pay for that electricity. It's a mentality that is getting outdated. You can't mobilise on the basis of non payment and mobilise people to destroy buildings and infrastructure so that they can be heard about their plight about the price of electricity. The role to play is important only when they are going to be driven by that objective of building a caring society. If we are still driven by those values we can do better.

#### Question 8

Diversities in culture and otherwise is a good recipe for a democratic society. With our own diversity we have an opportunity to learn our own culture and learn to be able to live together and it blends our democracy. Archbishop Desmond Tutu once said we are a rainbow nation. I may have a particular view but I understand and respect the intention. He said we are united in our own diversity and it good for democracy. That diversity will be a negative when it's used to segregate us and to isolate and \*others to accept your cultural belief. But all this has been accommodated very well in our constitution. It allows for those values for diversity, it's important for our democracy.

#### Question 9

Xenophobia: A very painful discussion. E.g. I stay in Kempton Park. I was jogging early on the morning and I saw this truck of municipality workers who were collecting rubbish. In this spot where I was they saw 2 gentlemen waiting for transport who were darker than themselves. The guys stopped the trucked, went out and beat the guys for no reason. And forced them to throw this onto the truck and said to them you are here to steal our jobs. To me that said 1: there is a problem of lack of knowledge of what African nationalism means. 2: they don't understand that the fact that there are no jobs in SA is a structural historical problem not created by our brothers and sisters from outside SA. 3: there is a \* even in their argument to deal with Africans who are squeezing opportunities for jobs coz they just deal with African foreigners. I've never heard anything about foreign nationals who are white or non African. We're just beating each other which is a very bad phenomenon. So xenophobia should not take the shape of afro-phobia that Africans can hate each other in the manner that they will kill each other all the time. But we have to accept that as the working class as the poor, we are scrambling the scarce resources in SA. What we ought to do is to stand on one side. Whether from Nigeria, Zimbabwe, SA we need to stand together and say how do we ensure that we hold our hands together within SADC and Africa as a whole and say we are facing a demon of the wealth of Africa, having been taken away by the few who are in America, the US, UK and Europe, some in Africa. They hold the wealth that we needed to be sharing so let's not fight against each other for that. Lets stand together to fight them to have what belongs to us so that there will be no xenophobia. It's a bad demon that will destroy us. Other people are setting us up to fight against each other, those who have what we want. The wealth of our Africa. We should learn and move away from those habits of looking at each other as enemies.

#### Question 10

There is great evidence that our youth see no colour. Black and white relate quite well. The elderly are the ones who have a problem. There is hope that in the next generation where the current youth will be adults you will see a new culture where race will not be a major problem. As long as you still have these huge inequalities which unfortunately are racially based, there will be a racial problem in our country. We have to address that problem of ownership of SA's wealth in the hands of the few while the majority are languishing in poverty and unemployment.

#### Question 11

The Ahmed Kathrada foundation is after a great name in SA history and the liberation struggle. A person who embodies the ideals and the rationale to why we fought for freedom. It's very important name. The foundation has placed on its shoulders a mammoth task of educating society. On what are the driving values of Ahmed Kathrada when he struggled for the liberation of SA with all those icons that he struggled and went to jail with. secondly, the foundation has got to be part to initiatives that are focusing on the youth to \* non racialism culture. Coz non racialism is the corner stone do building the\*. So non racialism does have that, it has to continue throwing together seminars where these happen. These are important initiatives that the foundation has to grow on and expose to society. It has a very important role to play.