



TRIBUTE TO A FALLEN COMRADE - M.P. GIYOSE (Cde Pumi)

The New Unity Movement is deeply saddened to announce the death of our dear comrade and friend Mallet Pumelele Giyose, popularly known as MP or Pumi.

He died on March 24 in Greenacres Hospital in Gqeberha after a long illness. Born on April 20 1940, he was 84 years old at the time of his death.

He had served on the national executive of the New Unity Movement after it was founded in 1985 and as its vice-president from 1995 until ill health forced him to retire in 2019.

We mourn the loss of a comrade who dedicated his life to the poor and downtrodden masses of this country, motivated by his lifelong commitment to the policies and principles of the Unity Movement.

His lifelong commitment to the policies and principles of the Unity Movement started at the age of 14 while he was a pupil at Lovedale Secondary School in the Eastern Cape. This was when he joined the Society of Young Africa (SOYA), an affiliate of the All African Convention (ACC) and the Non-European Unity Movement in 1954.

After qualifying as a teacher in Healdtown, he started his teaching career in 1961 at Nyaluza Secondary School in Makhanda, where he singlehandedly established a branch of SOYA.

He subsequently moved to Johannesburg, where his work in SOYA brought him to the attention of the SA security apparatus, the Special Branch.

As a result of his work in SOYA, he was dismissed from teaching, and with a number of other SOYA members was banned and placed under house arrest.



Cde Pumi in full flight

This state harassment forced him and other SOYA members into exile in 1965.

He returned to SA in 1990 after living and working first in Uganda for more than 10 years and then in Botswana.

While in exile in Gaborone, Botswana, he and other comrades who swore allegiance to the principles and policies of the Non-European Unity Movement participated in discussions with other formations from both inside and outside SA in the late 70s, and early 80s.

Those discussions eventually culminated in the formation of the New Unity Movement in 1985.

As a member of the Gaborone Educational Fellowship which had been established in 1987, he produced two seminal works, namely

“Non-Collaboration: A Theory of Social Change” in 1988 and “Problems of Organisation” in 1989.

His writings are imbued with his great insight and understanding of the world’s literature in general and the Marxist canon in particular.

He became a leading member of the New Unity Movement after its formation in 1985 while still in exile in Botswana.

After returning from exile he lived in Cape Town for a

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few years before settling in Port Alfred in the Eastern Cape.

Comrade Pumi's intellectual prowess, which can be easily discerned from reading the numerous analytical articles and commentaries he wrote over the years, is widely acknowledged, as are his oratory skills.

He was renowned as a prolific writer, contributing numerous conference papers, contributions for our official publications and other occasional papers.

It is our intention to publish a collection of his writings in due course.

Quite apart from his dedicated work in the New Unity Movement, his commitment to the struggles of the poor was reflected in a number of other affiliations.

These are, among others, as the chair of the board of the Alternative Information and Development Centre, as the chair of Jubilee South, serving on the International Committee of the World Social Forum, the Unemployed People's Movement and the Masifunde Educational and Development Project Trust.

We salute him for having remained loyal to the founding principles of the Unity Movement as embodied in the Ten Point Programme of Transitional Demands, the policies of nonracialism, non-collaboration and anti-imperialism.

Basil Brown,

President

New Unity Movement president



The Vice-Presidents of the NUM: Pumi Giyose & Goba Ndlovu

The NUM Vice-Presidents Pumi Giyose & Goba Ndlovu

Cde Pumi's Activism

Cde Pumi at Walter Sisulu University

Comrade Mark Fredericks, in cooperation with Journalism students and faculty staff, has instituted a series of lectures at the Walter Sisulu University in East London. The students invite speakers to address them on specific topics which they are in the process of clarifying for themselves. On Wednesday 3 May 2017 Cde M.P. Giyose, in a lecture titled, Review of Post 1994 Political

Economy in South Africa, addressed the students on a number of questions focusing on the following – Apartheid Debt, Helen Zille and Colonialism, the Freedom Charter and the NDR, the Role of CODESA and the Politics of Non-racialism.

The talk was very well received with about 70 students and 5 lecturers in attendance. After the lecture there were a series of questions and comments in which both students and lecturers participated. The vast majority of those present were sympathetic with the general theme of the lecture that the ANC had sold out the South African populace generally, and the youth in particular.

