

Issue #1 • May 2013 • R2 • Phone 072 399-0912

TOKOLOGO

Newsletter of the Tokologo African Anarchist Collective



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Experiences that Bring Up the Hidden Wounds

By BONGI MOTAHANE

On 22 August 2012, communities from in, and out, of Gauteng had a meeting at Khanya College, Johannesburg, on the Marikana massacre. More than half of the 50 people who participated, most of the delegates, came from the mine areas affected by the situation in the North West Province. The Marikana issue is unhealthy and painful, and it brings up experiences that reveal the hidden wounds of apartheid.

In solidarity and support with the working class community of Marikana, the communities present, together with the mine workers, felt it was important to have a memorial day for the Marikana massacre in the spirit of going forward. The mobilization should be international and spread the word about Marikana in our communities, because what had happened in Marikana can still happen in any of our communities. There should also be a memorial wall to write some the messages about the late comrades.

The conditions of the mining communities are so bad that even the state builds the RDP houses for the

poor near the waste from the mines. The air quality is harmful to all the people; lots of people are sick with TB, cancer and eye problems. Older people have difficulties in having normal children, because of radiation, that is harmful.

The participants coming from the mining areas want a different world as the working class and poor get low wages for selling their labour power to the capitalists, and their communities don't benefit from them going underground.

But what they get when trying to demand back what they produce is police brutality!

Overall, the meeting laid a strong foundation: communities are going to protest, and spread the issues, and there is an important role for civil society. All communities that attended the meeting promised to support a forthcoming protest march at Merafong to the Chamber of Mines on the 24 August 2012. This is in solidarity with the community of Marikana at the Lonmin Mine.



The “Brand Mandela” Steamtrain Rolls On

By TINA SIZOVUKA

Nelson Mandela has become a brand, “Brand Mandela,” his image, name and prison number used to generate cash and to promote the legend of Mandela. In July 2012, for example, the 46664 clothing line was launched (all “Made in China”).

But “Brand Mandela” is more than just an opportunity to sell stupid trinkets to tourists and celebrities. It is also a dangerous myth, based on Mandela-worship, promoted daily in the public imagination to serve far more sinister interests.

The myth of Mandela is used to give the vicious South African ruling class credibility by association, and to legitimise the ruling African National Congress (ANC). It is no surprise that the 2012 launch of the new “Randelas” – South Africa’s new set of banknotes, with Mandela on – coincided with the ANC’s national conference at Mangaung.

And this “Madiba money” came amidst a host of other devices of Mandela-worship. These include the unveiling in Bloemfontein, where the ANC was founded in 1912, of a new Mandela statue. According to state President and ANC head Jacob Zuma, this is a symbol of “reconciliation and tolerance,” and a reminder to “keep talking” about the national hero, and his “real story”.

Criticising Brand Mandela in no way means we should spit on the sacrifices Mandela made during the anti-apartheid struggle, or his important role in the 1994 transition that enabled major gains in rights.

But stirring up public emotion with liberation imagery, and using the image of Mandela as a living saint, has been a decoy to obscure the far less heroic story of the ANC in power, and the unpleasant realities of the Mangaung conference.

Like any other nationalist propaganda, Brand Mandela has been used by the rich and powerful to perpetuate a rotten class system – a system the ANC helps maintain through its neo-liberal policies, elite “empowerment” deals and police massacres. A system that has caused misery for the millions of poor South Africans Mandela is said to have “liberated”.

In South Africa, this class system is run by an alliance of (mostly white) private capitalists and (mostly black) state managers who collude in their mutual class interests. Since our bloody history has ensured very little space exists for black hopefuls in the white-dominated private sector, the state has become the key means to access money and power.

It is for this reason that the ANC, as guardian of the gate of the state resources, has become such a hotly contested space. The road to Mangaung was marked, not by “reconciliation and tolerance,” and “talking,” but by vicious factional rivalry, vote-rigging allegations, even hostage-taking and murder ...

