

MY WISH IS THAT SOUTH AFRICANS NEVER GIVE UP
ON THE BELIEF IN GOODNESS. - NELSON MANDELA



www.nelsonmandela.org

THE SIXTH
**NELSON
MANDELA**
ANNUAL LECTURE 2008

NELSON
MANDELA
AT
90
THE
CELEBRATION



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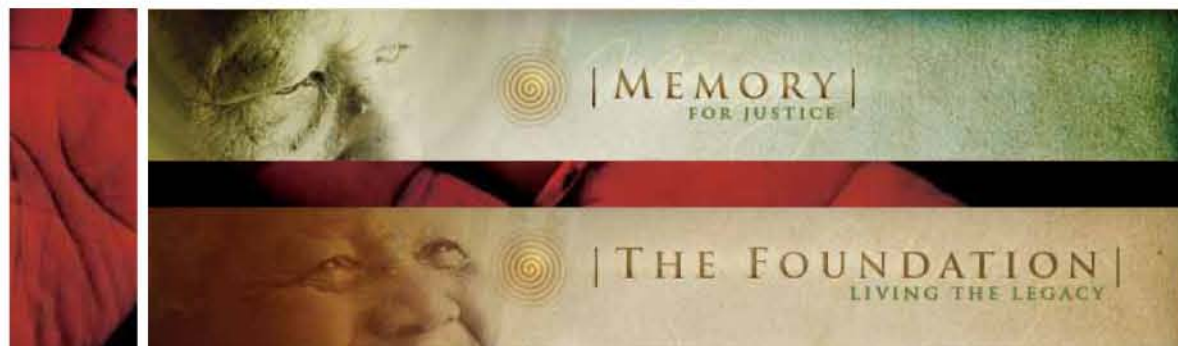
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The Nelson Mandela Foundation wishes to thank the following for the sponsorship and support
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MEMORY FOR JUSTICE

Memory resources documenting the life and times of Nelson Mandela are to be found in an extraordinary range of locations, both within South Africa and internationally. The Centre of Memory and Dialogue provides a unique facility which:

- I Locates, documents and ensures the preservation of these scattered resources
- I Collects and curates Mr Mandela's personal archive
- I Promotes public access to these resources and fosters dialogue around them
- I Ensures that all initiatives in the name of Nelson Mandela are true to his legacy.

Memory is not an end in itself. Its significance lies in its use. The Centre of Memory and Dialogue seeks to reach both global audiences and those systemically disadvantaged within South Africa by:

- I Undertaking outreach programmes, including travelling exhibitions, books, comic series, and internships
- I Ensuring web-based access to information through its web portal
- I Supporting digitisation initiatives designed to broaden access to resources
- I Facilitating research by individuals and institutions.

We believe that the vehicle for sharing memory effectively, for growing it, and for engaging it in the promotion of justice, is dialogue. We actively open our memory work – on the life and times of Nelson Mandela, the events and the people he influenced or was influenced by – to debate and discussion, and we draw on this memory work in convening dialogue on critical social issues that present a threat to justice in society.

WE SHOULD NEVER FORGET THOSE
ON WHOSE SHOULDERS WE STAND, AND THOSE WHO
PAID THE SUPREME PRICE FOR FREEDOM. - NELSON MANDELA

THE NELSON MANDELA ANNUAL LECTURE

The Nelson Mandela Foundation (NMF), through its Centre of Memory and Dialogue, seeks to contribute to a just society by promoting the vision and work of its Founder and convening dialogue around critical social issues.

Our Founder, Nelson Mandela, based his entire life on the principle of dialogue, the art of listening and speaking to others; it is also the art of getting others to listen and speak to each other. The NMF's Centre of Memory and Dialogue encourages people to enter into dialogue – often about difficult subjects – in order to address the challenges we face today. The Centre provides the historic resources and a safe, non-partisan space, physically and intellectually, where open and frank discourse can take place. The Centre has convened a range of dialogues in pursuit of this vision.

The Nelson Mandela Annual Lecture is the flagship event of the Dialogue Programme. It forms part of the annual celebrations of Mr. Mandela's birthday. The purpose of the Annual Lecture is to honour Mr. Mandela and provide a platform for a leader of international standing an opportunity to present their views on a critical issue impacting on society at large.

