

# New Unity Movement

## *The* WORKER



Knowledge is Power

No 67

December 2018

### HERITAGE DAY

World Heritage Day is held on 18 April every year. This was endorsed by the United Nations (UNESCO) in 1983. In South Africa, heritage day is celebrated on 24 September also known as “national braai day”. (That really is a misnomer)

We would all like to encourage cultural activity and respect for humankind, the nation and particularly its achievements on such a day.

What do we first of all have to learn? What is a nation?

*The nation is made up of people who were born in the country, those who have no other country as their motherland. The people may have different characteristics, a brown, black, yellow or white skin. They may speak any of our eleven official languages, belong to any of the multitudes of churches/religions, or even have no religion at all. All that is required for a nation is that the people have a community of interests, love for their country and pride in that country.*

We have to learn that there is no such thing as a “White civilisation” or “Western Civilisation” alone. There is only Human Civilisation to which all humankind contributed. The people of Africa made as large a contribution to civilisation and culture as any other in the world.

The promotion of different cultures as at present can cause untold harm to our children.

A six-year old tearfully asked me what she has to wear on Heritage Day, as she wasn’t aware of a culture. Whilst thinking about an answer to this very serious problem, I thought about those that created the cultural-apartheid myth and now those that are sustaining the myth.

What do I say to a six-year old? Could I adequately explain this?

The social system that spawned tribalism and thus culture is a social formation that relates to a developmental stage in human society. This is not a characteristic exclusive to Africa. The Norsemen, the Germanic people, the Grecians and all other peoples of the world went through this developmental stage. However, this has only been maintained in Africa for the purpose of dominance and exploitation by European colonisers. In SA, we have Zulus, Xhosas, and Vendas etc., for historical

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reasons related to oppression and exploitation, the Africans have been divided, ruled, and led to believe in this myth.

*Why the myth?*

In 2004, Livingstone Mqotsi<sup>1</sup> wrote an essay entitled “Tribalism: An Archaism and a Divisive Myth”. He stated that evidence shows that the concept of present-day “tribes” is a myth that has been developed into a fully-fledged mythology by the advocates of “race” differences. These ideas emanated from those who promoted the ideas of “White Western Civilisation”. What is being entrenched is further division amongst the peoples of Africa and particularly in South Africa with its history of apartheid. These “cultural” divisions breed discrimination and divisiveness. It is *unscientific* and cannot be *justified* in any sense.

Surely, this is only creating further division amongst South Africans. When are we going to build the South African nation and celebrate a South African culture? We glibly speak of nonracialism – what does this mean? Nonracialism is the complete rejection of the theory of race. Multi-racialism on the other hand is the mixing of different races – this today takes place in our schools, our churches, our sports fields, in fact in society. Why, in this “enlightened” age do we still classify people according to race and create division when we should be building a unified nation. This is taking us back to the apartheid days. (Are those in authority now saying the previous regime was correct?) People are now more racist than they ever were.

<sup>1</sup> In 1958, Mqotsi obtained an M.A. degree at the University of Wits in Cultural Anthropology that also involves the study of psychology.

At present, the myth is being maintained in order for the ruling party to maintain its hegemony amongst the voters.

### FIRST NATIONS MOVEMENT AND THE RISE OF NATIONALISM

At this time we find some genuine, First Nations Movements such as established in Canada, the USA, the Aborigines in Australia and the Maoris in New Zealand. These Movements seek to counter centuries of colonial assault. What we find in a number of cases in SA is opportunists seeking to be “appointed” or recognised as chiefs and Royalty to obtain finances in keeping with other chiefs and Royalties that are being paid enormous sums of money. Other elements are imagining that since their ancestors “were here first”; their descendants are the rightful owners of land. There are however genuine First Nations people that aligns themselves with the First Nations Movements of the world.

