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My name is George Henry Johannes. I was born in Elsies River in Cape Town. Up to about 1965 we lived at 85 33 Wet Street, Elsies River until we were forced to move and now live at 7, Seventh Avenue Elsies River. A

My family:

Grandfather (Mother's side) Gustav Adolf Liesering. Of German origin. Born Wiesbaden. Married my grandmother at Aliwal North where they lived. I don't know my grandfather, she died before I was born.

Grandmother (Father's side) Outlived three husbands. One from Rehoboth, one from Kimberley and one from Cape Town. She lived with us until her death in the 1900's

Father: David William Johannes born Hanover, near De Aar.

Mother: Maria Dorothy Johannes nee Liesering born Aliwal North. .

(We visited both these places quite often as my father was working for the S.A.R. and he got free passes/concessions. Also visited Namaqualand: Springbok, Kakamas were my father's relatives lived. They were Namas who moved to Namaqualand during or after the war from Namibia.)

Sisters:

Freda. Married lives in Durban

Francis. Married lives in C.T.

Josephine. Married lives in C.T.

Theresa. Divorced. Now lives with my eldest sister in Durban.

Alice. Married. Lives in C.T.

Veronica. Youngest in family. Married. Lives in C.T.

Brothers:

David. Married. Lives in C.T.

Arthur. Married. Lives in C.T.

George. Born 24 November 1945. Attended St. Augustine's Primary and St. Augustine's Secondary School up to 1960. My parents believed that we should be brought up as Catholics and also educated at Catholic Institutions. The church played a very important part in the life of the family. My grandfather was an extremist as far as discipline was concerned and no doubt this had a great effect on all of us. So much so that nearly the entire family were flogged for very small offences. With my refusal to go to an evening service as I wanted to play marbles, my Catholicism continued to play a big role in our lives. My two brothers had been sent to the Christian Brothers School at Athlone as my parents regarded it as the best school in C.T. for boys. When I completed my J.C. boys further than so my parents made various

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Certificate, we were giggled that the school would not take my application for me. At that time some friends of mine were going to Trafalgar High School and Harold Cressy and I refused to go to another church school. Myself and my best friend at that time: Clarence Schiller, decided that we would go and register at Trafalgar with our other friends. My parents did not know about this as they thought that I was attending the Catholic School. It was only 5 months later that they found out that I had disobeyed their instructions. I was summarily marched off to the Parish Priest who was more flexible and open than them and he really told them off. I was delighted of course and they did not speak to me for a few days. I really liked school from then onwards since I never liked school whilst I was at the Church school in Parow. I was taught by people such as Cosmo Pieterse, Steeneveld, M. Bissenheimer, Polly Slingers etc. Standard nine I could not cope with since we had been spoonfed at St. Augustines and I failed. My parents did not fail to remind me of the possible reasons for this. The next year I came 7th out of 30 and they thought that I was a genius. At the same time I came into various influences. Trafalgar was a predominantly Muslim school, my teachers were progressive and very political. Religion was constantly under scrutiny and I was very sporty and slowly I began to feel more and more sceptical about Catholicism especially since the church we attended had white people on one side and blacks on

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the other side. At this stage my parents had become more subdued and we were facing the reality of having to leave the house we were living in because of the Group Areas. However religion was still an important force in the family. It had become such a habit and a source of security that you went to church out of habit. I was brought into the influence of people like Cosmo Pieterse and others who were very political. In 1962/65 trouble erupted at Trafalgar. Our principal Mr Steeneveld had been replaced by C.A.D. by a man called Ravens. I think that he was from Grassy Park High. We totally boycotted school, painted slogans on the walls, and had a solid campaign to get Ravens removed. My parents had heard about this and begged me not to get involved. I was nevertheless on the fringes of all this and some time terrorising teachers who were sympathetic towards CAD. Mum Ravens was eventually removed. But due to the troubles some of my friends like James Marsh and others were sent to Robben Island for 5 years. I failed my Matric English and had to rewrite it in 1964.