The inaugural Nelson Mandela Annual Lecture was held on 19 July 2003, and was delivered by President William Jefferson Clinton. The second Annual Lecture was delivered by Nobel Peace Prize laureate Archbishop Desmond Tutu on 23 November 2004. The third Annual Lecture was delivered on 19 July 2005 by Nobel Peace Prize laureate, Professor Wangari Maathai MP, from Kenya. The fourth Annual Lecture was delivered on 29 July 2006 by President Thabo Mbeki. The fifth Annual Lecture was delivered on the 22nd July 2007 by Mr Kofi Annan, the former Secretary-General of the United Nations and Nobel Peace Prize laureate.

Our aim is to reach the widest possible audience in order to promote and facilitate continued dialogue on the critical issues raised. Full transcripts of previous Annual Lectures are available on our website.

The Nelson Mandela Foundation is honoured to host the Honourable President of Liberia Mrs Ellen Johnson Sirleaf to deliver the sixth in the series of lectures in an extraordinary year, when our Founder, Mr Mandela celebrates his 90th year.



AN INTERVIEW WITH PRESIDENT JOHNSON SIRLEAF

Liberia's first woman president said: "Recent developments in Africa, including South Africa, make a compelling case for the teaching of President Mandela's life story in institutions throughout the continent."

A young undergraduate student in the United States when Nelson Mandela was jailed for life in 1964, she recalled how, after the assassination the year before of John F. Kennedy, the world was "looking for another hero". With the growing international support for the anti-apartheid movement, Mr. Mandela fitted the bill. As her own political career grew, President Johnson Sirleaf was sentenced to 10 years in prison in 1985 for speaking out against the regime of then President Samuel Doe. She was held for a few months and then fled to the United States where she was living when Mr. Mandela was freed in 1990. At this point he most inspired her, she said, with his emphasis on tolerance and compromise despite his suffering.

Just as President Mandela inherited a country wracked by racial oppression and conflict in 1994, President Johnson Sirleaf was charged, on her election to her country's highest office in 2006, with running a state that had lost 250 000 people in decades of civil war.

Following South Africa's example, and her own years of experience in working on the affects of conflict in Africa, she chose to set up a Truth and Reconciliation Commission, which includes a recourse to justice, which she also sees as "a means of healing and closure".

Other programmes under her presidency include the initiative to move the judiciary towards fairness and integrity, a visible and vigorous battle against corruption in the civil service, land reform and constitutional reform. Some of Liberia's successes include that in just two years it "tackled the country's huge external debt" and "restored Liberia's international reputation and creditworthiness."

After its own devastating conflict, Liberia was left with a physically and emotionally damaged population. One of the tools used to regain its lost morality was education, and the Johnson Sirleaf Presidency drove the campaign to offer "education and skills training opportunities to the thousands of uneducated and unemployed vulnerable youth who are at the core of this crisis."



NELSON MANDELA CENTRE OF MEMORY AND DIALOGUE

The Nelson Mandela Foundation is a not-for-profit organisation established in 1999 to support its Founder's ongoing engagement in worthy causes on his retirement as President of South Africa. The Foundation is registered as a trust, with its board of trustees comprising prominent South Africans selected by the Founder.

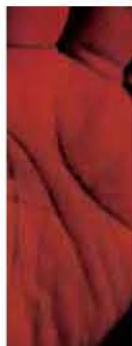
The Nelson Mandela Centre of Memory and Dialogue was inaugurated by Nelson Mandela on 21 September 2004, and endorsed as the core work of the Foundation in 2006. The Nelson Mandela Foundation, through its Nelson Mandela Centre of Memory and Dialogue, contributes to the making of a just society by promoting the vision and work of its Founder and convening dialogue around critical social issues.

DIALOGUE FOR JUSTICE

The Centre of Memory and Dialogue aims to develop and sustain dialogue around Mr Mandela's legacy. It is committed to utilising the history, experience, values, vision and leadership of its Founder to provide a nonpartisan platform for public discourse on critical social issues. Achieving community participation in decision making, even at policy levels, is prioritised. The Centre aims to perpetuate and re-invigorate the culture of engagement using the examples set by Mr Mandela of inclusive and open dialogue that South Africa is famous for.

