

Summer Of Peace 2013™

Nelson Mandela Tribute

with Nomfundo Walaza, Lionel R. Louw, and Marthe Muller

[0:00:00]

Philip:

Hello everyone and welcome back to an extra session to the Summer of Peace. Summer of Peace is the celebration of our common humanity. This is Philip Hellmich, the director of peace at The Shift Network and today it's truly an honor to be celebrating Nelson Mandela, an inspiration for a new future. Before I introduce our special guests who we're talking with live from South Africa, I would like to invite you to join us all on social media. Please go to Facebook and you can search for Summer of Peace and look for our logo or look up [Facebook.com/SummerOfPeaceShift](https://www.facebook.com/SummerOfPeaceShift). We welcome comments, shares and engagement and we look forward to seeing you there. Also please follow us on Twitter. You can search for [@PeaceSummit](https://twitter.com/PeaceSummit) or just look up [Twitter.com/PeaceSummit](https://twitter.com/PeaceSummit). We love for people to engage and read tweets and images of the calls that we're having.

Today's call is one that it just really needs to happen. There are some people in the world that just really come in with the role to play on the global stage and Pres. Nelson Mandela is one of these people. Its impact not only in South Africa, in the world just really it's just a tremendous one and we're really fortunate and grateful today that we have three peace builders, incredible peace builders from South Africa joining us on the call.

The people we have is Nomfundo Walaza and she's a visionary and compassionate clinical psychologist and human rights activist with over 20 years of experience developing impactful conflict mediation programs on a global scale. Nomfundo is currently CEO of the Desmond Tutu Peace Center in Cape Town, South Africa. Her background includes experience in Trauma Management, Peace Building and Resource Mobilization. She received the Women of Distinction Award from the National Conference for College Women Student Leaders at the University of Maryland in 2010 and was nominated and short-listed for the Woman of

Worth Award in recognition of her work in healing and promoting women from all walks of life in Cape Town 2005 and she was appointed as Peacemaker in Residence at Marquette University in 2010.

We also have Dr. Lionel R. Louw and he's the former Head of Department and Associate Professor, Department of Social Development at the University of Cape Town, South Africa. He left the university in 2004 to accept the invitation to become the Chief of Staff in the office of the Premier of the Western Cape Province, a position he held until 2008. From 2009 to 2012, he was the National Director of the Harold Wolpe Memorial Trust, an organization that promotes dialogue. He is currently the minister of Community of Faith, a congregation in Stellenbosch.

We also have Marthe Muller who is currently the Chief Operations Officer of South African Women in Dialogue, a civil society organization that is piloting a psychosocial, family-based poverty eradication approach in three municipalities in South Africa, excuse me. She has an Honors degree in Philosophy from the University of Stellenbosch and she completed all coursework for a Master's degree in Women's History at Sarah Lawrence College in Bronxville, New York, but she has a third version of her MA thesis outstanding. Marthe lived in Bogotá, Colombia for twelve years where she worked in publishing, documenting filmmaking and public television. She completed a two-year Diploma in Spanish and wrote, directed and produced a multi-media course to teach English to Spanish-speakers. In 1999, after a year of working as an Operations Manager for Colombian fashion designer Amelia Toro.

I just want to thank each again just welcome you to The Shift Network and the Summer of Peace so thank you for being with us.

Lionel Louw: Thank you very much, Philip. It's our real pleasure to be participating in this engagement to celebrate Nelson Mandela.

Philip: Wonderful. Well --

Nomfundo Walaza: Thank you Philip for [0:04:39] [Indiscernible]

Philip: Yes and thank you Nomfundo and Marthe and Lionel. Just this is the opportunity to really come from the heart. Prior to the call, both Nomfundo and Marthe thought it would be a pleasure to let the man go first and with that, Lionel, I'd like for you just to speak from your heart for a few minutes about a little bit more about your peace building work and what Pres. Mandela has been to you.

[0:05:08]

Lionel R. Louw: Let me just go back a little bit to his release from prison in 1990. It was an event that all of us across the world looked forward to. We participated in marches in Cape Town prior to that event calling for his release and likewise there were conflicts across the world that were held to call for his release. So from the very word go once he was released, the very first speech that he made from the steps of the city hall in Cape Town, one immediately understood that he was not going to be taking revenge against the regime that imprisoned him for 27 years. So it was a momentous occasion when he was released but it also set the tone for what was to follow during the negotiations over the next four years until we had our first election.

So the first thing to be said is that Nelson Mandela assumed the leadership of the liberation movement that took us in the direction of negotiations for a different future. As you know from his autobiography, the talking started before he is released. So once he was released he could provide that visible leadership that took us in the direction of a negotiated settlement that created the constitutional democracy that we currently have in South Africa. He did significant things in those initial stages that established the foundation that continues to influence us in the work that we do now.

