An abstract painting featuring a vibrant yellow background. Overlaid on this are large, expressive, dark red and brown brushstrokes that create a sense of depth and movement. The strokes are layered and textured, with some areas appearing more saturated than others. The overall composition is dynamic and evocative.

POSITIONS OF POWER

Nadir Tharani

MIKAO KANDAMIZI

POSITIONS OF POWER

Nadir Tharani

MIKAO KANDAMIZI

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

*From the Universal Declaration of Human Rights,
adopted as General Assembly Resolution 217 A (III) by the United Nations
on 10 December 1948.*

A series of drawings on the arbitrary detention, harassment, beating, torture, rape and imprisonment of those who are seen as not conforming to the strictures of power – from fruit hawkers, children at school, voters, passengers, dreamers, strollers, to those who seek a more equitable life for all.

These *Positions of Power*, this alignment of the human body imposed by those who exert power, are postures that embody power relations in their raw form.

They probably came into being with the foundation of states – though their visual depiction or representations are more apparent in recent times.

The captions came after the paintings & hence they do not correspond to the paintings; they can be read on their own.

The numbers of the drawings relate to the variations:
9–2–2 = Article 9 – position 2 – variation 2.
9–1–1 to 9–15–1 are 56 x 76 cm; *We Are Beasts*: 63 x 90 cm.

Kifungu 9

Mtu yeyote asiekamatwe, asifungiwe au kuhamishwa kutoka nchi yake bila kufuata sheria.

*Kutoka Tamko la Haki za Binadamu
lililopitishwa kama Azimio na 217 A (III) la Baraza Kuu la Umoja wa Mataifa
tarehe 10 Decemba 1948.*

Mfululizo wa michoro kuhusu kukamatwa, kuonewa, kupigwa, kuteswa, kubakwa na kufungwa kiholela kwa wale wanaoonekana kutokubaliana na matakwa ya wenye mamlaka – kuanzia kwa wauza matunda barabarani, watoto shuleni, wapiga kura, abiria, waotaji, walio matembezini, pamoja na wale wanaopigania maisha ya usawa kwa wote.

Mikao Kandamizi, huu mfuatano wa mkao wa mwili wa binadamu kwa kuamriwa na wenye mamlaka unaweka bayana mahusiano ya kimabavu.

Labda chimbuko lake ni kuzuka kwa dola – ingawa usawiri wake kwa michoro, au uwakilishi wake umekuwa wazi zaidi katika siku za hivi karibuni.

Maelezo ya picha hizi yaliandaliwa baada ya picha kuchorwa kwa hiyo hayana uhusiano wa moja kwa moja na picha zenyewe. Yanaweza kusimama peke yake.

Namba za michoro zinahusisha vibadala:
9–2–2 = Kifungu 9 – mkao 2 – vibadala 2.
9–1–1 hadi 9–15–1 ni 56 x 76cm; *Tumekuwa Wanyama*: 63 x 90 cm.

9-1-1

For Victor Serge, author and revolutionary.

Kwa Victor Serge, mwandishi na mwanamapinduzi.



9-2-2

For Patrice Lumumba.

“Neither brutal assaults, nor cruel mistreatment, nor torture have ever led me to beg for mercy, for I prefer to die with my head held high, unshakeable faith and the greatest confidence in the destiny of my country rather than live in slavery and contempt for sacred principles”.

“The only thing we wanted for our country was the right to a decent existence, to dignity without hypocrisy, to independence without restrictions. The day will come when history will have its say”.

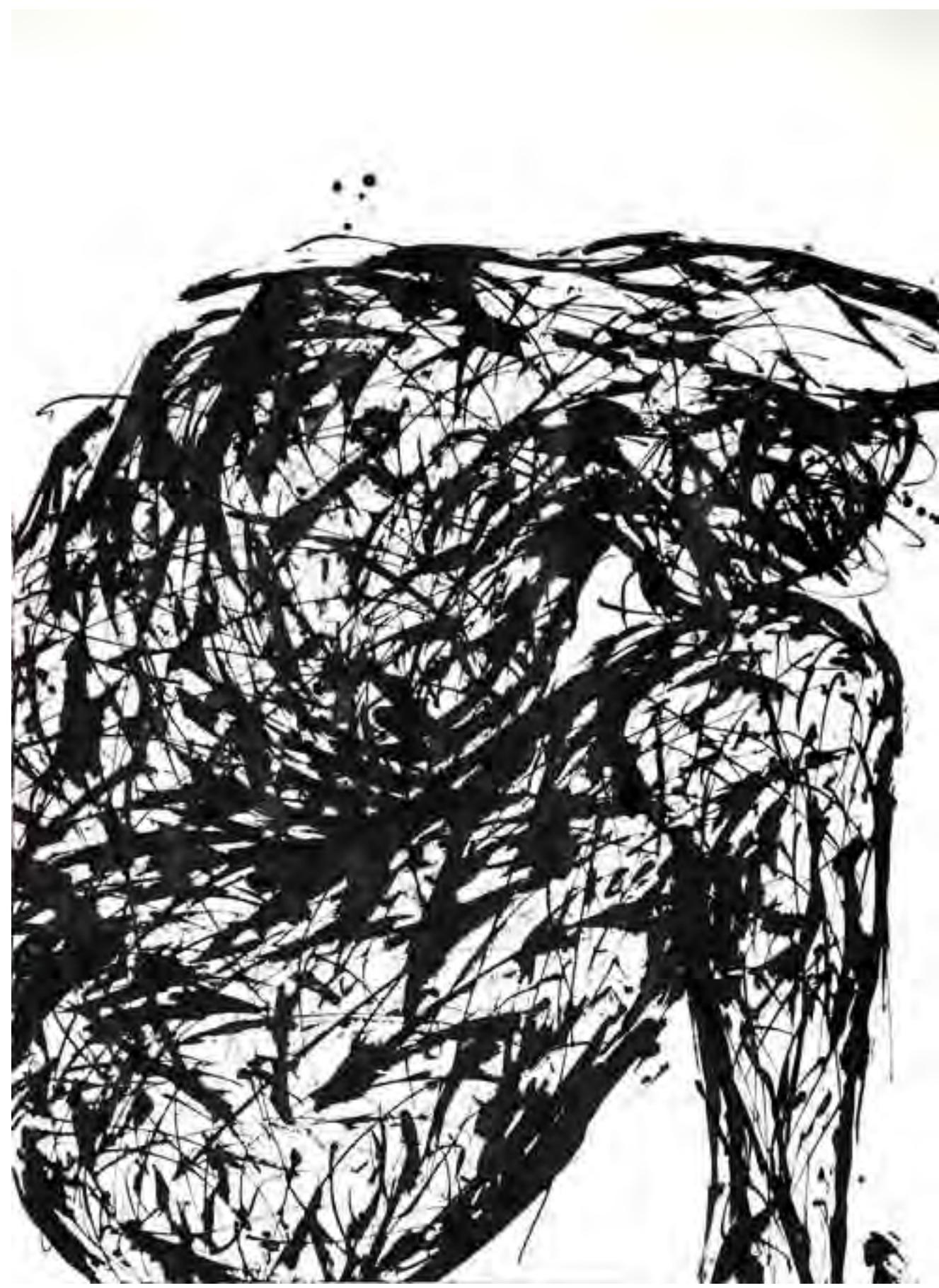
Lumumba's farewell letter to his wife from prison before he was murdered.

