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SW: So professionals in education and professions like, especially in education, they left because they were now an educated person, a teacher, and they didn't get justice. So all these countries almost like invited them, and accepted them, because in those countries the colonialists had left and left a gap, so they needed our people. They got very high positions, they went all places like Ghana and the Congo too, they were everywhere, Tanzania, they held high positions. So those were the people that we met in exile, so it was like we were the guerillas and they were the ex-patriots. But you know what was great about our people was that when we invited them, and we slowly won them over. Because remember they were fortunate in the conditions they had worked under, by being able to go home to their country, free of charge, their children got free schooling, they got all those perks, they lived in beautiful homes that they didn't pay for. So no one would expect them to jeopardize themselves by working for us eventually we won them over and they became ANC cadres too. So it was just in other countries were people were living ordinarily, and they were working their day jobs, and today they call themselves in exile, so it was that kind of exile. You sort of lived in the barest conditions, the minimum of conditions, and you were kept by your party, the clothes on your back was provided, the roof over your head was paid by your party, everything that you did. A lot of people were compromised when they came back to South Africa because they didn't know how to budget. And these are some of the things that happened, you know, that put our people at a disadvantage. Some of the comrades were young people, very young boys and girls that left their families, so we were the mothers for them and the fathers for them, when they got babies and got married it was us, the older people became their parents. And in our culture as you know everybody's child is your child, and we did the best for all of them that we could.

JS: My first question is, first of all we are going to be looking at non-racialism pre 1994 and post 1994. In your understanding, what are the historical roots of non-racialism, pre-1994?

SW: Yes, even in the apartheid times, although there was segregation, there was all these laws that restricted us from mixing with our own people, the group areas act was one of all these acts, influx control which controlled all our African people to come into the cities to work. So you had to have a permit to be allowed in to work, because the white people's companies needed service, so they needed that, but they controlled it, it wasn't a free access. But in spite of that, we didn't have non-racialism among South Africans themselves, as the African people, the colored people of the time, because we don't want to be called colored anymore, we want to be just called people, and our Indian people, all of us, we were sort of segregated. And the white people of course at the top of the ladder. But we still found a way of living together. In my growing up I remember that everybody lived freely among everybody else. It was a place where Africans, Indians, coloreds all lived together, and the odd Chinese person, all lived together. And that is how it was, it was in the later years that separate development act came into power. But in all that time, in these places, was like I think you've heard of District 6 in the Cape, so in every city in our country there was a sort of District 6 where everybody mixed. And I remember in port Elizabeth there was a place where the colored people and white people lived side by side. And it was when this community development came into place, was put together, that the colored

people were removed from that particular place. There was another place near the PE airport, I've forgotten the name now, there too, because that is a predominantly white area in the city of PE, colored people were again removed from there. And just to show you how mixed our people lived, the real District 6 in PE city was Southend. There you found a mixture of Indians, I mean Muslims, I mean Hindus, I mean Tamils, and then you had Malays, and then you had the colored people, and African people, we all lived there. Now in these places, when I remembered, in the north end of PE where the colored people and the white people lived together side by side in semi detached homes. You'll find the white women, and you would pass on a double decker bus, and you would see a white lady and a colored lady standing at the fence, chatting, the other one still had rollers in her hair, you know. And they used to borrow from one another, a cup of sugar over the fence, the one would come back from town, this one having asked her to buy something for her, so the colored auntie would bring whatever she asked, so that kind of life. Very harmonious, happy life they lived. And I remember when the group areas act came into being, people were forcibly – you know you were given a certain time to move, you are notified. You are given a place where you must go to, then you still linger on and the time has expired and they will then forcibly remove you. I remember the white women having shed tears when these lorries come to collect these people and take them forcibly to these places they cried, they were very upset. So that mixture of races and ethnic groups used to live together. So this is the kind of life that we know about, that we come from, that they deprived us of, that we yearn to go back to. Because I don't think that unless we live together harmoniously as a mixed people, that we would obtain our non-racialism. Because if we live like this, like I am describing to you, our children will grow up in that environment, not understanding the differences in our ethnicity, they will think we are one people. I think of my own children. I remember my son, when he was in primary school, and my daughter, was what they call an infant, and when we got to Zambia, my late husband enrolled them in those schools. My children did not know – they have no idea about color, you know, they didn't have that. That this person is a colored person, that is an African Zambian, this is a white child, they didn't know those things. So we should be living in a non-racial south Africa where we have all these boxes we are entered into, our children should grow up not living in such boxes. And we come from that kind of life, before, I think right now where we are now, it's almost like it's worse than where we come from. Because what is very ironic is to see that we live in this democracy with this fine constitution that we brag about, but if you fill in an official form, a departmental form, and what is ironic is that this very government in that department, is the government that is running the country.

