



IPC e tlisa tshepo ho ANC le setjhabeng

Ho kopa tshwarelo ho bao e bileng diphofu tsa tsamaiso e kgopameng le ho tla leeme ka hara ANC nakong e fetileng, ho ipiletsa ho ba ngadileng, ba nyahameng le ba lelekilweng ka ntle ho toka, ho kgutlela mokgatlong, ke letshwao le letle la ho bontsha moya wa boikwahlayo le poelano. Ke mokgwa o motle wa ho bopa kgotso le kopano ka hara mokgatlo le setjhabeng ka kakaretso.

Polelo e reng 'metsi a matjha a ntsha a kgale e tla nepahala ha boetapele bo botjha ka hara mokgatlo wa ANC bo fela bo tla etsa mosebetsi oo ba o tshapetsweng ka botshepehi le mafolofolo.

Ho thehwa ha Komiti ya Nakwana ya Profensi Foreisetata ya boetapele ba ANC, *Free State Interim Provincial Committee, IPC*, ho tlisitse tshepo ya hore ho tla ba le kopano le tsamaiso e ntle ka hara mokgatlo wa ANC le mmusong. IPC e thehilwe ho latela ho qhalwa ha Komiti ya Phethahatso ya Boetapele ba ANC profensing ke Lekgotla la dinyewe, ka morao hore tse ding tsa ditho di etse boipiletso kgahlanong le ho kgethwa ha boetapele sebokeng sa moraora profensing.

Ena ebile qeto (ya Lekgotla la dinyewe) e tlisitse diphethoho tse tlang tshepo ya phediso ya mathata a boetapele profensing. Hara tse ding, Komiti ena ya Nakwana e thehetswe hara tse ding ho lekola dibuka le ngodiso ya ditho le

tsosetso, ho aha dibopeho tsa ANC botjha, ho tlisa kopano le momahano mokgatlong esita le ho lokisetsa Dikgetho tsa Selehae tsa Mphalane. Ho lebeleletse hore tsamaiso e ntle ka hara mokgatlo e tla tlisa ho thehwa ha dibopeho tse phethahetseng, tse tsepameng, le ho tlisa dithong thuto e tseleng ya motheo ya tsebo ya ditaba tsa mokgatlo. Hona ho tla latela kgetho e nepahetseng ya boetapele dibopehong tsohle tsa ANC profensing, esita le boetapele di-masepaleng le mmusong ka kakaretso.

Tsamaiso e tsepameng ka hara mokgatlo o busang e na le tshwaetso e kgolo mmusong. Profensi ya Foreisetata ke se seng sa dibaka tse amehileng haholo ka phano e fokolang ya ditshebeletso, bobodu, manyofonyofolo le boshodu ba ditjhelele tsa mmuso.

Sena se bakilwe ke boetapele bo fokolang ba mokgatlo profensing. Tshepo ke hore IPC e tla hlaola bofokodi bona le ho lokisetsa ho kgethwa ha boetapele ba boleng.

Komiti ena ya nakwana e bopilwe ka ditho tse fapaneng tsa ANC, tse kenyeletsang ba neng ba le boetapeleng bo qhadilweng, esita le bao hothweng ba ne ba qhelelwa

thoko le ho hlokofaditswa ka 'tsela tse fapaneng ke tsamaiso ya bo-mphato ba bona.

Monghadi Mxolisi Dukwana, eo ka nako e telele e bileng lentswe la boipelatso le ho nyatsa tsamaiso ya boetapele bo fetileng ka ntle ho tshabo ya letho, ke yena kajeno ya eteletse IPC pele profensing, ha Monghadi Paseka Nompondo, eo e neng e le Mongodi wa Profensi boetapeleng bo qhadilweng, kajeno e le Mohokahanyi wa ditaba tsa IPC.

Ho boetswe ho kenyeleditswe le mekaubere ya ANC le ya leboho la mehlang la sesole la ANC, MK, bengahadi ike Moroe le Gregory Nthatisi ho thusa ho bopa botjha, ho tlisa kopano le tsamaiso ya nnete, e tsitsitseng ka hara mokgatlo.

