



PARLIAMENTARY
CONSTITUENCY OFFICE (PCO)

Re betla TSELA

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Bala ka hare:	Local Economy. Leq.2	Tshireletsong Leq.3	Tse tswang Palamenteng. Leq.4	Tjhelete ya SASSA: R350. Leq. 5	Kgatisong e latelang: Maikutlo a batjha
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COVID-19 e bontsha mahlakore a mabedi



Ena! Ke taelo ya sepolesa, tshebedisanong mmoho le sesole le sephethephethe thibellong ya mmila, N8 nakong ena ya Lockdown

Koduwa ya COVID-19 e hlahisitse ka ho hlaka mahlakore a mabedi a fapaneng dihlopha tsa batho; barui le bafutsana, bo-radiindasteri le basebetsi.

Le ha kaofela ha dihlopha tsena di amehile ke ho thibelwa ha motsamao le dikgwebo, ho bonahetse hore dingongoreho le dilla tsa dihlopha tsena di sa tshwane. Ha ba bang ba ipelaetsa ka ho kginwa ha ditokelo tse itseng tse

kenyeleditseng ditaba tsa botjhaba le ho eta, boithabiso, jj. ba bang ba llela ho bulwa ha dikgwebo hobane ba re ha ho sa etswe jwalo moruo o tla putlama e ba batho ba hlopheha le ho shwa ke tla. Mohlala wa taba ena ke batho ba babedi – e mong ke motho ya llang ka ho nyorwa hobane jwala bo sa fumanehe. E mong ke rakgwebo e moholo ya rekisang jwala.

Yena o llela hore ha a fumane lekeno hobane ha a kgone ho rekisa jwala. Ho jwalo

feela le motho ya tsubang le ya rekisang kwae – ngongoreho tsa bona tsa thibelo ha di tshwane!

Leha mmuso o tiiseditse baahi hore dijo di tla nne di fumanehe nakong ya lockdown, phumantsho ya tsona ke ngongoreho e kgolo setjhabeng- haholoholo ho batho ba futsanehileng hobane ke bona ba thefulehang phumantshong ena ya dijo e feteletswang ke tlhokahalo ya mesebetsi le bofutsana.

Sena se hlaleletse pepeneneng jwale nakong ena Afrika Borwa. Boemo ba thibelo ya kgwebo le motsamao wa batho, bo entse hore ho bonahale hantle hore mafutsana ke ona a tobaneng le tla e kgolo naheng ena. Le ha ho ne ho hloka hloka ho kenya maemo ana a ho thibela ho shwa ha batho ka bongata le ho thibela ho ata ha tshwaetso ya COVID-19, ho bonahetse ha basebetsi le ba sa sebetseng, ba fumanehileng ba amehile hampe ke maemo ana.

Le ha maemo a ditaba a eme tjena, mmuso o tllile ka leano la ho thusa bahloki le batho ba sa sebetseng ka phumantsho ya dithuso tsa ditjhelete le keketso ya tjhelete tsa dithuso tsa kgwedi le kgwedi ho ba tsofetseng le bana. Mmuso o boetse o behella ka thoko tjhelete e kalo ka R500 bilion bakeng sa 'kgwebo tse

amehileng koduweng ena, ho kenyeletswa le letlole la batho ba feletseng ke mesebetsi ka 'baka la ho kwalwa ha dikgwebo ho tlisitsweng ke COVID-19.

Ho utlwahala ha boipelaetso bo tswang ho bo rakgwebo ba baholo e le ha ba batla hore ho fediswe maemo a thibelo ya kgwebo. Ba hlalosa ha kgwebo e kwetsweng e putlamisa moruo mme sena se tla tllisa tahlehelo e kgolo ya lekeno. Ena ke taba e ka sehlohong ho bo rakgwebo bana ba ba holo, ba behileng tahlehelo ya lekeno le phaello ka hodimo ho tshole. Tseko ya bona ke hore mesebetsi e bulwe, batho ba kgutlele mesebetsing hore tlhahiso e be teng.

Maemo a thibelo a fokoditswe, empa borakgwebo bana ba ntse ba phehella hore dikgwebo di bulwe ka hohle-hohle. Ho bulwa ha dikgwebo ka bongata ho bolela hore batho ba tla lokela ho ya mesebetsing ka bo ngata. Ho ya mesebetsing ka bongata ho bolela hore bongata ba batho bo tla kopana le ho teteana. Ho kopana ha batho ka bongata le ho teteana ho bolela kgonahalo e kgolo ya tshwaetso ya kokwanahloko ya corona e tlang ho atisa lefu la COVID-19, le tlang ho nka maphelo a batho ka bongata. Taba ya bohlokwa ke ho elellwa hore ha ho behwa moruo ka pele ka ho bula tlhahiso ka bongata, maphelo a basebetsi le setjhaba ka kakaretso a tla ba tsietsing ho feta ha kgwebo di bulwa butle-butle. Jwale na ho molemo ke eng? Ho hodisa moruo ka potlako hara leuba la COVID-19 kapa ho tshireletsa maphelo a batho hore ba tle ba ahe mmoho moruo wa naha botjha ka ho lekana?

Education at crossroad

A fine balance need to be struck. Just like with the economy debate – lift all the economy restrictions and accelerate restoration of the broken economy, but risk the increase of the pandemic exponentially. Or choose the gradual alternative; keep the economy clamped and ease restrictions on sectors gradually. The reopening of schools will be a positive effort towards recouping the lost time in this academic year. On the other hand, reopening schools may lead to an increase of great proportions of the COVID-19.

Schooling has been dealt a great blow and face possible change in how physical schooling configurations should be in the near and distant future. The return or no return to school sooner or later;- both arguments present reality check that involves not only the academics, professionals or experts in the education field,

but ordinary people, parents, SMME's and informal businesses, as well, e.g. like those who are responsible for school transport, school feedings and informal sellers around many school premises and many more.

Distance learning, home learning, home schooling or whatever it is or called, differs from communities and families, depending on their socioeconomic status, among others. The wealthier find it easier to adopt to the new schooling and learning methods while this proofs difficult for poorer communities. Many township and rural kids fill the open streets aimlessly with many longing to go back to school. They have no access to learning enabling technology, home environment is not suitable for most of them.

The talk of returning to school poses many questions that both society, organisations and government structures grapple with.

This is a new reality to all, and the only way to learn and act is by relying on scientific postulations and learning from experiences of other countries. This is difficult because it is about people's lives, but also measures that retard education of tomorrow's citizens, are problematic, at least on a temporal level.

We are all (academics, professionals and experts as well an ordinary people) forced to weigh the two matters and take decision; continued lockdown measures that include prohibition of normal schooling in its current configurations, or insist on preservation of life by reaching innovative consensus on new schooling methods with minimal risk to loss of life. This may be a simplistic view of the challenge we face that others will argue needs the informed knowledge of scientists in their different stations. But it is the conditions on the ground and views of ordinary people that matter most, that should feed

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endeavours of scientists to help respond to the two statements.

We are all responsible as citizens, to cooperate, come up with innovative solutions and assist in making a headway in education of young people in the midst of the COVID-19 crisis without compromising a single life in our haste in making decisions that suit our individual needs of back to school now or later. One life lost is too many! And perhaps "education delayed is education denied".

PELE YA PELE Re Betla Tsela



a message from Zolile Mangcotjwa, Chief Whip, Mangaung Metro Municipality

I whole heartedly support this ANC Parliamentary Constituency Office to keep our community informed via this platform.

This will go a long way in making people aware of what their government is doing and also what is generally happening in communities. It is one way of making relations healthy and vibrant.

This is also important because it makes practical the saying that government is for the people by the people themselves.

Pele ya pele!

NEWS - Local

'KGWEBO TSE NYANE DI HLOKA THUSO

Ke tsela enngwe ya ho iphedisa

Dikgwebo tse ngatanyana ka hara metse di hula ka thata ka lebaka la ho kenngwa tshebetsong molao wa thibelo ya motsamao le ho hweba le ha ho se ho dumeletswe tse ding tsa dikgwebo ho sebetsa ho level 4. Le ha ho le jwalo, maqheka a matjha le boiteko di thusa ba bang ho beha bohobe tafoleng.

Mme Thandeka Thulo, wa Section H, Botshabelo, ke e mong wa batho ba ikgwantlellang. O na le kgwebo ya ho roka diaparo; dishweshwe, *di-suit*, esita le diaparo tsa sekolo. O etsa hape le *embroidery* – mongolo kapa matshwao (*logos*) hodima diaparo.

O re kgwebo ya hae e amehile haholo empa le ha ho le jwalo o ile a ipha bohle ka ho etsa ho hong ho ka thusang kgwebo nakong ena ya sewa sa COVID-19. Ke moo a ileng a qala ho etsa *di-masks* tse sebedisetswang ho itsihireletsa bakeng sa kokwanahloko ya corona. Mmuso o se o entse ho kenya *di-masks* ha bohle dibakeng tsa setjhaba ele taelo e tlamang bohle.