Kwa Patrice Lumumba.

“Kamwe mashambulizi ya kikatili, ujahili na mateso, havijawahi kunifanya niombe msamaha, kwani ni afadhali kufa nikiwa kichwa juu, nikiwa na imani isiyotetereka na mategemeo makubwa juu ya mstakabali wa nchi yangu kuliko kuishi kama mtumwa nikishuhudia wa misingi ya utu ikidharauliwa”.

“Jambo pekee tulilotaka lipatikane nchini mwetu ni haki ya kuishi kwa heshima, kwa utu usio wa kinafiki, kwa uhuru kamili. Iko siku historia itaamua”.

Barua ya buriani Lumumba aliyomwandika mkewe alipokuwa gerezani kabla hajauawa.



9-3-4

We who wait, sad is our fate.
Strange people, we who trust.

To A Despondent Evening by Iftikhar Arif, translated by Prof Ralph Russell.

Sisi tunaosubiri, huzuni ndiyo majaaliwa yetu.
Watu wa ajabu, sisi tunaoamini.

Kwa Jioni ya Kukata Tamaa na Iftikhar Arif, mfasiri Prof Ralph Russell.



9-4-1

On your knees
or

The young man—scarcely more than a boy—in the cage next to Kurnaz's had just had his legs amputated by American doctors after getting frostbite in a coalition prison in Afghanistan. The stumps were still bleeding and covered in pus. He received no further treatment or new dressings. Every time he tried to hoist himself up to sit on his pot by clinging to the wire, a guard would come and hit his hands with a billy-club.

George Monbiot in *The Guardian*, 13 May 2008.

Piga Magaoti
au

Kijana—ndio kwanza kabalehe—ndani ya tundu kilio pembezoni mwa tundu ka Kurnaz mara baada ya kukatwa miguu na madaktari wa kimarikani baada ya kuunguzwa na barafu katika gereza la majeshi ya washirika wa vita huko Afghanistan. Vigutu vya miguu yake vilikuwa bado vinavuja damu na vilijaa usaha. Hakupata matibabu mengine wala kubadilishiwa bendeji. Kila alipojaribu kujiinua akae vizuri kwenye poti yake, askari alimjongelea na kumgonga mikono kwa rungu.

George Monbiot kwenye *The Guardian*, Mei 13, 2008



9-5-2

In the late 1890s, Bambatha, a chief from Natal, rebelled against the poll tax imposed by the colonial regime. With an army of a thousand men, he waged a guerilla war against the colonisers until he was killed. This was followed by another uprising which was also crushed. "In all, more than 3,000 were killed; 7,000 were imprisoned; some 700 had their backs 'lashed to ribbons'; villages were razed to the ground and crops destroyed."

From *Diamonds, Gold & War* by Martin Meredith.

A (Bosnian) man was impaled on the branch of a tree & forced to eat the entrails of his grandson (in Omarska camp in Bosnia).

From *The Guardian*, 23 July 2008.

Mwishoni mwa miaka ya 1890, Bambatha, mfalme kutoka Natal, aliasi dhidi kodi ya kichwa iliyotozwa na utawala wa kikoloni. Akiwa na askari elfu moja aliendesha vita ya msituni dhidi ya wakoloni hadi alipouawa. Vita hii ilifuatiwa na uasi mwingine ambao pia ulizimwa. "Zaidi ya watu 3,000 waliuawa; 7,000 walitupwa gerezani, 700 walichapwa mijeledi; vijiji viliteketezwa na mazao kuharibiwa."

Kutoka *Diamonds, Gold & War*, na Martin Meredith.



