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**ADDENDUM A**  
**'I AM AN AFRICAN' POEMS**  
**(Refer to Chapters 1 & 3)**

[http://www.info.gov.za/aboutgovt/orders/new2002\\_mbeki.htm](http://www.info.gov.za/aboutgovt/orders/new2002_mbeki.htm)

Author : Thabo M Mbeki  
Uploaded : 8 May 1996  
Retrieved : 24 April 2010

**TM MBEKI: ADOPTION OF RSA CONSTITUTION BILL**

**STATEMENT OF DEPUTY PRESIDENT TM MBEKI, ON BEHALF OF THE  
AFRICAN NATIONAL CONGRESS, ON THE OCCASION OF THE ADOPTION  
BY THE CONSTITUTIONAL ASSEMBLY OF "THE REPUBLIC OF SOUTH  
AFRICA CONSTITUTION BILL 1996"**

CAPE TOWN, 8 MAY 1996

Chairperson,  
Esteemed President of the democratic Republic,  
Honourable Members of the Constitutional Assembly,  
Our distinguished domestic and foreign guests,  
Friends,

On an occasion such as this, we should, perhaps, start from the beginning.

So, let me begin.

I am an African.

I owe my being to the hills and the valleys, the mountains and the glades, the rivers, the deserts, the trees, the flowers, the seas and the ever-changing seasons that define the face of our native land.

My body has frozen in our frosts and in our latter day snows. It has thawed in the warmth of our sunshine and melted in the heat of the midday sun. The crack and the rumble of the summer thunders, lashed by startling lightening, have been a cause both of trembling and of hope.

The fragrances of nature have been as pleasant to us as the sight of the wild blooms of the citizens of the veld.

The dramatic shapes of the Drakensberg, the soil-coloured waters of the Lekoa, iGqili noThukela, and the sands of the Kgalagadi, have all been panels of the set on the natural stage on which we act out the foolish deeds of the theatre of our day.

At times, and in fear, I have wondered whether I should concede equal citizenship of our country to the leopard and the lion, the elephant and the springbok, the hyena, the black mamba and the pestilential mosquito.

A human presence among all these, a feature on the face of our native land thus defined, I know that none dare challenge me when I say – I am an African!

I owe my being to the Khoi and the San whose desolate souls haunt the great expanses of the beautiful Cape – they who fell victim to the most merciless genocide our native land has ever seen, they who were the first to lose their lives in the struggle to defend our freedom and dependence and they who, as a people, perished in the result.

Today, as a country, we keep an audible silence about these ancestors of the generations that live, fearful to admit the horror of a former deed, seeking to obliterate from our memories a cruel occurrence which, in its remembering, should teach us not and never to be inhuman again.

I am formed of the migrants who left Europe to find a new home on our native land. Whatever their own actions, they remain still, part of me.

In my veins courses the blood of the Malay slaves who came from the East. Their proud dignity informs my bearing, their culture a part of my essence. The stripes they bore on their bodies from the lash of the slave master are a reminder embossed on my consciousness of what should not be done.

I am the grandchild of the warrior men and women that Hintsá and Sekhukhune led, the patriots that Cetshwayo and Mphēphu took to battle, the soldiers Moshoeshe and Ngungunyane taught never to dishonour the cause of freedom.

My mind and my knowledge of myself is formed by the victories that are the jewels in our African crown, the victories we earned from Isandhlwana to Khartoum, as Ethiopians and as the Ashanti of Ghana, as the Berbers of the desert.

I am the grandchild who lays fresh flowers on the Boer graves at St Helena and the Bahamas, who sees in the mind's eye and suffers the suffering of a simple peasant folk, death, concentration camps, destroyed homesteads, a dream in ruins.

I am the child of Nongqause. I am he who made it possible to trade in the world markets in diamonds, in gold, in the same food for which my stomach yearns.

I come of those who were transported from India and China, whose being resided in the fact, solely, that they were able to provide physical labour, who taught me that we could both be at home and be foreign, who taught me that human existence itself demanded that freedom was a necessary condition for that human existence.

Being part of all these people, and in the knowledge that none dare contest that assertion, I shall claim that – I am an African.

I have seen our country torn asunder as these, all of whom are my people, engaged one another in a titanic battle, the one redress a wrong that had been caused by one to another and the other, to defend the indefensible.