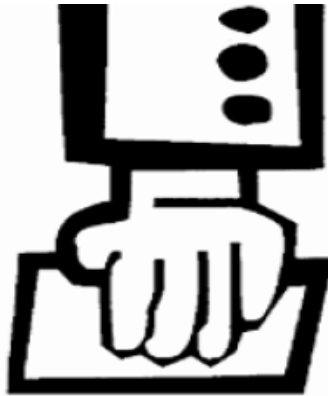
This is the ANC in reality – thus the desperate efforts deployed by the dominant Zuma ANC faction to lull us into a nationalist daze with “Madiba magic.”

And finally, to set the record straight, Mandela was not the one-man author of the country’s liberation even if he played an important role; he never claimed to be. For the advances made in 1994, the black working class majority and its allies of all races, have only themselves – and their own collective strength and solidarity – to thank.

If Zuma wants a “real story”, here it is.

The System of Voting

It is clear that the rights of working class and poor people on the ground are not recognised by those in power, and will never be. After the 1994 elections, ordinary people thought that they will feel and enjoy real democracy. But to their surprise, things didn't work the way they thought. People are being demoralised, threatened and killed when they stand up. It is now difficult for people to exercise their democratic rights.



privatisation started to spread faster, and millions of people started to lose their jobs; companies closed. The currency dropped, making goods like petrol more expensive. The blood of innocent people was shed. A new class "apartheid" showed up. Life became more difficult, harder. People were retrenched; debts rose and hunger took over. Capitalism made things worse.

Today companies, factories and the government all make profit out of the poor. Yes, it is better to have the 1996 Constitution than apartheid, but it is still not a real democracy for the working class and poor. People are still waiting for what they were promised. Will they ever get what was promised to them?

It's clear that voting won't bring any more change in people's lives. The whole system is run by a small ruling class. Voting does not change the system. By voting we are just fooling ourselves about our rights. People voted in 1994 because they thought their votes will bring complete changes in their lives. No one thought of suffering after voting in the first elections. Promises were made by so-called leaders in order to be voted into power. Their promises were a big lie.

Looking at things, I don't think so. It's 20 years of capitalist "democracy" and people are still facing many difficulties. There is no change in poverty and suffering since the new ANC government was elected. Will change come? No, we are being fooled and used. As long we still believe in the government/ state, nothing will change as they are all after profit-making and about controlling people's lives through their laws and their police.

What might be the reason for them to do so? They want to be voted in order to introduce policies that benefit only them – they joined the ruling class. We have also seen that after the politicians get voted in, things remain difficult. Capitalism, the GEAR policy and privatisation all took place. We must recognise that these only suit the top government officials in departments, and the big businesses.

Voting is a system that kills innocent souls. It is part of the system that oppresses the poor, makes them poorer and makes the rich richer. Although people have voted many times, we have lost lots of comrades due to the brutality of the government and its forces. Whenever

When the first ANC president took over in 1994,



for Leaders is Killing Us

By LEKHETHO MTETWA

people try to exercise their rights (as the Constitution promises), such as rights to jobs, meetings and decent conditions, they are threatened by police brutality. Many comrades have died or been jailed in protests against evictions, retrenchments and hunger. They wanted to know what happened to the promises made to them by those in power, those they voted for.

Today many people live in fear as the government brutalises their rights. Is it what we voted for? This is the question that rings in people's mind when we see what happened with the Marikana massacre.

We need to bear in mind that our brothers and sisters fought the previous apartheid government due to its brutality towards our people. And even today we are still fighting the government, and in the same way they fought the previous one.

Government is there to oppress the poor. Beware - danger is at hand. It is what we will experience as long we keep on putting our trust on the system of voting for the government. Recently it is worse, as we see the new SAPS Tactical Reaction Team (called Amabherede) shooting at protesters who are not harmful, but peaceful. A peaceful march often turns out to be a Blood River. And this, after the "shoot to kill" policy was championed by Bheki Cele, the corrupt former National Police Commissioner.

