



SACP

SOUTH AFRICAN COMMUNIST PARTY

EASTERN CAPE

PEC BULLETIN

"Building a cadre"

Ayanda Jam

"Narrative & social media"

Chris Matlhako

19th edition

Socialism is the future, Build it now!!!

Background

The SACP Eastern Cape PEC Bulletin is a medium of the SACP for propagating its views with the working class in an unmediated fashion.

While it is important to constantly engage and contest ideas within the bourgeoisie commercial media but SACP is alive to the reality that any commercial media is first and foremost inclined to reflect views of its masters (monopoly capital).

It also contains regular features such as letters to the editor, commentary and a variety of other exciting features on working class struggles, the economy, etc.

Guidelines for Submission of Articles Style and Length.

The length for feature articles is 1200-1800 words.

Letters to the editor must not exceed 300 words and opinion pieces must not exceed 800 words.

Articles must be written in plain and simple English. Articles may contain words in other South African languages, with the English meaning bracketed.

Articles must be relevant to membership of our party and the working class in general, exciting and solicit debate and discussions.

Articles about recent events or contemporary issues in South Africa and the world will be given preference for publication in the SACP Eastern Cape PEC bulletin.

All SACP District Spokespersons, YCLSA Spokesperson and other Spokespersons of the MDM fraternal organisations are encouraged to submit articles about the recent activities; as they might not be covered in the mainstream media.

Due Date

The SACP Eastern Cape PEC Bulletin is published monthly (12 issues per annum). The due date for the submission of articles is the 20th of each month.

Late submissions will not be considered for an edition of such month but for future editions.

Originality

The SACP EC PEC Bulletin publishes original articles. We also publish articles which have appeared elsewhere in whole or in part.

Should you feel that republishing an article would be beneficial to SACP EC PEC Bulletin readership and that the article will reach a broader readership through our medium than the medium that first published it, then you need to bring this to the attention of the Editor.

All sources cited in the articles must be referenced.

Themes

Different editions/ issues of the SACP PEC Bulletin will have specific themes (Joe Slovo Month, Chris Hani Month, Youth Month, Red October, SACP anniversaries, COSATU Anniversaries, ANC anniversary, etc.) therefore some articles must be tailored to suit the specific theme. Each issue/edition of the SACP EC PEC bulletin will indicate the theme of the next edition, so articles should be submitted as such.

Processing of Articles

All articles shall be subjected to scrutiny by the SACP EC PEC bulletin editorial team.

The SACP EC Bulletin is particularly interested in fostering a culture of reading and writing amongst the leadership and membership of our party.

We will therefore give special consideration to the articles written by the general members of our party.

Articles will go through a review process, after which we will inform the contributor whether the article will be published or not.

The review process largely depends on the adherence to deadlines provided by the Editor and the content of the article as submitted.

Editorial Team

Xolile Nqatha
Siyabonga Mdoti
Sisimone Rakaibe
Siyabulela Mbedla
Fundile "Blacks" Gade
Mawethu Rune
Fezeka Loliwe
Nonkoliso Ngqongwa
Andile Moshia

Next Edition: Kindly forward your contributions to simdodi@gmail.com on Thursday, 20 October 2016.

Inside the 19th Edition



Editorial Notes - 02



The narrative & social media- 03



Building a cadre - 05

Editorial Notes

As we conclude the heritage month and the SACP membership month, September. It is important that we reflect on some of the key discussions that have been in the mainstream dialogue in our country and the globe.

In concluding the important heritage month we should critically reflect on how we can consistently preserve our heritage as the people within and outside the congress movement. Our heritage as the congress movement has always been that of providing strategic direction to the society and steering it to the right direction.

The ANC led movement, as a revolutionary movement has always been able to produce revolutionaries. It has always produced social critiques whom are able to look unto the challenges faced by society at the face and properly respond with ideas. That has always been the strength of the ANC led movement, putting it on the high moral and intellectual ground in society.

The strength of any revolutionary movement is critical thinking, critical analysis and ability to understand the objective and subjective material conditions at play in that particular political moment in history. Out of that (understanding the concrete material conditions at play) then design strategies to renegotiate and pave the way forward with and for the society. That is how then the ideas of the revolutionary movement become those of society.

That is what revolutionary movements are, and once they stop being critical in thinking, analysis and so on, they cease to be revolutionary movements. It is therefore important that we reflect on whether are we still on the high moral and intellectual ground or are we perpetually tailing society. If we are gradually stepping of the high moral and intellectual ground, what is then the impact of that reality in our transformation agenda?