### WHAT TO DO ON HERITAGE DAY?

- Ø Visit monuments and sites such as the site of the Langa Massacre, the Museums and places of historical importance

### ON THE CAPE FLATS, WESTBURY & SOPHIATOWN PROTESTS

**We are now faced with spontaneous service delivery protests that at first swept through the Cape Flats and have now shown itself in Westbury & Sophiatown in Johannesburg. The protests in the townships are characterised by gang violence in the townships, drug lords operating with impunity in townships, service delivery demonstrations, the housing crisis, unemployment, poverty and sanitation and health problems.**

In Cape Town and Jo’burg, people are speaking of an apparent government conspiracy against “*coloured*” people. Where does it all stem from?

All this stems from “Coloured” organisations spawned by policies supported by the ANC. Basically, this comes about because of the unresolved national question.

The housing crisis and the matters surrounding the Land Question, exacerbated by unemployment, drug and alcohol abuse that’s so typical of poverty-stricken communities are mainly responsible for the increase in criminal activities.



*West Side and Thug Life murals in Manenberg in Hard Livings gang territory*

What is disturbing about these protests is the racial context in which it has developed.

Residents in the Westbury, Eldorado Park and Ennerdale communities in Johannesburg took to the streets in protest in

- Ø Write articles in newspapers. Bring out a school newspaper.
- Ø Hanging banners in town and main traffic routes.
- Ø Inviting local and national speakers for one-day conferences
- Ø Organising discussions in cultural-centres and other public spaces (Library) – e.g. Non Racialism vs. Multi-racialism.
- Ø Exhibitions, photos, paintings, history of the school
- Ø Launching of books – written by former learners or by prominent authors
- Ø Work towards restoration of the erection of monuments – promoting cultural history.
- Ø Awareness campaigns
- Ø Opportunities for twinning with other schools and the university.

**Let us build the South African culture, Let us build the South African nation**

October this year. They blocked main entrances to the areas with burning tyres and called for a total shutdown of the townships. These protests were sparked when a woman walking her grandson home from school was shot several times in the face at point blank range and the child injured in the leg during a gang shootout.

The communities claim that their areas are crime infested and have become ganglands because, since the residents are mostly “Coloured” people, government and police do not care to stop the crime in the areas. They also claim that very little service delivery is taking place because these are “Coloured” areas. The belief has become widespread in many areas in South Africa that authorities discriminate on a basis of colour with regards to the building of infrastructure, service delivery and other municipal services, as well as in housing development and the application of the government’s official policy of affirmative action with regard to employment and awarding of tenders.

These communities say that the authorities are racist and demand that the “Coloured race” be treated equally to other “races” in the country. An organisation called Camissa Movement for Equity, describing itself as a pro-coloured and indigenous organisation has visited the United Nations Human Rights Council, calling on them to recognise the “systematic discrimination against coloured people” and to force the SA government to set up a system to monitor the underdevelopment of “Coloured” people.

Neither the government and regional authorities and the disaffected communities in these instances escape being tarnished by the brush of racism and sowing division among South Africans. Some innocently fall into this trap while others knowingly participate in what is a heinously racist and divisive pastime. It has become such a convenient fallback position and commonly accepted attitude that one has to wonder whether the abhorrent racist practices of our colonial masters and Apartheid rulers of the past did not make us wise enough to recognise it when confronted by it in our present society.

Firstly, it has been scientifically proven over and over again that for human beings, there is only one race, namely the Human Race (Homo sapiens). There are no “Coloured”, “Black” or “White” races. The existence of different human races is a fake idea. It was brought into the languages of the world by people who wanted to teach that one “race” is superior to another “race” and then use that to dominate and oppress people. This fact has been proven again and again.

However, we find that the disaffected communities of Westbury, Ennerdale and Eldorado Park, by the statements they have released, identify themselves with the term “Coloured” which was a category they were placed in artificially and arbitrarily by a racist government that wanted to discriminate against them and oppress them as a group way back in the past. Similarly, current authorities discriminate in the way they allocate infrastructure facilities or grant employment on the basis of this very same system that many of them opposed in the past.

We find that Anti-Apartheid political groupings and parties and many that were in the struggle against Apartheid and racism allowed this fake idea of different human “races” to grow and be the cause of so much division among us in South Africa. Many who suffered so much under “race” classification now proudly identify themselves with one or other “race”. Why is it then that at a time in our society when we expected “de-racialisation” we are getting “re-racialisation”?