Such systems only benefit the minority instead of the majority. It is only the ruling class minority deciding over the working class majority which is totally

undemocratic. But why do they act like this? This is a big question. In simple terms, it is their desire to rule over the rest of humankind for their own benefit.

What we know is that real majority rule does not exist. It is clear that the Constitution is used to blind us into believing that we have real democracy.

But what is meant by democracy? Democracy is when people are living an equal life style, with equal access to power and education, and when they share according to their ability and need. What we see today is not democracy, but a system that is demon-crazy!

The system needs to be changed, to be replaced with a new anarchist democracy that leads to equality in living and deciding. People need to organise themselves in order to take over the factories and land and demolish the authoritarian government / state structure. Spreading and understanding a revolutionary and anarchist propaganda will help to conquer and defeat the enemy and its system that rules us with an iron rod.

It is us, the working class and poor, who are giving them power to rule us with an iron rod. We are living under a dangerous system - and voting to keep the minority in power won't help us.

Let's unite and organise ourselves to fight and defeat the Government's Official Departments (a false 'GOD'!) and its system of domination. United we stand, divided we fall! Amandla!



Evictions And The Struggles In The Townships

By DOROTHY MECER

There are three issues that cause evictions in townships, which result in people being left hurt, miserable, heartbroken, humiliated and abused.

First, family problems: when children fight over the family inheritance, after their parents pass away, or when a crisis between the wife and her husband leads to divorce. The man sometimes becomes angry and sells the house, ignoring the fact that children are involved: the buyer will pay the sheriff to evict them.

Second, when a loan from the bank is granted to those working, and they cannot pay it. After some time, contract work comes to an end, or workers are retrenched, and income becomes low. Payment to the bank starts to become a problem, and the workers face arrears.

The bank then decides to take the house, and auction it off to bidding agencies. They sell your house and get police assistance to evict you: the police protect

the agent, the buyer, and the sheriff. And when they evict you, they destroy your furniture and steal your money. If you are not at home they still do this, and then change the locks.

Third, the politicians: if a town councilor realizes that the owner of a house has passed away, and that only the children, or unemployed people live there, they take the chance to illegally sell the house to those who have money. Then they call the police to accompany them and evict the poor people, knowing that they will not get assistance from the police station, or have money for a lawyer or advocate to defend them.

We anarchists must organize and educate the working class community to build a strong society based on correct principles. This will help build confidence in people to have a politically independent mind, and to make their own decisions, and ultimately to have the ability to fight the government and business people: the ruling class who dominate society.

Eskom's tariff hikes cannot be avoided

By NTHABISENG MOTAHANE

We, the people of South Africa, are suffering from the tariffs of Eskom. Electricity prices are increasing every three years. This process is called a "multiple year pricing determination."

Eskom has started borrowing money from the World Bank and others. We, the poor and working class, are the ones who are going to pay the interest through rising prices. In 1994 we thought that we had access to everything in South Africa – housing, electricity, service delivery, health care – but that was wishful thinking.

The construction of the new Khusile and Medupi coal-fired power stations showed the working class people that a dangerous situation was developing in South Africa. Eskom's hiking tariffs will not be avoided.

The South African government also plans to introduce additional nuclear stations in the next twenty years. Some feel that this may cause illness, be harmful to future generations, and be potentially dangerous in other way. But in any case, nuclear will create far fewer jobs than renewable power.

(continued on page 7...)

Nationalist Politics Does Not Work for the Working Class

By LAWRENCE ZITHA

What is a nation or a nationality? A nation or nationality is a group of people with the a common culture, history and background.

What is nationalism? This is the idea that your nation or nationality is more important than your class. That you have more in common with other members of the nation, regardless of their class position and therefore must unite as a nation. This nation should represent itself through its own national state. The state is seen as representing the will of the nation. (Nationalism is not the same as nationalization, which is when the state takes over industries).

What are the anarchist criticisms of nationalism?

Different classes in the nation do not have a common interest. National unity across the class divide is only possible if the working class and poor in the nation accept the role of being exploited by capitalists and the state. The state is part of the system of class rule. Therefore it will not represent the majority of the nation, which is the national working class.