9-6-3

Position for caning at school or at Abu Ghraib prison, Iraq.

Corralled in reservations, the Native Americans were only allowed to speak English in the reservation schools. The punishment for speaking Cheyenne as John Wooden Legs, aged 60, recounts, was “to kneel on beans for half an hour or stand in a corner with a bar of soap in my mouth”.

TIME, Postcard: Lame Deer, 27 October 2008.

Mkao wa kuchapwa viboko shuleni au kwenye gereza la Abu Ghraib, Iraq.

Na kama ilivyokuwa kwenye makazi ya hifadhi ya wenyeji asilia wa Amerikani ambapo kiingereza tu ndicho kilichoruhusiwa kutumika katika shule zao. Anavyoelezea John Wooden Legs, mwenye miaka 60, adhabu ya kuongea Kicheyenye ilikuwa “kupiga magoti juu ya maharage kwa nusu saa au kusimama pembezoni ukiwa umetiwa kipande cha sabuni mdomoni”.

TIME, Postcard: Lame Deer, 27 Octoba 27, 2008.



9-7-1

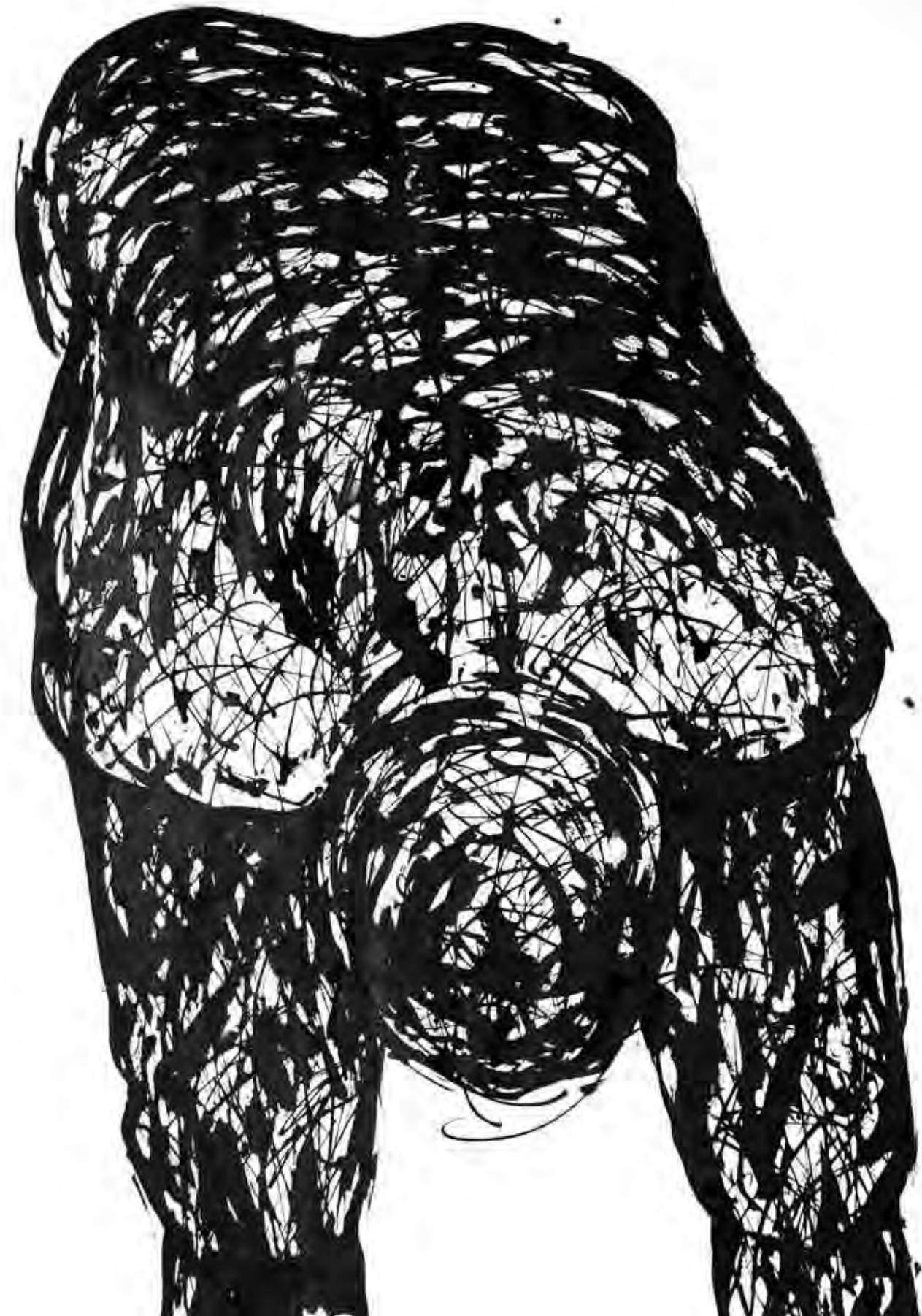
Franz Fanon in the *Wretched of The Earth* on torture in the Algerian War of Independence of the 1960s:

- a. Injection of water by the mouth accompanied by an enema of soapy water given at high pressure;
- b. Introduction of a bottle in the anus;
- c. The prisoner is placed on his knees, with his arms parallel to the ground, the palms of his hands turned upwards, his torso and head straight. No movement is allowed. .. a policeman..keeps him motionless by blows of his truncheon.
- d. The prisoner is placed with his face to the wall, his arms lifted and his hands against the wall.