I'm informed that we have to attribute the content of our current national anthem to his intervention. You know, we had Nkosi Sikelel' as the black anthem in South Africa almost similar to Lift Every Voice and Sing anthem amongst African-Americans in the United States. The assumption was that obviously now that the liberation movement takes over

government that that would be the national anthem. This intervention combined that anthem with the anthem that was used by the previous regime and we have the anthem as we currently have it that again is a way in which people were being brought together. So it's the foundation stone that were being laid in that initial phase that took us in the direction of reconciliation and peace building in the country.

I think of the way in which he also brought into the new government, people who were participants in the apartheid arrangement that had [0:08:58] [Indiscernible] and had a – for people across the country in different parts of the country and then there was the tricameral parliament three chambers each one racially exclusive. Yet it was Nelson Mandela who made certain that persons from the [0:09:23] [Indiscernible], persons from the tricameral parliamentary arrangement were brought into the new government. Again a building block towards reconciliation in the country. Then that major act of reconciliation when he had tea with the widows of the prime ministers who were prime ministers of the previous regime and Betsy Verwoerd the widow of Hendrik Verwoerd who was the real architect of apartheid was too frail to join in the tea with all the other prime ministers' widows and he then had a special, made a special trip to meet with her on her own. Again another way in which he practically demonstrated the reconciliation that was possible. After 27 years in prison, the man comes out and he demonstrated how we can bring together those who were adversaries before into a common nation building exercise.

[0:10:44]

And then the poem Invictus captured how he walked on to the rugby field once the South Africans had won the rugby world cup wearing the number 6 jersey, the jersey of the captain and he immediately captured the minds and hearts of the Afrikaners who were the primary supporters of the previous regime.

So I'm going back to simply saying that from the word go after his release from prison, he started on this pilgrimage of bringing people together, of building reconciliation. Then of course there was the truth and reconciliation commission under the chairpersonship of Archbishop Tutu, which set a new global standard for the management of post conflict

relationship. It was institutionalized in that legislation that created the truth and reconciliation commission which made the – took the principal position that we will bring people together and not be vindictive and prosecute those who were responsible for the atrocities of the past. So from the beginning of this constitutional democracy after 1990 and 1994 once we had had our election and he became the president of the country, he continued and institutionalized that in the legislation and the policies of the new government that there will be reconciliation and nation building on that basis.

Philip: Wonderful. Wonderful. This is very excellent context. Thank you.

Nomfundo Walaza: Yes.

Philip: Let's go to Nomfundo now. Nomfundo, if you would like to build upon this?

Nomfundo Walaza: Yeah. Thank you very much, Lionel, for painting the historic picture, which I think helps in situating this whole topic. For me I think that the first thing that come to mind as I was asked to do this was the day I woke up going to the city hall at the parade in Cape Town to see Nelson Mandela who we had heard about for years and years as children and we've come to know as a symbol of a man who is going to free us from the shackles of apartheid. Standing, you know, with the masses and looking after the balcony and waiting for hours on an end for him to appear. I remember that day very vividly because for every minute, every – I mean **[0:13:51]** **[Indiscernible]** just stood there, we waited, we waited for this man to appear and some of us and I think most of us didn't even know what he looks like.

Then he appeared eventually after 12:00 in the afternoon very late. I've been there from as early as I think 9 o'clock in the morning, which was a long, long, long wait to see the man who we regarded as the man who is going to take this country forward. And to not even be able to see him because I was so far away that you know that he represented something greater than all of us standing there was an emotional moment and just thinking that he is here, he is

here, you know, he is here in flesh and blood but still we couldn't - I mean I couldn't see him because he was so far away from me. So for me that's that moment is it's in my head even though I couldn't catch or see him but there's a feeling that just being there, [0:14:55] [Indiscernible] and seeing him and celebrating his release and knowing that he is now with us and waiting for what would happen later.

Of course I think that the other moment that comes to mind is when I think it was 1995 when there was a raging [0:15:13] [Indiscernible] in the western cape and we're invited as civil society organization to go and see and talk to him in parliament about how this is going to be solved. He walked into the room which had an oval type table and we're all standing there and it was amazing to see how he moved from one person to another person and shook our heads and greeted us and talked to us personally as if he knew us.

[0:15:41]

He came to me and I asked for him, he said you must be [0:15:44] [Indiscernible] and you know and I was so touched by that and as if - you know, I felt like a kid looking at the father and of course we referred to him as father. Everybody calls him dad. Dad is father in [0:15:59] [Indiscernible] and you know, there was this kind of feeling. I'm not going to go to the concept [0:16:06] [Indiscernible]. We say you don't want to go and wash your hand because that's certainly the feeling. The feeling was that I had met the greatest man ever which was just so important for me that he had made that personal contact at that moment. Of course all of us in that room were greeted as if we were his children and that thing, that's something that stand out quite prominently.