While the national state and national ruling class can

play a role in opposing imperialism, they cannot do so in a way that benefits the national working class.

When the nationalists are in state power and have control, they consistently prove themselves to be enemies of the working class people. An example, President Robert Mugabe of Zimbabwe is against British imperialism, that cannot be doubted, but he severely oppresses his own people.

What happens in decolonization led by nationalists is that the foreign ruling class is replaced by a new local ruling class. This new local ruling class oppresses the national working class. The radicals that join the state will be changed. Their ideas and views will be changed. The former liberators of the people will become their oppressors. This is an iron law across the post-colonial world.

Instead of nationalism, anarchists are for working class internationalism. This is the political strategy that is based on an idea that the working class and poor internationally must unite to achieve a common international class interest – and not be divided and confused by nationalism.

(... continued from page 6)

We, the working class people, want renewable energy because it is cheaper than coal power, and will create thousands of new and sustainable jobs. Renewable energy is people's power because many people will have opportunities by working in building solar panels, solar geysers and living a healthy lifestyle.

The government is ignoring climate change problems, and the potential risks to human life that follow from coal and nuclear technology. But it is important also that if more power stations are built, that these need to be democratically accountable, and not just used to strengthen the ruling class – instead, used to meet the needs of us, as the working class.



I-ANC IKHUMULA ISIFIHLA BUSO SAYO! KUBULEWE ABASEBENZI!

Osozimali nosopolotiki banecala!

Asimise ukuhlukunyezwa ngamaphoyisa. Akukho bulungiswa. Akukho xolo. Asifuni eZuma, Asifuni uMalema, Asefuni iLONMIN!

Umthetho sisekelo walelizwe uthembisa amalungelo epolitiki nokulingana kwabantu. **Kucacile ukuthi osozimali nosomapolitiki bazenzela umathanda. Banyathela ubuso babantu baseMzansi.** Isibonelo esidumile esamaphoyisa ebulala abasebenzi bezimayini zaseLonmin Marikana.

AMALUNGELO KABANI?

Abantu! Kumele sibhekane neqiniso. **Uhulumeni we-ANC nezikhulu zosozimali yibona abashaya isicathulo.** Indlela yokwenziwa kwezinto eMzansi yenza abanemali neziqumama bakhukhumale.

Abasebenzi nabahlupheki bazabalaze. Asinasisekelo. Uyasebenza, kodwa awukwazi ukuphila. Amanani okudla ayanyuka ngala. UGESI uyanyuka ngale. **Kumele sikhokhe? Ngani? Mesizabalaza sigququzelana, siyadutsulwa.**

I-ANC/UHULUMENI NABAPHATHI/ IZINKAMPANI = BAHLANGENE NGOBUDLELWANE

Uhulumeni waleli usebenzisa ingcindezelo nesihluku kwiningi yaseMzansi. Siyamasha, siyakhuluma ngezinkinga zethu. Phela ilungelo lethu. Ingoba siyasokola ukuze siphile. Manje, silwa nabaphakeme kule lizwe: laba abahola uhulumeni nabaphethe izinkampani ezinkulu (njenge Lonmin).



Amazwi ethu avalwa ngezinhlamvu zezibhamu.

Noma singavumelani ngokugcwele ngezehlakalo nezenso zabasebenzi baseMarikana, sizohlezi siyingxenye yabasebenzi nabahlupheki phambi kwahulumeni nosozimali.

ANYCL = ANC = UKUBULAWA KWENINGI KWASE MARIKANA

Uhulumeni woshintsho (i-ANC) wathembisa inguquko kepha ungene shixi kwizigameko zohulumeni omdala. Ngenxa yezinkalo ngengcindezelo yohulumeni omdala (i-National Party), i-ANC yangena ephalamende yase yaqhuba iNingizimu Africa. I-National Party yabulala abasebenzi. Kodwa sekuyi-ANC esibulala abasebenzi. Kushintsha nje izandla zomphathi.