Franz Fanon katika *Vimbe Waliolaaniwa* kuhusu utesaji katika vita ya uhuru wa Algeria kwenye miaka ya 1960:

- a. Kututikwa maji mdomoni pamoja na kupigwa bomba la maji ya Sabuni kwa msukumo mkali;
- b. Kuingizwa chupa mkunduni;
- c. Mfungwa anapigishwa magoti, mikono yake ikiwa imenyooshwa sambamba na saka-fu, viganja vikiwa vimegeuzwa juu, kifua na kichwa vikiwa vimenyooka. Haruhusiwi kujjikukusa...askari anatumia kirungu chake kumfanya mfungwa asijikukuse.
- d. Mfungwa anasimamishwa uso wake ukiwa mkabala na ukuta, mikono kainyoosha juu na viganja vinagusa ukuta.





9-8-4

Subservience, from medieval times to present.

Until 1967,Aborigines in Australia were not allowed to vote as they were not counted as human beings; they formed part of the 'flora and fauna'.

Leila Sharp, a refugee of the revolution in Zanzibar of 1964, was sent to a children's home in Kent; despite being a strict Muslim, "she was given pork to eat at the home and wasn't allowed to leave the table until she had finished it".

"I cried and cried into my plate. In the end, I had to eat it. That night i couldn't sleep. I thought, I've sinned and I'm going to hell. My teeth were rattling all through the night with the fear". Eventually she converted to Christianity..

Guardian, 3 March 2012, p.4.

Unyenyekevu toka zama za kati hadi zama hizi.

9-9-2

I knew a man from Morocco who used to be a ship captain. He couldn't move one of his little fingers because of frostbite. The rest of his fingers were all right. They told him they would amputate the little finger. They brought him to the doctor, and when he came back, he had no fingers left. They had amputated everything but his thumbs.

Murat Kurnaz, *Five Years of My Life*.

Nilimjua mtu kutoka Moroko aliyekuwa nahodha. Alikuwa hawezi kukunja vidole vyake vidogo vilivyokuwa vimeganda barafu. Vidole vyake vingine vilikuwa vizima. Walimwambia wangekikata kidole chake kidogo. Walimpeleka kwa daktari na aliporudi alikuwa hana kidole hata kimoja. Walikuwa wamekata kila kitu isipokuwa vidole gumba.

Murat Kurnaz, *Five Years of My Life*.



9-10-1

“On 14 November 1781, at the Sanctuary of Penas, his (Tupaj Katari’s) limbs were tied to the tails of four horses, and his body ripped apart as steeds careened off in different directions. The severed limbs of his corpse were then put on display in provincial capitals throughout the realm (Bolivia).”

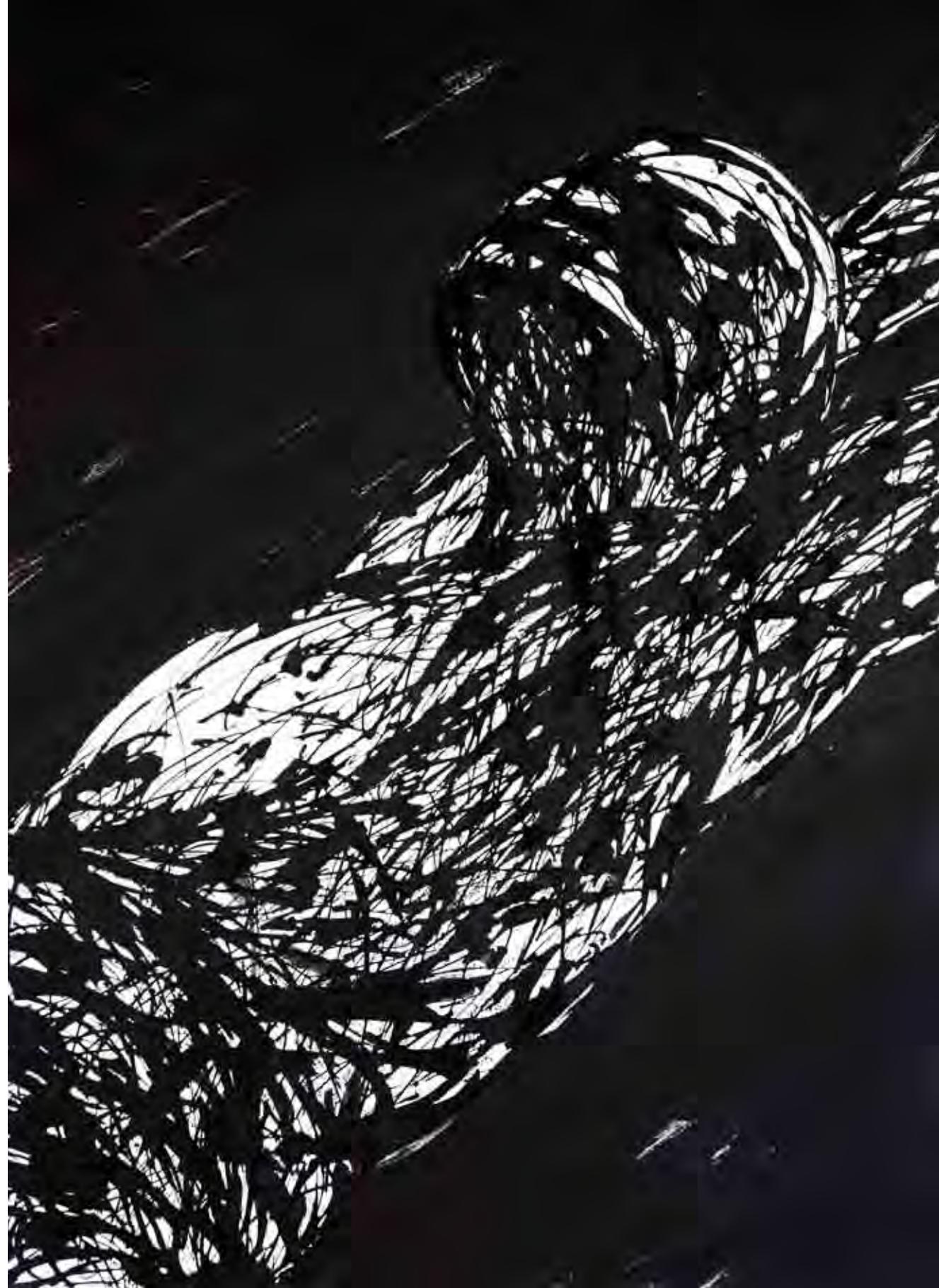
Forrest Hylton & Sinclair Thomson on the death of the Bolivian (Aymara) revolutionary in *Revolutionary Horizons*.