Of course then we went to Rhode in 1994 which was before that, I remember not being able to sleep and just imagining, imagining how the [0:16:47] [Indiscernible] people look like and seeing his face and waiting for a change in this country and knowing that as we voted that this man is responsible for what we're doing today. And then so excited and so moved and just feeling like you know, I've now become a South African from years and years and years of being told as a black [0:17:09] [Indiscernible] in this country that I didn't do that to even hold [0:17:15] [Indiscernible] but referred to me as a South African.

From this moment [0:17:21] [Indiscernible] the [0:17:21] [Indiscernible] was one of those moments where you started looking at the health of the cause, looking at the wound that had been inflicted on the black majority and looking at how as this country we're going to talk about how do we move our life forward from that, how are we going to hear the truth, how we're going to try and reconcile this amazing country. And that he is part of the government that created that. It's testimony to his ability to be able to see that we needed to pull together in order to be able to live together. That we couldn't just forget what has happened and just march together into the yester years. We needed to be able to talk about what had happened. We needed to be able to look at each other in the eye. We needed to be able to cry together about what had happened and be able to reconcile as a nation that would speak as a collective rather than a separate nation with different racial groups.

So the legacy that the Mandela gives us and continue to give wherever he – you know, of course he's sick now but it's almost like it's still a living legacy that will remain with us for years to come. It's a legacy that brings how we should be as a people. It's a legacy that I think the world when it looks at us is very proud of South Africans for how we have managed to come to this point.

So for me, I think it's just I think about him very emotionally because I think he touches all of us personally not only in terms of just, you know, you are so and so and so and so but you are a south African. I think that the definition me as a South African is very much interlinked with what I think he has done for this country and for the world and how he continues to give us that sense of the fact that we are an important people through what he has done, to where we are as a country and to where we go as a country.

So when I was asked to do this I was very excited because I don't even know how much we as a country thank him for who he is. But I think that the world also needs to thank him for what he has done not only for this country but also to show the world an example of how things can be [0:19:59] [Indiscernible]. So he is our father who we love dearly and

who we continue to see him, he has given us the greatest gift that any country could be given and he continues to give that gift.

[0:20:14]

Philip: Nomfundo, beautiful. Thank you. I especially appreciate just you sharing your own personal experience with Pres. Mandela. I just want to pause here for a second and just take in just the tremendous impact and as pointed by both you Nomfundo and Lionel about that moment of coming out of prison and then setting the tone after so many decades of --

Lionel R. Louw: Yeah.

Philip: You know, it's as such a critical moment because it just seems like anything could have happened right then.

Lionel R. Louw: Yeah particularly because the country was in quite a volatile state at that time.

Philip: Right.

Lionel R. Louw: We had a low intensity war being waged in residential areas.

Philip: Right.

Lionel R. Louw: And yet he comes out and he establishes a different atmosphere for us to pursue a different path.

Philip: Okay. All right. I want to go into that a little bit more here after we hear from Marthe because like that role of a father of a country or it could be you know, a mother in cases like Liberia and other places, it's just what the tone is that's set. We can see how that's playing out in the world today. Marthe, let's hear about your experience and some reflections building upon what Lionel and Nomfundo had shared.

Marthe Muller: Thank you. I just want to say I feel too privileged to have listened to Lionel and to Nomfundo because...

Philip: Okay, just one second here. I think we're having -- Marthe? It looks like we did lose Marthe so we're just going to try to get her back. So just be --

Lionel R. Louw: Okay.

Philip: **[0:22:18] [Indiscernible]**. Okay. So we just dropped Marthe from the phone and she'll be back and since we have her back, we'll hear from her, her experience. Let's pick up on this just bring in a little bit more about where the country was at that moment. Lionel and Nomfundo, just about the potential volatility at that time. Can you set the context for that a little bit please?

Lionel R. Louw: Well you know, as the 1980s progressed after the Soweto uprisings in 1976, the government responded to the community's protest by increasing the police and defense force presence in different areas and that's why I was referring to it as being a low intensity war that was being fought. Because as much as we had nonviolent protests, similar to the American South in particular the reaction on the part of those in authority was a reaction that brought the belief and the army into these residential areas where the marches were taking place. So as the 1980s progressed, we had an increasing violent response on the part of the government to the nonviolent protests that were being undertaken by community.

Philip: Uh-hum. Uh-hum.

Lionel R. Louw: So when we come to 1990 when he is released, this is the volatile state of the country with the conflict between citizens and the forces representing government.

Philip: Okay.

Lionel R. Louw: Then of course there is what we later discovered what we called a third force that was operating in communities and then our government at that point fermented black on black violence to create the impression that it is only in the communities themselves. Only for us that we suspected and said that at the time but it was subsequently revealed that it was really government fermenting --

[0:25:18]

Philip: Okay.