This democracy run by this government which is a liberated country, but nothing has changed. The forms are still like what is your race group. When I do fill out a form that I have to fill in, it's like I get stuck, what do I say here? Because I don't believe in putting myself in a box, and I say nothing in that that I have to fill in. So I don't fill in anything in that box, I leave it. And what is it that we can't, as a department in any government office, there is a different units and sections, shouldn't we be looking at that? When is the time coming when we are going to change even the forms we have to fill in everywhere? So these are some of the things that we need to change in a non-racial society, that we don't get compartmentalized, and in that way we will not subject our own children's children to have a closed mind, because in this situation they grow up with a closed mind. Non-racialism also means, for me, that I don't look at your colour, it doesn't matter to me, shouldn't matter to anybody, you are just a

person, part of the human race. And we believe in the same, and we should be calling it national core values, not the values of such a race or the values of another race, or another culture. All of us should have the same core values, believe in the right things, in the right ethics, in truth and honesty, and to raise our children to believe in them too.

JS: So would you say, what would you say is the role of the Freedom Charter in enforcing non-racialism, and also the role of ANC in exile, their role the idea of non-racialism?

SW: You see, non-racialism never came into the picture, it was what we left with from South Africa into exile. And like I say it was different, and we mixed freely as you find comrade Katharada, as an Indian person, and Helen Joseph and Sophie de Bruyn, women that worked in certain structures of the women's league and in the ANC and in the Indian Congress, we left with those qualities of working together, not thinking about race groups, we didn't think about that. What we did then was have a common identity and a common ideology, a common goal. So it was with those qualities that we left here, and we just carried on as we worked together in South Africa, and worked together there. I remember our white compatriots that joined the freedom struggle in exile that were from home, that were keen really at home to do their part, and go into exile and carry forth the struggle, white comrades, young women and men. And as you know Jonny, which is very important and very painful, many times when I listen to our comrades you will hear them speak about the struggle, the democracy of South Africa, and you sometimes will not hear a mention of our white comrades that brought about freedom as well, and our Indian comrades, and our colored comrades. It is people like myself that must bring them back to order. And I say to them, and I have had many fights, altercations, and I stand up in public and I say to them, you must remember that this democracy you are enjoying today.. I was invited to the council caucus, the metro, joburg council caucus, you know the caucus is the ANC, councilors, the speaker and the deputy speaker, you know the whole component, and the mayor, so it's a huge number of people. And then they invite us to come because of the structure I sit on, and then the coordinator and the convener and myself, so they fall under the region and I had to say something. So I will say, in my remarks, I brought up the issue of non-racialism. And I will say that because the majority of African people and you get a sprinkling of 2 whites and 4 coloreds and maybe 2 Indians, and the rest are packed with Africans. And it's an opportunity to say these things in public. So I would say amongst my remarks, I would say there is also one thing I would like to bring to your attention they you must never forget, that the positions you are holding, you have various positions, and these positions you are holding here today running the city of Johannesburg, you have very high profile jobs but you must remember that this democracy was brought to you so you can have these positions, and it was brought to you by all the colors of the people in this country. You must never forget and think that it was brought about by one group of people. It was brought about by our Indian brothers and sisters, our white brothers and sisters, I say – and you will know about them, if you read books, and brought about by our colored brothers and sisters, and they have paid equally the highest price, and what is the highest price, is their lives. So don't forget that. That freedom was attained because of these men and women of all the colors of our nations, not by one particular color, and wherever I go I preach that. And I have sometimes fights, where people are saying things out of turn, and I have to get up and defend, and reject what they say, and defend the truth. This is the truth of the matter, and I say to them why do you think when you look at

the picture of the women marching to Pretoria, the leaders of the march, do you not think when you see those 4 women, a coloured woman, a white woman, an Indian woman, an African woman. Do you think it was a mistake? Do you think leadership went to bed one night and they got up and they just pulled these women? It's because these women represented race groups of our country, all the race groups, and that is how it worked. If you go nowadays to lots of gatherings, you will find 90% of the hall comprises of one color, why? Because our people didn't work to bring in other colors.