Ho utlwahtse maikutlo a fapafapaneng ka kgetho le ho kenngwa tshabetsong ha sehlopha sena. Ba bang ba ditho tsa mokgatlo le setjhaba ba hlalosa hore mathata ka hara mokgatlo a ke ke a fediswa ka tsela ya ho tlisa mmoho dihlopha tse fapaneng ka hara ANC, ha bang ba re ke taba e bohale ho etsa jwalo. Nnete ke hore ANC ka hara profensi e hloka bonamodi ba



Monghadi Mxolisi Dukwana, o sa se kotsometse se maratswana ho bopa kopano le ho hlekela Seboka sa ho kgetha boetapele bo botjha ba ANC ba profensi.

maikutlo a phodileng. Ho lwantshana ho baka bofokodi bo boholo mokgatlong. Bofokodi ka hara ANC bo tlisa tsamaiso e hlephileng dibopehong tsohle tsa mmuso. Tsamaiso e fokolang ya mmuso e kgutlisetsa morao tokoloho e phethahetseng le kgatelopele e entsweng ntweng ya ho tlisa diphethoho tsa demokerasika hara profensi.

Toro ya bophelo bo botle ho ba ba ngata, etla dula e le hole, e sa fihlelehe jwaloka sekametsi.

Ke ha feela ho ka hlaolwa eholo le lebe le jetsweng nakong e telele ka hara ANC, setjhaba se ka latswang tokoloho e phethahetseng.

Ba ba ngata ba boetapele ba etsang karolo ya boetapele bona bo botjha, e bile karolo ya boetapele bo fokolang, bo tletseng leeme nako e fetileng. Ke nako jwale ho bona ho iponahatsa hore ba fetohile, mme ba sebeletsa mokgatlo ka nnete, botshepehi le ka boitelo ntshetsopeleng ya ditababelot sa setjhaba.

KENNETH KAUNDA

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ROBALA KA KGOTSO

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*Matsoho a' hlatswana

Learning from our past mistakes and moving forward - by Cde. Lechesa Tsenoli

The novel coronavirus (Covid-19) Command Council led by President Cyril Ramaphosa is providing an interesting state-led campaigning approach to tackle the most difficult challenge we face today. The approach cuts across the boundaries of government departments, spheres of government and other state entities in a targeted and exemplary manner.

Certainly, this style of work and innovation can be improved, such as by harnessing the self-organising initiatives on the ground to address creatively the many different economic and social impacts of the pandemic. It is critical to include medium- and long-term considerations in addressing the immediate effects of the pandemic.

Below is what could be an interesting, albeit brief, look at how others have thought about doing work in areas that cut across different

disciplines, fields and faculties, and on learning from our past mistakes as we go along.

Plaques of bygone years were defeated not by the medical sector alone per se, but also by work done in other sectors, for example, by engineers providing critical infrastructure, making clean water available, building roads and bridges.

This view is according to the enthusiastic and passionate Professor Harry Seftel, in an edition of Needs and Numbers, an engineering publication edited by Allyson Lawless, an engineer dedicated and an equally a passionate builder in her sector. The implicit humility of this perspective is fascinating and attractive - an acknowledgement of the role of another discipline, from the standpoint of a field one is eminently an authority in. In 'The Creative City', similarly, Charles Laundry argues that the cities' problems are now so complex that they cannot yield to solutions by engineers

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Covid-19 e eketseha ka sekgahla se seholo

Tshwaetso ya Covid-19 e boetse e phahame ha ho bapiswa le leqhubu le fetileng. Batho ba qaleletse ho kula ka bongata, mme ba bang ba se ba lahlehetswe ke maphelo.