Ditsha tse ngata tsa mabenkele le kgwebo le tsona di se di sa dumelle bareki ho kena mabenkeleng kapa dikgwebong ka ntle le *di-masks*. "Kgwebo ya rona pele ho lockdown e ne e ntse e iteka. Ka mora' hore re dule hae hoba ho kenngwe lockdown ho ile

ha eba boima. E itse ha re dumellwa ho etsa *di-permit* tsa ho rekisa, re ile ra qalella ka ho etsa le ho rekisa *di-masks*. Hona ho thusitse haholo hobane ho entse phapang ka lapeng."



Thandeka Thulo

Ho bolela Thandeka ha a hlalosa kgwebo ya hae. O re yena le batho ba mo thusang ba latela melawana yohle ya diphelo. O hlalosa hore *di-masks* tseo ba di rekisang di dula di hlwekile hobane bareki ha ba di tshware le ho itekanya. Hape ba na le *di-sanitisers* ho tsepamisa kgothaletso ya bohlweki kgwebong ya bona.

Thandeka o re o hloka thuso ho ka hodisa kgwebo mme o re mmuso ha o ka mo tshehetsa hona ho ka etsa phapang e kgolo e kenyeleditseng le phumantsho ya menyetla ya mosebetsi ho batho ba mmalwa.

Bakeng sa dipatlisiso tsa kgwebo ho ka letsetswa Thandeka nomorong e latelang: 064 165 6273.

Mehlape e ka etsa ho bonahalang

Monghadi Ernest Masithela ke ramehlape ya hwebang ka dinku le dipodi Botshabelo. E se e le dilemo tse ka bang hlano a hweba ka diphoofole tsena.



Ernest Masithela

Ho rua diphoofole tsena ke tsela e nngwe ya ho iphedisa hobane ha ho hlokeha, o rekisa tse pedi tse tharo ho tisa letho ka lapeng. Empa o re mehlape e na le kgonahalo ya ho etsa kgwebo e bonahalang.

Taba e kgolo e mo ngongorehisang mmoho le boramehlape ba bang Botshabelo ke boshodu ba mehlape. O re le ha ho le jwalo ba leka ka hohle e le boramehlape ho tshireletsa motebo wa bona kgahlanong le botlokotsebe ba mofuta o tjena. Masithela o hlalosa hape hore ho

hloka lekgulo le metsi bakeng sa diphoofole ke phephetso e kgolo ho bona.

O re sebaka seo ba neng ba fudisa ho sona se se se le se nyane ka lebaka la motse o motjha o seng o thehilwe wa R-section.

O re le ha jwale ho ntse ho na le karolo ya lekgulo e ntle eo ba ntseng ba fudisa ho yona. Le ha ho le jwalo o re ngongoreho ke mariha a maholo:

"Tshabo ya rona ke ya ho tjheswa ha naha ho ka nnang ha etsahala ha bobebe ka lebaka la motse o motjha o haufi".

O rialo ha a hlalosa 'hlaha tse atisang ho ba teng mariha ka lebaka la ho omella ha jwang le ho foka ha meya e matla.

Masithela o phethela ka hore o labalabela ho ka hodisa kgwebo ya hae mme o tshepa hore ka letsatsi le leng le yena a ka fumana thuso ho tswa mmusong ho tsepamisa kgwebo ena jwaloka ha e le karolo ya bohlokwa phumantshong ya dijo setjhabeng.

Masithela o fumaneha dinomorong tse latelang mabapi le dipotso kgwebong: 073 694 3474

Meroho: karolo ya phepo e ntle



Beng ba kgwebo: Tshediso Ralebese le Fana Mohale mmoho le mosebetsimmohe le bona Tshupo Nkosi

Phepo e ntle ha e ya phethahala ha e sa kenyeletsa meroho. Meroho ke karolo ya bohlokwa phepong ya motho- ka ha e fana ka di-vitamine

le di-minerale tsa bohlokwa tseo motho a ke keng a phela ka ntle ho tsona hobane mafu a mang a bakwa ke kgaello ya tsona.

Ho na le batjha ba Botshabelo ba boneng motjha wa ho rekisa meroho setjhabeng e le tsela ya ho iketsetsa lekeno le ho nka karolo popong ya setjhaba se phetseng hantle ka phepo e phethahetseng e kenyeleditseng meroho. Bona ke Fana Mohale le Tshediso Ralebese le ba sebetsang le bona. Batjha bana ba dula Section C2, mme ba iqaletse kgwebo ya ho rekisa meroho e kenyeleditseng: mokopu, ditapole, cabbage le meroho e meng.

Ba re kgwebo ena e ya hola hobane ba fumana bareki ba hlahang dibakeng tse hole ka hara Botshabelo. Ha jwale ba bohatong ba ho qetela ngodiso ya kgwebo ka molao. Ponelepele ya bona ke ho bona kgwebo e tlang ho kgotsofatsa ditlhoko tsa meroho ho baahi yohle Botshabelo. **Letsetsa Fana Mohale ho: 078 087 8800 ho botsa.**

Makala a ANC a tjhaela monwana maemo a thibelo

Mokgatlo o busang wa ANC o tjhaela monwana maemo a tsietsi a kentsweng tshebetsong ha jwale e le ho lwantsha lefu la COVID-19. Mokgatlo ona, o nang le taolo ka hara Botshabelo le Mangaung ka bongata, o ikamahanya ka hohlehole le dipeelo tsa lockdown ho fokotsa sekgahla sa sewa.

Makala a mokgatlo a kgothaletsa setjhaba ho tshehetsa mmuso ntweng kgahlanong le sewa sena – ka ho ela hloko dikeletso le dipehelo tse tswang mmusong. Mokgatlo o boela o ipiletsa le ho kgothaletsa bohle ba kgonang ho etsa dinyehelo tsa dithuso tsa dijo ho etsa jwalo e le ho thusa qakeng ena.

Mongodi wa lekala la ANC la Molefi Tau, ward 30, Monghadi 'Loyd' Moloi, o hlalositse hore COVID-19 e amme setjhaba haholo ka hore mesebetsi e amehile, motsamao wa batho le ditlwahelo tse itseng setjhabeng ka kakaretso di amehile. O re phephetso e kgolo eo setjhaba se tobaneng le yona ke bolokolohi ba motsamao wa bana ba sa natseng dipehelo tsena. O re batswadi ba lokela ho sheba le ho kgothaletsa batha ho ikamahanya le dipehelo tsa thibelo.

Moloi o re lekala le ntse le tswelapele ka tshebetso ya lona ka hara diho le setjhabeng. "Re ntse re sebetsa ka ho kopana ka marangrang. Hape re sebedisa molekgotla wa ANC ho ntshetsa ditaba tsa setjhaba pele." O rialo ha a phethela.

Monghadi Litaba Mokhutle, Mongodi wa lekala la ANC la Papiki Moiloa, yena o re COVID-19 e bile le kahlamelo e mpe tshebetsong ya mokgatlo hobane ha ba kgone ho tshwara dikopana tse tlwaelehileng tsa mokgatlo tse lokelang ho tshwara ho sebetsana le ditaba tse ropohang ka hara mokgatlo le setjhabeng ka kakaretso. O re: "Mokgatlo wa ANC ke moetapele setjhabeng, kahoo ke ona o lokelang ho thusa setjhaba le ho tiisa hore mmuso wa ANC o tswela pele.

Taba enngwe ke ho fela ha "membership" ya diho. Tlase maemo a na ha re kgone ho ya ho diho ho ntjhafatsa botho ba bona". O re le ha ho le jwalo bona jwaloka ANC ba kgothaletsa setjhaba ho ikamahanya le dipehelo tsa koduwa.

Sejo-senyane ha se fete molomo Baahi ba R-Section ba fumantshwa dithuso

Le ha e le bonyenyane bo sa yeng kae letsholong la thibelo ya tla ka hara motse, baahi ba mmalwa ba ile ba una molemo. Sena se netefaditse polelo e reng: "Sejo senyane ha se fete molomo".

Ho leka ho lwantsha tla hara baahi ba fumanehileng, dibopeho tsa mmuso, mekgatlo e ikemetseng, esita le borakgwebo ka bonngwe kapa ka kopanelo, bohle ba kenya

letsoho ho thusa ho fokotsa tla e keneletseng setjhabeng.