Lionel R. Louw: --that kind of conflict at community level.

Philip: Okay.

Lionel R. Louw: And that's the kind of atmosphere into which you step after 27 years in prison and as this capacity to move us and the country into negotiations that created the constitutional democracy.

Philip: Okay. Okay. Wonderful. Thank you Lionel, for that context. I think we have Marthe back on the phone is that right, Marthe?

Marthe Muller: Yes you do. Yes you do.

Philip: Yes. Please go ahead.

Marthe Muller: I go ahead?

Philip: Yes, please go ahead and share some reflections.

Marthe Muller: Thank you very much. Yes, I just wanted to say again thanks to Lionel and Nomfundo and that I want to speak from the perspective as a 12th generation Afrikaner because my family had been in South Africa since 1657. So a lot of what was done under the guise of apartheid was done by people with whom I share my DNA and I think that it's incredibly important that Nelson Mandela forgave Afrikaners for the atrocities that took place during apartheid and in colonialism without us ever having needed to ask for forgiveness. I think that that's something that still explains why we have such incredible high levels of violence in our country is that one amazing human being like Nelson Mandela stepped out and did some very amazing things. But those of us who participated do not really have the opportunity to listen carefully to what had happened under apartheid and to ask forgiveness and to understand reconciliation from that moment onwards. So I think there's a lot of - South Africa is still a highly unreconciled country and Mandela's incredible example is just that he brought an example of such humanity, such humility.

Philip: Right.

Marthe Muller: I love the example that Lionel mentioned about him going to Betty's [0:27:20] **[Indiscernible]** to speak to Betsy Verwoerd, the widower of the architect of apartheid and the fact that he didn't go to Afrikaners and speak to them and hit them over the head with rhetoric of human rights, which he had every right to do. He spoke to them in the way that he knew where they were. He spoke to them at the level they were. So many of the people he spoke to had only sat opposite black men as gardeners and he spoke to them at that level with enormous simplicity, enormous humility and so I think there's so much we can learn from him in terms of how we deal with people who think differently from the way we do.

I think especially one of the beautiful examples, I was overseas for most of the time. I left South Africa in 1984 and came back only in 2000. But my family mentioned examples of him inviting young Afrikaner boxers to come and spend an evening watching the American boxing game. I thought that was such a humble way of placating or just speaking to Afrikaners and say it matters to me. He would have invited a whole lot of brilliant young black boxers but he didn't. He went to young Afrikaner boxers and said please come over tonight, spend this evening with me watching this game and explain that he had also been a boxer.

But I just think that the small little details that showed his humanity also showed that in the 27 years of him being in prison, he had really come face to face with himself. He had really become aware of the divine fragment within him and he acted from that level. So I think that the level of spiritual authority that he has in the world is immense and for a world that is not at ease always with spirituality, he really brought to us an example. If we couldn't be godlike, at least we could be Nelson Mandela like or try. There's very few of us will manage in one lifetime.

Philip: Beautiful. Thank you, Marthe. Nomfundo, would you like to pick up a little bit on these qualities that Marthe was just describing, the ones that really stand out to you?

Nomfundo Walaza: I didn't hear that.

Philip: Yeah. Could you please pick up from Marthe, just talked about some of these leadership qualities. She mentioned humility and you know, basic humanity. What are some of your leadership --

Nomfundo Walaza: Yes.

Philip: --qualities that really you feel like just really, really were factors that he embodied?

[0:30:02]

Nomfundo Walaza: Yeah. I think you know, what's Marthe is saying in terms of this huge humanity the way that he is able to-- I mean the fact that because I also worked at the Trauma Centre for survivors of violence and torture in the late '80s, early '90s where we received political prisoners from **[0:30:26] [Indiscernible]** Island and consoled in order for them to be able to get back into the barrios **[0:30:33] [Indiscernible]** where they came from. It was important for me at least to reflect on the notion that part of what I think we learned from that situation is how people were grappling with what had happened to them and how they were going to be able to live not only with their own families but also to be able to live with those that has done harm on them.

In the example that Nelson Mandela showed of being able to come out of prison and be able to embrace his capturers in a way that mainly struggled as a member being at the courtyard at the trauma center facilitating a dialogue between people -- not facilitating a dialogue, having a meeting with people who had been imprisoned and trying to get them to talk about what it felt like and also just to be able to share experiences so that they could overcome some of the trauma that they were feeling.

I remember one old man saying you know, I know that everyone wants us to be like Mandela. I know that everyone wants us to forget but how can I forget what has happened to me when my life has been changed. So from individuals who are grappling with this notion that you know, he is the leader of the country and he is in government but we want to be like him but it's difficult to be like him because we also

have got lives that are distinctly different from what he is [0:32:20] [Indiscernible] asking.