I had the occasion in my constituency on which I serve, I had the, like a BBE, our executive, we have to choose the members who will run the ward, or the committee, the branch, so the BEC, they must vote for the leadership. And then they vote and they come back and give the names. When we look at the names I said no this can't be right, we must vote again. The ANC says that there must be demography, your party says so, not me. This is not right, you see they have lost track. And it cost a few of us, the people that have commissioned you, to say these things – where is the whole ANC, and leadership of the ANC must say it, and remind comrades of the ANC – when you set up structures, don't forget to bring the national question into it. Our people have lost sight, they have forgotten, they are busy with their own things.

JS: I think it brings in the question of non-racialism post-1994, I think you've mentioned a lot about that, how things have changed from the original vision of the ANC. What according to you would facilitate South Africa reaching a non-racial society? What needs to be done, according to you?

SW: You know I know the country is bedeviled with a lot of issues. And you know you have hardly been recovering from the one blast, or controversy, then you when you turn around, there is another volley hitting you again, as the ANC. So I know they have been bedeviled by all these controversies. But I think they must set aside time now, and make time to foster non-racialism. And you see you can't be standing up in a huge stadium, and then mention in your speech that you are making then you drop a few words about non-racialism and carry on with your speech again. And it can't be that when it comes to a public meeting, that it's on Sophie again as a colored person that is talking about non-racism, or the Indian comrade in a public meeting that must mention non-racialism. It's not on the agenda, you see, so you may slip in a few remarks. And then, because it's not the agenda and you are also respecting the agenda, so you can't be making that as a n item now, so you may be able to slip in a few remarks, so it can't be right that it's left to the few of us, it must be a concerted effort, and it must be made an item on the agenda where the mother body, the ruling party must attend to this, and they as a ruling party must come to consensus, how best to foster non-racialism, they must make programs for young people, they must send their people to primary schools and secondary schools and speak about these things.

You see it's very hard, I know, now I can speak, when so many people have interviewed me about my life, and it was very hard for me to speak about myself, because I'm not that kind of a person to beat my own breast, but I had to learn to speak. And it's very hard, if I say to you now, the ANC must put this on their agenda and seriously discuss it, and make programs. Programs. And they, as a movement, must discuss it. And if I say to you, they must send people to the schools, primary, secondary and to universities, but then we must say, who are they going to send? And if they say they are going to have a task team, let's say we'll make a task team to attend to this and make this their priority, because let's

say they don't have the time, because they are bedeviled with all these controversies and trying to run the country. Now if it's convenient to set up a task team, what is the component of this task team? And again, for me what is important, of paramount importance, is that the caliber of person who are going to sit – is it going to be young people who are not interested? People who know about the role of the race groups that played a part in liberating our country? Is it going to be people who have seriously researched to understand the background of our people as whole, and the role that they all played in the e liberation struggle? And again if history is recorded, it is lopsided. Because we don't have enough people or the right people to do the research, and to know where to dig for information.

JS: If I could ask you a question, today, what are the core values that are underlying non-racialism? I'm sure we've moved away from them currently, so what are the core values?

SW: You know, I don't think core values should only underlie non-racialism, they should underlie non-racialism as a country, then yes, it should one of the values should be our integrity. Our integrity, in fact integrity it amounts to a number of attributes, like honesty. We are no longer honest, and truthfulness. We should values in the way we conduct ourselves as people. We should be mindful how we respect ourselves, because if we do not respect ourselves, we cannot respect the next person, and we don't respect everybody else, so part of those core values is respect. The most important thing is pride, pride of this country. Pride in this democracy, and we're responsible for this. And one of the core values is responsibility, taking responsibility for how we do things. And when we haven't done things in a certain way, which will upset or undo a lot of things that brought this democracy about, we must take responsibility and do the right thing, and say no I've messed up here, I'm sorry I disappointed you, but I must give this up to someone who can do it better. We don't have that honesty in us. We don't have sensitivity, it's another value. Sensitivity, and I can make many examples, many many examples. Sensitivity towards one another, that if I see, if I'm sent to this place, if the movement sends me or I go on my own, I must be sensitive so I do not project a sense of affluency, that I am so rich that I show these people I am nothing. In other words, I look down upon them by coming there in all my glory, am I right? We are not sensitive. I know we went on a delegation to Cuba, and it hit me so hard, I cried. Because when we got there, the young man who accompanied us, he was a leader, and you know people in Cuba they are very humble people, not grand. It is only now that things are getting better for them, because they are only now unbundling their economy, and making it a free trade country now, but before it was almost like poverty stricken, so our people used to go there in all their finery with their grand watches and their pointed shoes, and they flaunt these things, and that is being insensitive to the next person. And I think you've read many times in our newspapers, and we have bemoaned this culture of sushi that is being, so that is another insensitivity. So we must be sensitive to our own people and their needs. So a number of values, that we have to look at. Those are some of the values but there are many others, we don't have a sharing sometimes, a sharing nature and a compassionate nature, or we should bring into our lives, our non-racialism, the quality of sharing and caring, and compassion. And tolerance. Tolerance to be able to listen to one another, even if you are wrong I must listen to you. And many times there I have fights with comrades and I am sometimes a black sheep among my comrades. There is an opposition, so our comrades have a habit of howling, and I said don't howl – wait to hear what he has to say, just hold on, then you can howl. We should have that quality of tolerance, and listen