Molekgotla wa Ward 37, Monghadi Nkgahle Lebona, ditho tsa ANC le tsa ANC Women's League ba ile ba tswa letsholo ho tshehetsa ketsong ya mohau ya ho nehelana ka dithuso malapeng a hlohang section R. Dithuso tsena di ne di etswa ke rakgwebo Setjhaba Molefe wa New Ideas Construction. "Re ile ra sheba dibukeng tsa rona malapa a hlwailweng ahlohang thuso

ya dijo, mme ka nyehelo entsweng ke e mong wa bo-rakgwebo ba rona ba Botshabelo, Monghadi, Setjhaba Molefe, re ile ra tswa letsholo la ho isa dithuso tsena ho ba bang ba di hlohang haholo ka hara motse.

Dithuso di ke ke tsa kgona ho anela bohle, empa re leboha borakgwebo ba rona ba thusang " Ho bolela Lebona, mme a eketsa ka hore o ile



Benghadi Lebona Nkhahle le Sechaba Molefe ba nehelana ka thuso.

a tlatselatsa dithuso tseo ka di-saniters tseo malapeng a mangata a dihlohang nakong ya Monghadi Molefe yena o boletse hore nyehelo eo a e entseng ke dijo tse kenyeleditseng phofo ya papa le lebeso. O re nyehelo ya bona ke ho kenya letsoho moo mmuso o thusang

teng: "Bonyane boo re nang le bona re lokela ho bo arolelane le ba bang ba hlohang. Ke tsela eo re hodisitsweng ka yona."

Molefe o re mmuso o etsa haholo, mme ho a hloka hahore le bona jwaloka bo rakgwebo ba kenye letsoho tsietsing eo naha e tobaneng le yona.

Foreisetata e malala-a-laotswe twantshong ya COVID-19

Profensi ya Foreisetata e nkile bohato ho hodimo ho lwantsha bohloko ba COVID-19. Mafapha ohle a mmuso le dibopeho tse ding tsa setjhaba di malala-a-laotswe kgahlanong le sewa sena. Dibaka tsa kalafo, diaparo tsa tshireletso le tsohle tse sebedisetswang ho lwantsha COVID-19 di lokile ho phatlalla le profensi.

Sena se boletse ke Premier ya Foreisetata, Mme Sefora Ntombela nakong eo a neng a nehelana ka dibethe le materase ho bana ba hlohang thuso ba bolokilweng setsheng sa polokeho sa Tshireletso Child & Youth Centre, lekeisheneng la Batho, Mangaung."

"Ditereke tsohle tsa profensi di na le dibaka tse hlwahilweng (dipettle) le dikoloi tsa bakudi tse tlang ho sebedisetswa COVID-19.

"Re ile ra qala hang-hang ka ho hira di-assistant nurses ka bongata ka morao hore lefu lena le kene ka sekgahla ka hara profensi. Ra etsa bonnete ba ho sala morao le ho fumana batho ba ileng ba amana le bao ba fumanweng ba na le

tshwaetso. Re ile ra etsa hore mafapha ohle a kena mosebetsing ona, ha se taba ya Lefapha la Bophelo feela, empa re sebetsa mmoho bohle." Ho bolela Premier ha a hlalosa ho ba malala-a-laotswe ha mmuso wa profensi twantshong ya COVID-19.

O ekeditse ka hore ho na le dibethe tse fetang 2000 tse tlang ho sebediswa bakeng sa batho ba beheletseng ka thoko. Ntombela o hlalosa hore mmuso o ile wa tswa letsholo la tlhahisoleding le ho nehelana ka di-sanitizers metseng ya di-informal.

Ntombela o re ho ne ho lephilwe hore tshwaetso e tla be e le hodimo nakong ya jwale, empa dipalopalo di bontsha ha ho se jwalo. O re dipalopalo tsa tshwaetso di sa le tlase ha ho bapiswa le tse neng neng di lephilwe. O kgothaletsa setjhaba ho ikamahanya le dipehelo tsa thibelo le dikeletso tsa tshireletso le polokeho.



Bo-Mme Mamiki Qabathe le Sefora Ntombela mmoho le Mong. Andries Taljaard.

Setsha sena se ile sa amohela dibethe tse 60 le materase a tsona ho tswa ho kgwebo ya lehae e etsang dibethe le materase ya Kings Comfort ka mora' hore Letona la Ntshetsopele ya Setjhaba profensing, Mme Mamiki Qabathe a etse mohoo wa thuso hobane mealo ya

bana e ne e se e se maemong a matle. Ba ha Kings Comfort ba ile ba utlwa mohoo, ya ba ba phallela setsha sena ka dibethe,

materase le mesamo. Andries Taljaard, ho tswa Kings Comfort o boletse hore ke boikarabelo ba bohle ba nang le bokgoni ho thusa ho etsa jwalo hobane naha ya rona e maqakabetsing, haholoholo ka lebaka la sewa se aparetseng lefatsho lohle.

Motsamaisi wa setsha sena sa sa Tshireletso, Monghadi Moxolisi Speelman yena o boletse hore ba ikamanya haholo le dipehelo tsa molao wa kuduwa, hara tsona e leng thibelo ya motsamao le dikgothaletso tsa mantlha tsa boitshireletso le polokeho kgahlanong le sewa sena.

O boletse hore basebetsi ba hlahlojwa ka mehla, mme ha ho dumellwe batho ho tshakela bana setjhaba sena, mme le bana ha ba a dumellwa ho etela mahae nakong ena.

Setsha sena nakong ya jwale se na le bana ba 53, banana le bashemane, pakeng tsa dilemo tse 4 ho isa ho tse 18.

Qabathe o etela setsha sa polokeho Botshabelo

Letona la Lefapha la Ntshetsopele ya Setjhaba Profensing ya Foreisetata, Mme Mamiki Qabathe o etetse batho ba dulang diterateng, ba bolokilweng setsheng sa polokeho. Morero e ne e le ho ithanya le ba dulang setsheng sena le ho inwesa ka nkgo ka tse etsahalang moo.

Holo ya setjhaba ya Samson Sefuthi, e T-section Botshabelo e fetohile lehae ho batho ba hlohang bodulo masepaleng wa Mangaung. Sena se etsahetse ho latela maemo a ho kena ka ha COVID-19 naheng ya Afrika Borwa. Mmuso wa Profensi ya Foreisetata o hlwaile le ho theha dibaka ka hara profensi ho sebediswa e le dibaka tsa polokeho ya batho ba hlohang mahae ho phema COVID-19.



Ba bala Re Betla Tsela le ho shebella TV phaposeng ya ho roba-monakedi

Qabathe o etetse sebaka sena sa polokeho ka morero wa ho hlahloba maemo le ho utlwa diitellebo tsa batho ba bolokilweng moo.

Lefapha la Ntshetsopele ya Setjhaba, tshhebedisanong mmoho le lefapha la Bophelo bo Botle, Foreisetata, le ka sehlohang taolong ya dibaka tsa mofuta ona profensing.

Qabathe o etetse sebaka sena e

e le karolo ya tekolo le ho sheba tshhebediso ya mehlodi ya mmuso. dibakeng tsa mofuta ona. Ketelo ya hae e ile ya hlalosa dintlha tse mmalwa tseo batho ba ne ba lla ka tsona. O itse tse ding tsa diphephetso tse hlalohitsweng di kenyeleditse: maemo a tshireletso le phumantsho ya dijo. O fumane tlaleho ya hore ho na le ba bang ba ntse ba kgona ho tswela ka ntle le ho kopana le batho ba ka ntle mme ba qoqe le bona. Sena se kotsi

hobane se ka fetisa le ho eketsa baka tshwaetso ya COVID-19 ha bonolo. Phephetso e nngwe ke ya ho se fumane dijo ka nako. Athe ba bang ba badudi ba sebaka sena ba hlalositse ha ba kwaletse ka ntle le thato ya bona. Ba boletse ha ba na le maha-bo-bona mme takatso ya bona ke ho lokollwa kapa ho kguhlisetswa mahae.

Ha a arabela dintlheng tse hlaleletseng kopanong ena Qabathe o itse: "Re buile ka dintho tseo le di etsang tseo re nahanang hore ha di a tshwanela ho etsahala.

"Re buile kamoo lefapha le haellwang teng ho thusa hore ho be hantle ho feta mona, mme re tshepisa hore re tlo lokisa moo ho kgonahalang."

Dibaka tsa ho dula (ho roba monakedi), ho jela le ho robala di bonahetse di hlophilwe hantle le ho hlweka.

E mong wa badudi ba sebaka sena, Teboho Maleeme, o boletse hore o ile a nkwa ke mapolesa a ntse a rwalla "di-scrap". O bolela hore le ha a na le bo-hahabo, o iphelela saterateng. O re jwale o thabetse ho tliswa mona hobane ho tla mo qobisa tshwaetso ya COVID-19.