Comrades Bennett, Fredericks and Aubrey Kali were the only branch members present. The students were mostly first years, though there were a few second and third years and one or two past students. The branch members in attendance were unanimous in their conviction that this was the most talented group of students yet. The prospects of recruiting some of them to revitalize the branch are solely dependent on the energy and commitment of the existing branch members.

EXTRACT FROM MESSAGE BY CDE MZUKISI MADLAVU, WHO SERVED WITH CDE MP GIYOSE FOR ALMOST TWENTY ONE YEARS IN COMMUNITY DEVELOPMENT FOR TRANSFORMATION OF SOCIETY

Introduction

The Patron, Cde MP Giyose of the Unemployed People's Movement (UPM) and former Board Executive member of Masifunde Education and Development Project Trust, (an affiliate of the Trust for Community Outreach and Education.

On the passing of persons involved in revolutionary struggles like Cde MP Giyose

The death or passing on of persons who take part in a process of transforming the social, economic and political conditions of the Azanian masses, the workers, unemployed, people with disability, and peasants and other allied social classes and strata in order to usher in complete and total freedom of the Azanian masses carries within itself lessons and tasks for the living.

The untimely passing of Cde MP Giyose, a devastating blow in the Socialist Revolution.

The untimely departure of Cde MP Giyose, a selfless socialist revolutionary and proponent of a protracted Socialist Revolution is a devastating blow to forces of international socialism. Cde MP Giyose was a teacher by profession, profound thinker and committed fighter for total liberation and freedom of the oppressed, exploited and colonized masses from the brutal yoke of racism, neo-colonialism, neo-fascism, sexism, capitalism and global imperialism and its replacement with Socialism.

JOINT CULTURAL SOCIETIES (JCS)

Nelson Mandela once said: ‘to deny people their human rights is to challenge their very humanity.’ The essence of who we are and what we will become lies in the realisation of our inherent human rights by both ourselves and the people around us. Without this realisation, societies at large will consist of anarchy

Before the initiation of South Africa’s democratic dispensation in 1994, the National Party, with its supremacist government enforced racial segregation as a means to cement their power in 1948. They created a system of legislation that ‘cast aside’ basic human rights attributed to certain so-called ‘races’. This system was called Apartheid, and as a result of it, racial discrimination became institutionalized. During this period, gross violations of human rights were abundant. An example of this are the events that occurred on the 21st march 1960 where communities from both Sharpeville and Langa embarked on a peaceful protest against the then ‘pass laws.’ On this day 180 people were wounded and 69 of the protestors were shot and killed. Essentially, the fight was about human rights, but has it changed?

Human rights are rights and freedoms that belong to every single individual from their birth until their death. It is needed to protect and preserve every person’s humanity, and to ensure that each and every person can live a life of dignity. Violating the basic human rights of people is to deny them their fundamental moral entitlements.

History has taught us that we realise the value of basic human rights only after such a right has been violated. Yet still today, ordinary citizens all over the world are subjected to indecent healthcare, housing, education and indecent social services in general.

More specifically, South Africa has comparatively faced such atrocities, and unfortunately continues to face it to this day. Millions of people are trapped in a state of chronic poverty. For generations, the majority of South Africans have suffered a lack of access to the most basic human rights. The vast majority of our children emerge functionally illiterate and innumerate from the schooling system; huge numbers of workers suffer chronic structural unemployment; whole communities continue to have to eke out an existence in under-serviced, crime-ridden slums, squatter camps and backyards; rural communities continue to be starved of productive land and income-generating opportunities. Unfortunately, we have one of the most unequal



Ebrahiem Daniels (high school student)

societies in the world.

Is there anyone to be blamed for this? Do we blame governments or do we blame ourselves for sitting back and being politically apathetic? Both questions are open for debate. But there is one fundamental concept that we have to pay close attention to. And that is capitalism. Capitalism has for a long time benefitted ruling elites who continue to prosper – 1 per cent of the world’s population controls more than 50% of the world’s wealth. ‘Capitalism relies on subtle forms of coercion to

sustain a system of domination and exploitation made possible through the existence of a social hierarchy.’ According to a Philosopher: ‘global capitalism involves the automatic creation of excluded and dispensable individuals, from the homeless to the unemployed.’ The problem we are faced with, not only in South Africa but all over the world is that the state or political elite has been a participant in and a beneficiary of managed economic outcomes.