Haufinyane, ha ho sa tiiswe mekgwa ya thibelo, sewa sena se tla tswa taolong, mme ho tla ba thata ho fokotsa sekgahla sa sona. Taba e nngwe e ngongorehisang ke hore dibaka tsa kalafo di tla tla ho feta tekano mme di tla sitwa ho thusa bakudi ka ho phethahala. Meriana le disebediswa tse ding, jwaloka *di-ventilator le oxygen* di tla haella haholo,

mme hona ho tla mpefatsa ditaba. Ditsebi di bolela ha kokwanahloko e bakang lefu la Covid-19, e leng e nngwe ya di kokwanahloko tsa corona, e thabela maemo a batang jwaloka sehla sa mariha. Maemong a tjena e matlafala le ho ata ka potlako.

Naha ya Afrika Borwa e kene jwale leqhubung la boraro la sewa sa Covid-19. Profensi ya Foreisetata ke enngwe ya dibaka tse ileng tsa ithloma pele ho kena leqhubung la boraro. Masepala o moholo wa Mangaung metro ke ona ka sehlohong ka dipalopalo tse ngata tsa batho bafumanang tshwaetso le ba

hlokalang ka mafu a amahanang le sewa sena.

Setjhaba se ikamahanye le mekgwa ya thibelo ya COVID-19 ho latela maemo a thibelo a Alert Level 3, a sa tswa phatlalatswa ke MoPresidente Ramaphosa. Boipileto ke hore batho ba se ke ba hlephele mekgwa ya thibelo le ha ho ntse ho etswa mekutu e meng, jwaloka kenetelo.

Ditaba tse monate ke hore letsholo la ho enta setjhaba ka kakaretso le qadile le ho tswela pele ka katleho.

Ka morao hore ho qalwe letsholo la ho enta basebeletsi ba setjhaba le ba bang ba sebetsang makaleng a fapaneng a bophelo bo botle, ho kenwe jwale letsholong la ho enta batho setjhabeng. Ba entwang ha jwale ke batho ba dilemo tse 60 le ka hodimo. Ho butswa ditsi tsa ho entwa dibakeng tse ngata ho phatlalla le naha. Ho thehilwe mekgwa ya ho ingodisetsa kentelo e kenyeletsang *Whatsapp*, moo batho ba ka ingodisetsang kentelo ha bobebe. Batho ba ka ya le ditsing tsa bophelo bo botle ho botsisisa ka ngodiso.

Ho kenwa jwale le letsholong la ho enta mesuwe. E tla re hang hoba ho qetwe ka mokgahlelo ona wa bobedi, ho tla kenwa mokgahlelong wa borarowa wa ba dilemong tse tlase ho tse 60, esita le ho fana ka monyetla setjhabeng ka kakaretso.

Ke taba ya bohlokwa ho utlwisa hore kentelo ha e fane ka tiisetso ya hore o ke ke wa tshwarwa ke lefu lena ka mora' kentelo. Kento empa e sireletsa motho bohaling bo kotsi bo ka isang lefung ha o eba le tshwaetso. Kahoo etjhaba se kopjwa ho nka mehato e tlwaelehileng ya boitshireletso le ha ba se ba entilwe.

Diphuphuto di bontsha hore kgobokano ya batho le ho se kenye *di-mask* e ntse e le mekgwa e ka sehlohong e jalang Covid -19.

Le ha ho dumeletse dipalo tse itseng tsa ho phutheha ha batho; ka hara meaho esita le ka ntle ho meaho, ke boikarabelo ba batho ho fokotsa phutheho ho latela boholo kapa bonyenyane ba sebaka. Ho boetse ho bohlokwa ho hopola ho sielana sebaka sa 1.5m. Ho hlapa matsoho kgafetsaka sesepa kapa ho *sanitizer* le ho kenya *mask*, e ntse e le thibelo ya mantlha!

from p.1

and planners alone, but, effectively, by a wide range of inputs from other professions, including environmentalists, lawyers, architects, historians, public health specialists and others.

In more or less the same vein Thomas Pickety, in his book *Capital in the Twenty-First Century*, says one lesson he learnt in writing the history of inequality was how critically interconnected different disciplines were to researching his book. He now believes these are interdependent, interconnected and not delinked, separate, the way they are still being treated by many today.