"Ke kgotsofetse ho ba mona hobane ba re tshwere hantle. Re ne re le kotsing e kgolo ya ho fumana lefu lena ha bonolo ha re phela saterateng." O rialo Maleeme ha a hlalosa bohlokoa ba ho ba sebakeng sena sa polokeho se bonahalang se le hantle ho feta saterateng moo a phelang teng.



NEWS - PARLIAMENT



Mong. Moloto Mothapo

Na Palamente entse e sebetsa nakong ee ya Lockdown?

Ho kginwa ha motsamao le dikgwebo ho bakile ho re batho bongata ba dule hae. Le ha hona jwale maemo a thibelo a se a fokoditswe le ho nyehliswa ho fihlela boemong ba bo-4, motsamao wa batho le mesebetsi e meng ya seljhaba le ya poraefete e ntse e thibetswe. Ho ntse ho kgothaletswa polokeho le ho thibela tshwaetso ya kokwanahloko ya corona, hara tse ding ka ho ela hloko dintlha tsa bophelo bo botle mmoho le ho sa atamelane ha batho.

Matlo a mabedi a Palamente, e leng National Assembly le NCOP, ke dibaka tseo ho bokanwang ho tsona ho tshwarwa dikopano. Mokgwa wa ho dula le ho sebetsa ha matlo ana a mabedi ho tshwaeditswe haholo ke thibelo ya dikopano le katamelano ya batho, hobane ha Palamente e dutse ho kopana batho ba ba ngata haholo ho feta palo e beilweng nakong ena ya thibelo.

Palamente ya Afrika Borwa e na le ditho tse 400, tseo ha Palamente e dutse ka kopanelo (matlo ana a mabedi) bohoholo ba ditho bo ka

fumanwa bo kgobokane moahong o le mong.

Dikomiti tsa palamente, tse bopilweng ka ditho tsa Palamente, le tsona di tshwara dikopano ka hara meaho ya Palamente ha maemo a le setlwaheding. Nakong ya jwale hona ho ka beha maemo a batho tsietsing ka ha katamelano ya batho e ka nna ya ba e kgutshwane ho feta e beilweng. Esita le ho phethesela ha batho ka hara lepatlelo la Palamente ho ka tshoha ho bakile kgonahalo ya ho tshwaetsana.

Ha eba maemo a lokela ho dula a le tjena, hona ho ka baka tshitiso le tiehiso e kgolo hore Palamente e etse mosebetsi wa yona o kenyeditseng ho fetisa le ho etsa melao.

Ka lehlohonolo Palamente ya Afrika Borwa e ntse e tswela pele ka mosebetsi wa yona.

Ka ntle ho ho kopana ha ditho tsa Palamente ka hara meaho ya Palamente, bongata ba ditho tsa Palamente di mabatoweng a tsona ho phatlalla le naha, ha ba bang ba ntse ba ya dibakeng tse fapaneng tsa mmuso le tsa seljhaba ka kakaretso ho etsa mosebetsi wa tekolo.



Motlatsa Motsamaisi wa Dipuisano, Mong. Lechesa Tsenoli mmoho le Morumuwa wa China Matjhabeng Mong. Lin Jing.

Empa ka lehlakoreng le leng ditho tsa Palamente tsa matlo ana a mabedi di ntse di kopana ka ntle ho meaho ya Palamente. Sena ba se

etsa ka ho tshwara dikopano ka marangrang. Ka nako enngwe ditho di ntse di kopana le batho ba bang ka bonngwe kapa dihlotshwana tse nyenyane tse sa feteng moedi wa palo e behilweng ya thibelo.

Ditho di kopana hape le baemedi ba dinaha tse ding mosebetsing wa bona wa ho

theha dikamano tse ntle tsa palamente lepatlelong la matjhaba.

Mmuedi wa Palamente ya Afrika Borwa, Monghadi Moloto Mothapo o hlalosa hore di-Palamente tsa dinaha tse fapaneng lefatsheng ka bophara di amehile ke COVID-19, mokgweng wa tshebetso ya tsona wa ka mehla.

O re Afrika Borwa jwaloka dinaha tsa matjhaba le yona e ile ya nka mehato ya ho ntshetsa boikarabelo ba Palamente pele ka ho sebetsa ka mokgwa o bolokehileng.

E nngwe ditsela tse tsa tshebetso ho ya ka Mothapo, ke ho sebetsa ka marangrang, moo ditho di tshwarang dikopano ka disebediswa tsa moyeng (remotely), mmoho le tse ya tshebetso e bitswang e-Parliament, moo ho sebediswang thekenoloji e tswetseng pele ho tsamaisa tlhahisoleseding le ho boloka ditokomane ka mekgwa ya thekenoloji e le ho eketsa tshireletso le ho fokotsa ditokomane tsa dipampiri.

SELECT COMMITTEE WELCOMES DECISION TO CANCEL COMRADES

Cape Town – The Select Committee on Education, Technology, Sports, Arts and Culture welcomes the sensible decision to cancel the Comrades Marathon.

The Chairperson of the committee, Mr Elleck Nchabeleng, said given the latest figures of positive cases in the country, and that KwaZulu-Natal is among the four provinces recording highest positive cases, this was the best decision.

“The committee welcomes the cancellation and believes it is in the interest of participants at heart. Any possible interventions and steps should be taken to ensure that the virus spread is contained.

“The urge to continue with the season among many sporting codes is understandable, but that should not be at the expense of the athletes.”

The Comrades Marathon is run annually in June, but this year it had initially been postponed to around September due to the lockdown, but that has since been cancelled.

Mr Nchabeleng said the urgency to resume with sports activities should not come at the risk of exposing athletes and spectators to the Corona virus.

Source: PARLIAMENTARY COMMUNICATION SERVICES. Cape Town

OBITUARIES



Amos "Bra A" Komeni (1959-2020)

This is precisely because Bra A crossed paths with many in different echelons of society and accordingly touched many profoundly in different ways.

Sonwabile Ngxiza, one of his comrade and colleague says Komeni left an indelible mark in many of his colleagues and “we will continue to draw inspiration from your values and principles, your world outlook and life’s work. You were always selfless and humble yet assertive; soft spoken, gentle, kind and fair yet firm; and compassionate, honest and dependable but never foolish. You always stood your ground but never held a grudge.”

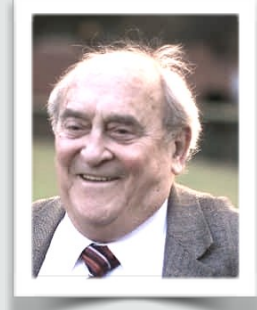
Ngxiza who is one of some who have worked with him for over a decade adds that Komeni’s modest life presented many inspiring lessons. On the work front, he says of him: “He never confined or limited himself to a job description, but explored every facet of work which harnessed his growth and development in the workplace.” On a lighter note, he remembers him as someone with a great sense of humour, neat and stylish in dress. “May his entire family take solace in the knowledge that his was a life well lived. Rest in Power old friend!” Concluded Ngxiza.

He was humble and full of respect. He performed his work diligently and always went out of his way to assist when called to do so. Amos Komeni loved his work, and he was one of the frontrunner, *petswa-majweng* in the office of Mr. Lechesa Tsenoli, the Deputy Speaker of the National Assembly, Parliament of South Africa.

Bra “A”, as he was commonly known, died of COVID-19 on 30 April 2020 in Cape Town aged 60. He was born and bred up in Cape Town. He started working for Parliament in 2014. In the new, sixth Parliament in 2019, he remained a member of Office of Deputy Speaker as a Project Administrator.

Komeni always came forward as conscientious and upright Parliamentary official, who always worked quietly yet thorough in approach. Honesty was one of his trait – he always sought clarity and advice where need arose. He was affable and popular with many in the institution. His untimely death has echoed across the country as many people, far and wide, young and old, mourn his death.

Denis Goldberg (1933-2020)



His death is a reminder of the huge sacrifice he and his comrades made as part of a legion of men and women who were in the forefront of the struggle for liberating South Africa from the clutches of apartheid.

Denis Goldberg, a white South African compatriot, became the pariah to the apartheid regime, but fortunately earned himself a place in the social realm of both South African and international community as a campaigner for equality and justice. Denis Goldberg stoically pursued the fight against the minority and illegitimate government that saw him ending up in jail for two decades. He went into exile in London after his release from prison in 1985 where he continued to fight against apartheid. He came back to South Africa in 2002.

Though educated and privileged as a white South African under apartheid, he shunned opportunities presented by the status quo and chose to be part of the great train of events that placed him in the core of conceptualization and formation of the armed struggle that grew under the popular people’s army Umkhonto we Sizwe, MK. He was the youngest

and the only white national who was convicted in the world famous Rivonia trial with, among others; Raymond Mhlaba, Govan Mbeki, Ahmed Kathrada, Walter Sisulu, Nelson Mandela and Andrew Mlangeni who is the only surviving icon of the group.

