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Dale: Okay it's the 30th of March 2010. Just for the record, can you state your full name?

Mammy: I am Mammy Francina Tladi.

Dale: And before we get into a lot of different questions about the APF, and also about your community organisation, I just want to know a little bit about yourself because we are trying to find out about people who are involved in the APF. So, just where and when were you born?

Mammy: I was born on the 8th of August 1957 in Meyerton.

Dale: Meyerton, and have you lived in this area all your life, or have you lived in other places?

Mammy: No I have lived in this area all my life. I didn't go to the other places because now I have just changed from Meyerton, to Sebokeng, when they removed the Meyerton people.

Dale: Okay and your family, just tell us a little about your family, your children, are you married?

Mammy: I got married in 1976. I've got eight children, my first born is born on the 8th of September 1974 and the second one on the 1st of June 1977, the third one on the 15th of January 1979, I've got a pair of twins that have been born on the 24th of December 1982 and another pair of twins being born on the 21st of February 1984 and my last born is born in 1992.

Dale: Well that is quite a family, and are all your kids now with you or are they moving on their own?

Mammy: Only the girls are now married and one boy, one twin, Mish is now staying on his own and another twin is the one who has been killed in 2007 and I am now left with three in the house and then I have five grandchildren and one great grandchild.

Dale: It's quite impressive and Ma Tladi what about your own schooling. Did you matric?

Mammy: No I didn't reach matric, but I did go to school by that time that we were at school it was apartheid time, there was this JC [Junior Certificate] , I just have made JC of which its Standard 8, now they turn in to grade 10 . I was in school in Meyerton from 1965 where I did my grade A then in 1970 I was in Standard 4 and in 1972 I reached my Standard 6 in 1974 I was in Standard 8, that is whereby I got a baby and I got married. Because in the apartheid time our parents used to say the girl can't go back to school for further, because they want us to get married and they were selling us because they were looking for lobola so that they can get married. No matter if you disagree then you fight with the family because they say those people need to marry you and they've got money and we need that money for our own resources that we can use in the house. That is why I get married when I was very, very young at the age of nineteen years then I got an arranged marriage.

Dale: Okay and what about your work, throughout your life, where have you worked, different jobs, different things?

Mammy: After I left the school I went to work in Meyerton and there was a fruit shop, just worked for a year, then I go to Goldfields Supermarket in Vanderbijlpark, I worked there for five years, then the shop was being closed. I go to Meyerton, the factory where we were working with the clay doing some cups and that, and after doing that job I go back to my in-laws in the Free State, in Heilbron where I just go to the farm school there where they took me like a teacher that was teaching the grade one children, because in the farms they were struggling with the teachers and the children of school they were walking a long distance to go to school. By then my husband was very jealous, he said I was working with two men, I was the only woman; and then he said no I will go for those men then he took me out of there. I thought maybe if I was continuing with it I should have continued with my lessons to get some more lessons from school. Then after that I came back to Sebokeng and then I got a house in 1979, on the 17th of January. In 1980 I joined SANCO, whereby we were busy with the street committees in 1984 as whereby on the 3rd of September there was this Asinamali Campaign in the Vaal whereby a lot of people have been killed in the shops when it burned down. I was part of that. That is where I decided to be a strong leader in the community.

Dale: Okay that was my next question ... it was how you became political activist. So you started within SANCO, you were saying in the beginning.

Mammy: Yes I started with SANCO, but before I joined SANCO, because when I joined SANCO I was already married getting my own house. When I was still with my parents in 1976 when it began Sebokeng, Zone 12, I was still working in Meyerton in the factory. So it is whereby I started with the ANC where we were fighting the June 16 system of Afrikaans in the schools and I was there and my younger brother unfortunately was been killed by then ... I started there that is why when I get to Zone 3 I started the street committees. I was so impressed to go with them because I knew the struggle, where does it come from.

Dale: Okay and just pick it up from the time, from you said Asinamali Campaign in 1984, so from that point on ... in terms of your activism and your political involvement?

Mammy: By then I was the chairperson of the street committee in SANCO and then we did continue with this thing of Asinamali Campaign because the community was complaining about the rent. There is a day that Tokyo Sexwale visited the Vaal, he took the youth to the Vaal show and talked to the youth that the rent is going to be up with R70. So children agreed because they don't know the consequences of rented houses so that is why after that we go to the community and bring the masses and tell them how can Tokyo take children to take decisions for the parents because we are the one who are struggling with the children so we have to go forward and face this problem of Tokyo showing them that we haven't got that much money because some of the people are not working, the others are working for little amounts so that we must have this thing of Asinamali Campaign. So it was the campaign that was being done in the whole Vaal, so the day when it started on the 3rd of September, it was in the morning whereby we started fighting with the councillors, burning their houses, burning them, burning their shops some of us have be shot, myself unfortunately I wasn't shot but I was beaten until I was in hospital, I still have the crack from the injury in my ribs. Because there was those policemen, who were

jumping on us when we fall they would just jump on top of you trying to threaten us so we must not go back for that struggle. But we did continue with it even in 1986 also, we did continue the struggle, whereby the sewerage has been blocked and then where we were hiding from the police, when it was raining outside there was just water, when we on the other side, we were in the sewerage, we were stinking of sewerage, we didn't realise just running away from the police because those are, police are working in De Deur was the white police with the big arms. When they just caught you, you taught this is a big thumb of whatever that is having you. I did struggle by then and then I thought myself I won't go back it is better for me to go forward because now what we are doing is for the sake of our children, they must know their rights and what the children in 1976 fighting for, in 1984 what was that fight for so that they can have that history of us. Because since we have been in 1984 the councillors were called sibonda not the councillors, but now when by then they were getting a small amount of wages, now that is what we are asking ourselves, these councillors of now, because they know exactly they are sitting on the chairs that underneath the chairs there is this ash of those others who have been burnt, but now they are doing the very problem and now they are worse than those other ones because now they can't even come down to the community and make mass meeting and hear the communities abuse. They would come to the community after the community have done an action now they are afraid of maybe that thing of '84 would come back and we have already told them because now this year of 2010 in Vaal, they passed the message in parliamentary hearing. We told them we are going to disturb this 2010 bid because nothing is being spent for the poor so that is why we are still continuing. Even last week in that Sharpeville event of the Sharpeville shooting we were there and then some of the comrades did just call me and say you see 'what we are here for'. I said 'I am here to listen what are you saying people because now this George Kani Stadium is not being fixed yet and we don't know where is the money of the stadium but now what are we going to do to the community?; we are going to tell them that there is no bid there is going to be no benefit for the poor, this bid is going to benefit for the coloureds because it is not for us and we are going to do the protest until the end of this week'. Now they promise us that if there is the protest during the bid time they are going to kill people, they said 'we don't mind we have already killed others'.