Just having to hold those spaces where people were able to articulate the fact that you know, they would want to forgive, they would want to let the past be the past but part of what the struggle is is the present and where they're sitting and what their lives are like and how can they be able to emulate the example of the greatest men who is the president of the country when they themselves have to deal with a situation where they live in shackles and have got nothing to eat every day. It was quite interesting for me to see how we battle with that. I mean we all want to say I mean just thinking of what matters thing, we all want to say you know, we forgive and forget but there is also the battle that people have to go through in terms of where we all sit in this whole situation of a country in transition and how people you know. But I think at the end of the day people hold on to what is good. I mean I think that we also ascribe to the notion of [0:33:32] [Indiscernible] which is about humanity which is about the fact that you cannot be able to - we have to - I think we came to realize in South Africa that even part of the reconciliation pact was [0:33:48] [Indiscernible] where people were humanizing others who have become dehumanized by the [0:33:55] [Indiscernible].

So for instance I think to take somebody, put them in jail and do horrendous things on them you can't come out of that situation considering yourself as a human being. Something goes, something that needs to be put back and I think part of the truth and reconciliation commission, part of the reconciliation practices that we were doing in this country was not so much as you know, it's one person forgiving another. It's really humanizing, bringing back, bringing people back into the realm of humanity. Acknowledging that we all if you were in a desert, we would need each other in order to survive. I think that's what --

Philip: Uh-hum.

Nomfundo Walaza: --Nelson Mandela taught us that you know, at the end of the day, you know, we can all be, you know, [0:34:43] [Indiscernible] about things that had happened but there

needs to be a time when you're able to look at each other in the eye and say do we move forward, how do we take this and move forward.

Philip: Uh-hum.

Nomfundo Walaza: And it's not easy. It's not an advantage [0:34:59] **[Indiscernible]** and it will take you years and years but we're doing this for the benefit of the generation that come after us. We're doing this in order to be able to say we can actually be – stand tall in this country and be confident human beings. We're doing this because at the end of the day you know, we need each other in order to be able to pull this country together.

[0:35:21]

But I think that one of the things and I'm afraid that's because I mean my participation in the TRC process led me to believe that what people are saying was that and I hear what Marthe is saying that what people are saying that if only that all of those who were part of the regime that oppressed us are able to come forth and acknowledge the pain that we suffered. Saying we were part of this situation that made this possible even if we didn't do anything to it physically but we're part and just acknowledge the pain that was suffered, we could have gone a long way.

Philip: True.

Nomfundo Walaza: That was one of the things that I think that we needed to have ironed out in this country. I think Pres. Mandela and others and other leaders in this country gave us a platform to do the reconciliation in order to be able to move forward. But we needed everyone to come on board that process and acknowledge the hurt that have been meted so that we could be able to move forward. I think the reason why this thing lagged behind in some of these things because I can tell you this much. I think we've done a great deal but it's not over. We need to do more. We need to have authentic discussions and authentic dialogue about the hurt that this country, the wounds that we had suffered, the wound that is still there needs to be addressed.

And I think it's only when South Africans can come together and talk in ways that we are talking now where I can say the this is [0:37:00] [Indiscernible] somebody else can say [0:37:03] [Indiscernible] and be able to move. So we need to address the woundedness. But we've been given a great platform by Nelson Mandela and other leaders to do that. I think it's up to us now to actually grapple and create spaces where you can have this authentic conversation that removes the pain and it's going to take generations. It's not an event, it's a process and it will take generations to be resolved, but we need to start somewhere. I think the TRC was a start and we need to build on that and we need to build on that in a way that acknowledges all of ranges of [0:37:42] [Indiscernible] from different people because at the end of the day I think that old man reminded me that we can be, we can want to be like Mandela but we need to be able to speak to our own souls to say what do I have to do, where am in there. Because you can't force people to forgive. You can get people comfortable ready to start the conversation that will lead to reconciliation and forgiveness.

Philip: Uh-hum. Uh-hum. Nomfundo, beautiful--

Nomfundo Walaza: And that has to be done --

Lionel R. Louw: I want to make --

Nomfundo Walaza: -- with the greatest sense of humility.

Philip: It sounds like Marthe and both Lionel, have things to add whoever like to go first and then please go ahead.

Lionel R. Louw: Marthe, go ahead.

Philip: Marthe, okay. Marthe then--

Lionel R. Louw: Okay.

Philip: --then Lionel.

Lionel R. Louw: Marthe go.

Marthe Muller: I will go ahead.

Philip: Okay.

Marthe Muller: Thank you very much Nomfundo. That was really powerful to listen to and I work for an organization that is ten years old and it was started by a very powerful women like Dr. **[0:38:45] [Indiscernible]** and women from different political parties. We've just come **[0:38:54] [Audio Glitch]** in the last month and a half where we spoke to women in nine provinces and the issues that came up again and again were the issues of healing, the need for healing. The issues of the fact that political say doesn't allow people to do development at local levels.

