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Report: Time Travel as a tool for social cohesion and nation building

17 – 18 September 2018

Introduction

Bridging Ages is an international organization focusing on the use of local history and how we apply this knowledge to the benefit of the local community today. Bridging Ages practices the Time Travel method, an educational method using local heritage to create reflection on contemporary issues.

The goal is learning, social cohesion and community building.

As part of social cohesion and nation building, Heritage Services held a Time Travel activity at Wesleyan Church School in Waaihoek. The Time Travel (TT) was set on 6 January 1912, two days before the national congress which founded the South African Native National Congress (SANNC). This way, learners and women would get a chance to participate. This TT looked at challenges all different groups faced at the time and then during reflections, touched on how we see similarities, how far we have come and ways to tackle these challenges.

The TT was joined by Museum staff, learners and teachers from Kaelang Secondary School as well as members of the Performing Arts NGO (Disability group).

Day two was the workshop on Time Travel method and how Free State can take it forward. A task team was also set up for this purpose.

Programme

Day 1: 17 September 2018	
Registration	08.30
Introduction, presentation	09.00
What is the Time Travel method?	09.30



Introduction to the Time Travel event Time Travel event Reflection	
Lunch	13.00
- The Time Travel method, process, event, 5 principles - Time Travel and education, guidelines	14.00
Closing	15:00

Day 2: 18 September 2018

Registration	08.30
Videos on Time Travel events	09.00
Short reflection on the day before	09.15
Time Travel and Bridging Ages (International and South Africa) Bridging Ages conference and Time Travel at Freedom Park Time Travel and community building	09.30
How to take the Time Travel forward in the Free State, workshop	10:30
Lunch	12:00
Way forward, organizational structure	13:00
Closure	14:00

Time Travel Bloemfontein 1912

Goal

Awareness of a historical turning point in South Africa
Reflect on issues of democracy and human rights
Promote the Time Travel method

Facts



South African Native National Congress (SANNC) was formed on 08 January 1912 at Wesleyan School Church in Waaihoek, Bloemfontein. This was as a result of a number of grievances from blacks, including the South African Act of 1910 which established the Union of South Africa; black treatment during the South African War; exclusion of blacks during the Vereeniging Treaty and numerous laws that controlled and restricted black movement and labour.

During the eight years of negotiations to form a union it became apparent that the white delegates of the four provinces were determined to forge a settlement that excluded Africans from meaningful political participation in the envisaged unified South Africa.

Between 1902 and 1910, many political functions emerged including the African People's Organisation, Orange River Colony Vigilance Association and the Transvaal Vigilance Association. In 1909, a South African Native Convention (SANC) met in Bloemfontein to discuss their objections to the draft South African Act, and Union constitution. This convention was the precursor to the SANNC. The SANC continued until late 1911 when then a need for a national body to represent all blacks, was realised.

Different men from different provinces (four at the time) met in Bloemfontein in January 1912 to form the SANNC. The founding of the SANNC was in direct response to injustice against black South Africans at the hands of the government then in power. Key role players were Josiah Gumede, John Dube, Pixley ka Isaka Seme, and Sol Plaatje including chiefs, community representatives and church organisations. The idea was to bring all Africans together as one people to defend their rights and freedoms with the aim of fighting for the rights of black South Africans. It can be said that the SANNC had its origins in a pronouncement by Pixley ka Isaka Seme who said in 1911, "Forget all the past differences among Africans and unite in one national organisation." The SANNC was founded the following year on 8 January 1912.

The organization was renamed the ANC in 1923. The organisation, from its inception represented both traditional and modern elements, from tribal chiefs to church and community bodies and educated black professionals, though women were only admitted as affiliate members from 1931 and as full members in 1943.

Scenario, Meeting at Wesleyan Church School to prepare for the formation of SANNC, 6th January 1912

The dissatisfaction from the black people in South Africa has grown. They fought in the war, but they were not part of the treaty. When the union was formed two years ago Africans were not involved, only whites. Numerous laws have been enforced to control and restrict black movement and labour.

The last ten years several political organizations have been established in the country to fight for black influence and Africans of mixed race. More than two years ago, a South African Native Convention (SANC) met in Bloemfontein to discuss the South African union. Now there is a need for a national body, to bring all Africans together to defend their rights and freedom. The planning for this meeting



have been going on for months. And in two days' time it will happen. Men from all over the country are coming to the Wesleyan school and church in Bloemfontein: community representatives, political organizations, church leaders, traditional leaders, kings and chiefs.