South Africa in particular is an example of this, in which our political leaders have continuously benefitted themselves by continuing to pursue neo-liberal policies. What is even more astonishing is the belief that our country will undergo political and economic improvement by recycling failed leaders. Of equal importance is the illogical belief that one man is part of South Africa’s long-term solution, a belief that has gathered momentum after the appointment of South Africa’s new president Cyril Ramaphosa. No one man can ever make a difference if the system he represents didn’t change.

The question we then need to ask ourselves is whether or not human rights are possible in a capitalist system. Unfortunately, it seems that instead of living in a world which consists of approximately 194 countries, we live in a world where the majority of those countries can be considered to be corporations.

South Africa has one of the most progressive constitutions in the world, with a comprehensive bill of rights that enshrines the rights of all its citizens, including the right to equality, human dignity, and freedom of expression and association.

Section 9 of the constitution stipulates that everyone is equal before the law. The question then becomes whether or not we are all equal. Do we have such a thing as 'some are more equal than others?' According to our constitution, that should not be the case. However, the lived experience may prove to be the contrary.

The very first thing we need to be aware of is that equality, without equity is useless. How fair is it that I have an equal opportunity to bring a matter to court as that of a billionaire, yet he will have no trouble paying court fees and will obtain the best legal representation. With that being said, all 'equality' does is provide us all with equal opportunity, yet provide only a few of us with the necessary resources to get there. Equality can only work if everyone starts from the same place. Treating everyone the same is actually paradoxically not fair as it erases our differences and promotes privilege. And as we can see as a result of this, the rich looks after the rich and the poor continue to struggle.

It is time that we all stood up and stopped being politically apathetic. It is time for the old and young, women and men to stand together to ensure that our basic human rights are realised. We need to teach the youth about South African history and how before the initiation of South Africa's democratic dispensation, young people were at the forefront of the revolution.

'We cannot and should not be slaves to any system that wants to oppress us.'

'We cannot all succeed when half of us are held back.'

'Injustice anywhere is a threat to justice everywhere.'

It is time for us to say something. It is time for us to do something. We've become a generation that complains constantly about everything, but no backbone to stand up and speak up, no guts to make a change ourselves. However, to make a change ourselves, we need to change ourselves. We can have more than we've got because we can become more than we are. For things to change we have to change. For things to get better, we have to get better.

By Ebrahiem Daniels (high school student)

Presented on Human Rights Day, 21 March 2018, to a public meeting of the Joint Cultural Societies (JCS) to commemorate the fallen on Sharpeville Day (21 March 1960).



The meeting of the JCS

CLASS CONSCIOUSNESS AND STRUGGLE

Introduction

A striking reality in the era of neoliberalism (which we might date from the early 1980s, and ongoing in the present) is what one might term the “defeat of The Left,” reflected in the declining power of organised working class struggle not only in the workplace, but also in the struggle for socialism, globally.

In a particularly powerful article, James Petras attributes this to what he terms (successful) “class struggle *from above*” – that is, “to the class struggle organized and directed by the ruling classes via the state.”

The entire panoply of neo-liberal policies, from so-called ‘austerity measures’ to mass firings of public and private employees, to massive transfers of wealth to creditors are designed to enhance the power, wealth and primacy of diverse sectors of capital at the expense of labor... Class struggle from above and the outside is waged in boardrooms, stock markets, Central Banks, executive branches of government, parliaments and Congresses. Decision makers are drawn from the ruling class and are ‘in their confidence’. Most strategic decisions are taken by non-elected officials and increasingly located in financial institutions (like the International Monetary Fund, European Central Bank and the European Commission) acting on behalf of creditors, bondholders and big banks.

Class consciousness

A critical “ingredient” in the growth of an effective working class movement is generally acknowledged to be “class consciousness,” in terms of which the working class understands its common interests to act collectively to achieve the overthrow of capitalism.

The 1922 Rand Revolt which wracked the mining industry here in South Africa, and provoked a brutal crack-down by the country’s security forces might at first sight appear to be a good example of workers (in this case, white mining workers) “acting collectively to achieve the overthrow of capitalism.” Frederick Johnstone relates how “a sign of the times,” was

... the establishment of a workers’ ‘Soviet’ in Johannesburg in 1919, when, following from a strike of various groups of white workers, [they] took over the government of Johannesburg, ousting the town council and setting up a Provisional Board of Control.

He also relates:

A mass meeting in October 1920 ... passed a resolution: “That we, the workers of the Witwatersrand, in a mass meeting assembled, do hereby most emphatically protest against the

continuation of the system of capitalism at present in force ...” And that it called for a take-over of control of the economy by workers, ‘which will result in the destruction of the system that produces only for profit and the substitution of a system of production for use ...’

