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OFFICIAL OPENING OF THE LOCKHAT WOMENS\200\231 TRAINING SCHOOL
REMARKS BY
MANGOSUTHU BUTHELEZI, MP
MINISTER OF HOME AFFAIRS
PRESIDENT OF THE INKATHA FREEDOM PARTY AND
CHAIRMAN OF THE HOUSE OF TRADITIONAL LEADERS

OF KWAZULU NATAL
GALELE DISTRICT ON NOVEMBER 2'Â° , 1997

Master of Ceremonies, Mr Gerald Gobe, Inkosi AM Ngcobo of the Amakati clan, Inkosi
EM Shangasi of the Shangasi clan, Mayors present, ladies and gentlemen.

It is for me a great pleasure to officially inaugurate the Lockhat Training School in this
Galele District. | am very pleased that after two years of collective efforts this school h
as
now come into existence. | feel that this school stands to signify how the people of this
region are committed to improving their social and economic conditions by practising
the culture of self help and self reliance which we have so often and for so long
preached.

Indeed, | feel that this school stands almost as a monument which embodies some of
the most important values of our community and should be an example to many other
initiatives. The first of such values is undoubtedly that of generosity and charitable
intent. This school is the product of the long-standing generosity of the Lockhat family
who established the Lockhat Charities Trust to assist in the upliftment of the most needy
segments of our communities. This is not the first project which has benefited from the
generous assistance from the Lockhat Charities Trust and | do not think that there are
sufficient words to express our gratitude to the Lockhat Charities Trust and the Lockhat

family.

| understand that the Trust has provided R80,000 to build this school and has already committed itself to make further disbursements for extra training rooms and much needed equipment once the school has been recognised by the KwaZulu Natal Department of Education. | hope that this recognition will finally be achieved, in order that this project can be finalised to its full potential.

This school also stands as an example which signifies the value of a long process of cultural harmonisation between different segments of our previously divided society. This is not the first time that the Indian community has provided unsolicited and generous assistance to the economically disenfranchised majority of the people of this region. | am very grateful to our Indian brothers and sisters who have always demonstrated that they realise that the destinies of all the people of this Province, and indeed all the people of South Africa, are inextricably intertwined. In KwaZulu Natal we are very fortunate for the degree of racial harmonisation that we have achieved during the many decades in which the people of this Province have worked together, in a process which had some of its major milestones in the Buthelezi Commission of 1980

and the KwaZulu/Natal Indaba of 1986.

| am surprised how in other regions there is still little realisation of the fact that either the various segments of our society must stand together and support one another, or they are bound to fall together. It is evident that the most privileged segments will not be

able to retain their economic position unless the echoing demands for social justice and economic progress of the dispossessed masses are going to be met. Unfortunately,

Government by itself does not have the necessary resources to promote social justice at a substantive pace. Mere and crude redistribution of wealth will create greater problems than those it intends to address unless it comes about as a consequence of the production of additional wealth through accelerated economic growth and generalised greater economic prosperity. Unless we all stand together in discipline and dedication, joining hands in a new national effort aimed at broadening our productive basis and improving on social and economic conditions, any programme of redistribution may end up not distributing wealth but rather only spreading poverty around.

| have often stated that we need a revolution of goodwill to create a new culture in the country which inspires people of all levels to do what they can to push forward our struggle for better social and economic conditions within their own environs. The establishment of this school and the training of the women in the skills of sewing and knitting is a clear demonstration of how the process of economic growth is the result of the trickling together of myriads of water streams which make up the great flow of economic growth. As they acquire greater skills, the people of this region have chosen to make their contribution towards the rebirth of our country and the upliftment of their conditions. In so doing, they have become great participants in our revolution of goodwill and indeed | believe that during the long hours that the women will spend in this training school and in the many other hours that they will spend thereafter

engaged in sewing and knitting, perhaps our women might, unbeknown to them, have transformed themselves into revolutionaries who are part of our revolution of goodwill.

I say these things because I am excited by the fact that this school has proved the value of what I have preached for the past 40 years. This school proves that in any community there will always be the possibility of learning new skills and elevating one's own conditions through education. One may feel that what this school can do is nothing but a drop in the ocean of the needs of our people, and yet one should never forget that even the largest of the oceans is made up of nothing else but countless numbers of drops. The effort which will be performed in this school is part of the overall growth of our country, and those who will toil here to learn new techniques imparted to them will become part and parcel of our struggle for liberation.

In fact we should not bluff ourselves. The liberation of the people of this region has not been achieved merely because we now have the power to elect political representatives in the national and provincial legislatures, while our social and economic conditions are still so much lower than those of the more affluent and privileged segments of our population. Genuine liberation will only come when all the people of South Africa will be equally able to aspire to a free and dignified life, without the enslavement of poverty, unemployment, ignorance for lack of education and lack of essential services. The road on this path towards genuine liberation is still long and uphill, and yet one can take satisfaction in the fact that on occasions such as this we can feel that we have taken a few tangible steps forward.

Especially in respect of our struggle against unemployment, we must seek the assistance of our culture of self help and self reliance. Unfortunately, our national Government has not had the strength, courage or determination to fully implement the good economic policies at macroeconomic level which we adopted and were designed to promote accelerated economic growth and to foster higher rates of employment. Too often the Government has been held to ransom by the veto power still exercised by COSATU and the South African Communist Party. I am very concerned by the fact that the weakness of our economic policies will adversely affect the growth of employment and will not create additional job opportunities. For this reason our culture of self-help and self-reliance should be used at this juncture, as we did during the time of racial oppression, so as to provide assistance to those who are in greatest need and will not likely receive any assistance from Government.