That was the beauty of Mr. Mandela is that he was not a politician. I mean he was a consummate politician in the way that he managed the political powers that surrounded him. But when he received the first car, I heard you know, that was sent to him he said don't you have a more modest car for me to drive or to be driven around in. That kind of attitude of saying I really don't need all the trappings, I don't need the trappings of power, it's something that we're all in need of.

His example was such a planetary example of what needed to be done for development. Our whole planet is on the edge of enormous transformation. We look at what happened in Kenya, we see the unraveling of so many systems that are unsustainable and here was one person after 27 years of being in prison who just came out and who very clearly said this is what it needs to be human. Let us go forth, let us try and get these minimum standards and we haven't managed to attain them.

[0:40:17]

So I think that I loved what Nomfundo said yes a lot of work has been done, an enormous amount of work lies ahead of us.

Philip: Right.

Marthe Muller: And I also think that's something that these Afrikaners have to make a contribution because we have left a horrific legacy of apartheid but we have not grown this. There's a beautiful word in African, so two words **[0:40:38] [Indiscernible]**

which means co-creative wellbeing, which really Mr. Mandela showed us you know, the way towards. If we can just take a little bit of what he left us with and say we've done a quarter of the work can we go ahead and make sure that everybody in the country has access to the kind of minimum transitions that Afrikaners took for granted but they wanted for their own people. Now that we see that the whole universe is our people, how do we go ahead and make sure that development really goes to every single grassroots community and to every family and make sure that the Nelson Mandela like qualities are embedded at every level of our government.

Philip: Beautiful. Thank you Marthe. Lionel --

Nomfundo Walaza: I think that [0:41:28] [Indiscernible]

Lionel R. Louw: For me --

Philip: Lionel and then Nomfundo.

Lionel R. Louw: Yeah. Well for me it be this thing the speech of Nelson Mandela's impact is the fact that he has done what I believe Mahatma Gandhi said you must live the change that you want to see. Both Marthe and Nomfundo referred to the personal contact and I've been in a couple of situations where he was present and it's through that direct personal contact, that personal direct interaction that his own influence could be felt. I could see the reaction on the part of the audience, the people present, how he impacted on them. It's that personal interest that he takes.

I recall a businessman speaking about it on the radio recently where there was a child that Nelson Mandela came across the needed to get surgery something special that had to be done to him but it was costly. The impact that it had on him as a businessman was to say that as president of the country, he didn't write me a letter, he didn't ask one of his aides to write me a letter. He got on the phone, phoned me and asked me if I could help. It's that distinctive feature, that quality of him to live what he wants to see happen.

There are a couple of examples that I want to cite of how he has also institutionalized it or expressed it in a way that can continue that legacy. The one example is that we had what was called the reconstruction and development program, which was the election manifesto of the African National Congress. It spoke to how the basic needs of people would be addressed. He then started speaking about the fact that we also need to have a model reconstruction and development program. At his request, a national religious leaders' forum was established. It had not existed. Prior to 1990–1994, South Africa was considered to be a Christian country and remember apartheid was perpetuated on the basis of being theologically justified by the Dutch reform church. So it had that theological undergirding but it was all Christian. There was Christian national education that was pursued.

[0:45:14]

Yeah, he comes along and he says we are predominantly Christian but we are a multi-religious society in South Africa, highly religious but there's diversity in religion and the national religious leaders' forum is established at his request. What does he do? He gets married to Gracia Michelle and he invites the cross section of religious leaders to participate in the marriage ceremony again demonstrating what is possible. And so there's an institution now and he demonstrates it through what he does. He lives the change that he wants to see happen.

After his retirement from politics of being president of the country and interestingly as a demonstration to political leaders particularly on the African continent, he stays in office for only one term. Of course he could have been there for a second term as president of the country. He served only one term. He voluntarily retires from there. But after his retirement, he then goes about raising money to build schools and clinics. He doesn't build schools and clinics only in the eastern cape province from where he comes. He arranges for those buildings to be erected across South Africa particularly in rural areas.

Again, he is not captured by any particular geographic area or any historical roots that he has. He demonstrates how one can reach out across the board to others. He establishes the

Mandela Rhodes Foundation in Cape Town that does leadership training of young people and they recruit young people from across the African continent to be trained or to do be stimulated to be leaders that will continue the kind of legacy that he embodies. And they've been doing this for a number of years now and they have been fundraising to make sure building on the Rhodes scholarships that were there before. Now Mandela wrote it will exist into perpetuity with that mission of preparing a next generation of leaders that will embody this kind of value that he embodied.