Dale: Okay just to go back just a little bit. I am interested, after 1990 when the unbannings happened and the political situation began to change. So during that period of the '90s in particular did you remain involved in a political organisation, a community organisation?

Mammy: No after those pickets I have just told myself I go to the meeting of SANCO in the area. I just have resigned, they asked me for a written resignation letter and I did it. They ask me why, I said no I am sick and tired because it seems like this SANCO is using us against the community so I want to base on the community so that I can take care of the community. Some of the things that they told us to go back to the community and to report it to the community they do those things and now the community tried to attack us, so they said no you can't just resign like that we will fix up and I said no I am sorry, I am going to the community. In 1998 is whereby we built Evaton Construction Forum and I felt that now this is based on Evaton and I'm in Zone 3 then I asked the comrades why don't we see this as Vaal Community Forum so that we can cover everyone in the Vaal. So we changed the name in 1998 to Vaal

Community Forum and then in 2000, I stand for the election as independent with Vaal Community Forum. I won the elections because I was independent and there was nobody that was protecting my point and then they took the ANC guy to be the councillor. We go to them and ask them why they don't make me the PR because I am the one who won the elections; they said they can't because I am not in a political party. So I come back to the APF and I ask is there anything they can do to protect my points because I did win the election, they said unfortunately the APF is not for the local government elections, we can't help you. That is whereby I told myself 'no if I can't stand and there is a big problem because community keeps on asking, 'why don't you stand because we vote for you?', we don't need those councillors', I said I can but now my organisation is not the one who is going for the elections we are just helping the communities. I said it is very difficult for us because if there is no one going for the elections we are still going to vote for those people. After we did vote for them we come back to you and you must help us but the people we did vote for them knowing that they are doing wrong things, that is the main problem with the community even now they are still asking in 2011, 'is APF still not going be in the ballot papers for us to vote for them?' I said no we are still discussing that issue maybe somehow the funders can say no you can go for the elections then we will come back and tell you that we can stand for the elections. Because in 2006 if I can remember, they all come to my house and said that you go to stand for us, I said I can't stand independent again because you saw in 2000 what happened, so you know what happened, that is why I saw that political parties can use people if you are not your mind. They sent some different political parties, they said go and talk to Ma Tladi, she is very strong, she can talk to your community whatever, whatever so they came to me, they said Ma Tladi its now three weeks left, the fourth one is elections, there is no candidate in this ward so I said if there is no candidate what are we supposed to do? They said you can stand for us, I said what are you going to do for the community because in our community, in our area, there is no one whose got the food parcels and whatever they got for the others, because they don't need the ANC, you know what they have done. They come the PAC leaders, they divide the food parcels to the community, others they got a voucher of R900, I can't remember, till today I am not a membership carrier of them I just prepare a contest and then they give it to the people, after that I go back to the community and say you said I must vote for you and then you receive some food, I did that and I am over that. I am back in the APF because I am no longer a political party activist, a technician for political parties I am here for my movement. So I am back in my movement, if you need me to be a councillor of the ward go as a community, you've got a right, go there and say in our community we've got someone to appoint who agrees, then that is alright, then maybe I can go to the organisation and ask them to assist us with the procedure that we must follow so that we can get our own council and not their political parties councillor.

Dale: Okay so just again stepping back just a little bit, how did you find out about the APF at that time?

Mammy: Okay about the APF, there was this guy, Mr Mepha, he was in the meeting somewhere in Soweto and then he met Trevor there, he came back to us and told us there is a guy that I met and they are also working the very same thing of the forums in the social movement. So we asked him, did you get the contact of the guy, he said yes and then we contacted him and he came to visit us in the Vaal, we

were having a meeting in Zone 7 stadium, a community meeting. Then after that they invite us in, where is that next to Bara?

Dale: Kliptown?

Mammy: Ja, where they have their meetings

Dale: Pimville?

Mammy: Yes, they invited us there and we arranged a kombi and we go there and then we met them and then we engaged together and then until APF go to COSATU House, whereby we still attend APF there. And that is whereby I used to tell comrades now about finance and always we demand money, money, money I said in the APF we used to transport ourselves because there was no money in the APF then when we attended in COSATU House until they felt that we don't fit them and they chase us out and then we get that office in Auckland House. That is whereby I still continue with APF and VCF (Vaal Community Forum) until now I am still in the APF.

Dale: And at the time, what did you know about who was making up the APF and the different organisations? When you were introduced to the APF at that particular time, were you aware of who had formed the APF, who was part of it?

Mammy: What can I tell you, when we started, it's just that I forgot about the other comrades, I saw him when we were in the SECC. I can't remember because what I remember by then, it was SECC, because we were, there was a workshop that we had in Vaal and the first one that I arranged the venue Multi Purpose, whereby when they came I saw John, who was the comrade, who was the organiser, he was the deputy chairman, Rob.

Dale: Oh Rob Rees, right, right

Mammy: It was Rob and Mondli. I started to know other comrades, because when we were coming we always going directly to SECC, seeing Virginia, Trevor and the comrade that passed away.

Dale: Bongani.

Mammy: Bongani, ja they were the comrades we used to see them. Then they were trying to have the mass meetings in the Vaal, trying to come to assist us to empower us so that the community can understand that this thing we are fighting for in Vaal, also other areas are having the very same problem. So by knowing that who is the founder of APF, truly I didn't have that mind of asking the who is the founder, I was just looking forward now that we had an assistant in continuing with the community.

Dale: And what was it about the issue of privatisation in particular ... what did you understand in terms of who was the anti privatisation forum; this is a new word ... how did you understand that in terms and the community itself?

Mammy: In my community when I told them about the Anti Privatisation Forum, they asked me what was that Anti Privatisation Forum? I said to them according to my understanding the Anti Privatisation is the people who refused to the decision of our government, because now what our government is doing is trying to privatise everything so that the jobs were now being minimised and people won't get jobs, that is why we have the Anti Privatisation, because they are against the privatisation that our government is doing. So they said to me, well if that is the case why you don't change this name of the Vaal Community Forum, to the Anti Privatisation Forum. I said no, the Anti Privatisation Forum is the mother body of the forums that are on the ground so that the forums can get maybe, some advice and resources from them to push the struggle of the poor forward.

Dale: Okay and from when you came in, in the VCF, when you came into the APF what were your initial understandings of the strategy and the vision of the APF, what it was trying to do in other words?

Mammy: Ja, to my understanding APF was trying to empower the community because it seems in our communities most of our people didn't get well learnt from schools and they don't know their rights, they don't know how to fight for their rights. So APF from my understanding have brought us forward to light of seeing where to go, when you fight for a thing, you must go this way, approach this person or approach this office to get what you need.

Dale: Okay and how do you remember in those earlier days and those earlier years, how do you remember the APF being structured, was there anything different about the APF in a way that it was organisationally structured from what you have experienced before, whether it was a political party, SANCO, community organisations?