Denis was born and grew up in Cape Town. He studied civil engineering at the university of Cape Town and used to work at South African Railways.

In 1960, Goldberg was arrested for supporting strikes in the townships. He lost his job as a result. He played an important role in the MK as the newly formed military wing’s technical officer, training cadres in Mamre, Cape Town, considered to be the first MK training camp in South Africa. In 2015 he established a trust, Denis Goldberg Legacy Foundation to help disadvantaged. He succumbed to lung cancer aged 87 at his home in Cape Town on 29 April 2020. *Hamba kahle qhawe!*

EDITORIAL COMMENT

By Lechesa Tsenoli

On Thursday 30th April early that morning we received news of the passing away of Seaparankoe, Dennis Goldberg. At eleven o'clock that same day we received the sad news of the passing away of Amos Komeni, a project coordinator in my office.

We last saw Dennis Goldberg at a function in parliament, for which I was part program manager, for the unveiling of inscriptions of our constitutional values on the steps of parliament.

It was a great honor to have such a revolutionary luminary present among us as the president, Cyril Ramaphosa, did the cutting of the ribbons in front of the National Assembly and the National Council of Provinces!

Bra A, as we fondly called Amos Komeni in my office, was felled down by Covid 19, devastating his family as well as all us throughout the country who knew him by such sudden permanent departure.

We last saw him at a Trauma Releasing Exercise (TRE) National conference in Cape Town in the second week of March.

Both were revolutionary ANC and SACP comrades whose integrity and commitment to struggle will continue to inspire us. We cover their stories briefly in this edition.

We continue our coverage of the virus and it's impact on society. We raise stories of instances of responsive government - we demand more!

We must stop the corrupt dead in their tracks - there are reports of them targeting monies and food parcels aimed for poor and needy - *ba fetelletse* - let's expose them, whoever they are, wherever they are!

The story of parliament continuing to work - now doing so digitally like never before - apart from MPs and MPLs and Councillors who are also providing on the ground support to communities, as well as offering a platform to the executive to report their work during lockdown.

This is done so that lapses can be pointed out and taken up for correction and remedial work.

Cuba's internationalist work - Health brigades in over 23 countries to share their expertise and experiences establishing an exemplary people centered health system, continue to inspire.

We pay tribute to them and our own frontline health professionals and cadres some of whom have already paid the final price, with their own lives.

One of them, Bra Bizzah in MK - Dr Clarence Mini was chairperson of the Council for Medical Schemes, an HIV Aids assertive but humble activist who fully supported the national health insurance (NHI) died also of Covid 19.

We also pay tribute to those who in our communities have stepped in to help those in need - we have seen great acts *tsa botho* - among many throughout the country. The virus and the subsequent lockdown have exposed the unacceptable deep levels of unemployment, inequality and poverty.

The initiatives we undertake via macro and micro socio-economic interventions must change our current situation fundamentally.

Discipline, decisiveness and inclusive, collaborative work to define the new post corona socioeconomic system is urgent and ought to be the line of match.

Tlhahisoleseding e bohlokwa ho utlwisisa maemo ha jwale

Baetapele ba ba ngata ba dumela ha tlhahisoleseding ka ditaba tse amang COVID-19 e lokela ho eketswa ka hohle-hohle le ho ntshwa ka nako. Ha tlhahisoleseding e fumaneha ha bobebe setjhaba se fumana ditaba tse nepahetseng ka nako, empa ha tlhahisoleseding e dieha sena se baka pelaelo le ho dumaduma setjhabeng. Kahoo, baetapele setjhabeng ba lokelwa ho matlafatswa ka ho fuwa ditaba ka nako, ho kenyeleditswe le tsona ditaba tsa COVID-19, hore ba di fetisetse setjhabeng ka pele.



Me. Maureen Moopelo

tseba le ho di fetisetse setjhabeng, ba di utlwa ho tswa mekgatlong ya ditaba. Sena, ho ya ka bona se baka pherekano ho bona le ho setjhaba ka kakaretso. Le ha ho le jwalo, ba bang ba makhanselara a Botshabelo ba bolela hore ntwala kgahlanong le COVID-19 le diphephetso tse ding tse amang setjhaba e tswela pele. Molekgotla Maureen Moopelo, ward 30 e kenyeleditseng section H le G o hlalosa hore



Mong. Mpho Mokoakoa

sewa sena se bakile mathata a lekeno ka lebaka la ho kwalwa ha difeme. O hlalosa hore makhanselara a lokela ho ipapisa le dipeelo tsa molao mabapi le koduwa ena, mme kahoo ho hloka hore ba matlafatswe ka tlhahisoleseding e amang ditaba tsa COVID-19. O re le ha ho le jwalo ba tswela pele ho thusa setjhaba. O kgothaletsa mekgahlo yohle e ntseng e thusa batho ka hara ward ka diphuthelwana tsa dijo ho tswela pele. O qetetse ka ho kgothaletsa batho, ha holoholo batjha ho ikamahanya le dipehelo tsa lockdown. Monghadi, Ramakatsa Mohlabane, molekgotla wa ward 33, yena o bolela hore COVID-19 e bakile mathata a

maholo hobane ward e na le batho ba ba ngata ba hodileng, ba kgothang pentjhene. O re melawana ya thibelo ya motsamao e setisa batsofo ha ba lokela ho ya amohela. O phahella ka hore le bona jwaloka balekgotla ha ba kgone ho sebetsa ka bolokolohi dibakeng tsa bona tsa tshebetso hobane ha di boemong boo maemo a jwale a di dumellang ho ka sebetsa. Mohlabane o re batho ba ward ba tseba ka sewa sena. O re o ile a phatlalatsa tlhahisoleseding ka ho beha tlhahisoleseding mabenkeleng, mme eketsa ho tsamaya a hweletsa motseng ka "loud-hailer" ho hlalosa ditaba ka COVID-19.

Molekgotla e mong, Mpho Mokoakoa wa ward 29, section J, o re sewa sena se bile le kahlameloe mpe kgwebong tse nyenyane ka hara ward. Borakgwebo ba ba nyenyane ha ba kgone ho sebetsa. O re phephetso e nngwe ke baahi ba se nang tlhahisoleseding ka tjehelete ya dithuso ya SASSA. "Batho ba rona ba bone tjehelete ya SASSA- R350, e hlahisitsweng. Jwale ba tla ka bongata matlong a rona - ba batla ho thuswa ho fumana tjehelete ena. Ba phallela ho rona ba le ba ngata." Ho bolela molekgotla. Le yena o ipiletsa ho borakgwebo le bohle ba ka thusang ho etsa nyehelo ya dijo ho bahloki.



Mong. Ramakatsa Mohlabane le maqheku a amohetseng thuso.

Baetapele ba setjhaba, ho kenyeleditse le makhanselara a mang ba lla ka hore tlhahisoleseding e lokelang ho tla ho bona e ya fokola le ho dieha, mme tse ding tsa dintlha tsa bohlokwa tseo ba lokelang ho di

Ke mang ya lokelang ho fumana R350 ya SASSA ya phallelo

Mmuso o se o kentse tshebetso nyehelo ya tjehelete e ikgethang ho thusa batho ba tsielehileng nakong ena ya COVID-19. Thuso ena e bitswang Special Covid-19 Social Relief of Distress Grant e ntshwa ho imolla le ho tshhehisa batho ba hlohang, nakong ya COVID-19 dikgweding tse 6 ho qala hona kgwedding ena ya Motsheanong.

Tjehelete ena e kalo ka R350 e abelwa Ma-Afrika Borwa, baahi ba naha ena ba tsielehileng, ho kenyeletswa le ba dulang naheng ena ba le palehong ka molao.

E lokela hoba batho ba dilemo tse kahodimo ho 18. E lokela ho ba batho ba sa sebetseng, ba se nang lekeno kapa ba sa fumaneng thuso ya tjehelete ya mofuta ofe kapa ofe ho tswa mmusong.

Batho ba fumanang tjehelete ya UIF, blue card, bona ha ba tshwanele ho fumana tjehelete ena. Batho ba amohelang tjehelete ya NSFAS - National Student Financial Aid Scheme le ba dulang dulang dibakeng tse tshhehatswang ke mmuso le bona ha ba tshwanele ho fumantshwa tjehelete ena ya pahallelo. Tse hloka halang ha o etsa

kopo ke: Nomoro ya tokomane ya boitsebiso (ID), mabitso ka botlalo jwaloka ha a hlaha ho ID, dinomoro tsa mohala le dithaloso tse ding tse tla hlaha tataisong ha o etsa kopo. Motho ya palehong ka molao yena o tlameha ho hlahisa *refugee permit* ha a etsa kopo ya tjehelete ya phallelo.