The fact that people cannot find employment should not be a justification for them to remain inactive or unproductive. In our communities there are endless opportunities to be productive and work for the benefit of others, and to increase one's own skills, knowledge, information and education. As more and more people join hands in our revolution of goodwill, I hope that there will be realisation that our country will not succeed unless we promote social solidarity at all levels of our society, starting from our families and our communities, in other words unless we help one another. We do not have enough schools to teach all that is required to bring our people up to par with the other segments of the population. Communities and family must make up for this lack of schools and educational facilities, and therefore those with skills must do whatever

is possible to teach those who do not have them.

Similarly, there are not enough resources to provide our communities with what is needed for their upliftment, and it is necessary for those who have time on their hands because they are not employed to assist in building opportunities for growth and development for the others. | am very pleased that this school will offer an opportunity for people to learn skills that will be of assistance to their community even though it might not give them the fast-track ticket to an employment opportunity. In this respect the women who will attend this school will be enriched irrespective of anything else. The more skills we acquire the more we grow both as individuals and as members of

our communities and the greater the potential for growth of our communities.

| also believe that schools like this create another intangible value which contributes to the growth of our communities, even though it might not appear in any balance sheet. In fact, this school will give the opportunity to women to create bonds amongst themselves and socialise in a productive working environment. This is very valuable, for women are often the most disadvantaged segments of our communities and are

those who feel the harshest bite of the adverse social and economic conditions.

Women are those who have suffered the most and often do so in silence. They suffer

as members of the community, as wives and as mothers, and they suffer for themselves and their beloved ones. For this reason, | feel that it is very significant that we have

provided this special opportunity for the women of this region.

| hope that other institutions with means will follow the example of the Lockhat Charities

Trust providing similar opportunities across the Province and also in respect of other skills and practical knowledge with which our women can be enriched. | must thank Inkosi Mgclosi and his Traditional Authority whose initiative has made this school possible. | think that also in this respect this school stands as an example demonstrating how Traditional Authorities can deliver and become an engine for further development. | wish to thank the many promoters of this project and especially Mr Christopher Felamandla Gumede who followed this project through its various stages during the past two years, and nurtured its progress. Obviously our greatest thanks go

to Mr V A Lockhat who accepted the request for sponsorship.

Under these positive auspices it is for me a great pleasure to declare the Lockhat

Women's Training School officially opened.

FAX COVER SHEET

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MERALGZ:

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Di-. Mangosuthu Buthelezi MP

Chairman : The House of traditional Leaders
{KwaZulu Natal

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KwaZulu Natal

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Dear Chief Buthelezi

OFFICIAL OPENING OF THE LOCKHAT WOMEN &200\230'S TRAINING SCHOOL
IN GALELE DISTRICT NEAR INANDA

wlty reference Lo your

letier of the 16th instant, i am
sanding herewith some of the details which I | is in
order.

If you requil wv other information, plesse fax me.

With Kindest Regards.

Yours sincerely~ .
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C/

MINISTRY OF HOME AFFAIRS 4612359

89 443 FROM YERALDZY 312873148 TO

1, Mr. CHRISTOPHER FELAMANDLA CGUMEDE called the Galele/(Ngcolosi/Mdloti Development Committee to discuss the issue of the Skills Training Centre as requested by the community.

We started the sewing project in 1993 where we used Mr. AM. Mgobhozi's house for a period of two years,

Mr. C.F. Cumede proposed that we must approach Mr. Y.A. Lockhat for

sponsorship. I went to see Mr., Y.A. LOGKRRGAT in 1993 early and discussed

the issue of the sponsorship to build the Skills Training Centre at Ngcolosi/Mdloti = Calele) area.

Y.A. Lockhat accepted our request and he advised me to obtain the authority of the land and the approval from the committee of which I did.

Mr. Y.A. Lockhat came to inspect the site and my Committee was present. He then promised to sponsor the project. The erection of the Skills Training Centre started in 1996 and finished the same this year,

Inkosi - B.F. Bhengu is Inkosi of the Ngcolosi Tribe where the Centre is built.

Others coming are.-

Inkosi A.M. Ngeobo of Amaketi Tribe

Inkosi E.M. Shangaci of Shangasi Tribe and others

Master of Ceremonies is Mr. Gerald Guba

The Training Centre has at present 20 women learning sewing

There are 12 women training as learner knitters

Besides this training centre, the community is using temporary facilities at the residence of Mr., Sydney Geabashe at Eguqulanl where there are 10 women who are learning sewing.

The reason for this second training centre is for the benefit of the people to save on travelling expenses and therefore there is a need for a proper training centre.

Application for registration of this school was made with the Kwaiulu Natal Education and Culture Offices in Ndweni. Up to now the school has not been registered and we would like an assistance for urgent recognition of this school. Because of the delay in the recognition of the school, the Lockhat Trust has postponed the addition of the extra training rooms and equipment.

Presently the Lockhat Family has supplied 10 new sewing machines and it is also assisting in finding work that can be done in the training so that the school can generate income to service their expenses.

Trainingg centre for womem, trained to do sowing, nitting and crochting, 80,000 rands domat
ed
from the lockhat family trust as a charitable, complete in February, before amad hut, two
classrooms, and the approached the kzn education to recognise as a school so that they get
trained
teahers the people. 50 women. Not helped by rdp, expenfle of self help and charity.