to one another. SO those are some of the values I think we should bring into non-racialism. It is there in a lot of our people but we are also losing it fast, and in some of the people it isn't there. If I look at the women where I am now, in parliament, you know we don't have the culture of being thrifty, because I want to have what I see the next woman have, otherwise I am not part of the crowd. So you see everybody sitting there with the best watches and the rings and the one copies the other – you don't think that this is a house that belongs to the people, and the people are watching us. So we need to come to a point, because the country is also moving into a rough time, we don't know what lay ahead, in the whole world things are coming to a point where the recession is hitting, and we are very fortunate in this country that our country is rich, but our poverty is too much, because we are not sharing the wealth of the country, it is not going where it should go. I don't know if I've answered your question?

JS: Actually you raised a point I want to ask you on. You said that our country is moving towards a direction where although South Africa is rich, there are still a lot of poor people. It has been argued that the struggle has changed from being political, to more socioeconomic. In your opinion, what would you say about that?

SW: No it is true to say that. Because our focus has shifted because we are no longer, it's no longer the thing of fighting the common enemy. Now that we have brought a country to ourselves ruling it, we are now in the mode of wanting to enrich ourselves, and when we enrich ourselves we are not thinking about sharing, or allowing others to also share, in giving themselves the basic comforts, even the basic comforts which they don't have, we are not allowing them because of our greed. So it is this greed that we must overcome, this illusion that we haven't arrived unless we have all this money, and we will attain this money by hook or by crook, and then we have unfortunately been bedeviled by weaknesses in our systems, and in our structures. I hear this often, and it doesn't only concern me, but I get annoyed when I hear it, that our leadership thinks, because at every mistake that is made in the party, even the other night too, and I'm the sole voice of saying it can't be, because the mistakes that are made, our leadership feels that comrades, in terms of the party, that comrades will overcome, because these comrades that do these mistakes haven't got political education. I do say yes, political education is necessary, to educate our people politically, but I don't agree that it will cure all our ills, and I say so because I know that that education, political education is not part of the values. Those basic values, you must first have. You can't throw political education at a person who don't have basic values. From the home. And it's easy, it's like bending, raising a tree, and while it is, if it goes this way while it is young, you can bend it, when it becomes older you cannot bend it. So once families instill into their children basic values, there's always a chance, it's a certainty, that those children will grow up to be upright, decent, dignified, proud and committed human being, adults. If they so happen one day to want to join a movement or the ANC or whatever, with those core values and the political education which they do need, the core values will stand them in good stead to make an excellent leader. And for me it's just simple, it's simple that you raise your children in that kind of stable environment, you don't need to be wealthy, even poor people know how to be respectable, to be upright, to be dignified. So it doesn't take a lot, and it comes from the home, to say to the child, it's not like saying don't do what I do, do as I say. And that is the non-racial society that I think we should look forward to, that our children should grow

up in those values, with a mindset that is not clouded, you see. You know, young children are born innocent, it is when they begin to grow up that their minds become clouded.

JS: Based on that, you mentioned weakening of systems and structures. What do you think the impact of things like the media, and religion, contribute to the idea of non-racialism?