Batho ba lokelang ke ho fumana tjehelete ena ba ka etsa kopo ka ho letsa ka WhatsApp ho: 082 046 8553 kapa ho romela SMS ho: *134*7737#

Continued from previous edition.

CONTRIBUTION OF CIVIC ORGANISATIONS IN SHAPING THE STRUCTURE OF LOCAL GOVERNMENT

We have presented the first and the second of this article, written by *Lechesa Tsenoli*, as part of his contribution in the Parliamentary compilation titled: *Reflections on Cooperative Governance* of Theme Committee 3, first printed and published in 2018. In the foregoing part we covered first, the rational behind negotiations, and secondly, the role of civic movement and we covered international support. In this issue, we conclude with: **Genuine Democratic Governance**

Our contributions,

however, were not confined to local government, as reflected in the chapter that speaks to the objects of local government and the local government association. They also substantially shaped the housing section, and the requirements for inclusive, transparent, representative and participatory democracy. We also argued for the requirements for the changes in the media to provide for a diversity of voices.

Attempts were made by the then government to consolidate apartheid geography by example, seeking to demarcate, in the Free State, Botshabelo into the Bantustan of Bophuthatswana, and, when this failed, they tried to push it into Qwaqwa. Both attempts failed dismally as they were as they were militantly resisted by the affected communities. They also tried to demarcate Lamontville and Hambanathi in Durban into the Kwazulu Bantustan, and that attempt also failed dismally.

Our vision instead, was for a truly non-racial, non-sexist, democratic and prosperous South Africa demarcated appropriately, to reflect the death of apartheid spatial divisions and its many manifestations. The nature, size and power of municipalities, provinces and national government were keenly debated, with civics at the heart of those debates.

In the civics, we campaigned for what we called Genuine Democratic Governance. This call arose from our experience of many civics in respect of the poor nature and quality of consultations on services and development initiatives. We also relentlessly campaigned against urban bias in policymaking and budget allocations, thereby representing the rural voice.

In so doing, drawing attention to the linkages between urban and rural development issues.

Learning from sustainability movement, we deeply engaged in the setup of the Environmental Justice network, which made a crucial input in both the Bill of Rights and the subsequent legal regime on the environment.

We fully participated in the fora facilitated by the alliance led by the ANC in policy debates and discussions. These were on telecommunications, water and sanitation, development finance institutions, and national housing at the National Housing Forum. The latter providing the policy framework the first Minister of Housing, Joe Slovo, became the first to implement. The others were on energy and integrated development – we learnt the integrated development plans from Brazil, on broadening media to include alternative media to level the playing field.

The alternative media created a platform for communities to have a voice, to take their own initiatives and share their experiences. This environment led to us, as activists, learning from the people and the people's awareness itself growing rapidly, connecting the dots of the environment they live in.

The 20th year of our Constitution provided us with an opportunity to reflect for instance on the policy positions spawned by it as well, such as the White Paper on Local Government.

The late Tshepiso Mashinini, who headed the technical team of the White Paper process, used to confidently say, "when we are done implementing it fully, people would be living, playing and working within 5 to 10 minutes radius ideally of their work place." Of course, this was our big dream, but we badly underestimated the

challenge we faced in the apartheid spatial landscape and human settlements.

The vision of local government that works with local residents to identify problems and find their sustainable solutions remains valid today, as contained in that White Paper.

The inclusive, participatory and visionary style of the constitution-making process and the brave efforts to give effect to its provisions to date, and to defend its principles when these are violated, remains valid. We must still learn from its content and in how it evolved to guide us in resolving our most apparently intractable difficulties in the public and private spheres.

Public engagement, participation and responsiveness by the state on an ongoing basis remains critical for the resolution of the problems the country continues to face today. This is especially urgent, given the unacceptable levels of poverty, inequality and unemployment in South Africa. These problems are compounded by the equally dangerous levels of corruption in society, more so in the public sector.

Our civic duty that drove the struggles and campaigns alluded to above, remains a key ingredient as a tribute to those who, by force of example, led while some continue to lead well today. In the absence of values that people can associate with, with pride, we are in trouble.

Honesty and integrity, justice and fairness of public representatives and public officials are the crucial ingredients that ensure confidence, and trust of citizens in their state.

I cannot resist concluding with the following African proverb: until the lions have their own historians, the history of the hunt will glorify the hunter. The invitation to reflect in writing about that period is greatly appreciated.

It has been a privilege to serve in all this time!

US efforts to discredit Cuba's health mission have failed

Edited version of the article written by Rodolfo Benítez Verson

A short while ago US Secretary of State Michael Pompeo criticised the government of South Africa for receiving a Cuban Medical Brigade to assist in the efforts against Covid-19.

Instead of promoting co-operation and a collective response around the world, top US officials have devoted their time issuing statements threatening governments that exercise their sovereignty and seek Cuba's assistance.

US officials are committing a crime when amid a pandemic they continue promoting a persistent and well-funded campaign to discredit our international medical co-operation. They are trying to distort the nature of that co-operation and present it as what it is not, deliberately misleading the public. Their slanders still confuse many, but the vast majority is on the side of truth.

Why doesn't the US government say that in all cases the Cuban government pays the salaries in full in Cuba of all doctors serving in other countries to which they travel based on individual agreements, with total voluntariness? Additionally, they receive remuneration in the host country which is necessary for the sustainability of our medical services.

From the individual agreement with each doctor assisting other countries, it is known what their personal income is and that a part is destined as a contribution to help sustain the free and universal public health system of Cuba, which they also enjoy.

We live in a country where most of us work together to improve the lives of everyone and not just a few. We are very proud of our system and of our doctors, who are not looking for big payments or luxuries. Their priority is to save lives.

Cuba is not a rich country. We have limited resources and we suffer an atrocious US blockade that affects our entire population. The US's goal is to suffocate our economy and provoke a change of government to one that responds to their interest. In 2019 alone, 86 new blocking measures were applied against Cuba, which do us great harm, and hinder even our ability to respond to Covid-19.

The reality is that despite efforts to discredit Cuba, the pressure campaign initiated more than a year ago by Trump's administration to end Cuba's health missions has failed. The opposite occurred, because today there are many more countries that, due to the positive experience and the results achieved in health matters, highly recognized by the World Health Organization, request Cuban medical services in their different modalities.

Since the pandemic began, 23 Cuban medical brigades with around 1 500 health professionals have traveled to other lands, always responding to the request for help from those countries, including Italy, Andorra, Nicaragua, Venezuela, Mexico, Suriname, Jamaica, Saint Vincent and the Grenadines, Granada, Antigua and Barbuda, Belize, Saint Lucia, Dominica, Saint Kitts and Nevis, Haiti, Barbados, Qatar, Togo, Cape Verde, Angola, South Africa, Honduras and Trinidad and Tobago.

Furthermore, Cuban medical brigades were already working in 60 countries before this health emergency, with more than 28,000 collaborators.

Cuba has around 100,000 active doctors and is the country with the highest per capita of doctors in the world. Over 60 years almost 380,000 Cubans have graduated from medicine; and 35,600 doctors and health professionals from 138 countries have been trained in Cuba without profit. There are graduates of medicine scholarships in Cuba giving today their contribution to save lives in many countries.

The acts to instigate violence against the Cuban medical personnel in third world countries, the slanders and demonization of our health professionals, also encourage violent actions.

The aggressive behaviour of the US will not prevent us from providing our help and solidarity. We will not deny anyone our medical assistance, not even, if necessary, to the country that causes Cuba so much harm.

Verson is ambassador of Cuba to South Africa, Eswatini and Lesotho.