In the rise of the hashtag movements, as the ANC led movement we were caught off guard, and ended up tailing the hashtag movements, the likes of #RhodesMustFall, #FeesMustFall, etc. Should that be happening to the revolutionary movement? I think not.



If this continues to happen, it may only remain our core religious claim that we are leading society when we are in actual fact not. How we are fast losing hegemony suggests that it is only an idea that exists in our heads that we are leading society.

The aftermath of the 2016 Local Government Elections revealed to all of us that, over a period of time we have eroded the confidence our people into the ANC as the revolutionary movement. That we have successfully, wittingly or unwittingly done through our action and inactions.

It is time that all of us in the movement, we collectively resolve to help the revolutionary movement to get it out of the situation it is currently in. We can do that if we move away from seeing it as the ladder or a tool for individual upward mobility. One of the critical components of doing that that we should consider is the development and the production of a cadre capable of leading society.

On behalf of the SACP EC PEC Bulletin, we wish you a revolutionary read!

Siyabonga Mdodi – SACP Provincial Spokesperson

Free Education

Free education is not simply about removing the price, it is about making education a public good not some market commodity. This includes freeing the content of education from the dictates of the market to an education that serves society as a whole. Our Universities remain ivory towers that are inaccessible to the majority and whose educational content does not serve society broadly.

Free education should mean a fundamental reorganization of the educational landscape of our country. We must use the opportunity provided by free education to truly transform our institutions into public universities whose primary purpose is to serve society not to be instruments of the capitalist market. As such we request our leadership in the state not to simply reduce free education to just the removal of the price tag, we want a total decommodification of education.

The new concept of "fee free education" is a clear attempt to straight jacket and narrow down the concept of free education into a simple removal of the price or even worse a price based subsidization of the poor.

Free Education is an ideological concept and our departure point should be ideological otherwise capital will water down this concept and convert into a capital friendly tool for profit maximization and further exploitation of our people.

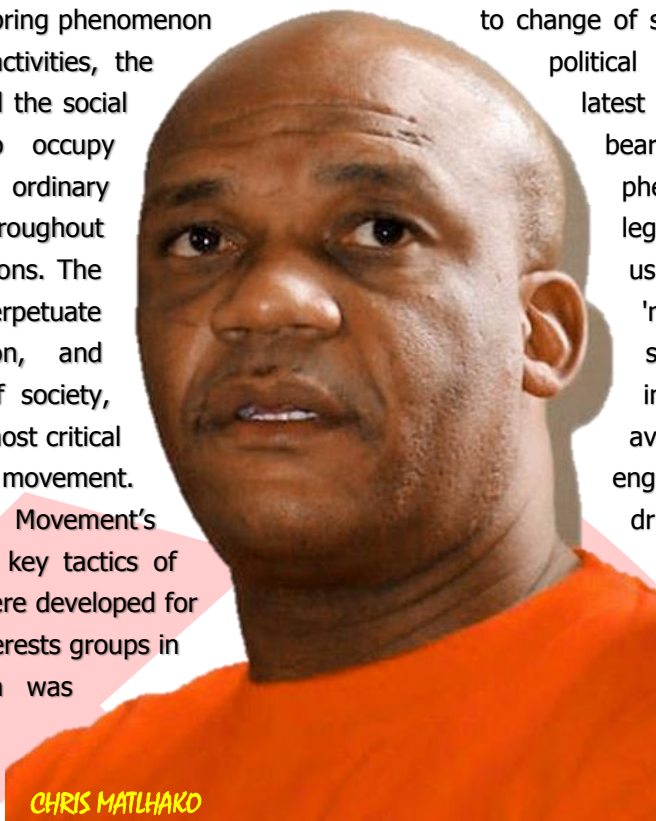
Awethu Zumana – ANCYL Buffalo City Regional Secretary.

The narrative and the social media

Since the start of the Arab Spring phenomenon in 2010, and its related activities, the notion of the 'narrative' and the social media-connect, have come to occupy increasingly important roles in ordinary people's struggles for change throughout society for a whole range of reasons. The tools and instruments used to perpetuate the cause and communication, and mobilisation of wider sections of society, have been acknowledged as the most critical aspects of the Arab Spring movement. Together with the US Occupy Movement's defiance and loose organisation, key tactics of engagement and mobilisations, were developed for a cross-sections of groups and interests groups in society behind a cause, which was supposedly commonly shared, but not necessarily commonly-decided upon. At the heart of the mobilisation is the 'narrative' and the platforms of social media to drive the process. These are now also subjects of study and investigation and have in the process solicited a wide range of views and perspectives.

