

ES'KIA MPHAHLELE: 17 December 1919 - 27 October 2008.

This 17 December 2020 marks 101 years since “the herd boy of Maupaneng” was born and, after starting school much later than others, rose to world acclaim. Professor Emeritus Es'kia Mphahlele, is a South African whose extraordinary life and work, has been captured in superlative terms by his peers, students, and a global community.

This essay, while paying tribute to Es'kia Mphahlele, cuts deep, oozes blood and pain. Es'kia Mphahlele, Robert Sobukwe, and Steve Biko, were spared the agony of witnessing all that they had shared with us about the African National Congress. The Lonmin Massacre at Marikana in August 2012 came four years after Mphahlele had transitioned. As the last in this group of prescient Afrikan intellectuals and activists, he was spared the sight of blood, shed as needlessly as that of our martyrs who perished in the Sharpeville Massacre and the 1976 Student Revolution.

In this essay I seek to demonstrate how our lived experience, since 1994, has again exposed the ANC as a violently anti-black, criminal outfit, in service to White interests. My condemnation of the African National Congress, as a depraved White idea, is based on hard evidence which I have placed under oath. The ANC, on request from White Racist Criminal Jews at Gold Reef City, destroyed The Es'kia Institute.

But first, for the sake of context, I have chosen to foreground this examination with the citation by Dr Khotso Mokhele, Chairman of the National Research Foundation. In September 2005, the NRF selected Professor Es'kia Mphahlele for their Lifetime Achievement Award. Thereafter, as Founder, CEO and one among other Trustees of The Es'kia Institute, I conclude with a shortened version of my submission to the Office of the Public Protector, against the National Lotteries Commission, the Gauteng Gambling Board, and the Companies Intellectual Property Commission.

MPHAHLELE IS A SCIENTIST: A LIFETIME DEDICATED TO AFRIKA.

DR KHOTSO MOKHELE: “In the past two years we have seen significant media and public interest in the life and work of Es'kia Mphahlele, despite the fact that Mphahlele, who turns 86 this year, has been writing all his adult life. While it would be interesting to examine the measure of apartheid state repression and the impact it has had on Mphahlele and the broader base of black intellectual research, the more appropriate discussion is this latest swell of enthusiasm and interest in his work. Much of this new discussion started around the release of a book titled ES'KIA in 2002, followed by another earlier this year titled ES'KIA Continued.

These books convey intense thoughts that date back 35 years. This fact, on its own, holds only a mild nostalgic interest for us in our field of science. Our training requires more than reminiscing about the past, it requires interrogation of the value and relevance of the work for the present. In this regard we are not the first to acknowledge that Mphahlele's efforts demonstrate decades of sustained research that anticipated, way before most others, this time of freedom, transformation, and renewal on our continent. Mphahlele's understanding reaches into the future and provides the guidance needed to sustain a society undergoing the confusion and uncertainties of a transformative period.

It is the relevance of his thought and its inspired view of a new society that has brought the work of Mphahlele under renewed scrutiny. It is a pity the general interpretation of the word scientist conjures up images that relate only to the hard sciences. Mphahlele is a scientist. His work owes its formulation to the same rigorous analytical engagement that comes with the image of one who for years labours in a laboratory.

And in this respect Mphahlele is our guide, companion, and comrade in the quest to develop, improve, and sustain our lives on this planet. Mphahlele's range of inquiry is broad and at first glance appears disparate, yet it distils into a centred vision that Professor Kader Asmal described as enlightenment that leads to true emancipation. But any name one chooses to describe this man suffers limitation. Literary giant, Andries Oliphant: *“Mphahlele belongs to a special category for which literary discourse must still develop a concept. He is both a cardinal and ordinal writer. Cardinal, because he is a writer of key importance. Ordinal, because he ranks among the great writers of Africa and the world. Even this does not do justice to his importance.”*

Others have said his work is characterised by a marked appreciation of historical impact, typically focusing on the effects of colonialism and apartheid in South Africa and throughout the continent. For many scholars he stands apart as his theses and social commentary always represent rational analysis rather than the kind of emotional rhetoric that often permeates current discourse around national issues of education, arts, culture, and social change.