In the Wesleyan church school the preparations for the meeting are in full swing. Women, men and children from the local community are working together. The school hall must have enough chairs and benches. And it has to be neat and clean and nicely decorated. The food must be prepared. The agenda for the meeting will be discussed and developed. Thomas Maphikela, carpenter and activist in Bloemfontein, is leading the preparations.

As the same time as working people discuss. Why is there no influence for black people in the country? We need our rights, rights to land, rights to schools, rights to vote, equality. What to do? What is the benefit of organizing one national body to fight for our rights? What will be the agenda for the meeting in two days? What do we want to achieve? And how to do it?

Everybody is affected of the injustices, so everybody has an opinion. Pixley ka Isaka Seme said: "Forget all the past differences among Africans and unite in one national organisation to fight for the right of Africans."

Today Alfred Mangena, the well-known lawyer and political activist, will arrive and check that everything is in order and also give the latest report of the situation. Everybody is curious and have mixed feelings of frustration and hope.

Roles

Men and women, boys and girls from the local community.

Men from provinces

Thomas Maphikela, Alfred Mangena

Everybody keeps their age and sex

Key Questions

What are the struggles in the country? How does it affect us?

What is the benefit of various groups and organizations working together?

What do we want to achieve?

Activities

- Set up chairs, clean the venue
- Make decorations
- Playing games
- Prepare for an agenda
- Make simple food
- Prepare with the choir



DISCUSSIONS AND SUGGESTIONS

Future stories and key questions	Way forward
<p>GROUP 1</p> <p>Issues in the society: Femicide, land</p> <p>Significant sites: Winnie Madikizela-Mandela, Ramkraal, Naval Hill</p> <p>Main Site: Brandfort House</p> <p>Questions: why she was banished to Brandfort? What was the apartheid government trying to achieve?</p> <p>Winnie M. Mandela: Away from husband, language (mother tongue),</p> <p>Proposed Date: 16 May 1977 - arrival in Brandfort with daughter</p> <p>Significant objects: phone booth, police station, white lawyer, no electricity, no water)</p>	<ol style="list-style-type: none"> 1. Task team from different institutions/stakeholders 2. Meeting once a quarter and closer to when time travel sessions are presented 3. Research topics – divide it, work as a team and share responsibilities: skills, schools, other institutions 4. Drama department should be included for costumes Script writers + schools and universities: investing in skills for learners > sustainability Cooperate with other experts 5. Media release + flyers: investing in skills for learners > sustainability 6. Ensure that there is a skills transfer with every TT
<p>GROUP 2</p> <p>Issues in the society: land, women and children abuse</p> <p>Proposed sites: Ramkraal – political prisoners</p> <p style="padding-left: 40px;">Maphikela house – preparatory meeting (1912) (Although this cannot be used as Batho Location did not exist then. Maphikela instead had two houses in Waaihoek)</p> <p style="padding-left: 40px;">Hoffman square – 1952</p> <p>Stakeholders: Local Organizing Committee (LOC) edu/sport/comm./schools</p>	<p>Maphikela house:</p> <p>Show how history impacted on lives today. Teach learners of how the event shaped the future with promoting learning</p> <p>Key Q:</p> <ul style="list-style-type: none"> - what was purpose of the meeting - what were the outcomes of the meeting - how did the outcomes play a role towards human rights
<p>GROUP 3</p> <p>Site: Winnie Mandela house</p>	<p>Stakeholders: community leaders, NGO`s, churches</p> <ul style="list-style-type: none"> - engage with different religious leaders - schools – outreach done at schools



History of Winnie Mandela: how she was kept prisoner in what was supposed to be her house, challenges she faced, objectives she overcome...

A task team was set up with the following members

NAME	INSTITUTION
Thapelo Monoane	DSACR
Molale Shuping	DSACR
Ntando PZ Mbatha	DSACR
Musa Tsholeka	DSACR
Mohatle Miriam	Kaelang Secondary School
Mzwakhe Khachela	FS Performing Arts
Dora Pitso	DSACR & FS Performing Arts

PICTURE COLLAGE





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