Two men, killed by the USA Army's Lethal Warriors in Al Doura, Iraq, with no evidence that they were insurgents or posed a threat, had their brain removed and another man's face skinned.

Bradley Manning: Hero or Traitor?, Marjorie Cohn, writing in *Portside*, 23 December 2011.

“Mnamo tarehe 14 Novemba 1781 kwenye Hifadhi ya Penas, viungo vyake (Tupaj Katari) vilifungwa kwenye mikia ya farasi wanne, na mwili wake ukachanika vipande vipande kila farasi alipotimkia upande wake. Kisha vipande kadhaa vya maiti yake viliwekwa kwenye maonyesho katika miji ya mikoa yote ya dola (ya Bolivia).”

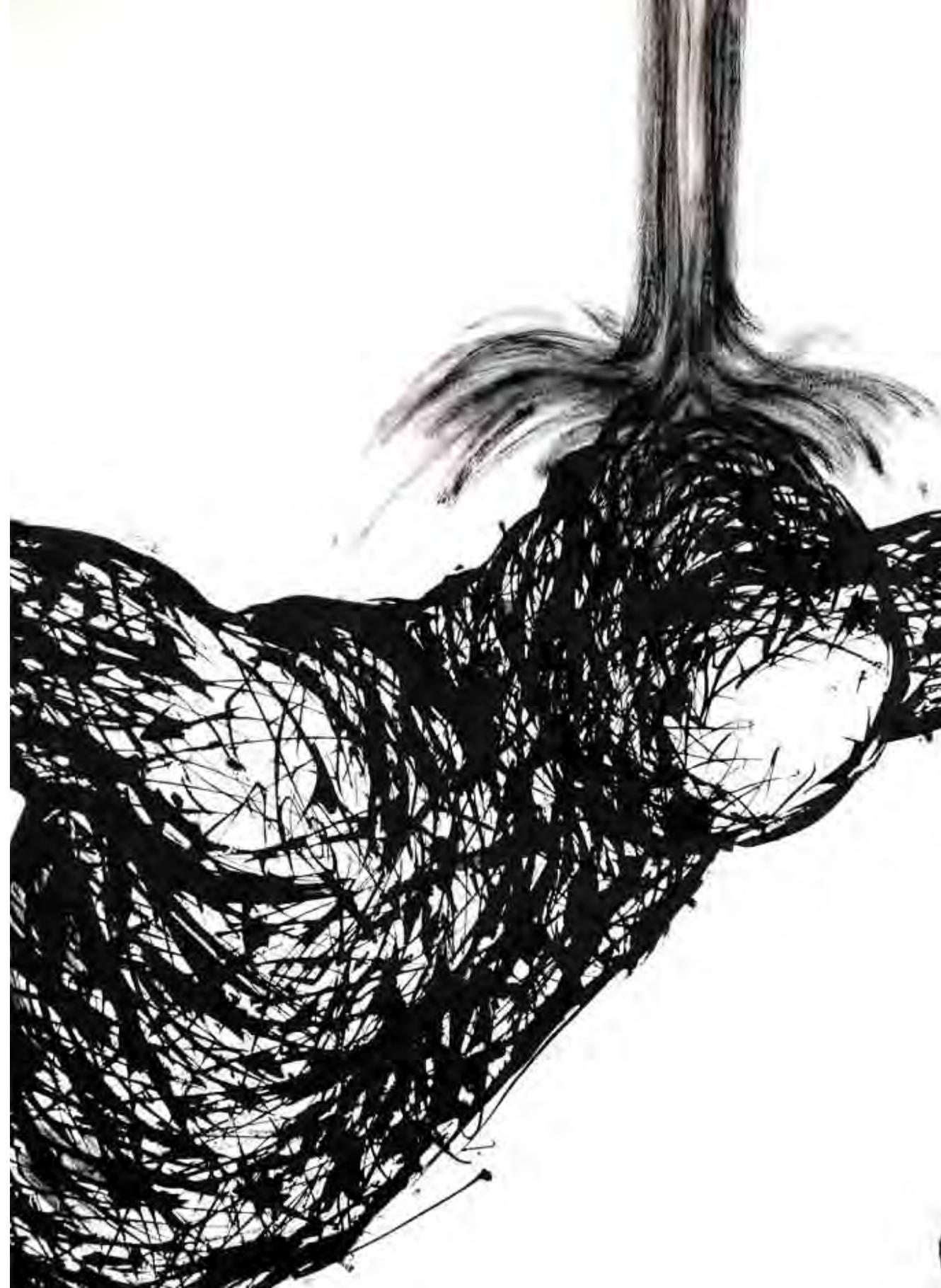
Forrest Hylton & Sinclair Thomson juu ya kifo cha mwanamapinduzi wa Bolivia (Aymara) katika *Revolutionary Horizons*.