We have been taught that one of the greatest weapons in the hands of the oppressor is the mind of the oppressed. If the oppressed believe that they belong to different “races” and that these “races” have to fight each other for the few little crumbs and bare bones thrown to them, they will never come to understand that those throwing the bones and the crumbs are the ones oppressing them. They will then never come to understand that they are part of one human race being oppressed. They will then also never come to understand that they are part of an oppressed class which places upon them the obligation to stand together to oppose that oppression. For as long as they look inward and fight each other, “Black” against “Coloured” against “White”, they will never see that they have a common enemy that oppresses all of them as a class. This divide and rule tactic has been practised by the ruling classes for centuries.

The poor, the homeless, the unemployed and the workers of this country must know that they are a single class of oppressed people and that their salvation lies in recognising that their common oppression must unite and not divide them



## Land Expropriation Without Compensation (LEWC)

**The call for Land Expropriation Without Compensation is a legitimate demand by the people of South Africa who have suffered broad dispossession of their land under colonial rule and by the Apartheid regime. This land dispossession resulted in large scale impoverishment and homelessness. The landless millions became a source of cheap labour and to this day it finds reflection in the few who own most of the wealth and the majority who earn slave wages.**

Much has been said about Land Expropriation Without Compensation but very little has emerged that would bring it about on any meaningful scale. This is simply because it is not possible to satisfy the objectives of true Land Expropriation Without Compensation in the economic system that exists in South Africa at present. Capitalism just does not work that way.

Land Expropriation Without Compensation of the magnitude required to make a difference to the lives of the millions of dispossessed and marginalised people of South Africa requires the agency of a government absolutely committed to providing for the needs of its people. It has to be a true government of the people. The South African government is not a government of the people. It is a government elected by



the people that does more for the owners of industry and the banks than for the people that voted for them.

Land is required in both urban and rural areas for housing, agriculture, industry, education, health, employment and recreation. So also is the ocean required for all it has to offer. A government that is serious about providing for the needs of its people will have a dedicated programme using the land and the ocean to satisfy the needs of its people. All economic activities that use the land and the sea must be programmed to benefit the people. Yet there is no substantial programme in this country that is geared to do this. Instead, the land and the sea are the source of wealth for only a few and often poverty and misery for most of the people.

Instead of true Land Expropriation Without Compensation, the government and those that accept the capitalist system will have to play by the rules of the system. They will have to continue making excuses about food security and disruption of the economy. They will continue to search for a “sustainable model” that will deliver their brand of Land Expropriation that will NOT upset the capitalist system, the system of profits before people. They will continue to make promises and craft policies that they know will only deliver for a chosen few and leave the majority unemployed and estranged from the land.

Meaningful Land Expropriation Without Compensation can only be done by a government with real economic power and not one that only holds the reins of power on behalf of the owners of industry and big capital. Land Expropriation Without Compensation will remain for them a fancy, radical-sounding term that plays to the audience. This shameless abuse of a term that should be an enforceable right will continue until we have a government that will turn its back on the owners of big capital and renounce its support for the system that puts profits before people.

The workers, the unemployed and the rural and urban poor of this country must not allow themselves to be fooled by the empty promises of Land Expropriation Without Compensation. They must continue to fight against the system that reduce them o beggars. They must also be vigilant and ensure that whatever expropriation and redistribution do occur, such land and its resources only benefit a few chosen ones through graft and corruption.

Land is a vital economic resource that cannot be hogged by a selfish few who mass produce and over-extract for maximum profit. The still oppressed people of South Africa must therefore demand that the land be utilised for all people. They must demand land and decent housing. They must demand land to produce their own food and to earn a living.