I have seen what happens when one person has superiority of force over another, when the stronger appropriate to themselves the prerogative even to annul the injunction that God created all men and women in His image.

I know what it signifies when race and colour are used to determine who is human and who, sub-human.

I have seen the destruction of all sense of self-esteem, the consequent striving to be what one is not, simply to acquire some of the benefits which those who had improved themselves as masters had ensured that they enjoy.

I have experience of the situation in which race and colour is used to enrich some and impoverish the rest.

I have seen the corruption of minds and souls as (word not readable) of the pursuit of an ignoble effort to perpetrate a veritable crime against humanity.

I have seen concrete expression of the denial of the dignity of a human being emanating from the conscious, systemic and systematic oppressive and repressive activities of other human beings.

There the victims parade with no mask to hide the brutish reality – the beggars, the prostitutes, the street children, those who seek solace in substance abuse, those who have to steal to assuage hunger, those who have to lose their sanity because to be sane is to invite pain.

Perhaps the worst among these, who are my people, are those who have learnt to kill for a wage. To these the extent of death is directly proportional to their personal welfare.

And so, like pawns in the service of demented souls, they kill in furtherance of the political violence in KwaZulu-Natal. They murder the innocent in the taxi wars.

They kill slowly or quickly in order to make profits from the illegal trade in narcotics. They are available for hire when husband wants to murder wife and wife, husband.

Among us prowl the products of our immoral and amoral past – killers who have no sense of the worth of human life, rapists who have absolute disdain for the women of our country, animals who would seek to benefit from the vulnerability of the children, the disabled and the old, the rapacious who brook no obstacle in their quest for self-enrichment.

All this I know and know to be true because I am an African!

Because of that, I am also able to state this fundamental truth that I am born of a people who are heroes and heroines.

I am born of a people who would not tolerate oppression.

I am of a nation that would not allow that fear of death, torture, imprisonment, exile or persecution should result in the perpetuation of injustice.

The great masses who are our mother and father will not permit that the behaviour of the few results in the description of our country and people as barbaric.

Patient because history is on their side, these masses do not despair because today the weather is bad. Nor do they turn triumphant when, tomorrow, the sun shines.

Whatever the circumstances they have lived through and because of that experience, they are determined to define for themselves who they are and who they should be.

We are assembled here today to mark their victory in acquiring and exercising their right to formulate their own definition of what it means to be African.

The constitution whose adoption we celebrate constitutes an unequivocal statement that we refuse to accept that our Africanness shall be defined by our race, colour, gender or historical origins.

It is a firm assertion made by ourselves that South Africa belongs to all who live in it, black and white.

It gives concrete expression to the sentiment we share as Africans, and will defend to the death, that the people shall govern.

It recognises the fact that the dignity of the individual is both an objective which society must pursue, and is a goal which cannot be separated from the material well-being of that individual.

It seeks to create the situation in which all our people shall be free from fear, including the fear of the oppression of one national group by another, the fear of the disempowerment of one social echelon by another, the fear of the use of state power to deny anybody their fundamental human rights and the fear of tyranny.

It aims to open the doors so that those who were disadvantaged can assume their place in society as equals with their fellow human beings without regard to colour, race, gender, age or geographic dispersal.

It provides the opportunity to enable each one and all to state their views, promote them, strive for their implementation in the process of governance without fear that a contrary view will be met with repression.

It creates a law-governed society which shall be inimical to arbitrary rule.

It enables the resolution of conflicts by peaceful means rather than resort to force.

It rejoices in the diversity of our people and creates the space for all of us voluntarily to define ourselves as one people.

As an African, this is an achievement of which I am proud, proud without reservation and proud without any feeling of conceit.

Our sense of elevation at this moment also derives from the fact that this magnificent product is the unique creation of African hands and African minds.

But it also constitutes a tribute to our loss of vanity that we could, despite the temptation to treat ourselves as an exceptional fragment of humanity, draw on the accumulated experience and wisdom of all humankind, to define for ourselves what we want to be.

Together with the best in the world, we too are prone to pettiness, petulance, selfishness and short-sightedness.