The new technologies, we are told as well, are themselves collapsing boundaries that 'exist' between disciplines.

The 'stubborn' maintenance of these boundaries, especially in academia, is likely to lose its value even more, given the interconnectedness of the solutions, not just to Covid-19, but also addressing our many other social, economic and political challenges.

Ben Turok, in his book *With My Head Above The Parapet*, says 'To create a developmental state that is vigorous and interventionist, but also participatory and humane, will take a great deal of determination. There are few signs of this at present. What we have are empty references to "people-centred and people-driven" programmes, with only token mechanism of implementation and scant practice of the kind of community involvement that is a pre requisite for sustainable development'.

Interestingly, decrying our failure to learn from our mistakes, Atul Gawande, an Indian-American surgeon published a fascinating book titled *The Checklist Manifesto*. In it, he does not only reflect on the medical field in which he is based, but also on these phenomena in the construction and financial sectors.

In all these sectors collaboration came to signify the best modus operandi, aided by a simple checklist. Every step of the way, appropriate input was made by different 'experts' from different disciplines. So the checklist was used to ensure that the problems being addressed did not occur again.

This was, he says, in contrast to past practices of surgeons acting as 'super egos' who lorded over every professional relevant to surgery.

In construction it signified the collapse of the master builder who was then in charge of all aspects of construction to the exclusion, similarly, of other professionals. Teams that were so constituted and played their roles together had the best prospects for success, we are told.

In other words, the recognition of the value of learning from our past mistakes and from others, of diversity, of openness, and applying different lenses to look at problems and opportunities, is critical to mounting a successful campaign against Covid-19 and other economic and social challenges.

It sounds that in birds that fly together each one that leads the pack at different phases of the journey has important lessons for us because of our diversity and the complex environment in which we live.

The Covid-19 pandemic, like plaques and others before it, can be defeated if we deliberately learn from our past mistakes.

Birds build their nests using the feathers of other birds. Learning from China, Cuba and elsewhere is critical.

The campaign against Covid-19 led by President Cyril Ramaphosa, co-ordinating the state, civil society broadly and the nation is the way to go to address poverty, unemployment, inequality and other challenges.

The people's focus should be on the agenda all the time. It is also important to work with our neighbours, the continent and world and share experiences.

This virus, like others, knows no boundaries, nor respects any.

Internationalism is the hallmark of our freedom. Humility, learning from Seffel, appears to be the oil that enables the wheels of co-operation and collaboration to turn smoothly and effectively.

If Covid-19 shows us anything, it is the interconnectedness of the world we live in.

We either sink or swim together!

(*Matsoho a' hlatswana, lit. means -'Hands Wash Each Other'*)

Cde. Lechesa Tsenoli is a Member of the SACP Central Committee, and also serves as the Deputy Speaker of the National Assembly in Parliament

ANC PCO's are there for communities

Following up on our commitments to the people

Parliamentary Constituency Offices are critical fulcrums where MP's are constantly in contact with electorates while at the same time they revert to Parliament for generative engagement.

The ANC Parliamentary Constituency Offices, should be deeply rooted in the communities they serve. Communities derive benefit from these offices, likewise, communities are reasons for their existence, believes Mr. Itumeleng Makoloane, the fieldworker for the Parliamentary Constituency Office of ANC, MP, and Deputy Speaker of the National Assembly, Mr. Lechesa Tsenoli.

Makoloane says Parliamentary Constituency Offices embody the true spirit of parliament of the people, and therefore serve as tributaries of the parliamentary processes. He therefore urges communities to make use of Parliamentary Constituency Offices regarding issues that affect them, including, legislation processes, service delivery and ordinarily keep communication active between people and Parliament.

Makoloane says his office serves as a centre of information, in that he receives and disseminate



information regarding important issues in the community and legislative sector, but also a point for planning, processing and distribution of parliamentary and relative government information.