9-11-1

Holy Water.

Maji Matakatifu.



9-12-4

The Site.

A 20 year old woman was gang raped... at Majengo Kwa Mtei in Moshi municipality...the deceased was heading home from Liberia Mini Supermarket where she was employed as an attendant....

After the rapists had seized and overpowered the deceased, they entered her in turn and later dumped her dead body adjacent to her residential house. The rapists left her properties, a Nokia mobile handset and shoes intact.

Daily News of 23 September 2008.

“I was taken to one of the torture bases where soldiers and war veterans took turns to rape me. They did not use condoms but would make me clean myself before I was raped again. I allowed that to go on until five had raped me. I warned them that they risked contracting HIV/AIDS because I had the virus. They flew into a rage and accused me of wanting to kill them.”

Testimony of Sarudzai from Zimbabwe in *Daily News*, 29 September 2008.

Mahali.

Mwanamke wa miaka 20 aliliwa mande... Majengo kwa Mtei Manispaa ya Moshi.. marehemu alikuwa anarudi nyumbani kutoka Liberia Supermarket alikokuwa ameajiriwa kama mhadumu... wabakaji walipomkaba na kumdhibiti, walimwingilia marehemu kwa zamu na baadaye wakautupa mwili wake pembezoni mwa makazi ya mtu.

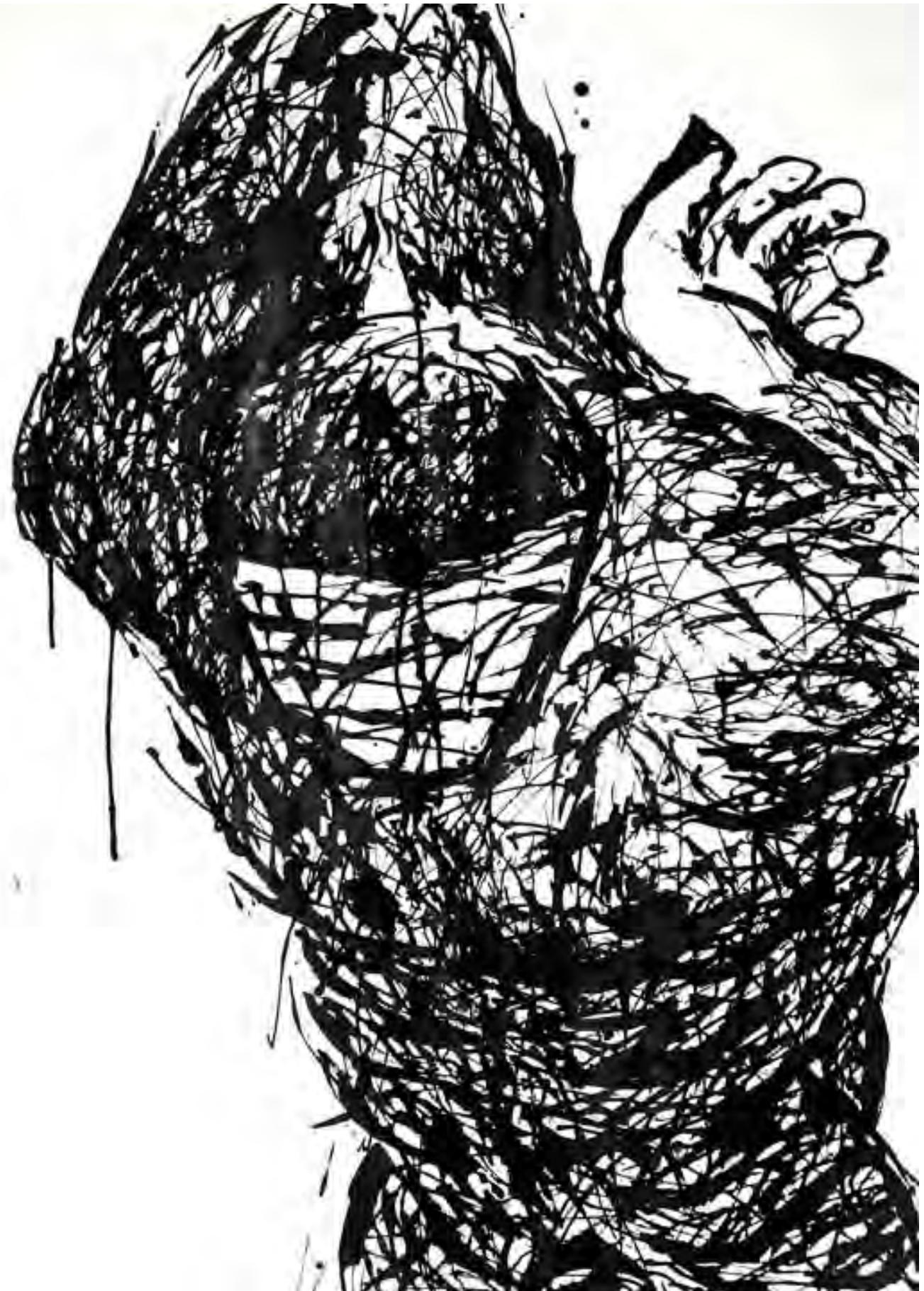
Wabakaji hawakumchukulia kitu, simu yake ya Nokia na viatu havikuguswa.