Drawing on the rich traditions of transformative dialogue, problem-solving and social renewal that made possible South Africa's remarkable transition, the Centre:

- I Aims to facilitate greater understanding and awareness about the problems faced by people, particularly in South Africa and Africa, and the possible solutions available to them
- I Utilises comprehensive methodologies to promote dialogue between stakeholders
- I Convenes result-oriented stakeholder dialogue on key social issues identified through continuous engagement with partners



VOICES IN KLIPTOWN

"To me, Kliptown is home. It can be bad at times, but there's nothing I can do about it, I can't run away from it. There is still that spirit of ubuntu. I can send my neighbour's child to the shop, and that doesn't happen in other areas. There are young people who are good and there are ones who aren't, but I still love this place." – ROSE HAMPTON



"Kliptown is one of the greatest places in the world. We have the spirit of ubuntu. Here, people know each other – we have an integrated community, with different religions and races, and it's a place that I call home. We once had a nightclub here and people used to visit it from as far as Pretoria and Soweto. What I love most about Kliptown is that things are cheap. We get everything on the streets. I won't leave this place." – ABRAHAM PHILLIPS



"I feel so honoured to live here that I can't even express myself. Lots of people would love to be here. We are used to the darkness (the bad times), (but things have improved) and we even have taps now. Kliptown was once a suburb, then people came in and messed it up, but there is a strong culture of learning. From Kliptown you get doctors, well-educated people, who studied using a candle. This is my town and I'm very happy and comfortable here and very proud to be a 'Kliptownian'." – KOEKIE JEREMIAH



"Kliptown is a really diverse place with lots of different cultures. We are used to diverse people. It's a place of hope for many people and they come here for a better life. This place is special, that's why people don't want to leave. Instead, more people want to come live here." – OOM BOLO



"My wish for his birthday is for him to live at least up until 2010, minimum. I want him to really see 2010 and even after. For him to see what's going to happen after that and I wish the same thing for myself too." – MARY LONGMANS

For more voices from Kliptown visit www.nelsonmandela.org

Education, particularly for women and girls, is one of her passions and is what, she believes, lies at the heart of "equality and social equity for young women in Africa. All over the continent, the enrolment of girls provides hope for the growing number of women leaders on the continent," she said.

Her country's greatest success so far?

"The restoration of hope". Hope for a better future. It is the same hope that President Johnson Sirleaf sees being revived throughout Africa where, for decades, the enthusiasm generated by the great liberation leaders was snuffed out by a series of military dictatorships.

"I believe, in general, Africa has embarked upon the path of selfless leadership, this time not so much through passionate leadership but through pragmatic technocrats who seek sustainable development," she said. "It is time to go beyond the politically correct and identify those leaders in Africa that are providing an alternative to the pomp and pageantry in which many indulge. I believe such leaders do exist in Africa today and should be made role models that can inspire African youth."

Turning again to the example set by Nelson Mandela, President Johnson Sirleaf said Africa's great symbol of peace and democracy should "take pleasure in knowing that his towering image as our continent's icon for compromise, change and national unity has made a major contribution to the progress which Africa is experiencing today. His beacon will remain bright in successive generations."

PREVIOUS SPEAKERS AND EXTRACTS FROM THE ANNUAL LECTURE SERIES

KOFI ANNAN 2007

"There has been great change in Africa in the years since Nelson Mandela walked out of prison. Even since 1999, the year he left office, we have seen considerable progress on a number of fronts: progress in peace and security, where the number of civil wars and inter-state conflicts continues to decline; in development, where we see a rise in direct investment, trade and aid, and measurable progress toward the Millennium Development Goals; and lastly, in the spread of freedom and the strengthening of human rights."

THABO MBEKI 2006

"Many years ago Nelson Mandela made it bold to say that our country needs an 'RDP of the soul', the Reconstruction and Development of its soul. He made this call as our country, in the aftermath of our liberation in 1994, was immersed in an effort to understand the elements of the Reconstruction and Development Programme that had constituted the core of the Election Manifesto of the ANC in our first democratic elections. We should never allow ourselves the dangerous luxury of complacency, believing that we are immune to the conflicts that we see and have seen in so many parts of the world."