1964 was an empty year. I had refused to apply for Bush College (University of Western Cape and I had not applied to Hewat Training College as I had to repeat my English, I had agitation of the blood which affected my left leg and I am: job.) So, I spent the whole year at home. I was accepted to do the course. 1965-1966: I attended Hewat T.C. I had really wanted to go to? UCT (UNI. of Cape Town.) but I could not as I did not have the qualifications. I found Hewat boring and totally indifferent to the political situation. The only time I found them willing to do something was when Frank Quint, ex principal of Roggebaai High School became principal of Hewat and wanted us to sing the National Anthem. The police were called in but it ended there as students were threatened with expulsion. The final year students were also encouraged to go on the 'VELD AND VLEI' adventure school. They said that it was the same as the 'OUTWARD BOUND ADVENTURE SCHOOLS' which student teachers in Britain also attended. I decided to go on this course as nearly all my friends were going and as I had been in the Boy Scouts for about 8 years I thought that I would find it interesting. The man behind this was the Physical Instruction Teacher at Hewat: Stoffberg, a coloured man. The course was held at Appledaite Farm, Elgin and we were put in tents and divided into groups called Patrols. It was based on the scout idea and here I had an obvious advantage. We had to get physically fit, ran 6 or 7 miles every morning and then had to be naked in a very cold lake. It was really tough. The emphasis being all the time on persevering. We did a lot of map-reading and were taken into the dark and somewhere on by using our compasses had to get back. As far as I can remember, the next year there were a few boys killed and there were talks of closing the course. I don't know what I benefitted from this course. It would be useful if one was an outdoor person who liked camping but otherwise it was a waste of time. Being from a city however, it was a good outing.

1967 I was appointed to teach at Salt River High School. It must however be noted that I wasn't qualified to teach at that level. The principal was Norton Hangone. He was neurotic and a good friend of Vorster. He was also corrupt. Whilst I was there Lionel Janari took over as acting principal. He was a good guy, interested in the welfare of the students. It was soon understood however that I did not want to teach and wanted to further my education. Religion was still a factor in my life, not because I was a religious person, but because of an emotional response. I began toying with the idea of being a priest. I spoke to our parish priest and he arranged for me to see the Bishop. When I saw him he was delighted to recommend me as there were attempts to train priests in C.T. rather than send them overseas.

Jang?) 1968 I started at the St. Francis Xavier Minor Seminary Kronmoed Road, Athlone/Crawford. There were only three of us and it was intended to teach us all the subjects which future priests had to study. We had a number of lecturers from the Uni. of CT

who were very interesting. But the whole course was ruined by the man who was in charge of the place. He was a man called Father Flexmore from Rhodesia and he was very proud of it. I started to have a running battle with him because he treated us like slaves. He used to run his finger over the benches and if he found dust on it one had to do it all over again. Sometimes one had to do it 8 or 9 times. He called this discipline and I thought that it was stupid. Once again my political consciousness was awakened by the irrelevance of this type of life and I felt that I needed to get closer to the depravity. I saw all around me. At the back of the seminary 689 were a whole lot of shanties and there we were living in comfort. The whole thing blew up when this man tried to sleep with me. I woke up to find him in my bed. We had a struggle and I punched him a few times. I heard later that he had assaulted a young boarder for refusing him. By June of that year I had left the seminary and went to see the Bishop again. This time I had approached the Irish Priests whom I knew very very well from our parish. I explained to them what had happened, they were furious and went with me to see the Bishop. He gave me permission to study with them in Ireland. Father Christopher, c/o Franciscan Capuchin Friary, Church Street 7 as then the priest in charge of all the Irish. He was a Jesuit - Parish priest of Parow and he had suddenly been recalled by PC)

the Order to return to Ireland. (When I later met him in Dublin he told me that it was because his sermons were becoming too political. Sharpville and Langa had made a great impact on him as he was at one time the parish priest of Langa and he spoke fluent Xhosa.) The priest in charge then became Fr. Ronald and he made application for a passport for me, they got a letter from Dublin stating that they would support me whilst I was in Ireland and they also guaranteed that I was going to study for the priesthood. The major factor was that to be a Franciscan priest, one had to go to Ireland as all their education was given in Ireland.