Mammy: According to what I saw from the APF, the APF differs a lot from the political parties because most of the things that APF is doing is the things that are going to benefit the poor people. So in the political parties, everything that we used to do, they used to tell us no don't worry about those people, just leave those people like that, we will handle them, we just have to continue with this struggle so we can get what we need. I remember one day our Mayor, our Mayor, Chester Motlaung, he said when I said to him I can't go further with you people I am resigning, he said, 'Ma Tladi why are you meeting this shifts being there with that big hole because we have to cut that hole and go and sell it for us, because they are like that, they were used to be like that to the previous government, so then why do you want us to take them to that darkness and put them to the light'. I said because I am ... because I am like them and I am poor like them, here I am you are a Mayor, you are getting paid, I am not getting paid, but I am fighting for the people, at the end of the day, my house is going to be burned because of you, that is why I am saying I am saying I am no longer a member of SANCO.

Dale: Okay now just to go back a little bit in terms of the community itself and the formation. As you gave us a little bit of the history of the APF give us a little bit of a picture of the community you live in, the social economic conditions and the situation in that community and why particularly after the late 1990s, the community felt the need to enter the kinds of struggles with an organisation like the APF?

Mammy: Ja, what have happened after the '90s, some of the community members have lost their parents, others their children and then after that they saw that nothing has been solved after that, things are getting worse and worse. So now they felt that this movement is bringing them where they need to be because in those years, we shouldn't have gone for protests or doing what, because you should have been court all those things, so now they are free to protest, they are free to go to the meetings of the councillor to talk whatever they want to say to them. Because now they usually say we thank you for this forum, because of it, we know where to go, we know what to do no matter if the elections are coming because you know how is the people, because they said this is a secret ballot we go for what we go for but they know when there is a problem we know where to go - the social movement is going to help us get through this problem. Because political parties if you go to the councillor tell him of the problems you have, maybe related or that you are going to be evicted or whatever, he will tell you to go and borrow some money, pay those arrears so that you can stay in the house. But since we have been having this forum they are teaching us no one has a right to evict to someone in his own plot.

Dale: And what were the main struggles that were taken up by VCF and the community organisations?

Mammy: The struggles that were taken up by VCF is community struggle, the struggle for houses, the struggle for orphans that were, that their parents passed away and councillors take the orphans houses and sell them. And we are still engaged in struggle for education because there are some children that are staying with their grannies, the mothers are HIV positive, the children don't attend school, then we are trying to help parents to take children to the social workers because the government must do something with the children to attend school. Even we have distributed ourselves to be part of the SGB of the school, so we can get more information from schools, what is the happening with the learners at the school so that we go back to the community and try to help those who can't, because some of the children, when they can't have money for lunch, they are afraid to go to school, others don't have shoes, whatever. At the school I am the chairperson of the SGB. I used to ask the parents of those who have the clothes that are smaller for their children, to bring them to school so that we can distribute them to the children who are not having the clothes, so some of the kids run away. I have also asked the parents to do some gardening in the yard of the school, so when spinach ready they can be taken and then we used to call all the children that we knew are struggling with their parents, to give them food parcels to go and cook at home. And on lunch time, we do volunteer, two days per week, there are women who volunteer to cook for them, and over lunch time, those who don't have money for food, they must come and take food to eat because the government is not giving the food to the secondary schools.

Dale: Okay and what is your experience, in the Vaal, in Sebokeng in particular with regards to the response of the local government and particularly the main political party, the ANC to the activities and the struggles of the organisation?

Mammy: What I have experienced in the struggles of the ANC, nothing they are doing for the community, even if the community itself approach them and say what problems they've got, they don't attend to those problems. What they are looking for, they are just looking for their salaries to be increased and empty promises and they came to the community and said no just note down what are

your problems and we wrote them down, and they gave us six months time they will come and fix everything, but nothing happened until now. So what I have experienced that the political parties are doing nothing for the communities, just only looking for their pockets and their families because most of the councillors are not in the townships with us, they are staying now in the suburbs and others have brought the plots and farms, even their children they are going to the better schools, they do have cars. You just think on your own, how much money did they get, if they can do all these things on their own? So in the communities, the communities are so bad, the councillors are using them to get more money and even now they are sick and tired, even now they are saying, they are not looking for the votes in 2011 because they know exactly that any political party is corrupt, there is no political party that can take that further.

Dale: And how did the state, not necessarily the councillors in the ANC, the state, how did it respond to the struggles? I am talking also ... did they try to prevent things from happening, trying to suppress the struggles? What has been your experience over the last few years with regards to how the state has engaged the demands in the struggles of the community?

Mammy: You mean the state of the police or what?

Dale: Meaning the state -local government and police and all of that.

Mammy: They are not engaging the problems of the community, because now by saying that, when the community are forwarding their problems, they don't engage them and when the community are trying to protest and do things, it is when they come with the whole police and harass them to do whatever. And they go to the other people and ask them for their leaders; who are your leaders because they used to attack the leaders, because they know that when they got their leaders, the community can't do anything because leaders are those who have the information. And there are those who go out to the community and tell the community what is exactly happening and ask the community what can we do about that, and then the community come and say 'no, we want to march, we want to protest' and then they said yes we all agreed that we will go for it. So even in Evaton, I used to be a target for the police, really because when a councillor have a meeting and then they will come to my house and tell me Ma Tladi we ask that you don't go to the meeting, I said no I am the community member, I have to go there. They said no, we are asking because we have a problem with the ward councillor, always when we are having a meeting and you are there, you turn this meeting to be your meeting. I said no, I just lift my hands and raise my points, then the community said to me 'no, you go, we will listen to Ma Tladi she is speaking the truth and we can understand what she is saying. He go to the police station and claim, say we can't do his job because of me even to the council and the councillors. When they are sitting there, most of the councillors, when they are having their meetings with the community, they used to complain about me, saying 'there is a woman here in the Vaal, that woman, she is opposing the councillor in his ward', because in the ward where I stay, we got three councillors, three men. But now when they are having a meeting I go there and listen to what they are saying, when I raise my hand I used to talk to the community 'do you agree to what he is saying, did he do anything for you?; they said 'no'. I said since from here we have done this and this and this but what have they done for you - they

said he has done nothing - 'now we can see you are so fat, having a new car is this and that, let him go before we kill him'. I said you heard, the community doesn't need you, then I try, I take the process to them, I address the community on my own so the state doesn't assist the community.

Dale: I know that you yourself have been subject to quite a bit of personal harassment as you say and other things. Just give us - besides what you mentioned ... in last two years, two or three years there have been some incidences haven't there, where they have targeting particularly yourself, can you just give us examples?