Mphahlele has long advocated an education and cultural orientation that embraces intrinsic and ancient living modes based on a principle he shaped and defined as Afrikan Humanism. “Our humanism must try to deal with the problems of power, of national army, education, the arts, land, house ownership, poverty, medical care and so on. Our African Humanism must bring about a second productive revolution.”

In *The Representation of African Humanism in the Narrative Writings of Es'kia Mphahlele*, a doctoral thesis submitted to the University of Stellenbosch, Lesibana Rafapa embarks on a scholarly interrogation that covers the range of Mphahlele's work, including his poetry, short stories, novels, and academic submissions, and he comes to the following conclusion:

“Mphahlele has through his narrative writings succeeded in developing and perfecting his concept of African humanism with the result that it has been shaped into a coherent, nuanced and lucid theory or philosophy. His African humanism is dynamic and pervasive not only in so far as defying cultural and geographical frontiers; it defines and reconstitutes itself according to the mutations of the historical, political, and social milieu. It seeps through to pervade all spheres of life.”

It does indeed pervade all spheres of life and goes back to my earlier point about the range of his contribution. To accentuate and focus on one aspect of his life and his work will reduce the fullness of his legacy. Nevertheless, the power of Mphahlele's vision which comes through in his formulation of Afrikan Humanism has gained momentum, caught fire and, like an idea whose time has come, cannot be restrained. Under the aegis of the Es'kia Institute, media across the board, radio, print and television, various agencies of government and a select group of corporate citizens are all participating in the movement to advance the projection of our Afrikan self that emanates from Mphahlele's writing.

The French writer Richard Samin, who has travelled to South Africa and conducted many interviews with Mphahlele, makes the following observations in this regard:

“Mphahlele's essays are free of cant and bigotry. They generally seek to correct distorted perceptions people may have about contemporary African cultures and values. They are innovative in the sense that while questioning and re-examining prevailing European critical criteria, he constantly strives to define his own concepts. His aim is not to disparage Europe's intellectual legacy but to force it to acknowledge the originality and validity of African concepts in the study of literature and culture.”

By saying this, Samin is highlighting Mphahlele's broad conception of culture to include the practices of education and the arts in culturally distinctive ways.

Samin's observations are borne out by Mphahlele's own insistence that the only thing that can really be said to be capable of expressing an African personality lies in those areas of cultural activity that are concerned with education and the arts. As we at the National Research Foundation honour and recognise the achievements of Es'kia Mphahlele, it is fitting and appropriate that we in turn encourage the efforts of the Es'kia Institute, a civil society initiative, inspired by Mphahlele's life and work.

Notwithstanding the fact that Mphahlele has, over the past 50-odd years, charted the course and provided the inspiration on which to build a new understanding of the African, his culture and his potential, the challenging task now before the Es'kia Institute is to coalesce all his ideas into a workable educational, arts and culture curriculum. We have come to a crucial time in our history and are desperately in search of a home-grown product capable of inspiring and projecting renewed values. Fortunately, these are to be found in Mphahlele's work.

And that is where we must begin. Even though he turns 86 this year, he need not, I am told, be pulled out of retirement, he has not retired; he is incapable of retiring. Continued intellectual engagement is his lifeblood and through the Es'kia Institute, his insights are being collated, sustained, and widely disseminated to give direction in our search for a society that fulfils the dream expressed in the Freedom Charter.

Our training as scientists in the National Research Foundation requires us to interrogate the value and relevance of his work for the present time. Our decision, independent and in its own right, is nevertheless buoyed by academics and social commentators across the humanities.

According to Samin, Mphahlele's dedication to education and his insistence that an educational system should connect with its cultural environment and serve the community at large reflect a general attitude to life subsumed in his conception of

African humanism which has the capacity to foster a sense of continuity, stability, solidarity, and an awareness of the relevance of African values in today's world.