WANGARI MAATHAI 2005

"During the last 30 years of working with the Green Belt Movement I saw the need to give our people values. The man whose birthday we celebrate today exemplifies these values. For example, the value of the service for common good. How shall we motivate our men and women of the region, to be willing to sacrifice and volunteer so that others may have it better? To adopt the values of commitment, persistence and patience, and to stay with it until the goal is realised. To adopt a love for a land and desire to protect it from desertification and other destructive processes?"

DESMOND TUTU 2004

"We really do have much to celebrate and much for which to be thankful. Hey just look at us, which other country has a moral colossus to match Nelson Mandela? We are the envy of every single nation on earth. He has become an icon of forgiveness, compassion and magnanimity and reconciliation for the entire globe. How blessed we are that he was at the helm to guide our ship of state through the choppy waters of transition. Yes, we (South Africa) are a scintillating success waiting to happen. We will succeed because God wants us to succeed for the sake of God's world. For we are so utterly improbably a beacon of hope for the rest of the world."

BILL CLINTON 2003

"The life and work of Nelson Mandela has done much to help the rest of us to see the promise as well as the problems of Africa. The promise manifests in more democratically elected governments than ever, in a new generation of leaders committed to understanding and unleashing your economic potential. For the first time in history the rest of the world is interested in working not for or against Africa, but working with Africa, listening to you, looking to you, and learning from you. One lesson we all have to learn from Mr Mandela is how to build a community across divisions of race, religion and tribe."

As we celebrate the 90-year 'walk to freedom' by one who has contributed so significantly to the unfolding liberation project in this country and continent, we as memory activists and museums and sites of conscience must contribute by showing the outlines of historic abuse and social problems so that they can be recognized in today's society.

Making our voices heard over the madness of xenophobia, we must develop a museum practice that goes beyond celebration to transform these sites of conscience and to harness the emotional power of our rich and diverse history 'to catalyze critical thinking about the ongoing social issues of today, through dialogue and educational activities.' (Kate Kelub, Letter from the New Tactics Project Manager. The Power of Place. How historic sites can engage citizens in human rights issues.)



NEVER, NEVER AND NEVER AGAIN...

Never, Never and Never Again: Realising a Dream or Chasing a Mirage

by Ali Khangela Hlongwane

(Chief Curator: Hector Pieterse Memorial & Museum and Kliptown Open Air Museum)

In his inaugural address as the first President of the democratic South Africa, Nelson Mandela declared:

'Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another, and suffer the indignity of being the skunk of the world.'

The recent attacks by Africans on 'other' Africans, labeled 'foreigners' because they come from political entities largely created by European imperialism in the late nineteenth century, raise serious issues for all memory activists. The attacks and the dehumanization of the 'other' in the continent of their birth demand answers to the question: is the clarion call 'Never, never, never again' a realizable dream or are we merely chasing a mirage?

South Africa for the last fourteen years has been remembering and memorializing the diverse struggles of its forebears in defense of their land against settler colonial encroachment; the many killed in Sharpeville, Langa, Gugulethu, Soweto; those imprisoned in the past for standing up for their 'right to call their souls their own' (Mangaliso Sobukwe, Basic Documents of the PAC); the flight of many into exile. How has this society found it possible to trivialize the hardships of the 'other' exiles, the 'other' economic refugees and the 'other' immigrants? Why does hatred of the 'other' or the 'foreigner' seem most intense among those in our society who know and experience the bitter reality of grinding poverty, unemployment and homelessness?

There is a particular challenge to memory activists and the museum community in these xenophobic attacks. As well as stimulating dialogue on pressing social issues and promoting humanitarian and democratic values, the theory and praxis of memory making since 1994 may have included a triumphalism which has drawn explicit connections between the history of our sites and their contemporary implications. (International Coalition of Historic Site Museum of Conscience, What happened here? Brochure issued by the Coalition Secretariat). There is, perhaps, unfinished business about the struggles, now fossilized as the past or another country. Never, never again should those who have been degraded in return degrade those who have become the 'other.'



MADIBA IN SOWETO

Unlike most of South Africa's townships, Soweto is known around the world for its pivotal role in the struggles against apartheid, for its vibrant local cultures, and for its many sons and daughters who have found international fame. Nelson Mandela has called Soweto "the mother city of black urban South Africa." He has also acknowledged it to be "the only home I ever knew as a man before I went to prison."