Mammy: Ja, in those years especially when I was the chairperson of the region because I used to be assisting the communities and then doing my organisational issues in the communities and that became a challenge because in the movement itself we also have problems ourselves; with the one foot in the movement, the other foot, they are still working for the political parties being the *impimpi* [spies] of those parties. I was also problematic with them, because when they are having meetings or marches or whatever, they used to see me there and I approach and say all you are here for only lies. Just come with the things that are going to benefit the community because you just come with empty promises doing this and that. Even the policemen, I used to tell them I also used to fight for you because when you were evicted from your houses, I try to protect you but now here you are trying to harass us as maybe we are people that you don't know or we are mad dogs who don't know what we are doing. But now till then you have tried to let me down by killing my son, thinking that by doing that I will never go to the community and continue with that. But now according to myself, since they have done that now they made me more and more powerful and more cheeky; because now I don't care who is who, I am just doing what I want to do at the time I wanted to do. And I approached them, if you can kill me, it doesn't mean that the struggle will be dead because there is some comrades that with the struggle and they know more about the struggle than me, unfortunately they are more educated than me. Now they can come to you and talk whatever they wanted to talk, now they just come and tell me, 'Ma Tladi, you are old now, don't continue with these things, you will die, people will kill us'. I say I don't care, Jesus have died for us.

Dale: Okay and just another question on that; the VCF and how is the organisation structured itself, I mean do you call meetings on a regular basis, do you have elected leadership and how is the VCF structured?

Mammy: We have elected a leadership because we have the executive, and then the executive is not based on one area. In the executive, we have a member to each area, so when we want to go to the area and make a meeting, because you will meet every Thursday as the executive and the areas will come and report to us, in our area this and this is happening. So we are thinking of doing a mass meeting, so that we can come up with a date as the executive, so we go to that area all of us to support the meeting and if you see that incident has been to all areas, we go to the place that we know is the centre we call all the areas in one place and brief them about the problem, that is what we would do in the VCF. And now I not only based in our area, we have moved to the other areas also, because even the other comrades are having problems with us, I used to explain to them as the VCF our name is the Vaal

Community Forum, not only the Zone 3 community precinct concerned residents, it is the Vaal Community Forum. So we got a right if the other areas are having a problem then we have message then we discuss it in the executive and maybe we take some delegation to go and address that community there and after we did, we like to elect the community to be the leadership of the organisation so that they can work together with us even if there is a problem, we can get the message quickly.

Dale: Now, being part of the APF, the APF is structured in a way that brings all sorts of different communities and organisations together and each of those community organisations are independent and they come together - how has that, as being part of the APF, you can speak either from the positive or even the problems, provided for an organisation like VCF, to be a member of the APF? What has it brought to the struggles and what have been the potential challenges or problems as a result of that?

Mammy: Ja, by APF taking the other structures together to work together under the APF, it have empowered the struggle. But at the other hand we are still facing problems because in other areas we find there is an organisation, but the community itself, they don't know about the organisation, they do believe that they have left them behind and come to us and talk of their problems. When we go there and address the community, it is where by you will find one of your comrades will say 'no comrade this is my area', but what surprise us if this is your area comrade, why don't you call a mass meeting so that the community can know what is exactly happening rather than leaving us here because we are here for the communities, we will attend the communities. So that is where you will find some of the organisations, they don't like VCF because of they said as VCF we used to stick our nose everywhere, so we just told them we are not sticking our nose everywhere, we are just doing what we told our self we want to do in the community, because you won't say this is the community of Zone 10, this is the community of Zone 13. All communities they do have problems, we do go for them and even myself, if sometimes we go to church, in Zone 12, then I hear after church people chatting and we have this problem and that and that. I go to them and say 'why don't you have a meeting'? Our leaders will say, who can help you to arrange the meeting, they said no this person, I will say just arrange the meeting and I come and address the community. That is what we are doing in VCF, just empowering any community, not only looking in our area of what is happening.

Dale: And how has your membership of APF, how has the membership of VCF in the APF benefitted the struggles or the organisation ... what kinds of things has the APF provided or done?

Mammy: The membership in the APF assists the community and APF has also made some workshops to empower us because there are some few things that we didn't have a way forward for them. By attending the workshops in the APF, then we have gained some more experience and then we took that...

Dale: Just give some examples of what kinds of workshops you are talking about?

Mammy: The first workshop that have helped us a lot is the political workshop whereby I do go back to the community and do some workshop and try to workshop them about these things about political thing so that they can understand exactly what is happening. Then there was this other workshop that we did attend in APF, what was that? It was a long time ago. Because those workshops are those we did and go back to the community to strengthen them and now they try to come, they were afraid to come to APF because most of the comrades of our VCF were elderly people. Then they said, now in APF, they are always talking English, English, even then I was afraid, because I used to talk Sotho, then I said no I can't talk this English. Comrades said, 'no comrade, just keep on talking even if you have just harassed the language we understand where to go', so we try to go there and I think in most of the workshops of meetings that we attended in the APF have strengthened us and given us the strength and power of not being afraid of attending each and every meeting. Because when we are only VCF, I thought when there was a meeting, they said Emfuleni they have a meeting, I say no I can't go there, because they are talking English, but now I go everywhere, even now when I am passing by and I hear there is a meeting there, I go and listen what is that meeting all about and then I raise my hand and ask questions. Sometimes they ask me who are you, where do you come from, I say am one of the community, they ask me 'you stay here', I say yes, what is your number, I say don't ask me my number I am staying here. Then the committee say, yes she is staying here, but it is the first time we see her and I say always I used to let my son come to the meeting, but today I want to be here on my own and listen to what you are saying. After the meeting they will realise I am not a part of the meeting. Then they will say to me, the next time you come to the meeting, we will call the police. Then I say no, because I tell you Dale, in every meeting I attend in the Vaal, an APF meeting or what kind of meeting, I go there, when I did raise my hand, after I did raise my hand, the meeting will be turned over to me, I will be the one who is addressing the community. The leaders who are there now, when they stand up to say something, the community will stand up and say no, let her continue and tell us further about the Anti Privatisation Forum, we want to hear and we want to know further about it. Then I explain to them, I am here in Zone 3, I'm in VCF, I'm an affiliate of the Anti Privatisation Forum, we are doing this and this for community. Then the community will say no let us choose other committee members, or you, if you can agree with us, we can work together with the VCF so that we can be part and parcel of the Anti Privatisation Forum to help us further with our problems, because they keep on making us meetings here, but they are taking no action, they are afraid that if they can go for themselves, to maybe, they just want to go do marches without applying, without doing anything, so now they will get caught, who will bail them, who will do what for them. So that is what I just have told them, that APF will help us a lot, that is why in VCF, every case that we are attending, we used to win it because everything we do we have the experience of it and then in the office, if there is something that we don't know, we go and ask and they will give us the guideline on what we must do.

Dale: Okay just going back a little bit, when you first, when VCF first joined the APF, do you remember in those early years, things like the WSSD and the big mobilisations that happened in 2002, were you part of that?