DIPOTSO TSE BOTSWANG KGAFETSA NAKONG ENA YA COVID-19

Ho ya ka sehlopha sa ANC (Caucus) Palamenteng ho na le dipotso tseo ha ngata di botswang mabapi le UIF nakong ena ya COVID-19. Tse latelang ke tse ding tsa dipotso tse botswang le dikarabo tsa tsona tse notsweng ka enke eputswa:

- Ha e sale motho a sebetsa mme a hulelwa tjehele ya UIF, mme ha a se a re o batla tjehele ya UIF o jwetswa hore ha a ngodiswa ho UIF: *E ka nna ya ba ramosebetsi o ne a ntse a lefa tjehele ya hao ho SARS empa a sa hlalosa hore o mosebeletsi, kapa e ka nna ya ba ramosebetsi o ne a ntse sa lefe tjehele ye hulwang moputsong wa hao ho ya ho UIF.*
- Na o tshwanetse ho etsang ha eba khampani o e sebeletsang e sa le e hula UIF dilemo tse 13 kaofela, empa ha o sheba marangrang a re o lefile UIF dikgwedi tse 8 feela? *Monga' hao o ne a ntse an lefa tjehele ya hao ya UIF ho SARS empa a sa o hlalose o le mosebeletsi kapa e ka nna ya ba mong' hao one a ntse a sa lefe tjehele e tswang moputsong wa hao ho UIF*
- Kopo ya UI19/UI e atlehile mme motho o fumane molaetsa wa sms pele ho lockdown. Na tjehele eo e tla lefuwa, mme neng le hona? *Mokomishinara wa UI o ntshitse taelo ya hore ditjehele tsohle tseo dikopo di entsweng pele ho lockdown, di lefuwe.*
- Ha motho a sa sebetsa mme a ne a ntse a fumana tjehele ya UI nakwana empa jwale a sa kgona ka baka la lockdown ho tlatsa diforomo Labour Centre tsa ho tswela pele ho fumana tjehele, ho tla etsahala'ng? *Mokomishinara wa UI o ntshitse taelo ya hore batho bohle ba neng ba ntse ba fumana tjehele ya UIF, mme ba ne ba tshwanetse ho tlatsa diforomo tsa ho tswela pele, ba lokelwa ho fumana tjehele eo ka ntle le ho tlatsa diforomo.*
- Ha motho a sebetsa le hara lockdown, empa dihora tsa tshetso le moputso di fokoditswe ke ramosebetsi, na motho eo o lokela ho etsa kopo ya UIF? *E, motho a ka etsa kopo ka marangrang ha e ba mong' hae a sa mo etsa kopo.*
- Ramosebetsi o hana ho etsa kopo ya UIF bakeng sa mosebeletsi, ho teng o sebedisa unpaid leave bakeng sa tsatsi le leng le le leng leo mosebeletsi a seng mosebetsing ka 'baka la lockdown: *Motho a ka e iketsa kopo ka bo yena hona atereseng ya marangrangng ao ramosebetsi a e sebedisang.*
- Ramosebetsi o saenesitse mosebeletsi unpaid leave, mme o re a ka fana ka kadimo e nang le tswala ho mosebetsi e le moputso wa hae: *Taba ena e lokela ho tlalehwa ho Union e lokelang, hobane ha e a dumellwa. Bahlahlobi ba mosebetsi ba lokela ho ya khampaning ena ho tiisa hore ha ho nkwe dikgato tse seng molaong kgahlano le basebetsi.*
- Motho o sebeditse khampani dilemo tse 6 mme a tlhela ka 'baka la ho kula. Kopo ya hae ya UIF e ile ya hanwa ka hobane a ile a tlhela mosebetsi ka bo-yena. *O lokela ho fumana lengolo la ngaka le entsweng ka tlasa kano (affidavit). Komiti ya maipileto e tla etsa qeto ya taba ena.*
- Jwaleka ha nako ya lockdown e ekeditswe motjhaotjhele, ho tla etsahala eng? *COVID TERS ke thuso ya ka nako tsohle nakong ya lockdown. Kahoo, ha lockdown e ntse e le teng tjehele ena e tla nne e fumanehe.*
- Ke mang ya ka etsang kopo?
Ke khampani e ingodiseditse UIF mme e le mathateng a ditjehele, hape e sa kgone ho lefa basebetsi ka 'baka la lockdown (27 March 2020 – 30 April 2020)
Hape ke ke mosebetsi ya nkang karolo ho UIF mme a sebetsa dihora tse 24, moo ho nang le kamahano kapa tumellano dipakeng tsa yena mosebetsi le mohiri.

Bakeng sa dipotso letsetsa: **0800 030 007**

Ateres e ho ka lebiswang ditaba teng:

Covid19compliance@labour.gov.za

BEATING COVID - 19 by going back to the basics at home

South Africans are experiencing the developments that unfolded over the past weeks in a variety of ways. One major call being to implement social distancing, a concept that requires one to refrain from social contacts in real time and a degree of self-isolation. A plethora of social media, radio broadcasts and articles have burgeoned, describing ways of coping at this time. These suggestions are aimed at reminding one that that "boredom" can be avoided, life can go on, and one can adapt, but also subconsciously allude and give the nod to suffering, getting through, and managing hardship.

Social distancing is the best way, that scientists can direct us, to decrease infection rates and the spread of the virus, thus allowing us to flatten the curve, prevent less morbidity and mortality and decrease the effect of the virus. We are doing this, participating in the disruption for the sake of others. To frame it as hardship, forefronts an individualistic worldview and put's one's own life and its flow ahead of the collective. Therefore, as we become extra creative from a collective stance with where and how we keep pets, children and grandparents entertained, fed and engaged, it does call for a moment of reflection on how we actually spend our time when the noise in our lives is taken away.

Having to stay at home forces us to spend more time with ourselves first. Valuing the diversity of the contexts in which we live, it is not wise to suggest one set one method as to how to engage meaningfully during lockdown. Lessons learnt from the Wuhan district in China demonstrates how technology alleviated the isolation citizens may have experienced. With the Gini-co-efficient at 0.69 in South Africa, our challenge is to offer alternative ways of utilizing time

less privileged (for suggestions see www.kvue.com – List: 100 things to do while stuck at home social distancing).

Three main suggestions include: practice gratitude, breathe heartily and think affirmatively.

Firstly, set aside time to meditate, pray or reflect on all the things that you should be grateful for. Being thankful and reflecting on all that is well forces all negative feelings out of the way and invites positive thoughts into your mind and into the spaces where we have to continue functioning as mom, dad, employee, employer, daughter, son, neighbour and resident of the world. Before you know you will come up with ways of interacting in a positive manner with the very things that stress you out (constantly eating children, an untidy house, too little space, work piling up, constant and excessive changes to your routine).

The second tip is to remember to 'exhale'. Exhaling is an important part of breathing – you cannot exhale without having inhaled. Deep and proper breathing allows fresh air and new ideas into your mind. Exhaling can be used metaphorically to let negative energy and toxic ideas out. Involve children and other family members in disaster risk reduction activities, such as washing of hands, disposing waste, cleaning the house, etc. This will enhance the social connections, self-efficacy and interpersonal relationship within the family. Children's connectedness with the family will increase their occupational decision making while at home. Engagement in a

variety of occupations as a family enable transmission of knowledge, skills, values, legacies and cultural stories, which forms part of occupational legacies and competence. This means that parents need to involve children in planning, organizing and managing the family routines, which will be accommodative of everyone.

Thirdly and lastly, check in on your thought patterns. Be mindful of what you are thinking: positive thoughts breed positive actions. Negative thoughts breed negative actions. Pleasant thoughts breed pleasant thought. Make effort to affirm people around you. Make mention of what you appreciate about them and make effort to do something special or thoughtful to keep the vibe positive. Staying at home should be perceived as an opportunity for family and social connectedness where parents and their children may develop a variety of skills needed in times of disasters to enable engagement in activities of daily living, education, work, play, leisure, and social participation. This is important in promoting positive well-being, developing coping strategies, improving mental health and resilience. Discuss family members' understanding of Covid-19, their reactions, as well as their concerns. Make time to discuss the hazards and risks of Covid-19. Encourage risk-avoiding behaviors by demonstration and provide reminders to children of how to care and protect themselves and others. Social distancing and staying at home provide opportunity for strengthening, communicating with children and family members, where possible.

In conclusion, anxiety may arise, this is a human emotion. Anxiety recognizes the fact the Covid-19 has left a devastating trail in other countries. Affirm that you are anxious because you care about others that you are anxious and therefore you are DOING THE RIGHT THING. Then go about your business at home by practicing gratitude, breathing heartily and thinking affirmatively while you DO THE RIGHT THING for as long as needed!

This is an edited version of article issued by the Occupational Therapy Association of South Africa (OTASA)
Dr L.G. Cloete (Chairperson), Dr T. Mhembu, Dr C. Christopher (Deputy Chair), Dr P. Gretschesl (Treasurer)

MEKGATLO YA BAAHI E KENE TEMENG



Mong. Itumeleng Makoloane wa bone ka pelepele ho le letona le baithaopi ba Bokamoso

Mekgatlo e mmedi ya baahi ya Botshabelo, Bokamoso le Good Samaritan e ikabetse ho thusa baahi ka hara motse. Bokamoso e hlophisa 'kwetliso tsa mofuta e fapaneng tse reretsweng ho thusa baahi. E thusa baahi ba hlohang thuso ka mafapha a itseng a mmuso ka ho hokahanya le ho tshetso baahi ho ya dibopehong tse ikarabelang tsa mmuso.

E mong wa baetapele ba Bokamoso, Mong.Teboho Fantisi o re: "Mokgatlo wa rona o reretswe ho thusa mmuso wa rona hore baahi ba fatshe-fatshe ba kgone ho fihlele tlhahisoleseding ya ditshebetso le ya dintho tseo ba di hlohang mmusong. Re kgona ho thusa batho ka ditaba tsa mosebetsi ka ho tshwara kwetliso le ho ba etsa kwetliso ka mosebetsi e fapaneng e kenyeletsang mosebetsi ya matsoho."