I-ANC Youth League (phecelezi ANCYL), ayinakusho ukuthi izama ukumisa ukubalawa kwabantu ngamaphoyisa (bona istatimende se-ANCYL esibhalwe mhlaka-17 August 2012). I-ANCYL iyingxenye yahulumeni ophethe, sisho i-ANC.

uMalema nabanye abaholi abagxoshwa kwi-ANCYL bafuna ukusebenzisa lezizigameko ukuze babuyele kwi-ANC – baqhubeke babe yiziqumama ngohubhu lukabhejane. Kepha izandla ze-ANC zigcwele igazi.

Abaholi abadala nabasha be-ANCYL (njengabo bonke abaholi be-ANC) bafuna imali edlulele, hayi inkululeko yabantu.

UMNOTHO WEZWE – CHA, SIYABONGA THINA!

Isistemi yomnotho wezwe ivulela isihluku nokuphucwa komnotho kanye nentlupheko. **AbaNsundu, amaKhaladi namaNdiya bayingxenye yabasebenzi abahlukunyezwa ngezizathu zobandlululo, kanye nengcindezelo yezwe esuka kosoimali namaphoyisa ntsuku zonke (ngisho nabasebenzi abaMhlophe bacindezelwe).**

INHLANGANISO, HAYI UKUSUNGULA

I-ANCYLisebenzinsaizehlakalo zokubulawakwabantu okuhlangene ne-ANC ukudumisa “ukusungulwa kwezimayini nezinye izingxenye zomnotho”. **Kodwa iMarikana yazi kahle kamhlophe ukuthi usebenza kanjani uhulumeni, noma kungaba yiliphi iqembu lepolitiki: ingumshini wokubulala yeziqu mama zabaNsundu nohlobo olubusayo labaMhlophe.**

Ukusho ukuthi abasebenzi bangempela kumele baphathe umnotho akusho ukuthi izinkampani ezizimele noma ezohulumeni. Kufanele kuqondane nenkululeko yokuphatha umnotho ngabantu namakomiti omphakathi, ogqugquzelwa izidingo zabantu.



AMAPHOYISA AWAKWAZI UKUSHINTSHWA

Umsebenzi wamaphoyisa nje ukuthulisa isigaba sabasebenzi nabantu abangaphansi. **Lenkinga ayikwazi ukulungiswa uphenyo lodaba kuphela – njengokucabanga kwethu. Buzani nje umndeni ka-Andries Tatane. Akushintshwa yindlela yokhetho kuphela. Khumbulani: eSharpeville ngo-1960, eSoweto ngo-1976, eUitenhage ngo-1985, uMichael**

Makhabane ngo-2000, abasebenzi be-SAMWU ngo-2009, uAndries Tatane ngo-2011... neMarikana ngo-2012. Abamashi neziteleki ezingamashumi ababili nanhlanu (25) babulawa kusukela unyaka ka-2000, ngaphambu kweMarikana.

AMANDLA ASEBANTWINI, HAYI UKHETHO LWEPOLITIKI NAMAQEMBU

Asibheke iMarikana. **Ukhetho lwepolitiki alushintshi lutho. Ukungena esikhundleni sohulumeni nokuba usomapolitiki akusiyo mpendulo. Ukufaka omunye umholi esikhundleni sika-Jacob Zuma akuyona impendulo. Iqembu lepolitiki elisha – noma “elivulekile ngomqondo” noma “iqembu labasebenzi” – nayo akuyona impendulo. Wonke amaqembu epolitiki awayona impendulo.**

SUKUMANI MAYUNYONI!

