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THE CHARTER, IN PROGRESS / DIRECTLY EMPOWERING BLACK TOWNSHIPS & RURAL AREAS: / DEBT: / DEBT

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10-30-2012, 10:08 AM (This post was last modified: 10-30-2012 10:17 AM by Cedric.)

"CAN 07"

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DEBT

INTRODUCTION:

This initiative, launched by us on the 6th April 2010, it is basically a mentoring system, aimed at encouraging a large group of skilled people to transfer skills, while transferring social skills to the 'still disadvantaged' communities.

Very little constructive criticism or discussion has taken place round this concept, other than,

"You are playing the 'guilt card'."

"I am not guilty."

"I don't think honorary black is acceptable."

LET'S LOOK AT TWO SPORT TRANSFORMATION EXAMPLES:

No children play structures sport in the Townships. For eight years that I traveled every corner of Soweto, I have not seen any school soccer team competing against another in a structured manner.

Soccer died in the schools in 1985, and the last children who graduated from the soccer school system took Bafana Bafana to the 1996 African Cup of Nations.

The lack of school soccer is directly related to the poor performance of our National Team.

1: Soccer:

If we could find ten individuals, each to coach a school, (in a defined area of ten schools), soon these individuals will be competing against each other, and very soon we will have a 'ten team' functional league.

Very soon this movement will move into every corner of our country.

In ten years we will be in the top ten in the world rankings.

2: Rugby or Cricket:

Today our senior players are plagued by the quota system transformation policy.

Many young whites leaving to ply their trade internationally, yes, the politically correct will always claim that they are doing it for the money. Forget it. Every child wants to play for his country, but when they feel that they are being excluded from the National Team because of the quota system, they leave for that reason.

I could write pages on what I hear around the braai fires, but we will keep that out of this section, let us look at a possible answer.

A young rugby or cricketer achiever, with a vision to play for the National team, rather than live with a concern as to whether they will be excluded or not, they could secure this place through this process.

While finishing school and starting university, the sporting achiever could transfer his/her skills at a Township school within commuting distance from their home. He/she will, on a weekly basis, commit themselves to train the school either in rugby or cricket. When the process

is completed, three years, the school team will be functional and able to compete without the mentor/coach, and the sporting achiever will be given credit by his community for have contributed.

Honourary Black??

Imagine if this young rugby player had coached a Township or Rural school into a sustainable participant in the Rugby community and he was credited by the local community as 'honourary black'.

This will allow him to qualify for the Springbok team as one of the quota players.

If we has fifty such rugby achievers contributing in this manner, and they have achieved this status, soon the quota system could call for 22 quota players in the Springbok squad, and the team could all be white.

A look at our pre-1994 heritage:

The world celebrates the achievements of Nelson Mandela and other struggle activists for freeing our country from the atrocities of the Apartheid era. Through the negotiation process between the FW de Klerk led National Party, the ANC, other political structures and the business community, South Africa achieved a peaceful transition during 1994, followed by a very successful TRC to pave the way for a sustainable peace for our country.

As a movement we have committed ourselves to providing a structure and input towards taking Nelson Mandela's life-time struggle and leadership into a sustainable peace environment that Nelson Mandela always envisioned for South Africa.

Many South Africans may believe that we never were at war, but our research in the townships and rural areas tells a different story. The media clearly indicates that we are still have an invisible war, the necklacing, protestors dying, education levels poor, violent crime too difficult to control, violent protests, violent police reaction, political violence, added to Police massacres and farm murders. These are symptoms of a nation who had great conflict, and the conflict has only been put on 'pause'.

Many angry young blacks will tell you that Mandela asked them to stop, to love the whites, and to give the ANC a chance to run the country, "but mudther these whites they don't love us". You will also hare, "these whites have got everything, they should give us half, but they don't even give us a little bit".

The BEE policies that we all celebrate and acknowledge that they are necessary, are benefiting a few blacks, but many are still hurting, as are many whites.