Kutoka *Daily News* ya tarehe 23 Septemba 2008.



9-13-3

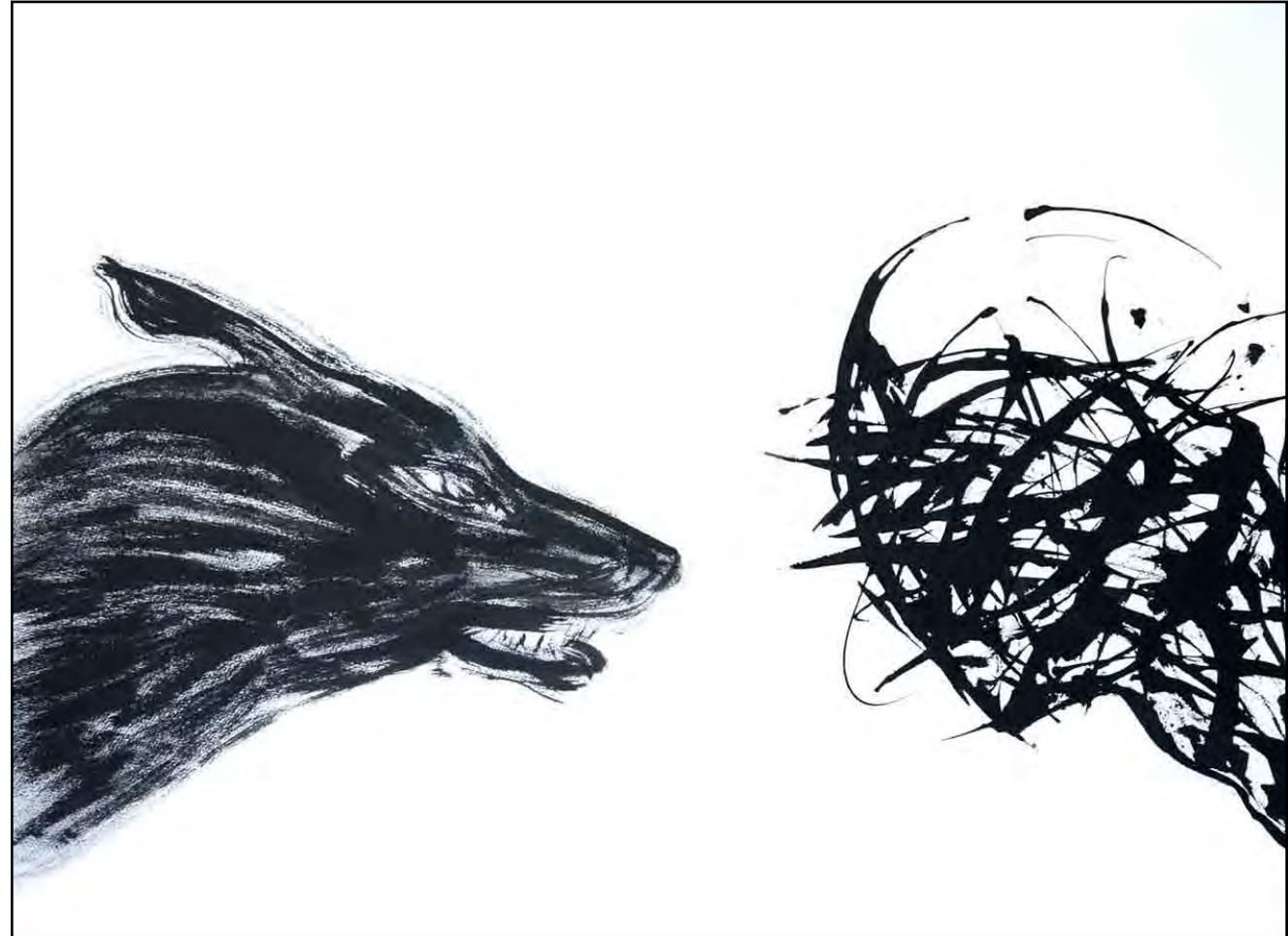
Kenya, 2007.



9-14-1

The Dog.

Mbwa.



9-15-1

A Dog is a Dog.

Mbwa ni Mbwa.



We are Beasts

.....

The red iron of justice has branded you
Branded your lecherous flesh.
You walk the twists and turns of humiliation
& your future, damned monster, is your shameful present.

.....

David Mandessi Diop, Senegalese poet, *Hammer Blows*.

Tumekuwa Wanyama

.....

Chuma cha moto kimekupiga chapa
Kimeipiga chapa ngozi yako laanifu
Watembea mizunguko na kuruba za fedheha
na mstakabali wako, dubwana laanifu, ni leo yako iliyojaa aibu

.....