SW: I don't think much. The media is right now harping on on all the scandals, and also promoting a lot of confusion, as much as I believe in freedom of the press, they are not helping us very much. You may have the sole reporter here and there, but it's not like a concerted effort or program that the media has taken upon themselves, to say let us also try out bit. The electronic media may contribute better in the sense that they have these talk shows, and they bring a lot of these, the talk show hostess, and I know a lot of them are on the right side, and I'm happy about that, and they are very informed, and they do a lot of research, and they ask very pertinent questions and they make a point of bringing leadership, government ministers, to the studio, or interviewing them on air in their offices, on the screen or by telephone, so they do that. They are very well informed, I think they do very good research. And also they have done, what they have done is this program of lead south Africa, which shows you that the thing of all of us complaining, and I often wonder, when there are all these complaints over the air, the people who complain, can't they take the initiative and do something. Now that is what lead South Africa has done – they have invited everybody to participate in crime prevention, they've even opened a crime line where people can report crime and not give their identity, so on the part of electronic media, I'm happy with what they have done, and there are all sorts of examples. But the print media, it's the odd correspondent here and there that writes an article with regards to values, and so on. And morals and so on, which morals are different from values, and you know Chapter 21 organisations bring to the fore gender links and so on, and human rights, so these are in their individual capacities. But the print media hasn't as a paper said let us devote ourselves, because they are there to sell and make a profit. I don't know if I've answered your questions.

JS: On a similar line of thought, what is the notion of religion in fostering non-racialism?

SW: Yes, that's a good question Jonny. The religion has got a great role to play, and some religious organisations do play their role. They have many social programs, if I can cite perhaps certain religions, like the Catholics and the Anglicans, and perhaps other denominations that are not charismatic, they have programs for communities. But you see, being a Catholic myself, I don't see, even in my own church, and even in other churches where I visit, I see all these good things that they do, and I can show you on the Sunday mass program, all the things that they do and what we are called upon to do, but what I don't see is the complexion of the congregation changing. Are we saying that non-racialism means doing all these things, but our mixing as a people mustn't change? Like in church, are we saying that we should see, especially in my church there is a lot of foreign Africans, because a lot of foreign communities are Catholics, when mass is over they go their separate ways. What is it that we should see when we talk about non-racialism? Should we say it means an equal people that everybody should be? In your view, what is your definition of non-racialism?

So you see what I see in this complex, I've been living here 12 years, I was the first black person here, and we came here by accident, after my husband died, they wanted a safe place for mom, because I was alone now. My son lives here in Hurlingham, this daughter of mine the youngest one lives in Parkview, and my middle daughter is in the States, so I live alone here, after their dad died they were already married, so I couldn't stay by myself in this big house, and my daughter found me this place. I lived in a flat in Sandton Gardens, until she found me this place. When I first came here, I was the only black person here, and we didn't know this place with the, most of these tycoons that have now retired from their businesses, filthy rich families and foreigners like Italians and Jews, they lived here, that was their enclave, and they were all white. There were two white teachers, I was working for government, I drove every morning to Pretoria, so it was professionals, and one civil servant, myself, and no other black people. Then slowly slowly, it changed, that younger people came, but again it was white people with their children, and I still remained the only black person. Now we've got a family here with their children, and a family across the road who is also black. But I didn't see visitors, black visitors to visit these white people, I didn't see their children mixing, that kind of thing.

And living like this will never change our society, because we are still living apart. And you can believe me, as long as we are going to be separated like this, I don't think non-racialism will come into the picture. It is when people live together, as different groups, that we can bring about non-racialism, because we will still not understand each other, because we don't know one another.

Another thing I think is important is on the side of our white people, a lot of them must take the blame, because they too don't even know Soweto. They have not felt it necessary for them to know and understand the other side. I remember I was, my late husband and I lived in Jordan, and when we left here, we were, I as a spouse, had to go to foreign affairs to get the training, how to behave as the wife of an ambassador, and my husband also had to learn, because he was an employer of foreign affairs. So he had to go to the academy, and of course we were indoctrinated, about what we had to expect when we went there. And of course at that time the foreign affairs was under that regimen still, before, they were withdrawing slowly and making way for this core of black ambassadors, and they were giving the training to the staff there, the upcoming new ambassadors. And also their wives, how it goes, that this ambassador in a country gets posted after his term, and sometime because of the favoritism they don't even touch base, they just go straight from that country to another country. So the wives too, they became career diplomats, so these wives had to train us now. I won't go into the training, because I don't think you're interested in that, like for example we had to sit for example, the spouses belonged to diplomatic clubs, and it depends if you like books, or you belong to the chess club, or the scrabble club, and all those things. So these are the lives of the diplomatic community, so the wives keep themselves busy, so there was a session of book reading, in case you are going to host one of these clubs, so this woman who was facilitating she read a book. And I got annoyed, and I said to her, but I was becoming now the leader of our black team, because ambassadors get posted in batches, so all the wives must go into training at that time, so that when a new envoy is going, then all of us are now already trained. Now I got annoyed, and I said but excuse me, are those the only books that you have? And she said yes. And I said no, but what about African books? Our best writers, and these were men I know, I interacted with. The brains of the intellectual world. And what about so and so, and Ala Gaguluma. And she was stuck



now, she didn't know those books, now we had to talk about white people's learning. So this was some of the things. And we also got misinformed about the Arab world.