In the early 1940's Madiba had many friends and comrades living in Soweto, including Walter and Albertina Sisulu. At one stage he stayed with the Sisulus for several months. In 1944 he married Evelyn Mase, and they lived in other Soweto houses before settling in at Number 8115 Ngakane Street (corner Vilakazi Street) during 1946. This home was to become a family beacon and refuge for almost 50 years. As Madiba wrote in Long Walk to Freedom: "For me, No. 8115 was the centrepiece of my world, the place marked with an X in my mental geography."

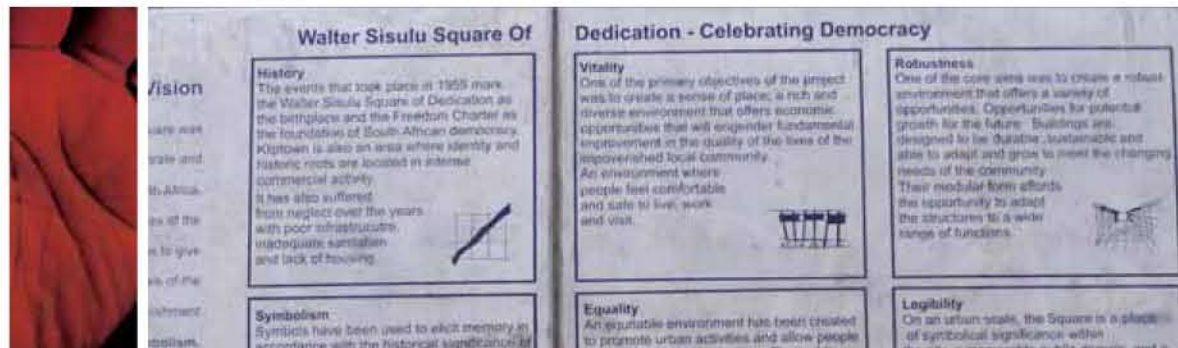
With the exception of Thembekile, his oldest child, all Madiba's children were born while he was living at Number 8115. He was to live here until his arrest and incarceration in 1962 - through his first marriage (which ended in 1958), and the first four years of marriage to Winnie Madikizela-Mandela. Towards the end of this period he was seldom at home, as growing political commitments and, ultimately, underground work took him away.

Arguably the most significant event of the 1950s in Soweto took place at Kliptown in 1955 - the Congress of the People, which endorsed the Freedom Charter. Madiba was not in attendance, as at the time his banning order prevented him from attending public gatherings. But he worked behind the scenes, and, together with Walter Sisulu, watched the gathering from afar. During his 27-year imprisonment, Soweto loomed large in Madiba's imagination. As is recorded powerfully in his prison letters, notebooks and diary entries, he remembered his "only home" with fondness and pain. He tracked best as he could the state's harassment of his young wife and children there, and called on the authorities (in numerous letters, petitions and memoranda) to leave them alone.

In 1977 the state banished Winnie from Soweto, restricting her to the Free State town of Brandfort. She returned in 1986, and soon afterwards moved into a larger house. But the family retained ownership of Number 8115.

Madiba returned to Soweto on 13 February 1990, two days after his release from prison. He said: "Today, my return to Soweto fills my heart with joy. At the same time, I also return with a deep sense of sadness - sadness to learn that you are still suffering under an inhuman system." Number 8115 became his home again, and remained so until his marriage to Winnie broke down. In 1992 Madiba moved from Soweto into a house in Houghton.

Number 8115 was subsequently given to the Soweto Heritage Trust, and is now a popular site of memory for visitors from all over the world.



KLIPTOWN AND THE FREEDOM CHARTER

In the dark days of early apartheid rule half a century ago, on 26 June 1955, over 3 000 representatives of resistance organisations made their way through police cordons to gather on a dusty square in Kliptown, Soweto, 40km south of Johannesburg.

This was the Congress of the People, which met to draw up the Freedom Charter, an alternative vision to the repressive policies of the apartheid state.

At the time, Nelson Mandela had to stay concealed to avoid the police, as he was under a banning order. On the second day, the authorities broke up the gathering, but not before the charter was adopted as a guide document. It remains the cornerstone of African National Congress (ANC) policy to this day, and is seen by many as the foundation of South Africa's 1996 Constitution.