The hashtag (#) movement has spread across the world in an overwhelming manner and has enveloped many a struggle, in what some believe, is amongst others a dangerous trend of overs implication of the struggle - the innate class, gender, cultural and social contradictions among others, generally. The believe that all you need to do, is to push some buttons of technology and develop a plausible narrative driven via social media will get you the support and mobilisation required to impact on policy and other related processes. The thesis that, 'you only need a good techno-guru' and a smart handset to be able to impact on policy, is inherently dangerous and misleading.

Some (#) hashtag processes in the country have also mimicked this phenomenon in some respects. #MustFall initiatives have lately become vogue, and are overriding signatures to 'brand' some aspirations of groups seeking



CHRIS MATLHAKO

to change of some aspects of our social-political and economic lives. The latest #LuthuliHouseMustFall bears all the hallmarks of this phenomenon. The real legitimate demands are usurped and developed into a 'narrative' and driven through social media, and in many instances bypassing existing avenues of and for engagement, and overzealously driven to the brink in order to ignite clashes of sorts with authorities and others in the process. This occurs because the blame of the resultant confrontations will be placed squarely at the door of the authorities

as part of the broader tactic of demonizing the authorities.

In his analysis of the phenomenon, James Kemp writes; "[H]umans are social animals, and maintaining group

cohesion requires a shared narrative about our situation and where we think we're going. We don't all need to have the same aspirations, but we do need to know that the aspirations of the rest of our group aren't in conflict with our own", is instructive.

The 'narrative' has power of its own, as can be witnessed in the #MustFall movements in the country, in trying to persuade others of their view points and win over support towards their perspective, more and more #MustFall and social media convergence has been realized.

The reliance on the social media as the persuading platform not only creates limitations but also falls into various categories of exclusion that are inherent in the filtering exercised by facebook and others.

The reliance on the social media as the persuading platform not only creates limitations but also falls into various categories of exclusion that are inherent in the filtering exercised by facebook, and others.

Kemp argues that, 'narrative has a power of its own' and because human beings are storyphiles - 'we just love stories', and where we have a narrative in play we will ignore inconvenient facts so that the narrative can continue. Some truths will be excluded and or filtered simply because this might be a disruption of the narrative.

Social media, some have demonstrated, is well known for creating a 'filter bubble effect'. Social media is an important platform but can play both a positive and negative effect on society. It is an amplifier and works to reinforce this in a couple of ways;

- it is easy to find other people that share our world view;
- it is easy to drop others from our information feed

Taken together, as Kemp points out, mean that it becomes hard to see the inconvenient truths. Indeed, we only see what we expect and want to see. This implies that even rational and objective thinkers can sometimes come to the wrong conclusions, if theirs is based on this platform only.

On other social media platforms, such as facebook even searching for opposing views doesn't yield results, but the views themselves exist but will not be shown as part of the filtering – its is a general practice on these media.

Narrative – the controlling function

The narrative also has a controlling function which is exercised in various ways, and in some instances consciously and purposefully. For example, a conspiracy theorist could use the power of the narrative against us all. Never mind the facts, write an interesting story that changes the world. Make it appeal to self-interest. Link it to another narrative already in play. Show a convenient background alongside the playing narratives. Get people used to seeing your supporting 'facts'. These don't need to be actual facts, but plausible and in support of the narrative you want to introduce. When you then start sharing your narrative it already chimes with other dominant ones. So, it gets seen and shared by many people. Indeed, over time it becomes one of the strong commonly held views, whether or not it is true.

The political consequences of these social movements generally have drawn extensive scholarly attention in the first decade of this century. Some hold that social movements are generally effective and account for most important political change. However, the jury is still out with regard the organised institutional platforms such as formal organisations vis-à-vis informal processes of mobilisation and driving change or transformation in society.

Social movements generally, have been defined in terms of the organization, mobilization, and participation of the 'have-nots' of a society - those who stand in opposition to or outside existing power structures. In emphasizing the popular-social constitution of these movements and the fact that they are not orchestrated by power structures of the state, they are also described as 'grassroots' movements, others argue.

In the present neoliberal conjuncture however, a somewhat different alignment of social, political, and cultural forces has come to occupy the movement space across the world. This is best described as the phenomenon of 'elite revolts', or social movements comprised primarily of individuals and groups who presently do command access to (some form of) resources and power, and whose demands and claims are consequently framed not in terms of inclusion, redistribution, and recognition, but their opposite - either exclusion and/or status maintenance.