The Nelson Mandela Foundation and its legacy project in Johannesburg is the initiative in that part of the world that will continue that legacy particularly promoting dialogue and that's where his legacy influences the work that I'm engaged in now where we have an initiative that will bring people together into dialogue, people who would not ordinarily be in dialogue with one another. One particular initiative is in a rural town where we will now bring together those who in the terms that we would use out of the legacy, the apartheid legacy, those who were on the side of the previous regime and those who were the victims of apartheid and we will bring together in this rural town east and west because they've been separated on that basis. I mean that's what apartheid has done and we are now bringing them into dialogue with one another and that's the way in which my life is influenced by his legacy. It's a legacy of saying that he initiated that through the foundation that he laid after he was released but it is up to us to continue it now, to build on it, and to build reconciliation, to build cohesion in the society. We have to begin to embody the change that we want to see.

[0:50:15]

So that's how my own life and the work that I do how that is being influenced. You know, he had a special passion for children because during the years on Robin Island, the one thing that they longed for so much was just to hear the noise of children playing. He has this passion for children and there's a legacy, pictorial legacy project in the city of Cape Town and one of the pictures shows Nelson Mandela sitting on the ground surrounded by children. It was so striking when I saw this and I said this is so typically him, at the level of the children sitting on the ground and them being around him. There's the fundraising effort underway to establish a

Nelson Mandela Children's Hospital in Johannesburg because we have one children's hospital in Cape Town. It's the only hospital that specializes in children in the country and it serves the whole of Southern Africa. And there's the fundraising initiative to establish a children's hospital in Johannesburg.

So what I'm saying is it's that personal touch. It's that living the legacy that he embodied within himself and that's how I am being influenced in the work that I am doing.

Philip: Beautiful, beautiful, Lionel. Beautiful and it's just so important to - yeah we're going to have Nomfundo next and then back to Marthe and we'll need to start to wrap up in the next few minutes. I just want to just point out just the multiplier effect here of people emulating Mandela. It sounds like each of you are doing and then other people outside of South Africa that just really magnifies the impact of living the change that he wanted to see. Nomfundo, please and we'll need to be wrapping up in a little bit so Nomfundo and then Marthe.

Nomfundo Walaza: You know, before Lionel spoke, I wanted to actually say something about the children and I think the reason why this is important for me is that we see quite a lot of world leaders during waiting times taking pictures with the children and showing the world that they're child centered. But I have another anecdote when Nelson Mandela visited the Trauma Center For Violence And Torture because we're funded by the Nelson Mandela Children's Fund. We were asked by the Nelson Mandela Children's Fund to organize so many children, I think it was like 60 children who had been to be there when it comes to the organization so that you could see some of the work that we are doing with the children.

Of course we went to schools and got these 60 children and on the day you know, we couldn't tell everybody because we didn't want the place to be flooded with [0:53:40] [Indiscernible]. We must tell the people that they must bring the children that they mustn't tell the people to bring the children. So [0:53:48] [Indiscernible] and of course the community of [0:53:59] [Indiscernible] that something was happening. When they saw the car I mean people I'm sure

realized that there was something happening. So we were confronted with the situation where we had these 60 children that we wanted and there were throngs and throngs of children lining and standing next to our building literally. So I get these 60 children to come in and I'm hosting that the Nelson Mandela and they're coming and he looked at me and he said and those children? I was kind of at a loss you know, because they're not necessarily invited. I said that well that we were asked to and before I even finished he said no, get them to come in. So we had to open the door and I tell you we were supposed to have about 60 kids. We probably had about 200 kids in this place.

He stood at the door and waited for each and every child to go past and he wouldn't come in until each and every child won't come. I felt like wow. I mean you know, living by example and living a legacy you just could see that this is who he is and it was important for him that all of those children sit next to him. Of course, he asked them questions which was quite a wonderful experience to be there. But the meaning, it spoke volumes of a politician who not only said you know, I love children, that showed in an example like that that you know... [0:55:46] [Indiscernible] that fact that we had enough and because all of the [0:55:50] [Indiscernible] in Cape Town who were told that there was going to be this meeting and they were asked to donate some chips to the children, we were inundated with delivery that one because everybody wanted to give in order to show him that they cared about what he cared most about which is the children.

But also the one thing that I wanted to touch on is for me what - the most - and I just - I haven't really worked through this but as we are speaking, part of what I think that the Nelson Mandela has given us is a sense of identity and who [0:56:32] [Indiscernible] which is great [0:56:36] [Indiscernible] who gave the nation a sense of identity. In 1994, I wasn't sure what I was because you know, I was carrying various passbooks and other books which just didn't really define me. I lived Tel Aviv as a black African, south African but you know, holding that identity book that and I think it's that which he has given us which is greater than

anything, a country of people who knew who they are in the right context.