That dusty field has now been declared a national heritage site, and on 26 June 2005 President Thabo Mbeki lit a flame of freedom in Kliptown to mark the opening of the Walter Sisulu Square of Dedication – and 50 years of the Freedom Charter.

Walter Sisulu was a major figure in the anti-apartheid struggle, deputy president of the ANC, underground activist and Rivonia treason trialist. Like Mandela, Sisulu was banned at the time of the Congress of People. Released from prison in 1989, he died in 2003, the year the R160-million Walter Sisulu Square of Dedication project was initiated.

The population of Kliptown is between 38,000 and 45,000 (City of Johannesburg official web site). Kliptown is the oldest residential district of Soweto, and was first laid out in 1891 on land which formed part of Klipspruit farm.

The farm was named after the Klipspruit (rocky stream) that runs nearby.

Source: www.waltersisulusquare.co.za

The Freedom Charter

ALL SHALL ENJOY EQUAL HUMAN RIGHTS!

The law shall guarantee to all their right to speak, to organise, to meet together, to publish, to preach, to worship and to educate their children;

The privacy of the house from police raids shall be protected by law;

All shall be free to travel without restriction from countryside to town, from province to province, and from South Africa abroad;

Pass Laws, permits and all other laws restricting these freedoms shall be abolished.

Adult illiteracy shall be ended by a mass state education plan;

Teachers shall have all the rights of other citizens;

The colour bar in cultural life, in sport and in education shall be abolished.

THERE SHALL BE HOUSES, SECURITY AND COMFORT!

All people shall have the right to live where they choose, be decently housed, and to bring up their families in comfort and security;

Unused housing space to be made available to the people;

Rent and prices shall be lowered, food plentiful and no-one shall go hungry;

A preventive health scheme shall be run by the state;

Free medical care and hospitalisation shall be provided for all, with special care for mothers and young children;

Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, creches and social centres;

The aged, the orphans, the disabled and the sick shall be cared for by the state;

Rest, leisure and recreation shall be the right of all;

Fenced locations and ghettos shall be abolished, and laws which break up families shall be repealed.

THERE SHALL BE PEACE AND FRIENDSHIP!

South Africa shall be a fully independent state which respects the rights and sovereignty of all nations;

South Africa shall strive to maintain world peace and the settlement of all international disputes by negotiation - not war;

Peace and friendship amongst all our people shall be secured by upholding the equal rights, opportunities and status of all;

The people of the protectorates Basutoland, Bechuanaland and Swaziland shall be free to decide for themselves their own future;

The right of all peoples of Africa to independence and self-government shall be recognised, and shall be the basis of close co-operation.

THE DOORS OF LEARNING AND CULTURE SHALL BE OPENED!

The government shall discover, develop and encourage national talent for the enhancement of our cultural life;

All the cultural treasures of mankind shall be open to all, by free exchange of books, ideas and contact with other lands;

The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty and peace;

Education shall be free, compulsory, universal and equal for all children; Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit;

Let all who love their people and their country now say, as we say here: "THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY."

Adopted at the Congress of the People, Kliptown, South Africa, on 26th June, 1955.

The Freedom Charter

We, the People of South Africa, declare for all our country and the world to know:

that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people;

that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;

that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;

that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief;

And therefore, we, the people of South Africa, black and white together—equals, countrymen and brothers—adopt this Freedom Charter. And we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes here set out have been won.

THE PEOPLE SHALL GOVERN!

Every man and woman shall have the right to vote for and to stand as a candidate for all bodies which make laws;

All people shall be entitled to take part in the administration of the country;

The rights of the people shall be the same, regardless of race, colour or sex;

All bodies of minority rule, advisory boards, councils and authorities shall be replaced by democratic organs of self-government.

ALL NATIONAL GROUPS SHALL HAVE EQUAL RIGHTS!

There shall be equal status in the bodies of state, in the courts and in the schools for all national groups and races;

All people shall have equal right to use their own languages, and to develop their own folk culture and customs;

All national groups shall be protected by law against insults to their race and national pride;

The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime;

All apartheid laws and practices shall be set aside.

THE PEOPLE SHALL SHARE IN THE COUNTRY'S WEALTH!