**THE LAND MUST BE RETURNED!!!**



**The cliff has collapsed. The mining company denies any responsibility**

## THE XOLOBENI RESISTANCE

**Six years after the Marikana massacre another major crisis is looming. Gwede Mantashe has exploited the differences that have been created in the community. On the one hand we have those that are opposed to the exploitation of the titanium on the Wild Coast, near Bizana and on the other those supported by the ANC government and Gwede Mantashe including the Chiefs, the Mayors of the surrounding towns who stand to benefit from the mining exploits. Main opposition to the mining on the Wild Coast is the Amidiba Crisis Committee (AAC).**

The Minerals Minister, Gwede Mantashe was to meet the ACC and Coastal residents to discuss the mining prospect on the Wild Coast. Mantashe arrived at the meeting accompanied by claimant king of the amaMpondo and Mayor of Bizana, Zanuzuko Sigau.

They apparently arrived at Xolobeni with what the ACC described as a “pre-cooked meal”. In other words a pro-Mining propaganda exercise with no allowance for real engagement. In other words, a pro-mining propaganda exercise with no allowance for real engagement. “The ACC objected to having Zanozuko and Chief Lunga Baleni on the podium and in the programme....There was a very heavy police presence with full riot gear aimed at intimidating the ACC who were protesting peacefully but loudly, singing songs and toy-toying against the mining enterprise. One of the community lawyers, Richard Spoor, tried to approach the podium to try and talk to Mantashe and to police commissioner Schwartz to try and defuse the situation but was forcibly removed from the tent which only served to escalate the conflict. Stun grenades and tear gas were used to disperse the ACC supporters (in other words, most of the Amadiba coastal community).

They regrouped outside the tent and continued to sing and dance. The tear gas affected Nonhle Mbithuma and other ACC members but no one was seriously injured”.

The anti-mining committee claimed that about 400 people were bussed in “from outside to try and dilute the ACC members.

The ACC members then tried to go back into the tent where the meeting was continuing but were blocked by the police. The meeting about the mining continued without the very people it concerned.

It was reported that Committee member Nonhle Mbuthuma was tear-gassed in her face and had to receive treatment. Richard Spoor was arrested when he tried to plead with the authorities to try to explain the position of the ACC. He was forcibly taken away, allegedly beaten with chairs and arrested.

By this message we wish to commend the members, the leadership and legal team of the Amadiba Crisis Committee and through you the valiant struggles of the people of Pondoland. For the second time in their history the people of Pondoland have opposed the draconian methods of the authorities.

LATEST ON XOLEBENI :

Amadiba Crisis Committee 2018-11-17: (Statement)

The Xolobeni community won the case against DMR and Mr Gwede Mantashe. The North Gauteng High Court recognises our RIGHT TO SAY NO TO MINING.

Today, the Umgungundlovu community and the Amadiba Crisis Committee won the court case against DMR and Mr Gwede Mantashe. The judgement is a 120 percent victory.

Judge AC Basson of the North Gauteng High Court declared that the Umgungundlovu community on the Wild Coast has the Right to Say No to mining. Her judgement is strong and well argued. It would be unlawful of DMR to grant the mining license before they get the Full Prior and Informed Consent by the Community. This principle is also in treaties that South Africa has signed, like the African Charter.

It was handed down “with costs”: The DMR and Australian MRC have to pay our lawyers.

We call upon the DMR to respect the judgment.

But the DMR has opposed our Right to Say No in court. DMR was taken to court by us. They are First Respondent.

The DMR is therefore expected to appeal this judgement. The smoke and mirrors of Mr Gwede Mantashe during the last months, where he has denied that he is against our Right to Say NO will then be disclosed to the public for what they are.

On the weekend of 8/9 December 2018, the Minister would’ve met with the Amadiba Crisis Committee again, but on Monday 10 December on the SABC programme, “Morning Live” the spokesperson for the ACC again made it clear that they would have no truck with the Minister



**Worker Chit-chats**

## Ramaphosa's 10 err.... 6-POINT PLAN FOR ECONOMIC RECOVERY



1. At the February SONA to with great enthusiasm Ramaphosa as with new brooms announced his 10-point economic recovery plan. Just more than 7 months later, he announces his 6-point plan for Investment. Then of course Ramaphosa has to take his investors on a walk through (wait for it ....), Vilikazi Street.