But it seems to have happened that we looked at ourselves and said the time had come that we make a super-human effort to be other than human, to respond to the call to create for ourselves a glorious future, to remind ourselves of the Latin saying: Gloria est consequenda – Glory must be sought after!

Today it feels good to be an African.

It feels good that I can stand here as a South African and as a foot soldier of a titanic African army, the African National Congress, to say to all the parties represented here, to the millions who made an input into the processes we are concluding, to our outstanding compatriots who have presided over the birth of our founding document, to the negotiators who pitted their wits one against the other, to the unseen stars who shone unseen as the management and administration of the Constitutional Assembly, the advisers, experts and publicists, to the mass communication media, to our friends across the globe – congratulations and well done!

I am an African.

I am born of the peoples of the continent of Africa.

The pain of the violent conflict that the peoples of Liberia, Somalia, the Sudan, Burundi and Algeria suffer is a pain I also bear.

The dismal shame of poverty, suffering and human degradation of my continent is a blight that we share.

The blight on our happiness that derives from this and from our drift to the periphery of the ordering of human affairs leaves us in a persistent shadow of despair.

This is a savage road to which nobody should be condemned.

This thing that we have done today, in this small corner of a great continent that has contributed so decisively to the evolution of humanity says that Africa reaffirms that she is continuing her rise from the ashes.

Whatever the setbacks of the moment, nothing can stop us now!

Whatever the difficulties, Africa shall be at peace!

However improbable it may sound to the skeptics, Africa will prosper!

Whoever we may be, whatever our immediate interest, however much we carry baggage from our past, however much we have been caught by the fashion of cynicism and loss of faith in the capacity of the people, let us err today and say – nothing can stop us now!

Thank you.

**Issued by: Office of the Deputy President**

<http://bruindevelopment.blogspot.com/2007/02/ek-is-llewellyn-lm-macmaster.html>

Author : Llewellyn LM MacMaster

Uploaded : 20 February 2007

Retrieved : 24 April 2010

The following poem was written in Afrikaans and translated by myself (Amanda Richter):

Ek is...	I am...
<p>Ek is van Afrika, Sonder twyfel, onmiskenbaar – Al sê wie ook wat! Die wat dit probeer ontken Stry teen hulself, tevergeefs.</p>	<p>I am from Africa, Without doubt, undeniable – No matter what people say! Those who try to deny it Dispute against themselves, in vain.</p>
<p>Ek is Khoi-San, Bruin, Kleurling, Maak nie meer saak wat jy my noem. Feit van die saak is, ek is hier Suid-Afrikaner, Afrikaan, Deel van hierdie land, hierdie kontinent,</p>	<p>I am Khoi-San, Brown, Coloured, It does not matter any more what you call me. Fact of the matter is, I am here South African, African, Part of this country, this continent,</p>
<p>Was nog altyd hier – Al sê wie ook wat!</p>	<p>Always have been here – No matter what people say!</p>
<p>Ek is Trots op wie ek is My geskiedenis, my tradisie, my kultuur, my geloof Het dit, gebore met dit – Al sê wie ook wat! Hou maar op om te konfereer Te sukkel om my te definieer.</p>	<p>I am Proud of who I am My history, my tradition, my culture, my faith Have it, born with it – No matter what people say! You can stop conferring Struggling to define me.</p>



<p>Ek is Outentiek, genuine Proudly South African No strings attached What you see is what you get No pretence, no disguise</p> <p>Ek is Moeg van politieke speelbal wees</p> <p>Ek is Niemand se ding, se objek, se verbruikersartikel Kry dit nou in jou kop Jy kan my nie eers omkoop met 'n dop! Hou op my te objektiveer Te marginaliseer Te generaliseer Te reduseer Dit maak diep seer</p> <p>Ek is Van die suidpunt van Afrika Hier gebore, hier getoë Ek ken geen ander tuiste Ek weier om te emigreer Hier sal ek lewe, hier sal ek sterwe Uit die grond tot die grond – Al sê wie ook wat!</p>	<p>I am Authentic, genuine Proudly South African No strings attached What you see is what you get No pretence, no disguise</p> <p>I am Tired of being a political plaything</p> <p>I am Nobody's thing, object, consumer article</p> <p>Get it in your head You can't even bribe me with a drink! Stop objectifying me To marginalise To generalise To reduce It hurts a lot</p> <p>I am From the southern point of Africa Born and raised here, I do not know another home I refuse to emigrate This is where I will live, this is where I will die From dust, to dust – No matter what people say!</p>
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[http://old.southafrica.co.za/i am an african 87.html](http://old.southafrica.co.za/i_am_an_african_87.html)

Author : Wayne Visser  
Uploaded : Date unknown  
Retrieved : 24 April 2010

***I am an African...***

An inspiring poem about being an African written by Wayne Visser, a South African currently based in Nottingham, UK.