Mammy: Yes, Yes I was part of that.

Dale: That has been described, I think maybe in the APF history as being a very important kind of event that brought a lot of ... just describe your own involvement at that time and being in the march of thirty thousand people and people from all across the world and continents, how that impacted on yourself and on the politics of the organisation?

Mammy: Ja, that have impacted a lot in our organisation, even in myself and then seeing that the APF is broader and its deeper and its taking us too far so that even the whole world can recognise us about what we are doing. And then in the community itself, by that march, really they just have fell because they saw over the TV what is happening, and they thought the APF is just an organisation that is here on the ground, not going anywhere, but now by seeing this APF was supposed to be the movement that have members in the parliament also so that they can be the voice of the community, because all that APF is doing is benefitting something to the communities. And even in Vaal, in the VCF, there was this woman who said to me 'we didn't realise that the APF, there is white people who are there, we thought maybe it is only black people'. When they go with you they say 'ooh the APF is so broader, even the white people are supporting the APF', they can see, they thought every white people is in the bourgeoisie, they didn't think that there are those who disagree with that thing, so by doing that, by coming to the APF as VCF has really benefitted a lot of people. That is why now VCF, even if you can go to Zone 3 or to Lakeside, and ask them what is APF, they tell that, 'ooh that organisation have helped us a lot, we were evicted, doing what, they were standing. There is a woman there who told the police they can take them to jail, or they can kill her, if they do that she doesn't care because the community will continue doing what she is doing because of the APF. Really they are for the organisation that I belong to. We felt that since we have been in the APF, we have grown and grown and grown.

Dale: And as a woman in particular, there has always been a challenge about the domination of men and how the social kinds of relations and oppression of women has played itself out. Describe as a woman leader, both in the community and in the APF how you have experienced that and dealt with it?

Mammy: I have experienced a lot there with the women because I have in the community and APF in the church also. What I have experienced was that a lot of men used to undermine me just because I'm who I am. I used to tell them even if you can undermine me at the end of the day you will obey me because I am here for the sake of the community. And some others, they used to say women can't be the leader because women are weak in minds and women are used to everything that is happening, to personalise everything in the organisation, so the organisation can't grow if a woman is the leader of the organisation. Even in the community, when I was having the public meetings with the community, they used to say that the branch committee leaders of the ANC mostly are the men, they come there and park their cars there and then they will just raise their hand, and I will appoint them and say just what 'how can you listen to a woman, what is she going to do for you, she has got nothing, she is poor like you and now you think she can deliver anything to you'. So I used to tell the community, even them, it is not their money they are dealing with, but they are using it for their own things, but now I can't say what I am going to do for you, just have a look in the house, if there is no mother in the house, you can see that house when you pass by, there is no woman in that house. You will find the house is dirty,

children are hungry everything is occupying that house, but now because of a woman, everything will be okay. Now I am here for you in VCF, I am the leader, I am a woman leader and I am leading the community that I know what the problem is in their houses, even outside of their houses, I am leading with experience of note, because those things have been happening in the house. And to me I took them to come and tell me about their problems because they are the very same problems that they are facing in the house. You can't find a child going to the father and saying 'I am starving', always mom, I am starving, even a man himself will come to you and say I am starving, what is the plan of food in the house. You can't find a man going with a dish next door and saying; 'will you please pour me some mealie meal, I want to make some porridge for my children it is always the women that are having those things. So even here in the community, I am here as a mother of the community to take you from the darkness out into the light, so that is what I am always, even my church, because in church there is always some Xhosa men, they used to say a women can't be a leader because we won't listen to a woman reading the scripture to us, what are you going to say to us. I used to tell them as a woman, I have given birth to you as men, you have to respect me, without me you would not have been here, you wouldn't have been leaders because you've been brought up by women who was looking after you, not men who was looking after you, but here I am today, you will respect me, like it or not. Now they say sometimes if I'm talking, they feel they are just too much to me, I just don't care if I am in church or whatever. I will talk whatever I want to talk. Then after the church the Bishop will come to me and say 'you know what, Ma Tladi sometimes you become angry and you talk like you are not a Christian and I will say I am a Christian, but I am a human being. If you want me to be okay with your people let them talk to me like a human being, not criticising my status, so that is why I used to be angry with them because it seems you also, in your area you part of them. Maybe you don't want to talk to me like that but in your heart you know what they are saying, you are with them so that is why I am just talking the way I want to. Even the congregation will be saying, 'yes, she is right by saying that, even if you can say she must not come here anymore we are all going for her. So to be a leader, to be a woman leader, really it is a problem; I have just experienced it here in APF also.

Dale: That is what I was going to ask you. You were elected as chairperson in the APF two years ago. Tell us about your experience as the chairperson in the organisation that includes a lot of other communities and much bigger kind of politics?

Mammy: Ja, since I have the chairperson of the APF, I have just faced more and many problems especially to the organisations that are in the APF. What have happened, other organisations after I have been elected, they felt that comrade Dale, John must have influenced the comrades to elect me because you wanted to use me and that is what they are still saying now. And now some of them are saying 'no, we thought they are going to use you and can't even address a broader meeting, but what surprised us, in the first CC [Coordinating Committee] that you did chair the meeting you were so strong and powerful and then we thought that Ma Tladi will be like this. Then I said I was like that because the people that you said they are going to use me, I thank them because they used me to their power to sit in front of you comrades and talk to you and I can handle you in the meetings because they used me to tell me how to handle the meetings of the comrades, they didn't use me in the way that you thought

they were going to use me, maybe by misusing the resources of the organisation, using my name, but they didn't. But the comrades themselves they are only misusing their own resources, not that we are looking for them and in the Vaal it is a big problem with me, because even in the AGM, most of the comrades that have elected me are the East Rand Region and the Jo'burg Region because by then I didn't have the Tshwane Region, and then in the Vaal, there are a few affiliates that nominated me, most of them they gone for Trevor. So that is where I have experienced even when I go to the meetings of Vaal and Orlando Stadium, you will see those men there in Zone 11 Stadium, they look at me they are not happy and used to say how can the APF allow a woman to be a chairperson because after Bricks, they were supposed to elect Trevor because he is a man, now a woman can't handle a big organisation like APF and that is whereby, you see now in Vaal, we are divided by after this incident that have happened in the organisation, it have become worse.

Dale: Sorry, what incident was this?

Mammy: Incident of the rape gang that have happened in the organisation, the situation have changed now it has been worse for me, because most of the comrades, they felt that if the chairperson was a man, he would never arrange a women to go and support the victim. Just because the chairperson is now a woman, that is why this is happening, that is why other affiliates felt that they will vote for the suspects.

Dale: Sorry, we just took a bit of a pause there. Ma Tladi, you were in the middle of talking about your experiences as a chairperson, as a woman and particularly referring to the rape case in the APF.