We need to unfold an ongoing debate and discussion regarding these issues in order to enhance our perspectives and understanding of the underlying aspects of the both the intent and goals of those employing these tactics. Plus, and analysis of efficacy of the these tactics in the context of the institutional features built into our electoral system soliciting the formation of social reform initiatives from both the 'inside' - government officials, elected officials, or parties, and social reform initiatives initiated from the 'outside', as social movements.

Comrade Chris "Che" Matlhako is SACP Central Committee member and Secretary for International Affairs

Building a cadre is the heritage of the movement

In the month of September, South Africans are celebrating their heritage. It is also referred to as heritage month. On the 24th September, South Africans are encouraged to celebrate their cultures, beliefs and traditions. The heritage month coincides with the celebration of existence of two progressive youth components, African National Congress Youth League (ANCYL) and South African Student Congress (SASCO). Both these youth formations of the Mass Democratic Movement are charged with a responsibility of preparing a cadre to serve the ANC led movement, government and its people. It is a disgrace and blasphemy that anyone who has been prepared by these youth formations to go and join a right wing organisation or form their own organisation.



AYANDA JAM

SASCO has a responsibility of building an organic intellectuals. This they have to do under very difficult conditions because they organise in a very critical and difficult to please stratum which is students. On top of all this headache, SASCO finds itself in institutions of higher learning where inequalities of the past are still glaring. These inequalities range from admission policy, curriculum, funding model etc. At 25 years SASCO, finds itself having to perform these tasks:

- Establish a single coordinated system of education
- Building a democratic system of education
- Non-racial system
- Non-sexist system
- Development system

SASCO still has to campaign for free quality education. It also has to campaign for the transformation of education system which is currently favouring the ruling class. On top of it all, they must build a cadre. SASCO as young as he is, we know and confident that they are equal to the task. SASCO will continue with its responsibility of building a cadre because it is our heritage.

The ANCYL as it celebrates its birthday is aiming to support and reinforce the African National Congress in the attainment of the goals of the National Democratic Revolution. To do this task the youth league must mobilise and organise all young people to this cause. Young people play a pivotal role in the struggle for the National Democratic Revolution. The ANCYL need to produce cadres to ensure that we attain National Democratic Society. Producing cadres has always been the heritage of the movement. Happy Birthday to these giant organisations.

South African online defines heritage as the practises and traditions that are passed on from parents to children. The movement has been renowned of building and ultimately producing cadres and revolutionaries. Has this tradition been forsaken?

Having not lived in their time, I am confident that the likes of JB Marks, Moses Kotane, Joe Gqabi, O.R Tambo, Nelson Mandela, Walter Sisulu, Chris Hani etc are cadres who have been built by the movement. I am sure that they transferred this to the generation after them. If I was to be called a cadre, I would owe that to the teachings of Baw' Mthetheleli Mana, Comrade Lunga Papu, Cde Melikhaya Pikini and the late Comrade Thobani Malawu Ngetu. While the organisations like the SACP, YCL, and POPCRU continue to build a cadre in me. It has always been a responsibility of individual revolutionaries to produce a cadre. This is a heritage that we must cherish as the movement.

The critical question that remains relevant in our minds is that, is the current crop of leadership building or willing to build cadres? We have recently seen a lot of praise singers in the movement. These praise singers in the movement would even prefer those leaders than the organisation. They would before any meeting consult these handlers in order to advance the views of the handlers in organisational meetings. We have seen a lot of protest actions during the local government elections over the list processes.

These protests are more than being about the principles of the organisation and the organisation itself, they are about individuals who did not make it to the list. This is despite the ANC pronouncing on matters in dispute. Whether the pronouncement is right or wrong, a cadre would respect the decision of the movement. The worst situation is when comrades chose to campaign and vote for the independent candidates over the ANC.

News 24 article of June 21 had a headline, "No Sputla, No vote. If you remove Sputla we will vote for DA." There can be nothing revolutionary about this. Should we have produced cadre, we would not have seen these unfortunate scenes. We were warned by the General Secretary of the SACP Comrade Blade Nzimande in the 6th Anniversary of the assassination of Chris Hani at Britz North West Province, when he said *"As we remember Chris Hani today there are many sides to him that we must remember and cherish: Cde Chris was a freedom fighter who was devoted body and soul to the struggle of the working class, the poor and the exploited."*

Chris Hani who campaigned against careerism and political patronage. This is a lesson we must learn even more today when there are temptations for some of our very own comrades to use their new-found positions to surround themselves with yes-men and women around them and to think through their stomachs."