Amayunyonini eMarikana, iNUM neAMCU, abambeka kunoxhaka owabekwa osomapolitiki. Baphenduka balwa ndawonye, bayeka ukulwa nesitha sangempela. **Amandla atholwa ngenhlangano: hhayi inhlukano nokudonswa ngekhala. Basebenzi bezwe hlanganani! Makilasi angaphansi awowonke amazwe nemibala hlanganani! Asiyiqede inhlangu yeCOSATU neANC! I-COSATU akumele ihlangane ne-ANC echicha igazi.**

PHECELEZI, I-ANARCHISM (UKUZIHLA KWABANTU) = UKUBUYISELA AMANDLA

Isikhathi sokubuyisela amandla ebantwini, asuke kulesistemi somnotho wezwe (phecelezi “i-capitalism”). Lento isho ukuthi sifuna abasebenzi nemiphakathi ihole umnotho, kusukela ngaphansi. Sifuna intando yeningi nokuzikhulisa kwabasebenzi emisebenzini; sifuna imiphakathi izikhulise ngokwayo. Sifuna ukuthatha izinqumo sihlangu ngokuthi izimpilo zethu siziphila kanjani. Asifuni ukuphila ngemithetho eyenziwe osomapolitiki abasebenzisa amaphoyisa asidubula njengezinja uma singalaleli.

SISODWA ISOMBULULO: INTANDO YENINGI YABASEBENZI! SIDINGA WENA! UNGAVOTI, GQUGQUZELANANI!

Uma uvumelana nalezizihloko noma ufuna ukwazi kabanzi ngokuzihola (phecelezi, le-anarchism) sithinte kuleli: 072 399 0912 noma zacf@riseup.net Ikhishwe ngu: Tokologo Anarchist Collective, ne-Zabalaza Anarchist Communist Front, kanye neNkululeko Wits Anarchist Collective.

ANC E LATLHILE SEAPARWELWA KHEMO SA SONE! BA BOLAILE BABEREKI!

Bathapi le boradipolitiki ba molato! Ba tshwanetse go emisa mapodisi go dira dilo tse di sa siamang. Ga gona molao, ga gona kagiso. Ga go na Zuma, ga go na Malema, ga go na LONMIN!

Molaotheo o tshepitsitse ditokelo tsa dipolotiki le tekatekano. Go a bonagala gore boradipolotiki le bathapi ba dira ka mo ba ratang ka teng. Ba tshameka ka batho. Seo se bona getse ka nako eo mapodisi a bolaileng badiri bao ba neng ba dirile ditshupetso kwa moepong wa Lonmin Marikana.

DITOKELA TSA GA MANG?

Batho re tshwanetse go bona bonnete: **mokgatlo wa ANC le bathapi ba laola**: Thulaganyo ena, e thusa batho ba ba humileng le ba bonatla go nna bonatla thata : batho ba ba berekang le ba bahumanega ba boga. Garena tshireletso, o a bereka mme ga o tshele sentle , ditlhwatlhwa tsa dijo di ya godimo.Motlakase wa ga Eskom o a tura! Re tshwaneste go duela? Ka eng? Mme ga re kena ntwala e kgolo, re a thuntsiwa.

ANC/MMUSO+BATHAPI/DIGOLAGANYE

Mmuso o dirisa mapodisi go betsa batho ba gwanta bantsha ditlalebo tsa bona. Ke ditokela tsa rona re



tshela motshotlegong jaanong relwa kgathanong le mmuso le borakgwebo (Lonmin).

Re a didimantswa ka marumo.

Ntlha re sa dumalane kontle ga pelaelo le ditiro tsa babereki ko Marikana, re nna fela re eme nokeng batlhoki le babereki ba ba kobo dikhutswane kgatlhanong le mmuso.

ANCYL = ANC = POLAO YA MARIKANA



ANC ba re batla fetola dilo tse di diragalang. Ka gore go ne go na le dingongorego ka di puso tsa National Party (NP). NP e ne e bolaile babereki. Jannong, ANC le bone ba bolaile ba bereki. ANCYL ba ne ba sa tshwanela go sekisa mapodisi go bolaya batho (bona statement 17 August 2012).

Malema le babereki ba ba lelekweling ko ANCYL ba batla go dirisa dintlha tse, go boela ko ANC-go huma le go bua maka. Mme, diatla tsa ANC di na le madi.