I am an African  
Not because I was born there  
But because my heart beats with Africa's  
I am an African  
Not because my skin is black  
But because my mind is engaged by Africa  
I am an African  
Not because I live on its soil  
But because my soul is at home in Africa

When Africa weeps for her children  
My cheeks are stained with tears  
When Africa honours her elders  
My head is bowed in respect  
When Africa mourns for her victims  
My hands are joined in prayer  
When Africa celebrates her triumphs  
My feet are alive with dancing

I am an African

For her blue skies take my breath away  
And my hope for the future is bright  
I am an African  
For her people greet me as family  
And teach me the meaning of community  
I am an African  
For her wildness quenches my spirit  
And brings me closer to the source of life

When the music of Africa beats in the wind  
My blood pulses to its rhythm  
And I become the essence of music  
When the colours of Africa dazzle in the sun  
My senses drink in its rainbow  
And I become the palette of nature  
When the stories of Africa echo round the fire  
My feet walk in its pathways  
And I become the footprints of history

I am an African  
Because she is the cradle of our birth  
And nurtures an ancient wisdom  
I am an African  
Because she lives in the world's shadow  
And bursts with a radiant luminosity  
I am an African  
Because she is the land of tomorrow  
And I recognise her gifts as sacred

**ADDENDUM B**  
**INFORMATION OF INTERDISCIPLINARY TEAM MEMBERS**  
**(Refer to Chapter 5)**

**1. THEOLOGY**

**A. André de la Porte**

I am the Managing Director of HospiVision, an organization that provides emotional and spiritual care in the health care environment ([www.hospivision.org.za](http://www.hospivision.org.za)). I coordinate the value-based prevention programme which is part of the CompreCare's Initiative (Coordinated HIV and AIDS Management Programmes). As part of this programme, HospiVision has developed and implemented a prevention programme for faith-based communities called: "Choose Life: A value-based response to HIV and AIDS". This programme is funded by the United States Agency for International Development. I attained a Masters Degree (*Cum Laude*) in clinical pastoral counselling at the University of Stellenbosch and completed a doctorate in pastoral care for the sick in 1988. I am involved with care and counselling for people living with HIV and AIDS as well as training for professional and lay caregivers. I am also a part-time lecturer at the Centre for Contextual Ministry at the University of Pretoria, where I teach an advanced course in pastoral counselling. I am married to Annette, a businesswoman. We have two daughters, Danica and Githa.

## Reflection-in-Progress: Choosing to invite André de la Porte

We have met with Dr André de la Porte as the director of HospiVision a number of times as part of the Departmental research project SMALL SURVIVORS OF HIV/AIDS. I found him to be very knowledgeable on the research field of HIV and AIDS and how this disease can also affect a person spiritually. Dr de la Porte was very approachable and I wanted to include the views from people who also formed part of the greater Departmental research project in my own research study.

### B. Simon Mailula

My short job description (at HospiVision) was:

- Regional coordinator for Kalafong, Dr George Mukhari and Mamelodi Hospitals and HIV/AIDS Counselling and Pastoral care for the sick, trainer and community developer.
- Co-developed programme called "Choose Life, a value-based response to HIV/AIDS". My responsibilities were to mobilise faith communities (pastors, church leaders, Sunday school teachers as well as youth leaders) and facilitate, monitor and evaluate the "Choose Life" programmes countrywide. I also facilitated the HIV/AIDS programme at the University of Limpopo, Turfloop campus for the final year social science students.
- Head: Counselling and spiritual care for the sick at the Tshwane District Hospital.

Currently I am involved as a:

- Part-time lecturer: Centre for Continuing Education (Prof Malan Nel), University of Pretoria.