The calls for Nationalization of the Mines, the control of the Banks, the Expropriation of land without compensation, is very much part of the struggle on the ground. The youth are calling for the return of what the whites stole from their grand-fathers, and all these calls carry the threat of an implosion. We support the youth's call for all the options around these issues to be fully investigated, transparently discussed, and that solutions to these problems are speedily implemented.

The 1994 peaceful elections under Nelson Mandela, and the growth of the black middle-class off the BEE policies for eighteen years, has placed us in a position to introduce an initiative that will contribute towards a sustainable peace process, where the Townships and Rural communities will receive empowerment through the process. Based on this initiative, our Zulu participants recognize it as their peace settlement process in the Zulu Culture, known as the 'washing the spears'.

Those who have gone through this empowerment / cleansing ceremony will be in the position to move forward in our new democracy.

Washing of spears: Uku gezwa kwe Mikhonto.

My white brothers often accuse me of praying to the devil; and I understand just how difficult it is to accept African Culture, but it is alive in a very large portion of our population. Take the death of a black brother; if it was in a car accident, the body would need to be taken to the spot where the accident occurred for cleansing, or else another accident will occur at the same spot. It is necessary to go through the night-vigil prior to the funeral, and then a week later, "ten days" they perform the ama-graf wash. (Pronounced graf, although referring to the spade, graaf), and this allows the dead to proceed in peace; and those relatives from a long distance to travel in safety.

During South Africa's 'invisible war', many died on both sides of the battle, and we have not yet cleansed and reconciled the forces. We have many spirits on both sides of the battle, who do not know the battle is over, and in Zulu Culture these spirits will not know that there is peace; and they will continue to use others to fight the battle. And where we have millions of very unhappy people on both sides of the peace-settlement, we will still find conflict, while they seek peace, as they have not been reconciled and rehabilitated.

DIRECTLY EMPOWERING BLACK TOWNSHIPS AND RURAL AREAS:

How do we propose the 'washing of spears'?

In Zulu Culture, if you are the conqueror and do not need a relationship with the other group, then you wash your own spears, and put your soldiers, both alive and dead, at rest. If you do not, the blood on the spears will allow the spear to be taken up again, even without going the 'sharpening of spears' stage.

If two groups need to continue living in peace and harmony, it is necessary for them to wash their spears together. The sit together, they

assess the damage on both sides, who is suffering what loss; and they agree to rehabilitate the damage together. Putting it simply, if they had destroyed homes in the opponent's village, they would go into that village and work together to repair the damage, cook together, eat together, and cleanse together.

As a white South African I have never had the opportunity to 'wash spears' with the black community, yet I still suffer the punishment of the BEE policies, while seeing an ever growing group of black youth bubbling with animosity.

It is 'Time for the washing of the spears', Uku gezwa kwe Mikhonto.

ACF process:

The African Coalesce Foundation has adopted the "Directly Empowering Black Townships™ & Rural areas as one vehicle to allow the process of the 'washing of the spears'.

During the two year gestation period of the African Coalesce Foundation embryo, our target is to recruit 671 previously / presently advantaged individuals to link with one of the 'community structures' that suit the available skills that the individual is able to transfer. The ACF is presently interviewing community groups wishing to participate in the initiative with the view to ensuring that the previously/presently advantaged groups will have a safe controlled environment in which to participate.

Skills Transfer;

All previously/presently advantaged individuals have a skill that would be appreciated in the still disadvantaged community. From assisting with home-work, reading, maths, computer, science, accounting, sport, in particular rugby and cricket, construction, plumbing, electrical; if you've got it, you can transfer it.

As the result of our historical conflict, particularly the period 1976 to 1994, large portions of our Township communities lost the transfer of essential social skills.

These social skills are essential in the 'interview process' when seeking employment, bursaries, and access to the global world; without them you are condemned to poverty:

ATTITUDE: Positive & Negative attitude, linked to self-respect;

RESPONSIBILITY:

COMMUNICATION: Comprehension, Body language, Conflict resolution,

ANGER MANAGEMENT.