Gompieno le ga nako e setse e fetile, babereki ba ANCYL ba batla tjelete mme ga ba batle batho ba ne le kgololosego.

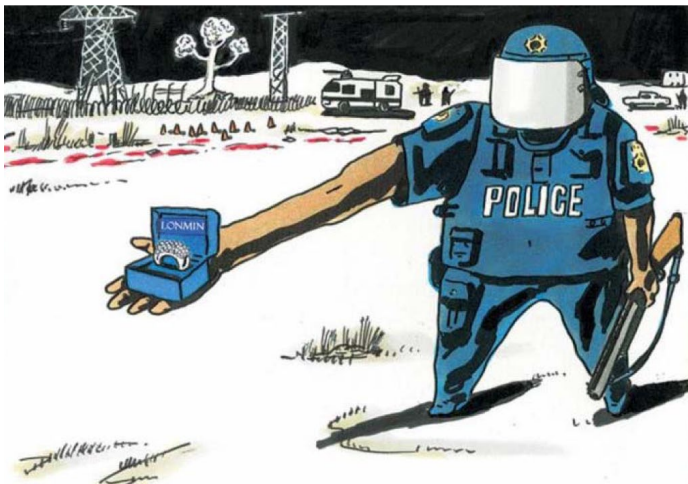
BOJANOSI ? GARE BO BATLE.

“Capitalism” ke mokgwa o gatellang le go dirisa botlhaswa mo bathong ba bantsho, “Coloureds” le “Indians” ba ba dirang, ba gatelelwa ka lefa la mmuso wa kgatelelo (apartheid) ke mapodisa le bathapi malatsi otlhe. (Makgowa ba ba dirang le bona ba gatelelwa).

PUSO YA BABEREKI E SENG YA MMUSO

ANCYL e dirisa dipolao tsa kwa Marikana go ANC e dire puso e mo tlase ga mmuso. Mme Marikana e bontsha bonnete ba mmuso, ga gore sepe gore ke lekoko lefe: mapodisa a bloya go thusa batho ba ba humileng.

Taola ya babereki ga e reye gore go buse bathapi le bo rapolitiki e raya gore go buse batho.



MAPODISE GA BA KA KE BA PETOGE

Tiro ya mapodisi ke go gatelela le go didimalatsa babereki le bahumanega. Bothata bo ka se lokisiwe ke (dikomisinare) jaaka batho ba akanya. Botsa losika la ga Andries Tatane.

Ditlhopo di kase fetole sepe. Gopola: Sharpeville 1960, Soweto 1976, Uitenhage 1985, Michael Makabane ka 2000, babereki ba SAMWU ka 2009, Andries Tatane ka 2011... Marikana ka mgwaga wa 2012. Batho ba le masomepedi tlhano ba bolailwe ka ngwana wa 2000 pele ga Marikana.

MATLA A BATHO ESENG DITLHOPO LE MEKGATLO YA DIPOLITIKI

Lebelela kwa Marikana. Ditlhopo ga di fetole sepe. Go tsena mmuso le dipolitiki ga se go fetola dilo. Go tlhopa motho o mongwe mo boemong ba ga Jacob Zuma gase phetogo. Go tlhopa mokgatlo o montšha wa dipolitiki - le wa “molema” le wa “babereki” ga go thuse.

LEKGOTLA LA BABEREKI: TSOGANG

Makgotla a Marikana le NUM le AMCU di wetse mo lerabeng la borapolitiki le bathapi. Ba ne ba lwana mme ba ne ba tshwanetse go lwa le sera. Kopano ke matla: ga go a tshwanela go kgaogana re laolwa. Babereki ba mo lefatsheng kopanang! Dinaga le merafe kopanang!

Emisa kgoagano! COSATU ga e tshwanetse go dira le ANC.

ANARCHISM = GO IPUSA GA BATHO = COUNTERPOWER

Ke nako ya gore re fetole tsamaiso ya bathapi/mmuso ka puso ya batho. Se, seraya gore re batla babereki/baagi ba buse gotswa kwa tlase go ya kwa godimo. Re batla tokologo ya ba bereki ba ba ipusang le baagi. Ga re se batla puso e e re thunsta jaaka dintja re batla go ipusa.