Providing lectures on: Counselling and emotional and spiritual care for people living with HIV/AIDS and their families.

- Part-time therapist at Coram Deo Pastoral Centre, doing trauma and family therapy.

(CV shortened)

### **Reflection-in-Progress: Choosing to invite Simon Mailula**

Dr Simon Mailula and I met while we were still both Masters students of Prof Müller. When we enrolled for our PhD studies, we both became part of the research team for the Departmental research project SMALL SURVIVORS OF HIV/AIDS. Simon was our link with the HospiVision (Kurima) fieldworkers, who helped to conduct the first round of interviews with HIV and AIDS orphans. Having also been a PhD student of Prof Müller and previously employed by HospiVision, I contacted him to be part of the interdisciplinary team.

### **C. Arnau van Wyngaard**

#### **PROFESSIONAL EXPERIENCE:**

Serving for the past twenty five years as pastor of the *Swaziland Reformed Church (Shiselweni Congregation)* during which time responsibility was taken to start with the training of indigenous church leaders. In 2006 became Project Manager and CEO of *Shiselweni Reformed Church Home-Based Care*.

**PROFESSIONAL ACCOMPLISHMENTS:**

***As Pastor:***

Pastor and leader of the SRC Shiselweni with all responsibilities normally linked to this task.

Facilitated the process in order for the *Swaziland Reformed Church*, which was formerly part of the Dutch Reformed Church in Africa, to become an indigenous and independent church in Swaziland. Has been serving as *General Secretary of the Swaziland Reformed Church* for the past twenty years. Representative of the *Swaziland Reformed Church* on the *Reformed Ecumenical Council* and from June 2010 also the representative on the *World Communion of Reformed Churches*. Member of the *Swaziland Conference of Churches*.

***As Lecturer***

Involved with the training of indigenous pastors of the *Swaziland Reformed Church*. Frequently used on part-time basis as lecturer for EE III in order to train pastors and theological students in an effective discipleship program. Visited a Bible School in Samara (Russia) annually for eight consecutive years to present lectures on the *Theology of Mission*.

***As Project Manager of Shiselweni Reformed Church Home-Based Care***

Initiated the training of the first group of 32 home-based caregivers in an area in Swaziland, known as Dwaleni. By the end of 2009, 700 caregivers in 22 different communities were involved in this project. Together they are caring for almost 2500 clients, most of whom would not have received much care.

(CV shortened)

## **Reflection-in-Progress: Choosing to invite Arnau van Wyngaard**

I knew about Dr Arnau van Wyngaard and his involvement in the HIV and AIDS field through (Reverend) Pieter Visser, who accompanied me to Nigeria. Pieter and Dr van Wyngaard's son Cobus were university friends. After finding an article written by Dr van Wyngaard, I contacted him through the social network Facebook. I wanted Dr van Wyngaard to participate as part of my interdisciplinary team, because whereas my research focussed on adolescents living in the inner city of Pretoria, he was more involved with rural communities in Swaziland. I was interested to see what his perspective on the two chosen stories would be in relation to that of Drs de la Porte and Mailula who both worked mostly in more urban areas in Pretoria and surrounds.

## **2. PSYCHOLOGY**

### **A. Ilze Barnard (Clinical psychologist)**

I am a Clinical Psychologist in private practice in Kempton Park. I also function as a consulting psychologist for Wedge Gardens Alcohol and Drug Rehabilitation Centre and run the "Leadership Training Course" for pilots and management at SA Airlink. My fields of interest include addiction, positive psychology and eating disorders.

## **Reflection-in-Progress: Choosing to invite Ilze Barnard**

The focus of the current study falls on not only the spiritual bereavement needs of HIV and AIDS orphans and other vulnerable adolescents, but jointly on the psycho-spiritual bereavement needs of these adolescents.

Since I already had a counselling psychologist as well as an educational psychologist on board – Ilze Jansen and Tilda Loots respectively (see below) – I thought it good to actively seek out the perspective of a clinical psychologist as well for a holistic psychological perspective on the chosen stories. Ilze Barnard's interest in positive psychology sheds an interesting light on the identified concerns of the girls and links up well with the narrative approach to research and therapy, by also focussing on helping the person cope by emphasising their unique strengths.