Consistent with that statement, we are persuaded by Rafapa's bold observation that Mphahlele's broad application of Afrikan Humanism may well be an option for resolving humankind's existential challenges irrespective of whether the affected peoples are African or not.

We can thus see that, like all valuable human inventions fuelled by scientific inquiry across the ages, Mphahlele's life project does not subject itself to race, religion, geography, ideology, or any other superficially constructed boundaries. For this and all other reasons mentioned in this citation and elsewhere, the NRF could not have conceived of a better recipient of the Lifetime Achievement Award for 2005." **END**

THE AFRICAN NATIONAL CONGRESS IS A DEPRAVED WHITE IDEA

VERY BRIEFLY: Es'kia Mphahlele, in or about 1997 contracted the firm of Stainbank and Associates to publish papers he had written. Because I have already covered this elsewhere, it must now suffice to say that I conceived of a plan that would make the life and work of Es'kia Mphahlele accessible to a broader South Africa. Hence it is that both the book ES'KIA, and The Es'kia Institute were launched in October 2002. The ultimate plan for The Es'kia Institute, could be likened to the path followed by Maria Montessori who used her training as a scientist and doctor to carefully observe children and designed a school meant to appeal to their nature, rather than fight it. Es'kia Mphahlele dedicated his life to understanding the condition of the Afrikan child, after 400 years of colonial apartheid racism, and colonial education.

In mapping out the mission of The Es'kia Institute we had anticipated an awareness, research and developmental phase that included an Afrikan centred curriculum intended ultimately for The Es'kia Institute, as an Arts, Education and Cultural Centre.

The National Lotteries Commission became our main donor. On Friday 10 December 2010, we received notification of the NLC grant of R46,678,123.00 (forty-six million, six hundred and seventy-eight thousand, one hundred and twenty-three rand)

All went well with the first tranche of R13Million on the understanding that once our audit and progress report had been passed, the balance of the contractually allocated tranche of the grant will be paid. Like every other progress and audit report, this one also passed without qualification.

HOWEVER, meanwhile, by 2013, (in my personal capacity) I had been in litigation with Gold Reef City Casino for eleven years over the exclusive rights I own in my registered trademark THE APARTHEID MUSEUM®. Every part of our litigation, to this day, is centred on “THE SOUTH AFRICAN APARTHEID MUSEUM AT FREEDOM PARK”, a non-existent company initiated by Solly and Abe Krok, the Zionist funders behind the Gold Reef City Casino License.

I found absolute proof of their fraud at the NLC. Through an application for funding dated November 2004, the NLC had donated R1,585, 000 to “**SA APARTHEID MUSEUM**” under NLC Project Number: 18052. Gold Reef City Casino in a simple to understand *identity theft scam*, stole the UNIQUE Registration Number: 2001/019108/08 from the 3Word Company and along with the registration date:14 August 2001, they misled the court into believing that these stolen details apply to the fictitious 8Word Company: “**THE SOUTH AFRICAN APARTHEID MUSEUM AT FREEDOM PARK**”. It must be remembered that in terms of the exclusive legal rights of Registered Trademarks, BOTH, these “companies” are unlawful.

My investigation uncovered the fact that the NLC had unlawfully awarded public funds to a company that, in terms of the Companies Act, is not a Juristic Person. The Es'kia Institute bore the brunt of the revenge plotted by the ANC and the Jews.

Working with White Jewish criminals to dry up my personal financial resources, NLC officials took the decision to steal the balance of the funds that were contractually due and payable to The Es'kia Institute. Every organ of state headed by Cadres of the African National Congress participated in the violence that, to this day, sees extreme destitution visited upon my family and other families who depended on income earned at The Es'kia Institute. To this day, seven years later, none who pocketed the R34Million that was due and payable to the Es'kia Institute have been charged.

The African National Congress is a depraved and violent White idea.

Mike Stainbank

Founder: The Es'kia Institute

Founder: The Apartheid Museum®