SI October 1968 I left Cape Town to study in Ireland. I was met in Dublin by Fr Christopher and another priest. That same day I was taken to the Friary at Kilkenny which was the centre where the novices of the order were instructed in basic understanding of the Order's rules, aims and it was an enclosed life which one had to experience since the emphasis was on meditation, prayer, communal life etc. etc. There were about 30 other young Irish lads. Their heads had been shaved fairly short and wore these long brown robes. The next day my hair was cut and I was given a robe. I got on very well with the other novices and adopted the religious name of Damescene. It had also been the name of the Priest in Parow who had buried my father and who died exactly 5 months after him in 1967. Once we had set down to living this type of life which I found very strange indeed) murmurings were heard amongst some of the lads. They felt the life restricting and boring and slowly they started leaving. One of the guys whom I got to like and know quite well, Patrick O'Reilly also left. There were so much trouble that they allowed us to smoke and to go to the local hospitals to visit people there. This was a fantastic breakthrough and the Order sat down to reorganise the way they were going to train their people in the future. At the same time I became restless again. I found the life extremely boring, it also nauseated me to see people who had taken a vow of poverty actually owning so much on a personal basis. One could literally go down town and just order anything and they would pay for it. I also found that I got very very neurotic. I became withdrawn, nervous to venture out and very lonely. People in that part of the world do not see many black people and had strange ideas about black people. Once I started to go the hospitals I got to know a very attractive girl who was a patient in the hospital and an affair developed between us. I got very uptight about this and decided that I was fed-up with that sort of life and wanted to leave. Then only did

I discover the trap I was in. After being very close to a
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nervous breakdown, I decide to go and have a talk to a very new priest who understood my problem and Was very sympathetic. He suggested that I go and/sPeak to the novice master. He diagnosed my problem as saying too much. I told him that he was totally removed from my problem and could not appreciate the problem I had. I was sent to Dublin to go and Speak to the big man of the order and to have a chat with Fr. Christopher. They were both very very disappointed but I was insistent that I did not want to continue. The Fr. Provincial (the boss) told me that if I left that I would have to return to S.A. and that they could not be responsible for me. This caused an even bigger problem as I had accepted to study at the University and I begged him to help me. He refused and after a period of deep reflection (with the help of some tablets the doctor had given me since I was nearly a nervous wreck) I decided that I was going to stay in Ireland but leave the order. This they reluctantly accepted but told us that they could not help me further. The date was about July 1969.

Whilst I was in Kilkenny I had made contact with an Indian doctor from Durban. His name Was Dr Maharaj and may still be working at the Orthopaedic Hospital in Kilkenny as he is the Consultant. I had approached him also for assistance but he turned me down. Then I met an ex-Franciscan novice who had studied at Galway University and had also left. He was working in Holland (Amsterdam) and had made contact with me through a person I knew from home. His name was James Ravell who had been a close friend of the Marsh's and we had met at their house. I knew through my correspondence with James Marsh's sister that he was in Utrecht. I started writing to him to find out whether he could help me get a scholarship. He sent me various forms which I filled in and sent back. One of the forms Was from the University Assistance Fund of whom James Ravell was a recipient. Whilst I was living at the Friary in Church Street, Dublin 7, I Was given permission to go for an interview in Utrecht and Amsterdam which was paid for by the University Assistants Fund for S.Africans. After a few weeks I was informed that I was not accepted. Soon after this the Fr. Provincial told me that I had to leave the Friary. They gave me about 330 and wished me the best of luck. I went to stay with Paddy e'Reilley one of the guys who was with me at Kilkenny. They were staying just outside of Dublin at a place Called Blanchardstown. I later moved to The Overseas Club, 7 Harcourt Terrace, Dublin 2. This was about September 1969.

This place was run by the Church for Overseas students or people. I started making contact with Kader Asmal with whom I had an appointment at Trinity College Dublin. I explained to him my dilemma and he told me to return home as life in Ireland was difficult and one could not get jobs. He eventually gave me a form to fill in for a U.N. scholarship for Southern Africans. At this stage I had got a job at a garage as the Cashier. This job I had until about March 1970. At the same time the Springboks came to Dublin and we (The Anti-Apartheid) organised carrying banners. About this time also myself and some other black South Africans, of whom there is a lot in Dublin, had managed to make some money by taking part in crowd scenes in films. They required black people for the crowd. One of the films was 'The flight of the doves'. I then heard that there Was a part going at the Abbey Theatre for a black person. I immediately went for an interview and got the part. It was for Brendan Behan's play: 'The Hostage' and the part I was to play Was 'Princess Grace'. It dealt with the Irish Civil War in which a young British soldier is kidnapped and is accidentally killed in this house somewhere in Dublin. The house is a brothel. So from about April to September 1970 I was working with the Abbey Theatre, Abbey street, Dublin. The manager then was a man called Phil O'Kelley. Sometime in this period a few things were happening:

1. I had been called for an interview by someone from the U.N. at the offices of the Dept. of Foreign Affairs, St. Stephens Green, Dublin 2.