THARABOLLO: KGOLOLOSEGO YA BATHO! RE YA LETLHOKA: SE VONTENG KOPANANG A RE TSHWARAGANENG.

Fa o dumelana le dikakanyo kgotsa o batla go itse ka anarchism: nomoro ya mogala ke: 072 399 0912 kgotsa zacf@riseup.net

Ethagiswa ke: Tokologo Anarchist Collective, Zabalaza Anarchist Communist Front le Inkululeko Wits Anarchist Collective.

TOKOLOGO AFRICAN ANARCHIST COLLECTIVE

STATEMENT OF INTENT

Adopted at TAAC general meeting, 16 March 2013

A. What is the TAAC?

The Tokologo African Anarchist Collective is a loose collective of anarchists and anarchist-sympathisers who are community and worker activists. Its members function primarily as educators. It seeks to meet regularly to learn about and work towards spreading the ideas of anarchism within the working class residing in South Africa. These ideas are aimed at contributing to building: a revolutionary counter-culture, and revolutionary organisations of counter-power to fight and defeat domination and exploitation. This can be done by promoting direct working class organisational democracy and accountability

B. What does the TAAC seek to do?

The members meet regularly at general meetings once a month to discuss, debate and learn about the ideas of anarchism. The members meet to learn community and worker organising skills. The members meet to co-ordinate the activities of the TAAC.

These are: 1) Organising and carrying out working class community-based workshops; 2) Creating and distributing propaganda relevant to the work of the TAAC and anarchism (this propaganda includes, but is not limited to TAAC newsletters, statements and t-shirts).

C. Why do we do this?

The TAAC seeks to develop an understanding of anarchism – its ideas, strategies and tactics – amongst those living and organising in working class and poor communities in South Africa. The TAAC seeks to do this through the activities mentioned in **B**. The TAAC seeks to organise these activists and communities around the ideas, strategies and tactics of anarchism.

The TAAC seeks to build itself by attracting more people to join the TAAC. The TAAC seeks to revive a spirit of counter-culture and optimism about struggle and organisation against domination and exploitation in these communities. Another way of doing this is by seeking to regularly meet with active community-based organisations.

D. Who can join the TAAC?

Membership to the TAAC is not open to everyone on request. Members must be educators of the ideas of anarchism. As such those who seek to join the TAAC must have been educated about these ideas beforehand, as well as being taught how to educate others about the ideas. The TAAC seeks to develop an individual's understanding of anarchism. In so doing, the individual must become fully aware of the ideas of the TAAC and the processes and commitments required to join the TAAC.

Membership is granted to an individual by collective member decision. It will be based on: 1) An individual having participated in a community-based workshop. At the workshop, individuals either approach TAAC members with a desire to continue their anarchist education, or are identified by a TAAC member present; 2) These individuals are then invited to participate in the already existing process of education (the Anarchist Political School, APS); and then 3) the individual's own desire to join once they have graduated from the APS. Membership is open to APS graduates who identify as anarchists or to those who do not identify as anarchists. However, membership is granted to those who share the vision of the TAAC. Members then commit to spreading the ideas of anarchism in working class and poor communities as determined by collective TAAC decision.

E. How are TAAC decisions made and by whom?

All TAAC decisions are agreed to at the monthly general meetings of the members. It is at these meetings that mandates are decided on and volunteered to. These decisions and mandates are decided by general agreement at these monthly general meetings. The TAAC may choose to form smaller collectives to carry out specific tasks, e.g. an Editorial Collective. These collectives are decided on and formed at their monthly general meetings. These collectives may decide on their own tasks. However, these collectives must be accountable to the general body of members. These decisions and tasks must fall within the mandate for these smaller collectives as decided by the members at the monthly general meeting. These collectives must report back to general monthly meeting, as determined by their mandate and collective decision.