

RECORD OF ISSUES and CONCERNS TABLED by COMMUNITIES REGARDING CULTURE, LANGUAGE AND RELIGION

1. SUBMISSION from DIKGELEKE CULTURAL ACTIVITIES: Mr Tshepo P. Mofokeng

Professor Masango's words represent a milestone: "Live according to the image God created you". We are concerned that young people from "so-called rich families" are following the example of their parents regarding living a modern life. What we observe is that that lifestyle seems not to take account of religion. It seems to be about having money to manipulate everything to get what you want. It seems that there is little respect or concern for poor people. Poor people who are believers, want to ensure that human life is valuable to everyone. We are concerned that there is a forgetfulness about where we all come from. We should not forget this even when we become rich. This makes us afraid of what can happen in the future if we let money change the way we live and what we believe. We see life as a gift to respect and use with tender loving and care. Our concern is the new lifestyle called "Skhothane" and the damage this culture is doing to young people. We appreciated the words of Rabbi Hazdan that "We gain by giving".

2. SUBMISSION from GAUTENG GRIQUA / KHOISAN COMMUNITY COUNCIL

We have observed that the book on Community Councils does not carry sufficient information about the Gauteng Griqua KhoiSan Community Council

3. SUBMISSION FROM ADVOCATE MATHOLE MOTSHEKGA:

Noting that indigenous African culture and religion has been historically suppressed and that this suppression has undermined African identity and spirituality;

Noting that the essence of African spirituality is *ubuntu / botho*, that this philosophy provides the basis for unity in diversity, that it transcends race, class and gender and forms the bedrock for both the spiritual and material aspects of human development;

This National Consultative Conference hereby resolves:

1. to recognise *ubuntu / botho* as a national philosophy that transcends all differences and binds all South Africans together and serves to drive efforts to restore the moral compass of our society;
2. to work for the eradication of the social and economic inequalities that undermine the human dignity of so many South Africans who remain affected by poverty and unemployment; and
3. to work for the recognition of religions that have historically had a 'diminished status' in South Africa, including Karaism and Rastafarianism.