Mammy: Yes, yes because that is the problem that I am facing because some of the comrades, they felt that if the chairperson was a man, things should have gone their way, so because the chairperson is a woman ... so in the Vaal, because now we are even in the process of going to the AGM the comrades are going, busy telling them don't let Ma Tladi be voted again to be the chairperson of the APF. What surprised me in the Jo'burg region, most of the comrades they used to approach me; 'Are you going to stand again because we are voting for you', I said yes I am still going to even in Tshwane there are those comrades who are willing to take me back and in the East Rand also. But where I belong, comrades doesn't need me anymore to be the chairperson of the APF and then I have just by told myself by doing that it gave me a power in my heart, showing that there are those men who fears me, who are afraid of me so that it seems like I am stronger than them. So if I was not stronger than them they were supposed to confront me and tell me we don't need you, they are just talking things behind my back and me I used to tell them verbally 'comrades, if you have a problem with me, just tell me your problem and we will sort out the mess and continue with the struggle', so that they can't do that to me. But now what I have told myself, I am going to stand for AGM showing them that I am not afraid, because I am here for the community, not for the individuals. So even if I don't win the elections, but I will be there standing for myself and that is not the end of the road, because I am still going to continue with the struggle, that is not only the position that I can play in the APF, because now I am still busy playing the position of empowering the women in APF itself, because it shows that the women in APF, they are afraid to come forward because they said always the men in the APF even in the meeting or CC if you are a woman

talking, it seems like you don't know what you are saying. So I used to tell them just stand up and say what you want to say, those who are listening, they will listen to what you are saying and don't tell yourself that people are undermining me. I was like that before, but now since I have been a chairperson I was afraid also to stand to be a chairperson thinking to myself, I am fit enough for this position, but now when I pray, I said God will never let me down, He will give me those powers even if I do believe in myself.

Dale: Okay one of the challenges or problems not just in the APF, but all social movements that we have seen over the last seven years were that all social movements who have existed in the early 2000s have either split up or they have become very weak, like the Landless People's Movement and Jubilee and others. The APF is now ten years old, it has a very long track record but one of the challenges and issues have been the problem of resources. Talk a little bit about your own experience, both at community level, but also at the APF level around the challenges of democratic control and resources and the use of those resources in an organisation like the APF?

Mammy: The problem of the resources in the organisation is because if you see the other organisation no longer existing, it is because of the resources, because some of the comrades are not in the struggle, because they don't want to help the community with the struggle, they are in the struggle because they want to make profit of money for themselves. So you will find that those comrades who are like that they go in the way they just fell, because if there are no resources in the organisation, they can't exist because now the main problem of them is their money, is their power in them. Because of VCF, we started APF by the time there was no funders, there were no resources. We have just told ourselves if we are here for the struggle some of the things we can do on our own. I remember the APF was buying the loud hailer for the affiliates. VCF we had our own loud hailer at the community hall, the APF donated money and bought the loud hailer for us so they said to us you can't take the APF loud hailer because you have your own, and I said this is the APF loud hailer I have to take it because the area is too big and we have two loud hailer and use them. Even the affiliates that are coming to the APF the new ones, we can borrow them some loud hailer so that they can loud hail and continue. Because here in the socialist, what I have learnt about the social movement, if you are a socialist, you have to share with others so but now in the areas where we are staying or in the organisation that we are working together with, they haven't got that thing of socialist, they just want to do things on their own, they don't care about others if they haven't got anything. What I am saying is even some of the affiliates even in the APF when they forwarded their pro-formas [*request form for financial assistance*] maybe their pro-formas have been rejected and then you will hear them saying 'people are rejecting our pro-formas because they don't like us, they like such and such organisations', and knowing that the event is not going to happen just only for the leaders to do for themselves. But when you confront them and tell them about that, they used to say 'you are too personal and you are looking after them and those resources doesn't belong to you, they are the organisation's responsibility'. What I am trying to tell them they are the organisations' resources, but now if you use them what is going to happen to the organisation, because if the communities are protesting or marching, they get caught or they need some resources to use for their event. They won't get resources from the office, what is going to happen, the communities are

going to give up now and say there is no longer APF, they are not helping us, there is no need to continue with the struggle. That is why most of the struggles you see them now they are falling down and the other problem is about the leaders, because it seems to me comrades are fighting for leadership, because if you are in this position, they will just oppose you and say 'you are doing this and doing that just' to let you down and you are no more having that power to be in that position that you belong so that you can do more things for the communities...

Dale: It picks up everything. That was just another little pause. You were just speaking to the degree about how leadership in particular is influenced with the relationship to resources, ja ...

Mammy: The resources, ja you know what is happening with the leadership, you will find that sometimes they do make things that are not professional to them, because if you are a leader and you forwarded the pro-forma and say I am going to do this and that maybe a mass meeting or a workshop in the community, that thing never happens; it creates a problem with the organisation in the communities because at that moment the communities needed that thing. So as a leader you tell yourself I am doing this because I want to go to the office and confirm what's happening, that is what I have experienced with the comrades. And if you, maybe you let someone go to the workshop and make sure that it has happened, he or she will go and then you will find that the venues have changed, there is no more workshop, the date has been changed and when you follow up, you find out that nothing has happened. When you confront the comrades, it is simpler now, you're personal, and you don't like them. That is why I am saying that most of the organisations are no longer existing because of the leaders, who are not doing the right thing with the resources, who are using the resources of the organisations and lying to the organisations about the communities, although they know the communities can't come to their office and ask for their mandating one person to go there, but he is supposed to go and report to the communities. But now that is what I see is the problem, especially in the APF we are facing that problem too much to our affiliates, to all our regions, that problem is happening with the leaders of the communities that sometimes we will tell you that this organisation of us is existing in the community all of a sudden we are going to find out, we find there is the organisation of two or three people that there are no communities that are following to that organisation; but when coming to the resources, pro-formas are coming every week there are some events that are taking place in that area, but when you go to the area or you find one person and asking him about the event that have taken place in the area he will be surprised and say no, I didn't know about that. But you see as leaders I think about we did have some leadership skills workshop in the APF, but it doesn't benefit the others, because it seems to me the others have taken it with the left hand saying being a leader you are having more information than the community is a chance for you to make money for yourself and then let that community down. So now if you are doing that as a social movement, I think we are getting in the shoes of the political parties, abusing the communities itself, looking for our self to benefit but the community on the ground is benefiting nothing.

Dale: Despite those problems and as you have just talked about, the APF has been able - unlike many other movements -to survive, it has been here for a very long time. Speak to some of what you think are

the strengths of the APF, some of the positive things that have allowed it even in the midst of a lot of these challenges and problems to continue?