## **B. Ilze Jansen (Counselling psychologist)**

I am a Counselling Psychologist in private practice. I currently work from home. I am involved in the counselling of individuals between the ages of 10 and very old. I do a lot of adolescent psychological assessments for subject -and career choice. I have a special interest in the counselling of parents who have a baby or babies in the Neonatal Intensive Care Unit of hospitals in South Africa.

### **Reflection-in-Progress: Choosing to invite Ilze Jansen**

Ilze Jansen was first on board as part of my interdisciplinary team. I have known her for some ten odd years – we started out working together as tutors within the Department of Biblical and Religious studies, University of Pretoria while both simultaneously being enrolled for postgraduate studies in Psychology as well as Biblical Studies. Our mutual interests helped us to become great friends. I knew she would have much to contribute to the conversation as she herself worked with adolescents in her practice as a counselling psychologist.

Furthermore, due to her training she also has a good working knowledge of the narrative approach to therapy and research as well as an interest in spiritual and religious matters and how this might affect the well-being of individuals.

### **C. Tilda Loots (Educational psychologist)**

I am an Educational Psychologist, currently employed on a part-time basis at the University of Pretoria and also have a private practice. I am currently busy with my PhD, which is a comparative case study of teachers' implementation of an asset-based approach intervention for school-based psychosocial support.

One of the barriers identified as preliminary findings is HIV/AIDS.

### **Reflection-in-Progress: Choosing to invite Tilda Loots**

Prof Müller suggested upon enquiry about my preliminary interdisciplinary team members that I also try to enlist the perspective of an educational psychologist. The counselling psychologist Ilze Jansen referred me to Tilda Loots, as they knew each other and had a working relationship. She was on holiday overseas at the time I contacted her, but still kindly made the time to assist me. Her interest and involvement in a school-based psychosocial support approach and the fact that HIV and AIDS was identified as a barrier in this intervention programme, meant she brought a valuable perspective to the table with regards to adolescents as well as HIV and AIDS.

### **3. SOCIAL WORK**

#### **A. Suzanne Jacobs**

I hold a BSocial Work degree obtained at University of Pretoria. I am currently employed at CMR (Christian Social Council) in Benoni. Previous experiences include two years working at Bramley Children's Home and one year at Child Welfare South Africa, Kempton Park.

I was also part of a counselling team at our congregation for three years where we counselled youth / teenagers when needed and offered them emotional and spiritual support.

#### **Reflection-in-Progress: Choosing to invite Suzanne Jacobs**

Social work also forms part of the social sciences, and in light of this I wanted to include professionals from this discipline in the interdisciplinary conversations. Suzanne Jacobs is the younger sister to a university friend of mine. We had sporadic contact over the last few years, lost touch and recently reconnected. She was more than willing to assist me, and her contributions were helpful.

#### **B. Jerry Streets**

Rev Dr Frederick J Streets, former Chaplain of Yale University and Senior Pastor of the Church of Christ in Yale, USA is the Carl and Dorothy Bennett Professor of Pastoral Counselling, Wurzweiler School of Adjunct Associate Professor Pastoral Theology, Yale University Divinity School, New Haven, Connecticut.

## **Reflection-in-Progress: Choosing to invite Jerry Streets**

Jerry Streets and I met when he visited South Africa and the Department of Practical Theology, University of Pretoria for a couple of months in 2008. We shared an office during this time, and I found him to be a very pleasant and knowledgeable person. He shares my interest in HIV and Aids research and is not only involved in social work, but pastoral counselling as well. I invited him, because I knew that from his position he would bring interesting insights to the interdisciplinary discussions.

### **C. Corlie van der Berg**

*My name is Corlie van der Berg. I am a Social Worker. I have been working in a small private practice over the last few years, doing brief therapy with adults, children and adolescents. Currently I am a practice lecturer at the Department of Social Work and Criminology at UP. I have had two years of training in Narrative Therapy at the Institute for Therapeutic Development. I hold a masters degree in Mental Health from UNISA. I have started my doctoral studies this year specializing in social constructions of marriage. I approach my work in my own practice from a narrative perspective.*

## **Reflection-in-Progress: Choosing to invite Corlie van der Berg**

Prof Antoinette Lombard of the Department of Social Work, University of Pretoria put me in touch with Corlie van der Berg, as she herself was unable to assist me at the time I did the interdisciplinary conversations. She was kind enough not only to respond, but to give great insights into the stories of Dee and Zee.