The national wealth of our country, the heritage of South Africans, shall be restored to the people;

The mineral wealth beneath the soil, the Banks and monopoly industry shall be transferred to the ownership of the people as a whole;

All other industry and trade shall be controlled to assist

the wellbeing of the people;

All people shall have equal rights to trade where they choose, to manufacture and to enter all trades, crafts and professions.

THE LAND SHALL BE SHARED AMONG THOSE WHO WORK IT!

Restrictions of land ownership on a racial basis shall be ended, and all the land re-divided amongst those who work it to banish famine and land hunger;

The state shall help the peasants with implements, seed, tractors and dams to save the soil and assist the tillers;

Freedom of movement shall be guaranteed to all who work on the land;

All shall have the right to occupy land wherever they choose;

People shall not be robbed of their cattle, and forced labour and farm prisons shall be abolished.

ALL SHALL BE EQUAL BEFORE THE LAW!

No-one shall be imprisoned, deported or restricted without a fair trial;

No-one shall be condemned by the order of any Government official;

The courts shall be representative of all the people;

Imprisonment shall be only for serious crimes against the people, and shall aim at re-education, not vengeance;

The police force and army shall be open to all on an equal basis and shall be the helpers and protectors of the people;

All laws which discriminate on grounds of race, colour or belief shall be repealed.

Adopted at the Congress of the People, Kliptown, South Africa, on 26th June, 1955.



WALTER SISULU SQUARE OF DEDICATION: KLIPTOWN WEAVING PROJECT

The Buvhezi Weaving project was started in 2004 when the designers of the Kliptown Walter Sisulu Multi Purpose Hall construction designed acoustic panels with a vision that the local community would be able to realise economic benefits by weaving these panels.

The start was slow as the local community did not have the finance, nor the skills to start the project – the initial design had been commissioned and the challenge was how to mobilise the local community. Jennett Vilakhazi and a small team registered a Cooperative, the Buvheze 500 Primary Co-operative, and Janet Landey from Party Design was invited to work with the team to see if this could be feasibly executed – on time, in budget, at the highest quality levels of service and to ensure that profits would be realised for the local community.

After many, many hundreds of hours of sampling, 80 local community 'weaving' teams started the process of manufacturing 384 panels – using shade cloth, the unique patterned design was silk-screened onto the panels to ensure it could meet the designers' high standards. The panels were stretched around huge frames and in teams of 2 – 4 on each side, the weavers enjoyed many months of camaraderie in which they shared stories, singing and refreshments and for a few precious months lived in a business world which measured accountability (payment for the panels was against finished outcomes). It was an amazing experience and when the panels were all safely up on the walls there was much celebration.

As a result of the success of this project some of the same team from Buvheze participated in the Art Wire project commissioned to make the characters in the new Kliptown People's Museum – where again a world class product was delivered. At the end of the project application was made for Jennett Vilakhazi to move into one of the new Work to Live houses built behind the square. Sadly, before Jennett could move in, she passed away in September 2006 just a day before the team were to showcase their beautiful work.

Work is in progress to continue the embroidery and weaving from the new premises, working with other members of the Kliptown community who are currently on a skills development project with Janet Landey on behalf of the Services SETA, with a vision to ensure the social and economic sustainability of the project.

LECTURE PROGRAMME

THE SIXTH NELSON MANDELA ANNUAL LECTURE 2008

13h00 | Doors open/ Arrival of guests

14h45 | Guests take their seats, venue doors close

14h55 | Imilonji KaNtu Choral Society

15h10 | National Anthems

LECTURE PROGRAMME PART ONE

| Welcome
Professor GJ Gerwel (Chairperson of the Nelson Mandela Foundation)

| Mr NR Mandela (Founder of the Nelson Mandela Foundation)

15h30 | Honourable President of Liberia Mrs Ellen Johnson Sirleaf
delivers The Sixth Nelson Mandela Annual Lecture

LECTURE PROGRAMME PART TWO

16h00 | NMCF Youth Representatives
Messages and handover of resolutions from the NMCF Youth Parliament

16h20 | Imilonji KaNtu Choral Society

16h30 | Vote of Thanks
Mr Achmat Dangor (Chief Executive of the Nelson Mandela Foundation)

Cocktail Function in the heart of Kiptown