In the second decade after the GS said these words, we still have comrades who surround themselves with yes-men and women. The movement has mastered the art of producing praise singers but are we producing cadres as enough as we can?

The movement has failed to teach society that burning of property is not our culture but it was the strategy that the movement used against the government that was not willing to listen to black people. Post 1994, we have not really defined what type of a cadre that will see the attainment of a National Democratic Society and ultimately socialism.

The Secretary General of the ANC in the Moses Kotane memorial lecture said "there is a difference between a member and a cadre, you have to go through a process to become a cadre." But, what is a cadre? The comrades who introduced me to the movement told me that if I want to be a good comrade I must master the following:

Conviction to the organisation and what it stands for; Discipline and organisational discipline; Respect the organisation and its people; Loyalty to the organisation and not to the individuals.

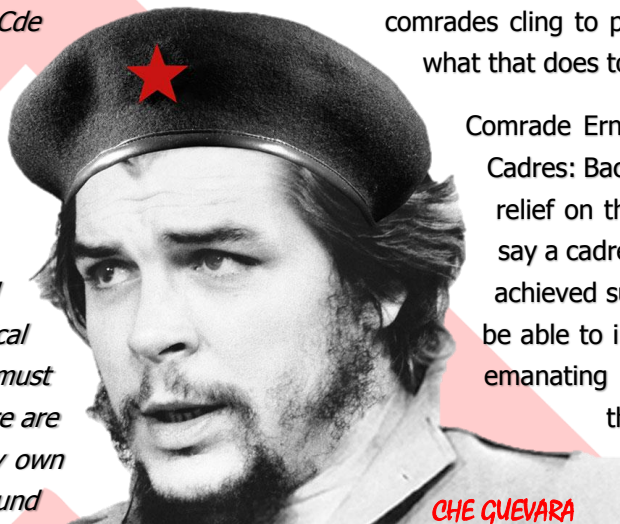
In answering this question of a cadre, I am reminded of the act of a cadre that I saw in the recent Provincial Congress of the YCL where two comrades refused that there will be contestation in the YCL in their name. They asserted that contestation in the YCL will not start in their time. This is very rare to see in the movement, comrades cling to power at all cost, irrespective of what that does to the movement.

Comrade Ernesto Che Guevara in the paper *Cadres: Backbone of the Revolution* gives us relief on this matter. He says; "We should say a cadre person is an individual who has achieved sufficient political development to be able to interpret the extensive directives emanating from the central power, make them his and convey them as orientation to the masses, a person who at the same time also perceives the signs

manifested by the masses of their own desires and their innermost motivations. Therefore the cadre person is creative, a leader of high standing, a technician with good political level, who by reasoning dialectically can advance his sector of production, or develop the masses from his position of political leadership."

To a cadre, it can never be about him or his family but it is about the movement and the people. A cadre is always willing to produce more cadres. We cannot afford to postpone the development of a cadre, it is our heritage. Building a cadre is urgent, the attainment of the National Democratic Society and socialism depends on it.

Comrade Ayanda Jam is the PEC member of POPCRU and Local Secretary of COSATU.



*"SACP Skenjana Roji mourns the passing of Cde
Thenjiwe Matiwane"*

The South African Communist Party (SACP) in Skenjana Roji District (Buffalo City Region) mourns the passing of Comrade Thenjiwe Matiwane, SACP Skenjana Roji District Executive Committee (DEC) Member and SANCO Buffalo City Regional Chairperson. Comrade Thenjiwe Matiwane succumbed to death after a period of illness.

We wish to convey our heartfelt condolences to the Matiwane Family, her loved ones, the people of Buffalo City Region and the entire congress movement.

Cde Matiwane served the party with great zeal and commitment. She has always been a well-grounded cadre of the movement, who was active in the congress movement structures. She always understood that communists and genuine cadres are always found within the people, siding with the people.

She was in the forefront of the fight against corruption and lack of basic services to the downtrodden. Like any other communist and a genuine cadre of the movement she endured victimisation and political side-lining in the region.

May her soul rest in eternal peace, as the SACP we will remember her as the servant of the people till the end.

Issued by the SACP Skenjana Roji District.