But this view is decisively dismissed when one considers that their motive was not so much the overthrow of capital as the defence of white worker privilege. As Allison Drew tells us:

Far from being class conscious, white labor’s consciousness was of its particular interests as a stratum against those of workers as a class. It sought to protect itself from what it perceived to be the main threat to its livelihood: cheap and increasingly skilled black workers and the mining bosses who wished to employ them to undercut white privileges. Its goal was to prevent working class unity.

Although its form of struggle was the strike against production, the intent of those strikes was not to challenge capital as an opposing class but to protect white labor against black competition. Indeed, the only banner seen at demonstrations on the Rand bore the notorious slogan, “Workers of the World Fight and Unite for a White S.A.

Marx noted something similar in the England of his time:

Every industrial and commercial centre in England now possesses a working class divided into two *hostile* camps, English proletarians and Irish proletarians. The ordinary English worker hates the Irish worker as a competitor who lowers his standard of life. In relation to the Irish worker he regards himself as a member of the *ruling* nation and consequently he becomes a tool of the English aristocrats and capitalists against Ireland, thus strengthening their domination *over himself*. He cherishes religious, social, and national prejudices against the Irish worker.

Building class consciousness

There is a view that class consciousness needs to look beyond the mere take-over of power by the working

class – a view that raises the question, ““what happens after the revolution?” It will not be enough to build and sustain a post-capitalist world if the vision does not transcend just “centralising the economy” and “socialising labour.” In other words, the focus of change needs to be more far-reaching, and should include breaking down “gender, class and racial hierarchies through a revolutionary uprooting which leaves no sector of society untouched.”

In this regard, it would be worthwhile to cite the approach advocated by Nancy Fraser in her book, “Cannibal Capitalism.” Her opening assertion is that “capitalism” refers not to a type of economy but to a type of society.” She identifies “four pillars” of capitalism which, along with the economy, would need to be transformed. These include:

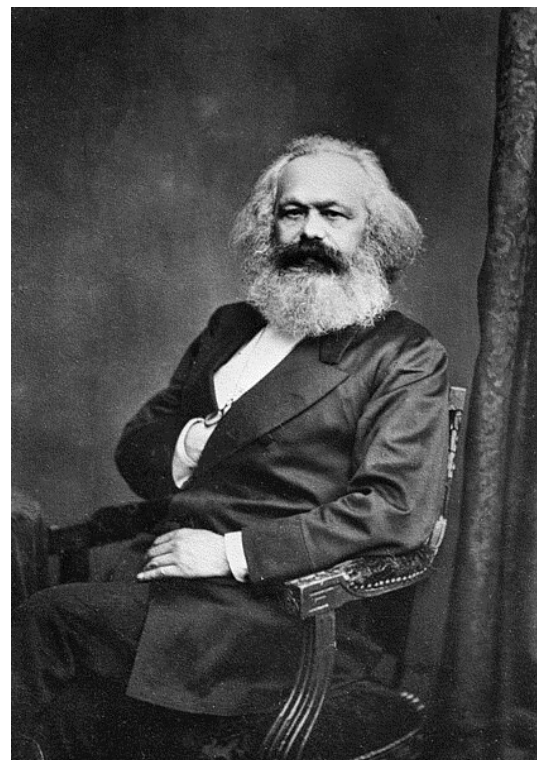
- Racial exploitation, including imperialism
- The oppression of women
- The pillage of the planet and its natural resources
- The ongoing shift towards fascism.

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Prof Allison Drew

Her research has examined the movement for democracy in South Africa, especially the changing relationship between socialism, nationalism and the state and the interactions between national and international movements.



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A SPEECH DELIVERED IN THE BO-KAAP AT THE 'BOEKA'

BY Catholic Clergyman PETER-JOHN PEARSON

I spoke on Friday night at the 'Boeka in the Bo-Kaap.' Just those two words alone sent a frisson of ancient memories down my spine, exploded an often forgotten history in my consciousness and repeated somewhere, deep in me, the stirring truth that we stood, we chanted and raised our fists on cobbled streets and elevated stoeps that held in their depths the clanking of slave chains and pain of cruel lashes. Even as I called for a free Palestine from the river to the sea, as I condemned settler colonialism and the scourge of ethnic cleansing, the ear of my heart caught the cadences of the centuries long unbroken cycles of prayer from the Mosques all across the Bo-Kaap. The early fajr that pierced the darkness lying low over Signal Hill every morning creating a space for light in the troubled cosmos, creating an opening in the heart to ennoble our humanity. All the while in the deepest recesses of history and subjugation, the call to morning prayer reminded us also in our unfolding history, that prayer is better than sleep- the easy sleep of compliance and complicity and cowardice in the face of historical evil. There on that great canvass of history it is better to pray (to resist, rise up, struggle) than to sleep. The thought lingered for a long while. I resolved to journal it.