2. I had gone on a tour for a fortnight to the Continent taking in places such as Cologne, Brussels, Antwerp, Frankfurt.

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5. The authorities at the Uni.College Cork renewed my application for a place at the Uni. This in fact madamy chances better.for a granatb

4. I hadAreceived a positive reply from the U.N. that my application was succesful and that that I could start at UNi. College Cork in gggtember 1970.

I sighed a sigh of relief and when I got to Cork set up the Cork branch of the AAM. Iwas the organiser and we got quite a few campaigns going. We got the movements Constitution accepted by the University authorities and got the Students Union to invite a member of the ANC to Speak in Cork. Abdul Bham came to Speak49 Qghdhur It must be noted that at the inaugural meeting Kader Asmal and 7 later Louise came to Speak at the University.We had many campaigns going. I got the shock of my life when I received a letter from the S.A. Embassy in London that I had to return my pasSport on the instructions of the Min. of Interior. This I refused to do and got in contact with the Min. of Justice in Dublin who told me that I could get citizenship (which was after a period of 5 years) I was also told that I need'nt worry.

As the job with the Abbey had ended I started.nw studies at Cork. In my 1st year I did English,History,L0gic and HhilOSophy.In my second year I did PhilosoHy and History and in September 1973 I graduated with an Honours degree B.A.(in abstentia since I felt that it was a bourgeoisie idea and one had to hire the cloak for sl0 which Was exploitation.) I was now living with a girl called Jill Williams whose parents objected on a racist basis and as I wanted to get the Irish Citizenship I had to stay in Ireland up to 1974. I got a job in a factory (Cork Glass Co.,Ballincollig, County Cork. The owner was a Mr.Sutton) I workedihere until about Easter 1974. I was given Irish Citizenship and decided that Jill and myself should go to teach in Nigeria as my S.African teaching qualification was of no use in Ireland as I had to be able to Speak the Irish language.Due to prPSSure from Jill's parents and Jill herself (Who was very middle class,did not want to know about S.A. and just wanted to have a home and everything good) we got jobs teaching at: Federal Government Girl's Cohlege,Kazaure, Kano State (about 50 moles away from Kano). I was depressed there because Jill Wanted servants, we had been given a car by the govt and had a fairly easy life. There I saw how it was possible to be totally immune to the sufferungs going on all around one,justtHQ up some of the whites in S.A. My political awareness grew out of personal experiences like this and that is why I feel totally committed to making sure that what I saw in Nigeria will not occur in S.A. By about Xmas 1974 the relationship between Jill and myself wgg% coming to an end. I had made up my mind that I was returning 0 Ireland and just breaking the 5 year contract I had. June 1975 we returned to Ireland and we decided to Split up. I had managed to save about 3550 and could survive for a while. Whilst I was in Ireland I decided to stay with some friends at 155 Comeragh Park, The Glen,Cork. I knew it would be impossible to get a job in Ireland,so by Segtenmer 197; 1 was in London looking for a job. I knew no one here and the one address which I had in my book was that of the ANC and Abdul Bham. I lived at a Hostel near Manor House and before the students returned I had to leave. I Saw an ad in the paper for the place at 50 Mercers Road and I took it as I had the money. My nnney was running out, I was lonely and wanted to get involved again in beiaG/Eny0%taxzn,the struggle against apartheid. I went to the Social Security and got some money from them.I was at that stage in desparate need and when I came to the ANC office for the first tinB,1 just could not get myself to ask for help. I remember having a,brief chat with Pallo and Solly who were so obviously questionwmy motives and integrity. I was later to be again questioned by Abe Bulbulia whom I thought at that stage was working at the office since he Spoke with so much authority.1 felt it reasonable for a liberation movement to be cautious about infiltrators etc. I just remember leaving the office very very depressed. I felt totally shunned and isolated. I saw Reg who had a chat with me and to whom I gave a Life History 69A" mg was OJ. fta WMMJQKW UV tube. Agwd_

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and I also produced my passtrt. This seemed tp please both but I just felt that there wmsiiii some doubts. I would h0pe that this fuller Life History would be helpful to give a more comprehensive picture about me.