Mammy: Ja, about APF to be still powerful than the organisations that we used to work together with. I think in the APF is this about the accounting and the financial. The treasurer that we have in the APF is now very strictly in the finance thing because he used to show the comrades, even if there is a pro-forma that he is rejecting, he is having the reason why he is rejecting this and even he is straightforward to them about the finance showing them the schedule, now standing with so balance is so much in our account and we have to use it in this way so that we can have some resources for sometime being as long as he is busy with the funders so that he can get some other money to the organisation. So to my experience, I have experienced that if you were not having the treasurer that was having the experience of dealing with monies and finance, we should have forfeited a long time ago, so now because he can't even allow the comrades when they were in hush with him, he just go to them and try to explain to them why did I do this because of the finance, we have to do this and this and this and the accountability belongs to me then I must go and account to funders about this and this and that; we can't just use things for normal things that are not going to benefit the community, we must do things that we know exactly the community and the organisation are going to benefit from this because that is what the funders are looking for to the organisation. Because that why I'm saying that, even the office bearers, when they are sitting as elected office bearers, the treasurer used to guideline us as office bearers, you have so much money, why don't we open a separate account ... now that the accounts are finished you can take it from that one and use them, meanwhile we are waiting for the resources. I think that is the way the APF is existing for so long, because of the resources, there is someone taking care of them. If there was not a treasurer like Dale in the APF, I think all the resources should have been done and the APF should no longer be in Gauteng or everywhere.

Dale: One of the challenges that have come up on the APF, in regards to finances and resources - you mentioned this in the beginning of the interview, when you said the APF started, I reminded comrades that we didn't have any transport money and we did this - most of the APF's constituency are unemployed, very poor people, we don't have membership dues, those kinds of things, so in the community itself ... speak a little bit about how the challenge of resources, not just necessarily from the APF side, but from within the community as well, how that has affected peoples' politics or their approach to the struggles?

Mammy: About the resources in the communities on the ground because most of the communities are leading the unemployment, so you find out that there is some things that must be happening. In the organisation because of resources they are having a hard time to forfeit what they needed to do, but now because of the APF, they do have some resources to forward it to their visions in their organisations and by forwarding them the APF is helping them to forward their visions. Because in the problem of the resources, before APF was having their resources, communities were struggling and by then the number of affiliates were not so huge in APF, there were few affiliates because the money was not there, the catering was not there, the transport everything, so but now even in the communities the APF have

grown after they got the funders and the communities were having different structures although the problem was that thing of the funds in the communities. But thank APF to be part of the communities because there are many things that the APF have distributed in the communities even when some of our comrades have been caught when they were toyi-toying or when they were picking them evicting them taking them from their houses after trespassing, APF used to help them with their bail monies although the comrades themselves, they didn't do their promises to the APF because some of them they did have the bail monies after the case have been dismissed, the bail money were came back to the organisation. So there are some of the things that are facing the communities but then because of the resources, since we are under the APF, we are not struggling so much although we are trying to tell the communities that some of the things we have to donate on our self and especially small things, we can do it on our own, not only depending on the organisation to do everything with the resources of the organisation.

Dale: You mentioned earlier on how an organisation like the VCF became established, because of the dissatisfaction of political parties and SANCO and everything else, but an organisation like the APF, one of its missions is to bring like-minded people together, in other words organisations that work for themselves and have the same kind of view. You said how you got into the APF was because of another community organisation in Soweto ... so now over these years, how has that broadening, the fact that the APF maybe encompasses a wider - I am talking here in South Africa, not necessarily overseas - how has that affected people and activists in communities like in Sebokeng in terms of their understanding of things and their perspectives on what they are struggling for?

Mammy: Especially in Sebokeng after people realised APF is there, because some of them they used to see the red t shirt over the TV and having no idea what are this t shirt from, what are they doing. Since we have been having some few affiliates in the Vaal and then preaching this word of APF and what is APF doing, what is APF standing for in the community and the communities in Vaal now are standing on their feet now because they know that the APF is there and they are fighting for themselves and they are not afraid to approach the Sedibeng executive members. Because even now there are this new side, they used to go there and lay their problems, now the communities itself, they just come forward ... I remember they asking me, what is the APF doing about this abuse of young people in the council when they must go and be hired they are supposed to sleep with the councillors or whatever. I go to the SAUYF members and say 'as you believe that you are working with the unemployment, what are you doing with the youth that is being abused in the council because most of the communities they are complaining about that. Themba Sompane and another comrade from SAUYF, Bongani, they said to me no we are in the process of doing it, we have just asked the comrades to come forward and tell us because we don't want to go there and say someone said this, we want to go there and say so and so said this. So what is exactly happening, most of the communities, they used to hide the information because they are afraid of being killed because they said if you can say a councillor did this to me, then you will go to jail, they sent the police to them they will harass you and do all those things. But since APF has been there to the organisations, it has been the mother body to the organisations they are there in the communities, everyone is free to break the silence of whatever is happening in his property because

he or she knows exactly that the organisation is there and if there is any problem, our organisational leaders will take the problem to APF and APF is going to deal with the problem and the problem will continue until the end. Because everything that the APF is trying to resolve in the community, there is so one thing that we are the loser in it, except maybe if the community itself they don't come forward and tell us what is the problem but all the problems were dealt with in the communities because of the APF, we did win them.

Dale: And what have been some of those particularly in the last few years, what were some of the key struggles, key campaigns? You mentioned earlier on when VCF started it was dealing with a lot of social issues and children in school and other things, but the APF has larger campaigns. How have those, first of all as the chairperson, speak a little bit to how you have experienced the APF's own struggles, the things that it has done on the struggle front but also how that has impacted on the communities themselves, on the campaigns?

Mammy: What I have experienced in the APF struggles, especially these evictions was a burning issue to the communities and then the APF have played a big role on that. Because of these evictions since the APF have negotiated with the assistance of the lawyers, the student lawyers to assist us to the courts and everything, the eviction things have stopped although it still continues but it was not as much as it was before because now they do come to the communities that are having no light of what is happening, but when we go there and find them, they have just withdrawn themselves. And this thing of the evictions and the thing of the prepaid meters of water that have affected the communities a lot and that prepaid electricity, those three issues they were the very big problems in the struggles and in the communities itself because of APF confronting Eskom, confronting Johannesburg Water, confronting the Council about evictions I think everything has come to the state that the community wanted to be although they have just promised that the evictions have been stopped, but in the other areas it is not like that and it is still continuing and the APF is still there fighting for the communities because they use their say and their leaders are also in the communities. They are teaching the communities, if you are being evicted, if they evict you, we are making that Operation Buyelendlini and currently there is Operation Khanyisa, the council water Operation Vulamanzi that is what the APF is doing to the community and now communities are very happy about that operations because they knew exactly if this is what is happening to us and APF is going to be there for us and is going to assist us.