But this was evening. We were praying in our different tongues. Rugs and tarpaulins and plastic sheets all down Wale and Rose streets allowed us to sit together on those cobbled stones, (first fruits of slave labour in this area.) and break the fast, share our food and meet people we didn't know.

A busload of comrades came from Wellington and a youth group from Mitchell's Plain. I had a few minutes to speak before we ate. I asked the throng of witnesses to shout 'viva' so loudly that the teenagers incarcerated in Israeli jails whom we are told, routinely had no food to break the fast with. I begged them to shout viva - for viva is understood across language barriers, it is part of the international vocabulary of struggle. I asked them to offer a raised fist in salute to every child who could not hear the viva in the East of the DRC because the ceaseless noise of military planes and drones with their cargoes of obliteration, noises that tore their eardrums

Slowly the sun began to set. The proud Lions Head stood in silhouette and we could pick out the torches of the night hikers as they crossed paths to the summit. There was a moment so very still that I was sure that the angels were passing overhead. The smell of food, that aroma inseparable from the Bo-Kaap, was a

prelude for doors to open and trays and trays to be carried down steps and passed around to mark the sharing, the solidarity of this community Iftar. All our foundational Scriptures tell us that sharing daily bread is a sign that the kingdom is gently breaking through. That a new world is possible. For when we share we instinctively raise the hefty critiques of economies that impoverish workers, that serve the rich, that favour male over female and white over black and north over south. Sharing our bread on Friday evening was an undisguised protest against greed, profit and accumulation at the expense of those whose labours yield those profits. As I spoke I asked everyone to shout viva robustly again so that the famished in Sudan and South Sudan could hear our shout and interpret it as a protest against putting oil profits before people and thus in a stroke condemning millions -and it is millions- to famine and starvation. I asked them to shout viva with conviction so that the children being bombed in Gaza as a ceasefire is conveniently, cynically ignored, that the children scuttling in dangerous river beds and across landmine strewn fields in Kivu and those families who hurriedly bury their children in shallow graves just a hundred kilometres outside Juba would know without a shadow of doubt that while nations stood by and watched and did nothing to change the tide of this grotesque chapter in history, that while the world was complicit - our group in Wale Street, our hearts open for struggle, shouted defiantly 'not in my name!' We know that the waves of rebellion reach everywhere.

We also raised our fists for those sharing the wonderfully syruped koeksisters and spicy daltjies, who had to go from these slopes of Signal Hill with the twinkling lights of the city below them- back to the Cape Flats and townships controlled by gangs, trapped amidst the cross fire of guns, and the curse of drugs and the daily threat of job losses, would even as the day out in the city with its march and solidarity campaign, came to an end- would also connect the dots and consciously realise that all these struggles, those that dominate the geo-political fault lines, those that unsettle our townships, are in fact all one struggle, one vast war against the poor and theft from the poor.

One intertwined, cruel and crass pattern of bullying in the public space and political kragdaigheid I said this in different ways in the fictional three minutes I was allotted. Then very poignantly the faithful faced Mecca and the ancient evening prayers, Maghreb, were intoned. I sat a while held gently in its rhythms of prayer and then quietly slipped away.

As I walked cautiously down the sloped streets to my car, I remembered the words of Edmund Burke writing of the French Revolution. 'Events have happened of which it is difficult to speak and impossible to be silent.' I drove into the gathering darkness

Peter-John Pearson

21:07 0.45 KB/s

B K P A G

Bo-Kaap United with Palestine

**Annual Street Boeka
in Bo-Kaap
In Solidarity with Palestine
Friday, 28 March 2025
Corner Wale and Rose Street
From 18h00- 20h15**

- Please bring a dish to share
- Bring a chair and a musullah

All Welcome

PSC
PALESTINE SOLIDARITY CAMPAIGN
Anti-Gentrification
Front

BOHMANOL ISLAM MOVEMENT

MASAJID OF THE BO-KAAP

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