Me. Lerato wa Good Samaritan o re mokgatlo wa bona o shebane le bana, haloholo bana ba dikgutsana le ba hlopheleng, ba hlohang tshireletso. Ba thusa bana ka dipapadi tsa boithapallo le mosebetsi ya sekolo. O re ba sebetsa le dikliniki mmoho le lefapha la ditaba tsa ntshetsopole ya setjhaba ho fa bana seriti le boitshepo. O re takatso ya bona ke ho bona ba thusa Botshabelo yohle ka bana ba tsielehileng.

O eketsa ka ho re ba kopa dithuso ho tswa setjhabeng: "Re kopa ba kgonang ba re thusa ka diaparo, mmoho le dieta" Ha jwale mekgatlo ena e mmedi e sebetsa mmoho matsholong a COVID-19, jwaloka ho aba diphuthelwana tsa dijo, tekolo mabenkeleng, le mafung.



Lerato Leballo



Post-Industrial Revolution

can help mitigate the impact of the COVID-19 outbreak - writes Mike Bruton

Professor Mike Bruton, an academic and writer prefers to call the 4th IR the Post-Industrial Revolution. He raises a number of temporal issues to explain his argument. He further writes that the first three Industrial Revolutions promoted conspicuous consumption, materialism and unsustainable lifestyles, led to an increased incidence of obesity, heart diseases and other health conditions, widened the poverty gap between nations, and created environmentally costly trade practices

Although I am nothing more than a retired scientist, I disagree with the views of the eminent German economist and founder of the World Economic Forum in Davos, Professor Klaus Schwab, who has proposed that we are in the Fourth Industrial Revolution. I believe that we are, at best, in a Post-Industrial Revolution, even an Anti-Industrial Revolution, or maybe the First Digital Revolution. Professor Schwab is, however, right in predicting that human societies (and economic systems) will be severely disrupted by the current technological revolution, and that many societal norms will be challenged, even upended.

The First Industrial Revolution (18-19th centuries) was driven by steam and characterised by a shift from agrarian to industrial economies, increased urbanisation, burgeoning iron and textile industries, and improvements in vehicular transport. The fuel for the Second Industrial Revolution (late 19th to early 20th century) was electricity, and it saw advances in electronics, telecommunications, motorised transport and mass production techniques. The Third Industrial Revolution (20th century) was fueled by nuclear and, increasingly, by alternative 'green' energies, and saw advances in synthetics, telemedicine, computers, electronics and telecommunications.

The first three Industrial Revolutions brought many benefits to humankind, including greater prosperity, more jobs, new and cheaper products, electricity, motorised vehicles, sophisticated communication systems, improved healthcare, electronics, and many others. But they also led to a human population explosion and wrought havoc on many Third World economies and on the natural environment, greatly reducing the Earth's capacity to support human and other life.

The first three Industrial Revolutions also promoted conspicuous consumption, materialism and unsustainable lifestyles, led to an increased incidence of obesity, heart diseases and other health conditions, widened the poverty gap between nations, and created environmentally costly trade practices. Humans are now by far the most numerous large animals that have ever existed, and we are also the first species to domesticate itself and to lose its ecological niche. It is now estimated that we would need 3.6 Earth planets to sustain our present rates of resource use.

I prefer to refer to these three eras of human industrial evolution simply as 'Pre-industrial', 'Industrial' and 'Post-Industrial', with considerable overlap between them. In this scheme the 'Pre-industrial' era includes wisdom derived from indigenous knowledge as well as the many advances made by pre-industrial societies around the world. The 'Industrial' era includes the first three Industrial Revolutions as previously defined, and the 'Post-Industrial' era includes the so-called 'Fourth Industrial Revolution' that we are experiencing now. The naming of the 'Post-Industrial' era is not just an exercise in semantics but an important distinction as it signifies a major change of mind-set in our approach to what 'industry' is, and how it will impact on our lives. This Post-Industrial era is an opportunity for us to recognise that the first three Industrial Revolutions did a lot of good,

but they also did a great deal of harm. The Post-Industrial Revolution equips us with the tools, connectivity and mind-set to correct past wrongs and to redress past imbalances.

This will be achieved as the fuel of this Post-Industrial Revolution is not steam, coal, gas, oil or nuclear power but data and information. The symbol of this revolution is not smoke billowing from chimneys but the interconnected community of human brains and the Internet of Things (IoT) that have created a world community that is more connected than ever before. Furthermore, we are not just connected linearly but irreversibly entangled, not only with a vast network comprising nearly half the world's population, but also with over 10 billion things through the IoT. This unprecedented connectivity, combined with robotics, artificial intelligence (AI), quantum computing, 5G wireless technology, telemedicine, 3D printing, and major advances in nanotechnology, biotechnology, alternative energy, batteries and other novel developments, creates problem-solving opportunities in the Post-Industrial era that we have never had before.

What is most exciting about the Post-Industrial era is that it is not confined to an educated elite, as in past Industrial Revolutions. Everyone can and does participate, male and female, rich and poor, young and old, First and Third worlders. It especially creates opportunities for digitally competent, globally connected and ambitious young people to contribute ideas, innovations and solutions. Furthermore, many post-industrial developments facilitate technology leapfrogs that allow historically disadvantaged people to quickly enter the Information Age and contribute to, and benefit from, its services.

Post-industrial inventions have, in effect, created a multi-brained, multi-generational super-organism, a kind of 'collective genius', that has the

potential, more than in any previous era, to co-create solutions to some of the world's most intractable problems, such as overpopulation, climate change, urbanisation, biodiversity loss, human migrations, poverty and pandemics. Yet, notwithstanding the enormous strides that humans have taken in recent years, these new technologies also teach us to be humble, to recognise our shortcomings, and to acknowledge our ignorance.

But can this Post-Industrial Revolution help to mitigate the impact of the COVID-19 outbreak? Yes, I believe that we are in a far better position to do so than we would have been before the Information Age. Firstly, COVID-19 has made us realize that we are still very much part of the animal kingdom. We are not superior to, or outside of, Nature. We are still very much part of it and we are not immune to its checks and balances. Despite our superior intellect and our advanced technologies, an ancient, invisible and simple virus has brought our civilisation and its economic systems to its knees and we now have to scramble to pick up the pieces. But our unprecedented interconnectivity, our 'superorganism brain' and technological advances such as AI, the IoT, telemedicine and robotics, now equip the human race to do something that it has never done before on this scale – to call a truce on all wars and to work together as a species and fight against a common enemy.

This is not just another Industrial Revolution that will worsen our plight on the planet. If we use the opportunities that it has created, it has the potential to be a problem-solving revolution that will allow us to act as responsible custodians of the planet for *all* its inhabitants.

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Infrastructure 051 – 533 0513/512

Water & Sanitation 051 – 533 0515/516

Cemetery - 051 534 4915

Aids unit -051 533 0580

Facilities Bookings 051 – 533 0506

Registry Clerk 051 – 533 0503

Law Enforcement 051 – 533 0537

Sewerage Dept. 051 – 534 0707

Waste Management 051534 0561

Health Inspector 051 – 533 0592
 Engineering 051 – 533 0512

Disaster Management 051 – 406 6666

Botshabelo library 051 – 533 0556

Economic development
 051 – 533 0554

Building & Plans Inspector –
 051 533 0625

Centlec 051 – 409 2414

Human Settlement 051 – 533 0523

Traffic Division 051 – 533 0544

Police Station 051 – 535 8102

Botshabelo Hospital 051 – 533 0111

Talking Careers

Dr. Zweli Mkhize, Minister of Health, lauded nurses' contribution in society at the occasion of International Year of the Nurse and Midwives recently. He said nurses and midwives are at the frontline of the health care and that nurses play a critical role in protecting and caring for communities. Nurses are therefore important in our lives, particularly in times like now when pandemics like COVID-19 wreak havoc in society. Many young people will certainly want to fill in this role. To become a nurse one needs to have qualifications, i.e. diploma or degree from accredited institutions and, secondly to be registered with South African Nursing Council. The following are examples of basic diploma qualifications for nursing: Community nursing, Psychiatry, Midwifery and General Nursing Science.



Hara ditshebeletso tsa bohlokwa setjhabeng, metsi ke engngwe ya dintlha tse ka sehlohong - bophelo bo ema tsi ha metsi a le siyo! Motse o motjha wa R-section Botshabelo o fumantshwa metsi a nakwana ke masepala pele ho kenngwa phepele ya metsi e tsepameng. Bala kgatiso e latelang ka ditaba tsa sebaka sena le tse ding nakong ena ya sewa sa COVID-19

COVID-19
 0800029999

Issued and published by:

ANC Parliamentary Constituency Office.
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