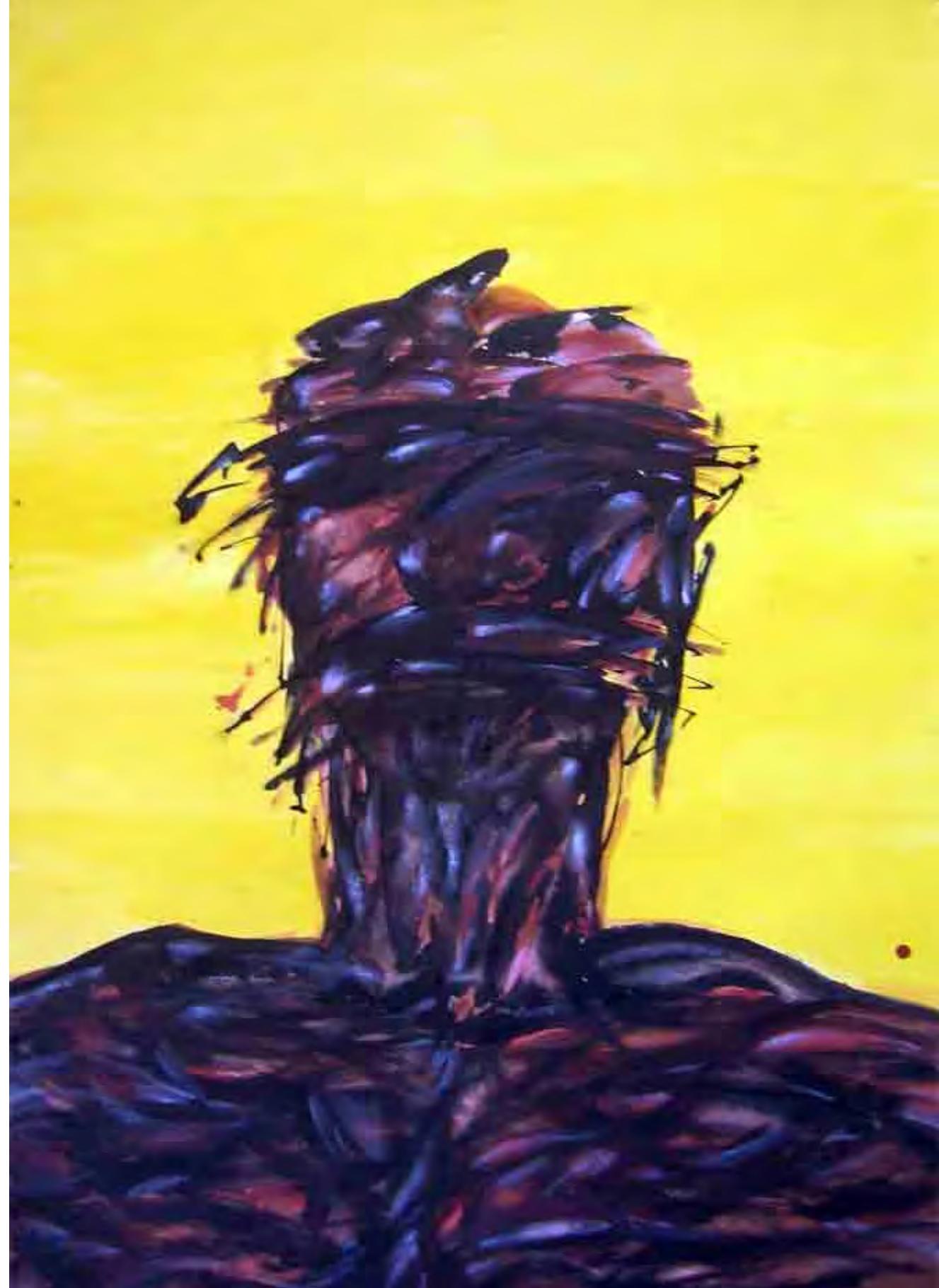
David Mandessi Diop, mshairi wa Senegal, *Hammer Blows*.



9-1- Detail 4



9-1- Detail 6



2 (out of 4) thoughts on *Positions of Power*

1.

All the paintings and poems, the short and long stories, the songs and melodies, all the seminars, meetings and workshops this year and the next and the year after, all this preening and prodding will not change the world.

2.

The act of painting, the confrontation with paper or canvas, soon develops its own logic.

All the preparation, the thought, the sketching, all this fades into the background.

The organisation or composition, the mark here or there, burnt sienna or sepia, coarse stroke or the blending, gestural or reticent, all this has its intrinsic logic which requires much effort to discern during the act of marking; & this inevitability can only be revealed during the act of making.

Understanding, communication, ie perception by the viewer does not come into play during this process.

2 (kati ya 4) maoni juu ya *Mikao Kandamizi*

1.

Michoro yote na mashairi, hadithi fupi na ndefu, nyimbo na ghani, semina, mikutano na warsha mwaka huu na ujao na ujao tena, huu upunaji na uchokonozi havitaubadili Ulimwengu.

2.

Kitendo cha kuchora, kukabilia na karatasi au turubai la kuchorea, hatimaye hujenga mantiki ya kwake yenyewe.

Maandalizi yote, tafakuri, michirizi ya mwanzo, yote haya hufifia na kubaki nyuma.

Mpangilio au utunzi, alama hapa na pale, rangi ya udongo uliochomwa au sipia, mstari butu au mchanganyiko, kwa ishara au kimya, yote haya yana mantiki yake ambayo inahitaji juhudi kubwa kumaizi wakati wa uumbaji; na hali hii isiyopingika inaweza tu kujidhihirisha wakati wa uumbaji.

Uelewa, mawasiliano, au tafsiri ya mtazamaji havina nafasi katika mchakato huo.

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Michoro imewekwa kwenye fremu kwa msaada wa:
Mheshimiwa Nimrod Mkono, MB,
Unicef na Unesco.

Cover: Detail from 9–1–Detail 5
Jalada: Utondoti toka 9–1–Utondoti 5

For more info: -www.nadirtharani.co.tz