Dale: The APF has sort of grown quite a bit, starting with maybe two or three community organisations when it started and now, maybe it has over thirty even if some of those are weak as you have pointed out ...again, what has been your experience as the leader of the APF in the APF reaching out to communities outside of its own structures, in other areas, not just in its problems but across the country?

Mammy: What I have experienced really across our country and in other areas, the APF has grown out and in those areas they are willing to be part of APF. Even you can see from Eastern Cape whatever they are also coming to the APF because comrades they see everywhere that even in the newsletters they see that the APF is here and the APF has done one, two, three and that even now I think there are

fifteen areas, community areas that are coming willing to come to the APF to affiliate in the APF because they see the job that the APF have done up to now. Even when those previous years when APF were fighting with Barclays, supporting overseas that there is no blood for oil, all those things, I think APF have grown, it has grown too far because I can say the whole world, all the countries, they knew about the APF. I saw this when I was in the World Social Forum in Nairobi also, there was a different, people from different countries and when we were wearing our APF t shirts they would say 'this organisation, we have heard about it, this organisation' comrades from even in Kenya. Comrades of APF they started to show Kenyans for instance, we are not caring about the police if they are not doing their own job, we just want what we need, because we go there to the event and we see the mayor was having a big tent selling food, we took those poor people in the tent and said to them give them food, they haven't got money, they nearly want to take us to jail and said we will catch you and go and put you in jail. We said we don't mind because we are the socialists and we don't want everyone to be covered with everything even when we go to the dwellers there we saw the way people are living there, we said this is not the right way for the people to live and why are we doing this, because we have learned this from the APF. If there was no APF we would not have been so strong to stand everywhere and to talk about the APF.

Dale: Okay how do you think the recent political changes in the ANC and in the country over the last two years, how do you think it has affected the communities and also the APF itself; how has it affected in terms of politically, organisationally, what has happened with regards to the change of the President, the post-Polokwane of Zuma, those kinds of things?

Mammy: Ja, I think about politically changing the President it hasn't made any changes it has made things worse. Why I'm saying this because of the changing of President then here comes Zuma. There was a very huge problem because now you can see even now women are being harassed, raped because if you ask other men, why must women be raped, they say yes we are doing it because the President have done it but he was never been caught so we will do it. And the President now here he is with a huge number of women it seems he is undermining our rights and our views so to me this government and this new President that we have now it seems like now we have brought forward a big problem of politics in our lives because since Zuma is the President, things seem to be harder than it used to be. Because we have resolved some of these issues with Mbeki, but now with Zuma it seems like he is having a huge problem more than Mbeki was having because since Zuma is the President many things started happening especially now in our communities, you will find people that we are asking 'things are now getting worse and worse', they said yes it must be because how can you take a rapist and make him a President of the country, what are the other countries saying about our country with a President that is having no discipline? You will find communities, they are angry with these political parties, even they said there is no more votes for ANC, but I knew the people who used to saying that, they say if you don't go back and vote your children won't get a grant and the elders won't get a grant because they used to say the community grant comes from ANC, it is not a government thing, so that is whereby they caught them in to vote for them, but according to now it seems to me there is no President in South Africa.

Dale: Okay last couple of questions. What would you describe as the main challenges of, the APF? It is at a point in its history now where things could go many different ways in the APF, as you say the political situation is tough, peoples' lives haven't gotten any better, resources are an issue all of these kinds of challenges, so when you look at the APF now where it stands, here now in 2010 what do you see as the potential future ahead?

Mammy: As the potential future of the APF since I see that the APF has moved forward. I would like APF to get into the elections then we must have people who will stand for APF in the local in 2011, even in national if possible. But what I say to community is we need to strengthen our organisation starting from the ground level from the local government election having our own councillors, those who belong to the APF so that we can have a word in the council. Because now we are fighting with people who are in their house, we are standing outside their house; when they open their door they find us there and we send a message we don't know if the person when coming inside is talking the message the very same way we told them so we want to have some leaders in the house of the APF, council house, provincial even national. We need to have something in common because the APF has now been strengthened. I think it is high time now for us to stand for our self and show the socialists are there then we can debate with them even in the parliament, not only outside.

Dale: Okay, right now there is a big economic crisis as well, it is not just in one community, but it is all across not just South Africa but the world as well, a capitalist crisis. Organisations like the APF grew out of opposition to that very programme back ten years ago, privatisation, GEAR all these other kinds of organisations. In that picture, on that bigger picture not necessarily just in terms of elections or the organisation but do you see a place for organisations like the APF in the future given the situation and on the national and global scene?

Mammy: Yes I do see it, because why I say this because all of the communities they do believe in the APF about what has been done for them. I think if the APF can take that picture of what have they done so far compiling all that and when you compile it you see it APF can rule because APF is looking for the needs of the communities, it is not looking for the needs of maybe the individuals. So about me saying that it is what was coming from the communities when they were talking they said 'APF has done a lot, APF is working hard more than other political parties, the thing that APF are doing for us are satisfying us. Why don't APF take all this country and rule it and become the ruling party' *[laughter]* so that is what are the feelings of the communities because they say because of the APF they just have been out of the darkness ... and now they are in the light and they are willing to take APF up, more up and so that APF can reach that position that they want APF to reach. Because Dale if you go and look in previous years this thing of GEAR, it was very difficult for the communities by then but now because of APF and most of the communities they didn't know how to fight this but now they are having that experience and idea how to fight this, because of APF and now they are willing to take it forward.

Dale: Okay I think you have covered most of the questions that I had, but at the end of the interview I always ask is there anything that we haven't talked about, is there anything I haven't asked about the APF, VCF the community that you want to add?

Mammy: Yes, the thing that I wanted to add that you didn't ask about is about our women that we did have an organisation of women in the APF.

Dale: Okay.

Mammy: Although now the organisation that we did have, although now it is independent but it doesn't exist well ... what I want to say in APF even in the community itself we as women, we said we need to empower women so that we can end up maybe when APF goes further there could be a miracle of APF we having a President a woman President for nationally. Because why they said that was because APF has a big structure that are having a lot of women, women in the APF they are very powerful more than men and in struggle on the ground, fighting for their rights or whatever, you can see in the marches they are fighting most at a number, a huge number are women so now what are we saying here in APF since there have been a meeting in REMMOHO it didn't agree to elect me to become a chairperson of APF to empower the woman. I think it is high time now for APF to look forward that, or how can we do to empower more women so that we can have more women leaders so that maybe when we want to protest for the elections then there might also be a huge number of women who can take part of being in the leadership because we have experienced that in APF women are very active in the struggles on the ground because those struggles are the things that are affecting women, that is why they are so active in water, electricity even in the education, or whatever that is happening in the communities. So we are willing to come forward to APF to ask APF to take the struggle of women forward so that we can be more and more stronger.

Dale: Okay thanks very much Ma Tladi.

Mammy: Thank you Dale.