JS: I wanted to ask you one more question, currently our economic state with issues such as xenophobia, identity, foreign nationals, how do you think that impacts on the idea of non-racialism?

SW: No it has a big impact because it doesn't help us, because it is a phobia, you can almost say it is Afriphobia, because it only applies to African people from the African continent, it doesn't apply to as far we know, the Russians, all these Eastern European countries, they have not done it to them. Therefore it's not xenophobia, it's against our black brothers and sisters from Africa. And it does impact, because it gives a serious wrong notion about how we think about our African brothers and sisters, that we don't take them into account. We should reject it, at all times. And we are not doing enough about it, about rejecting it. We are again sloganising here and there, and not getting to grips with the real cause of it. Why are we not looking at the people who come from these other European countries? Why is it that criminals from Europe can come play ball here, and when an African from another country makes a mistake we are on top of that? And our leadership is not strong enough in condemning these acts, in the sense of talking. If you look at the Chinese now, look at what is happening. Just today we got information about this factory, an illegal factory. All these things that we accuse our black people of doing, coming from African country, the worst things are done by other nationals from other countries, who are not black.

JS: So what would you say the role of the youth should be, the ANC youth league or other youth organisations in promoting non-racialism?

SW: No they are not. When I sit in their conference, for one day, I didn't see again any other race group, except one young Indian women who is the spokesperson, she 's the only one. And there again it was wrong. They should have said, in fact before that conference, they should have had foresight to say we know the ANC stands for non-racialism, as a youth league we are going to conference, let us know start recruiting people from other race groups. That didn't do that, as far as I know. And you have to sit there and look at the people who are components of the leadership and there are no other race groups there. And this is where we go wrong. Because we don't have foresight.

The same thing with the local government elections, you heard the utterances, and ANC leadership said it is those utterances that drove other race groups away from local elections. There is the notion that people in other race groups feel like they are being alienated from the party, because they are not being treated in the same way. We are not doing our work to galvanize people from other race groups. It is hard work, ask me. I've been in this ANC from a teenager, and it's not easy, but if you don't have perseverance, and tolerance, you'll run away, and if you don't have that sensitivity to understand, you'll run away, and there will be no people of color. I was saying earlier that in exile, white people came to the struggle, there were in the same trenches. Women activists, whites. They gave up their comfortable lifestyles and homes, and it wasn't adventurism, they became MK, just like the black sister, I know, we were part of them. And they shared the same food, samp and beans, and pap that our people eat, they

ate it. And if there wasn't soap to bath and toothpaste to brush our teeth they went without, they did the same things that our black comrades did, you see.

JS: Just to close this up, in your view, what do you think the foundation can do to further the cause of non-racialism? Any suggestions?

SW: Yes, those suggestions I've made there. To promote non-racialism is going to be an uphill. I think first of all we must have a serious discussion with the leadership in the ANC. First of all we must do away with the word minority, because it also has a stigma. Because if you say we are a non-racial society, we can't have minorities. And the minority word was brought in for certain reasons during the negotiations, perhaps, but we must do away with that first. And when we have this discussion, we must do the promotion of non-racialism as a big big campaign, we have had many campaigns in our lives, many many, which was successful, the Freedom Charter was one, the women's march was another, so we must start on that campaign, by making everybody feel that they are one people. And we must find a way of working with our people, in our communities. If we say we have to put up as a recommendation a task team, we must look at the people who is going to be on the task team, we must put people in there that believes in non-racialism, because by wanting to please people, the organisation wants this non-racialism to take shape, they will want to do something with our recommendations, it must be committed people that believe in non-racialism. And to look at the caliber of the people, because I know young people who were put on a task team because the MEC was the one who was told to put up the task team, and he wanted to be seen to be doing what he was told. I will reject any kind of person who doesn't have a heart and soul, and faith in non-racialism. They must have faith in what they are doing, and believe in non-racialism. To understand what it is that they must be doing, and we must embark upon programs and projects, go to schools, work out a program, so that it isn't lopsided again.

JS: Thank you so much, I'm very happy.