Whilst I was unemployed I went into the AAM office, had a chat with Betty and she told me that Jo Morris, the girl who was working with the Namibia Support Commuttee was going to have a baby and they needed someone to work at the office. I went to see a girl called Jenny Morgan who arranged for me to see Jo the next day. It was then agreed that Jo would Speak to the Committee and ask them whether they could pay me, She told me that she was getting 550 but she did not think that they could pay me that much. They offered me 510. I argued and said that I was on the Social Security and got about \$21 to cover my rent etc. They said that if I accepted 510 then it can subsidise my \$21 and in fact I would get \$51. Since they sounded desperate to get someone and since they wanted someone who would do it either voluntary or for \$10 I eventually agreed. The Namibia Support Committee was shared by Swapo. It later became clear that Peter Katjavivi did not want this state of affairs to last and the Committee discussed this at length. Randolph Vigne made various contacts for Financial assistance from different organisations. He failed and the sane set-up continued. At the office I met various peOple. I was surprised at the amount of South Africans in the Office or who visited the office. I met Jenny Morgan, Barry Gilder, Jimmy Corrigan (who questioned me a lot about myself and because he was asking so many questions I got very worried and misled him). It must be noted that it was the first time that I met PAC, Non-Alligned, reactionary and so many South Africans. Whilst I was at the NSC I had the run of the place. The NSC Was not an organisation which could make any headway since it had no money, there were lots of arguments over political positions viz. Liberals vs C.P., I.S. etc. They also felt that they were treading on the toes of AAM. I also felt myself being drawn into a dillema. I was associating myself too closely with Swapo, Namibia etc when in fact I was. South African. In the end I had to make a choice and since I felt that I had to find a job and yet do something which was for the benefit of our own peOple, I decided to do the course in Careers Guidance. I was offered a place at Reading University and I got a grant from IUEF. This I felt would give me an Opportunity to do something I would like and also which would be helpful for our people. I left the Namibia Su rg\$Conmuttee in June 1976 and started the course at Reading' 1'? was whilst I was working with the Namibia Support Commuttee that I met Debbie Gibberd. She was a 1st year student at Bradford Universuty doing Archaeology. It was about this time we started living with each other.

I am nww once again unemployed.

I h0pe that this very detailed Life History would answer any doubts about my past which Was not known. I find it helpful to give the ANC an idea about myself as there have been rumors flying around. I am willing to confront any of these rumor-mongers and in a Way I feel sad that comrades can be so destructive and nasty. What they are trying to achieve I am not sure. I would h0pe that the way investigations were initiated and made about meHWOuld be carried out about peOple who come daily to the office. Either I am used as a scapegoat or else people are just jealous, neurotic or evil. I declare that what I have written here in my own way is true. I also declare my committment to our revolution. I feel that someone Imke me who has had a tough time to survive here in EurOpe and who learnt Marxism by actually seeing it coming alive in my own experiences have much more to contribute than these academics whose Marxism just goes as far as their noses and books. I h0pe that this story, a sad one for me personally because it was traumatic sometimes, will give me strength and courage to carry on the fight for our people. AMANDLA. MAATLA mung. h(a/w/m ,

September 1911 Discussion with Peter Katjavivi about George Johannes
When Peter met George (over a year ago, probably longer)
he had the impression he was connected with the ANC. He said
he was a South African from Cape Town who had worked on the
railways, then studied in Dublin for a few years; was involved
in the Anti-Apartheid Movement there.

George worked for the Namibia Support Committee when the
secretary went off for a while to ,have a baby; altogether
he was associated with the committee for about nine months.

Peter's main criticisms:

1/ George used to introduce himself as a Namibian and a
member of SWAPO, including when he spoke at meetings on
MQAJA ,. behalf of the Support Committee. Finally when his photo
appeared in a Sinn Fein magazine after a speaking visit to
Ireland captioned aSa member of SWAPO, Peter took this
complaint up with him. George said he had been misrepresented
and agreed to write to the magazine explaining, but never did.
Peter also complained that when talking, allegedly on behalf
of SWAPO, he misrepresented SWAPO policy.

2/ The SWAPO office was suspicious that George was helping
himself to small amounts of money eg.by selling something and
keeping part of the money. But when I asked if they had any
proof or if it was just an impression Peter said they thug;
had no proof.

3/.When George left the Support Committee to go to the University
of Reading , SWAPO received a phone call from the students'
union there asking if George wergauthorised to collect money
on behalf of SWAPO which he had tried to do - Peter said no.