Contact:

Ludwe Mnweba
SACP District Spokesperson

Messages of condolences:

"On behalf of the South African Communist Party (SACP), Provincial Executive Committee, I would like to convey our heartfelt condolences to the Matiwane family, Skenjana Roji District of our party, the congress movement and the people at large.

In Cde Matiwane we have lost a foot soldier committed to the service of the people. We lost her calibre of a cadre when the movement in general is in need of dedicated cadres, to help it marshal the people forward.

May her soul rest in eternal peace" - **Xolile Nqatha, SACP Provincial Secretary.**

"As the Congress of South African Trade Unions (COSATU) East London Local, we have received with great sense of sadness the news of the passing of Comrade Thenjiwe Matiwane. We know her as one the committed servants of the people, who worked without seeking any personal benefits.

We send our warmth hearted condolences to the family of Matiwane, her loved ones and the people and their organisations she served diligently. May her soul rest in peace" – **Malibongwe Mfazwe, COSATU East London Local Secretary.**

"The untimely passing of Comrade Thenjiwe Matiwane SANCO Regional Chairperson of Buffalo City Metro had left an indelible mark. She served with integrity, without personal prejudices, personalities, as well as partisan political influences throughout her illustrious commitment in the leadership of SANCO. Our communities and future generations will forever be indebted to her for her selfless contribution to the cause of freedom, justice, and adequate service delivery.

Matiwane was a passionate believer in the power of bringing people together to fight for fairness and unity in the MDM structures. We extend our condolence to the Matiwane Family and much appreciation for sharing her life with us. Rest in Peace". – **Dan Bolman, SANCO Provincial Deputy Secretary.**



THENJIWE MATIWANE
BORN : 10 JANUARY 1963 | DIED : 22 SEPTEMBER 2016








MEMORIAL SERVICE WEDNESDAY, 28 SEPTEMBER 2016
TIME: 17H00
GOMPO HALL, EAST LONDON

FUNERAL SERVICE SATURDAY, 01 OCTOBER 2016
TIME: 09H00
CLEMENTS KADALIE HALL, BRAELYN

"A DEDICATED SERVANT OF THE PEOPLE TILL THE END"

HOW TO CONTACT THE SACP

SACP PROVINCIAL OFFICE

Block A, Unit 1
Bhisho Business Village
Siwani Avenue
Bisho
Tel: 0406350463
Fax: 086 600 7658
Email: nnonthoko@gmail.com
xolilenqatha@gmail.com
Administrator: Cde Noncedo Nothoko

ALFRED NZO DISTRICT OFFICE

Office B7
Rolyats Centre
Kokstad
4700
Tel: 0397273595
Fax: 0397274294
Email: sadtukok@futurenet.co.za
Administrator: Cde Xatyiswa

SKENJANA ROJI DISTRICT OFFICE

3rd Floor, Oxford House
Oxford Street
East London
5201
Contact: 0437228845
Email: ivy.yamile@samwu.telkoms.net
boycemelitafa@gmail.com
Administrator: Simphiwe Mkile

O.R TAMBO DISTRICT OFFICE

43 Nelson Mandela Avenue
Mthatha
5099
Contact: 0735536906
Fax: 0866687355
Email: smvunelo@ihlm.gov.za
mvunelos@webmail.co.za

JOE GQABI DISTRICT OFFICE

P.O. Box 144
Mount Fletcher
4770
Tel: 0791631631
Fax: 0865198221
Email: sydney.belebesi@gmail.com

K.K CHULE PAPIYANA DISTRICT OFFICE

02 Mendi Street
Nomathamsanqa Location
Addo
6105
Tel: 0833194206
Fax: 0865055036
Email: klaasthabiso@gmail.com
Secretary: Thabiso Klaas

CHRIS HANI DISTRICT OFFICE

NEHAWU Building
Mathew Goniwe Regional Office
20 Robinson Road
Queenstown
5320
Tel: 0458383479
Fax: 0458396715
Email: sandilenyalambisa@gmail.com

MBUYISELO NGWENDA DISTRICT OFFICE

2nd Floor, Florence Matomela House
Govan Mbeki
Tel: 0815155003
Fax: 0864074745
Email: npzothani@gmail.com
ntiti@mandelametro.gov.za

NCUMISA KONDLO DISTRICT OFFICE

02 Avalon Court
Butterworth
4960
Tel: 0605201851/ 0820910782
Fax: 0866002576
Email: siguve.ix@gmail.com
ldwadwa@yahoo.com

Social Networks



SACP Eastern Cape



@SACPECmedia