In retrospect in the past, our identity was stripped of us and he gives us that. I mean not saying that as an individual but he is part of the system that renders us that and which renders as beautiful as South Africans or [0:57:31] [Indiscernible] South Africans. I don't know how to put it but it's just one of those things that he is really [0:57:37] [Indiscernible].

Philip: Beautiful, Nomfundo. I think we may just -- Nomfundo we may have just dropped the line there. Okay. We'll see if we can get her back for some closing comments. Marthe, would you like to share some closing comments then we'll go to Lionel for sharing, closing comments then we'll see Nomfundo's back?

Lionel R. Louw: Okay.

Marthe Muller: Yes thank you very much. I just heard Nomfundo spoke about the largest context and I think what Nelson Mandela did for all of humanity is remind us that the largest possible context of being human on this planet. I think not only did he bring - he is somebody who showed [0:58:18] [Indiscernible] talking about his Khoisan ancestry as well. His family who brought the Khoisan history the African, the European history and he showed us what it means to have unselfish love for others because that really is the building block of the universe and he embodied it in every possible way that love is the desire to do good to others. That for me is the message that all of us should learn from him and hopefully become.

Philip: Okay. Beautiful, Marthe. Thank you so much. Lionel any --

Lionel R. Louw: Just a clarification, the Khoisan would be the First Nations people of South Africa.

Philip: Okay, perfect.

Lionel R. Louw: My other concluding comment just two things Nelson Mandela himself said I am nothing and he also always

reminded us that he was part of a collective in the leadership of the African National Congress and also in government. Again that kind of humility and the acknowledgement of everyone else making a contribution. Those are qualities that impact us in what we do.

Philip: Okay. Okay. Beautiful, beautiful and we'll give just a moment here to see if we got Nomfundo back on the phone for a closing comment. And whew, I'm just really touched and moved by these personal stories and also just the legacy that he's provided not only for South Africa but for the entire world it's just tremendous.

[1:00:03]

Lionel R. Louw: Yeah and I think the United Nations adopting the 67 minutes every year on Nelson Mandela day again it emphasizes the service to others.

Philip: Okay.

Lionel R. Louw: And we observe that in so many different ways across all walks of life in South Africa --

Philip: Okay.

Lionel R. Louw: --on his birthday that we need to devote 67 minutes to community service].

Philip: That's wonderful, that's wonderful. Jeffrey do we have Nomfundo back on the phone?

Jeffrey: Yes, we do.

Philip: Nomfundo, we're doing some closing comments. Marthe and Lionel both have shared closing comments. Any brief closing comments you would like to share?

Nomfundo Walaza: They have already. I was still talking.

Philip: Yes, yes. So we just like --

Nomfundo Walaza: Hello?

Philip: Yes. Nomfundo, would you like to go ahead and share any closing comments?

Nomfundo Walaza: Well I just want to say thank you very much for this opportunity. I hope all of us as South Africans have opportunities like this to reflect on this great man because he inspires us every day and I think for the coming generation to. Sometimes I wish we could also say **[1:01:32] [Indiscernible]** to the younger generation, the children who are born post 1994 so that they can actually understand and know who we are. Because I think part of the – that the legacy that he leaves us is the legacy that defines we are the people and I think it's a wonderful opportunity to have more and more of these competitions in order to be inspired to be able to hold hope because I think that's what he gave us is love that there is hope that we can be a united people. It's not going to take one year, it's not going to take 20 years, it's going to take a long time. But we have to hold in there and be there for each other in order to be able to realize the great South **[1:02:22] [Indiscernible]** can do.

Philip: Beautiful, beautiful Nomfundo and South Africa is definitely recognized as an example of what's possible and I think just building upon what's been said about our humanity and South Africa and Pres. Nelson Mandela has really helped us all see how we can embody our humanity with humility and be the change we want to see. It's just beautiful. I just personally want to thank each of you for your lifetime commitment to peace and peace building. I appreciate the fact that it's a long process as Nomfundo mentioned and I also just want to appreciate how you're carrying on the legacy of Pres. Mandela and being with us today. So thank you all very much for being with us.

Nomfundo Walaza: Thank you.

Lionel R. Louw: It's a real pleasure. Thank you very much for the opportunity.

Philip: Yes.

Marthe Muller: It was a wonderful privilege. Thanks so much.

Nomfundo Walaza: Thank you.

Philip: And so wherever you are in the world whether it's morning, afternoon, evening or night, we just want to thank you for being with us and let us all look to Pres. Nelson Mandela to help us tap into our own humanity and to bring that forth with humility in the spirit of love.

So thank you for being with us. We will have tomorrow with closing highlights for the Summer of Peace with Ambassador Chowdry from The United Nations together with many of the key partners throughout the Summer of Peace. So thank you all for being with us, have a peaceful rest of your time. Okay. Bye-bye.

[1:04:17] End of Audio

©2013 The Shift Network. All rights reserved.