DECISION MAKING:

PROBLEM SOLVING:

Cedric de la Harpe has had experience with these life-skills aspects for the past three years and will gladly discuss his findings and theories with any interested party.

We believe that these life-skills can be rehabilitated during the process of the transfer of other practical skills by the previously/presently advantaged individuals.

Reward for PAI participant in the 'washing of spears process':

At the successful completion of the 'washing of spears' process, the participant we celebrate with the community that he/she has empowered, and this community will certify that this participant has successfully completed the 'washing of the spears' process with the community, it is envisaged that, once we have achieved the level of 500 such certified participants, they may be entitled to exemption from any restrictions presently imposed on the PAI in the interests of addressing the imbalances of the past.

Cost to the PAI participant:

The PAI will pay the Foundation an admin fee for the control and supervision of empowerment process, such admin fee, initially set at R500 per month, for a 24 month period, (the gestation period of the African Elephant).

As part of the process of 'washing of spears', the PAI will need to have provided a service to the community on a regular weekly basis, approx. three hours per week, for a total period of 360 hours, each hour being symbolic of one year since van Riebeeck arrived in the Cape.

Legal Process:

Although the community has the authority to certify that the PAI has successfully completed the transfer of skills process and cleansed the damage done to both sides during the conflict, the political and legal structures would need to concur with the 'still disadvantaged community' accreditation before they receive exemption from the BEE policies.

In order to achieve full benefit from the intended reward the Foundation will transfer R100 per month, per PAI participant's admin fee into a Trust Account to be used solely for the legal fees for any legal process that may be required.

Focal areas that will give the greatest benefit to present government policies:

1: Agriculture: Food security is going to be critical in the five years time and as a society we need to 'Save the Farmer' both Black and White. We believe that the Directly Empowering Black Townships™ & Rural areas participation will not only contribute towards the

security of our food supply, but the security of the farmers and their employees, through the skills transfer and land redistribution.

The present failure of the empowerment of emerging farmers can be remedied by close communication and participation by all sectors of Agriculture. We also envisage support for rural village communities where empowerment can take place through the support of groups who could develop community type agriculture.

2: Education, Policing, Health, Municipalities: These sectors all suffer from a transition period where skills transfer took place too rapidly and not always to the desired level.

3: Sport: If we had 10 soccer enthusiasts committed to and geographical area with 10 schools in close proximity of each other, a sustainable schools soccer league can be established within a few months.

Imagine what we can do with rugby and cricket, if young PAI wishing to play for South Africa achieves accreditation as AFRICAN who has washed the spears, status that could lead to inclusion as a 'quota player'. Imagine what our country could achieve in the integration process if in five years all our national sports teams consisted of only accepted AFRICANS; yes, a rugby team may consist of 15 whites, provided they have all achieved the status of AFRICAN who has washed the spears.

4: Construction: The requirement for housing throughout the country, linked to creating employment through transfer of skills, and accreditation of achievement of the skills transfer, will give us the platform to empower and rehabilitate the age group 30-40 years old, many having suffered the worst of the political conflict.

5: Life-skills: No matter in which area we contribute, we will rehabilitate the damage done to life-skills in many of our communities.

Previously advantaged individuals who deserve 'credits' towards their 'AFRICAN' status:

There are many Previously Advantaged South Africans who have achieved the level of AFRICAN mind-set status that this initiative wishes to achieve in all PAI in South Africa. These individuals are invited to submit an application for full or partial credit to the ACF, and a review panel will give consideration to such application. The application should be in Affidavit form, and the communities that would be in the position to attest to the achievement of the AFRICAN mind-set status should be available for interview. There is a fee attached to this process.

You are hereby invited to request any specific details that will be of interest to you and submit your intention to participate if you wish to contribute towards the exciting initiative.

Cedric de la Harpe

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