#### **4. OTHER DISCIPLINES**

##### **A. Anthropology: Mieke de Gelder**

PhD Candidate, Dept. of Anthropology, University of Toronto

I conducted doctoral research in Pretoria's inner city (at PEN and elsewhere) and surrounding townships (Atteridgeville, Mamelodi, Soshanguve) for a total of 18 months (in 2005, 2006, 2007). One chapter in my dissertation examines the labour of HIV/AIDS outreach in the inner city; another focuses on the omnipresence of "bad death" (more generally) in contemporary S.A. and the way this becomes or is salient in women's everyday lives and concerns.

##### **Reflection-in-Progress: Choosing to invite Mieke de Gelder**

Mieke de Gelder and I met in 2006 during the first round of data collection for the SMALL SURVIVORS OF HIV/AIDS research project of the Department of Practical Theology, University of Pretoria at the offices of PEN. She also acted as a field worker during this round of data collection. I wanted to include anthropology as a perspective in the interdisciplinary conversations, and Professor Müller agreed that it would be a good idea to include it. Mieke de Gelder was contacted as she also worked in the research field of HIV and Aids, and was involved with PEN. Her response to the conversation was interesting and invaluable.

## **B. Information science: Jacques du Plessis**

I research information poverty in Africa, and ways to improve the provisioning of information in underserved communities. I also research the impact of culture on the filtering and acceptance of information.

School of Information Studies, University of Wisconsin (UWM), Bolton  
510 3210N Maryland Ave, Milwaukee, WI 53211

## **Reflection-in-Progress: Choosing to invite Jacques du Plessis**

Jacques du Plessis contacted me via email near the end of 2009. Professor Müller referred him to me. As a South African living and working in the United States of America, and with his interest in poverty in South Africa, he conducts a yearly study tour with some of his students to South Africa. He was interested in us (Juanita Meyer and I) telling his students about our research project and our own research. We met up with them early in January 2010 and had an interesting discussion. Later when I started the interdisciplinary conversations, he was willing to assist me in this regard.

## **C. Life coaching: François Wessels**

**François Wessels, MSc MTh.** Initially trained as a statistician, he spent some time in academia before joining the pharmaceutical industry as a biostatistician. He then became involved in pharmacoeconomics and worked as business development manager for a multinational pharmaceutical company. He has been managing Outcomes Consultants, his own healthcare consultancy for the period 1997-1999.

In 1999 he opened up the local office of an international consultancy, The Lewin Group, a subsidiary of Quintiles Transnational. As part of Quintiles SA his main focus was the strategic elevation of data to business knowledge. From 2005-2008, he has revived Outcomes Consultants.

He has done knowledge-based strategy development, market research, impact analyses and pharmacoeconomics studies, and the disease areas he has been involved in include rheumatoid arthritis, asthma, HIV/AIDS, rhinitis, GI conditions, acne, pneumonia, hyperlipidaemia, hypertension, diabetes, epilepsy and arthritis. He has been involved in a number of vaccine studies, both in the private and the public sector. He has extensive experience in disease management.

He has written the only South African text on pharmacoeconomics, *Pharmacoeconomics - The Value Argument in Medicine*, a resource which has been used extensively in local pharmacoeconomic courses.

Apart from his involvement in Pharmacoeconomics and statistics, Francois also works as a coach, facilitating leadership development, change management and transition processes and work community development or team building. He manages a pastoral care centre, Coram Deo, as Manager: Human and Spiritual Development. In this capacity he is responsible for general management, narrative therapy and facilitating three training courses. He has developed and is co-facilitating a postmodern leadership course.

## **Reflection-in-Progress: Choosing to invite François Wessels**

François Wessels was a fellow PhD student with Professor Müller. He submitted his PhD in April 2010 and graduated in September of the same year. As a qualified life coach, he also focussed his research in this research area. I thought it would be interesting to include a discipline, which might not be academic in nature, but gaining popularity by the day. His insights into the stories of both Dee and Zee were very interesting and overlapped with some of the comments made by professionals in some of the other disciplines at the interdisciplinary table.