The question to be asked is will investments bring about recovery such that it will eradicate poverty and joblessness, or is it geared to benefit the rich? The township economy is akin to the apartheid philosophy of Separate Development, where the Apartheid Government, and now the ANC Government would like to see that the entrepreneurs in the townships are cocooned in apartheid spatial locations. Malls in townships are mostly on the fringes of these townships and owned by billionaires who no longer are part of the townships. Monies are therefore drained out of the townships to your upmarket suburbs.

2. *"The Nationalist Government's policy is Separate Development (Apartheid). Now if a white man marries a black Transkeien woman, the man will be voting for the white parliament, the black for the Transkei Parliament and the children for the Coloured Representative Council. I do not think this makes for a happy family life."*

**Mr FW De Klerk (National Party Vereeniging) explaining why the Prohibition of Mixed Marriages Act was necessary, July 1975. Quoted in the Weekly Mail 8 August 1989.**

Is this a man of Integrity? Can this be

a man that received the Nobel Peace Prize in 1993? Is this the man after whom a boulevard is named in Cape Town? What does it say about Nobel Laureates in general?

3. THE Medium Term Budget Policy Statement (MTBPS)

(a) It's the best of times, it's the worst of times. It can only be the best of times when we have worker control of the economy.

(b) No increase in corporate tax? Corporate Tax to remain at 28%. This ostensibly to encourage investors.

(c) We can now all prepare for further inequality after the Medium Term Budget Policy Statement (MTBPS) as the poor is as usual further squeezed to cater for neo-liberal policies and what they term foreign investment.

(d) Mboweni has announced that sanitary pads, white bread flour and cake flour will be zero rated – this is (according to him) in order to restore the *"dignity of the poor"*. *Will this restore the dignity of the poor?*

4. "RESTORING THE DIGNITY OF THE POOR" – EXTRACT FROM STATEMENT BY Abahlali baseMjondolo

*Shack fires are our daily lives.*

*When you live in a shack in this country you are considered to be someone who cannot think. Your dignity is not recognised. You are left to live with the rats and the floods. Your life does not count as a human life.*

*Almost 25 years after apartheid we are still condemned to indignity. We are still forced to live like pigs in the mud. We are still sentenced to die in the fires. When we refuse indignity*



*and stand up for our humanity we continue to face arrest, assault, torture and assassination.*

*.... We are seen as a problem to be dealt with by the police and the NGOs. The politicians only remember us during elections. They see us as vote banks, not equal participants in democratic life.*

*..... The state has failed to provide land, housing and services for millions of our people.*

*.... We are blamed for occupying land ... for making our own connections to water and electricity. Then the very people who are constantly blaming us for being oppressed while benefiting from the systems that oppress us then expect us to vote for them.*

5. Will the zero rating of Cake Flour, sanitary pads and white bread flour adequately restore the dignity of the shack dwellers Mr Mboweni?

Mboweni has also introduced a R14,7 billion infra-structure grant to amongst other things eradicate pit latrines at schools. *What?* There should never have been pit toilets after 24 years of ANC rule. Spatial apartheid created by the previous regime should have been eradicated by now.

6. Our national oil reserves were sold to Glencore in 2015. Glencore is the business partners of Shanduka, the investment vehicle of Ramaphosa. How deep does "state capture" go?

7. The corporate capture of the South Africa goes far deeper than the Gupta's.

8. EFF Threatens To Shut School After Race Row.

The EFF has threatened to shut an ex-Model C school after an alleged race row at the school. 107 Riebeek College Girls' High School learners had handed a letter to the principal in which they accused 5 teachers of racism. One of the pupils had also contacted the EFF to inform them of the alleged racism.

Of course racism exists at schools because racism exists in society. Surveying the political and ideological scene that exists at schools like Riebeek we are amazed (or should we be) that the EFF has ventured into what is essentially a middle-class skirmish. There are very few, if any children of the poor or working class at Riebeek. They would be better served if their attention at transformation be focussed at township schools.

9. PRESIDENT OF TANZANIA

The President of Tanzania, John Pombe Magufuli last Monday while leaving for New York for the 73<sup>rd</sup> session of the United Nations General Assembly refused to go via private jet, but joined a commercial jet instead.

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