4/ An Iskington Tenants' Association phoned SWAPO to enquire
about George who had started working with them. They were
annoyed by his behaviour. Peter did not remember the details -
something to do with George 'secretly' reading through old
minutes and advocating a policy of confrontation which was
splitting the association, When I put it to Peter that conscientious
new members of committees should read through old minutes he
agreed but said there must have been something in it for the
association to phone him. They asked Peter to give a reference
for George which he said he could not, because of a number of
small things about George which disturbed him.

In general I asked whether George had not just been going
through an unreliable stage, trying to impress people because
he felt insecure; in fact there Was no damning evidence against
him, and there was no trace of this kind of behaviour since he RTIO-

became involved in the ANC. Peter agreed that this was possible" and that there was no reason to believe he was an agent. While he personally would not trust George because of his hBEQQQEE experiences with him, at the same time he would certainly not condemn him for all time; it was up to others to make their own judgements on his present behaviour.

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Apparently when ueorge arrived from Ireland he got involved with the Hamibia Support Committee(Peter was unable to remember who introduced George.It is necessary to follow this up.It also appears that they made no real check on his past etc.)

uhile Peter feels _uneasy" he is unable to put his ginger on anything concrete.By and large it was ueorges methods of work that was cansing concern.eeter felt that he was too Zeagerthe wanted to know too many things,spoke on behalf of SWAPO without permission(for eq addressed IRA meeting in Dublin as SWAPO spokesman)

Informed Peter tha he was carrying out investigationson BOSS agents and created an air of unfriendliness in office by qnnxxilnxng suggesting that some of the white SA's were "suspect.Peter expressed view that he was always suspicious of people who tended to investigate others because this might help them to hide their own roles. However despite all this SWAPO were willigg to give him a reference for his college.

Islington Tennants.Association

George had become member of this.This group phoned Peter to inform him of Georges"d&vi%ga activities.I was unable to determine what this actually was.11

"nose" around minutes zniand attemptSto get group to take action which owever I gathered that here too there was a tendency to they considered not feasible.

Money

9 Feeling that they did not trust him with money.nere again nothing concrete accepting that at one meeting where a collection wastaken he felt that George was attempting to pilfer some.

iDReading Co lege gii. phoned Peter to inform him that George was collecting money on behalf of SWAPO.feter indicated that this had never been raised with them and therefore did not authorise it.

1Egcommendation -At this timetlenny and Joe were working full time at the office,therefore matter should be followed up with them. Moreover we should study his curricula Vitae more carefully and try to cross chest.

LIiven all this even if he is hsafe" we must consider whether he has matured sufficiently to perform any tasks we have outlined,i.e. if he is not simply going to the camps but if we had considered making any further recommendations re-placing him in certain area.

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Conclusions on George

the investigations made did not reveal anything to indicate that he was an agent. However what is clear is that he is prone to take decisions, carry out actions etc. without due consideration to its effects. Both from his curricula Vitae and from conversations with others apparent that he tends to change his mind about things.

His real political involvement has been relatively recent and his inexperience and immaturity can be a result of this.

Opinions of others (Solly, Ronnie, Seg) are that he is not an agent.

In the light of all this we have to conclude that while there are certain weaknesses which can be improved if we are aware of them and help him) he is safe:

It will however be necessary to be alert to any signs of irregularity.

Education

Since I informed him of his departure I have had some discussions with him. His initial reaction was that he needed to sort out certain things the basic question raised was Debbie. He was asked to go and discuss the matter and then report back. At second meeting he indicated that the matter had been discussed and that he would go for education. He later approached me and once again said that some difficulties had arisen (re-mortgage etc) I asked him to come with the full facts so that we could finally conclude matter. At third meeting he indicated that the matter had been resolved and that xxxxxx their was no question of him not going.

It is clear that he is committed but that there is some instability and uncertainty. While he is with us we must work on this, It is only when this aspect has been finally resolved that we must consider his tasks.

Debbie

Apparently she comes from a rich family. There is lots of money in trust for her. About her involvement I indicated that nobody here can give any guidance but that generally the question of whether she can or will join him will depend on the tasks assigned to him, for eg. if he was going to be placed in one of the frontline states then it might be possible that Debbie could join him and possibly work with him. However this was a decision that will have to be taken by the leadership elsewhere.

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