He says his office is always ready and prepared when called upon, 'to advise, assist or support with anything or anyhow, within the mandate and means of the office of course.'

Ingodisetse kentelo ya COVID-19 ha nako ya hao e fihla

* Ingodise ka nomoro ya Covid WhatsApp ka ho romela molaetsa o reng "Register" ho 0600 123 456.

* Ingodise ka ho romela SMS nomorong ena: *134*832*, e be o kenya nomoro ya hao ya ID.

* Ha o le moahi wa Afrika Borwa ya senang ID o ka letsetsa nomorong ena ho batla thuso *134*832#
O ka etela le ditsing tsa bophelo bo botle tsa mmuso ho fumana lesedi ka kentelo.

Unlocking South Africa's potential in Space Weather research

The South African National Space Agency (SANSA) is the very first non-university institution to be awarded exclusive rights to a research chair. After almost three years of dedicated work by SANSA, an appointment was made. The SANSA SARChI Research Chair in Space Weather, Dr Martin Snow, (Pictured), moved from Boulder, Colorado in the USA to Hermanus in the Western Cape, South Africa, to take up this position and pioneer Solar Physics in South Africa.



But what exactly is space weather? Dr Snow helps to explain this phenomena and what effect it can have on earth.

What is Space Weather? Activity on the Sun's surface creates a type of weather called **space weather**. The Sun is 150 million kilometres from Earth. However, space weather can affect Earth and the rest of the solar system.

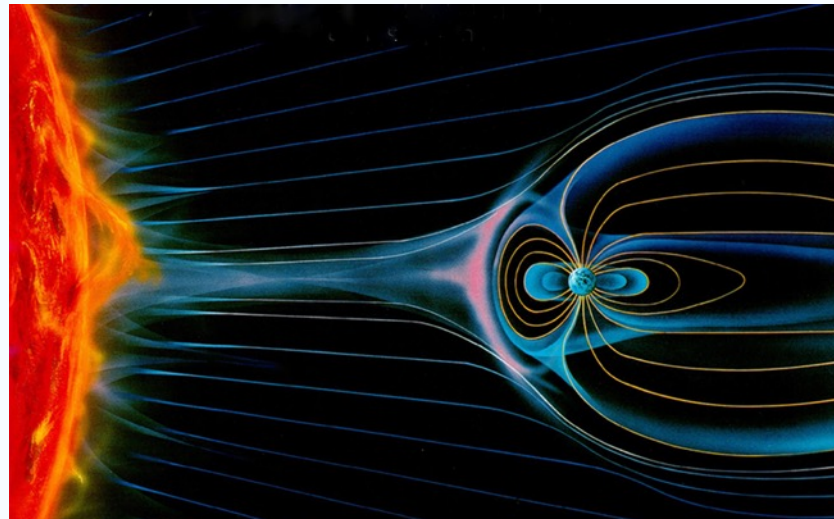
Is Space Weather harmful to us on Earth? At its worst, Space Weather can damage satellites and cause electrical

blackouts on Earth. Space Weather also negatively affects mobile/cell phone reception, and more seriously it can cause havoc with GPS navigation, not only on your phone but also in cars, aeroplanes, boats and all manner of manned and unmanned transport making use of GPS based navigation. Communications technology can also be severely impacted by space weather. So, life as we know it could be significantly hampered by space weather. Warnings from SANSA about these events can reduce the costs for customers.

What protects us from Space Weather?

Earth is surrounded by a jacket of gasses also known as our atmosphere. This together with earth's magnetic field shield us from the majority of the harmful solar flares and radiation generated on the Sun's surface.

The glowing Auroras at earth's poles are an easily observed space weather effect. They are caused by charged particles from the Sun sneaking past this shield. Activity on the sun requires constant monitoring and evaluation to predict the effect on the Earth.



The Earth is protected from intense solar energy (wind) by its own magnetic field. It is further away from the sun, thus it is not affected negatively by the solar wind. It is however close enough to have enough heat from the sun to sustain all its life forms. PHOTO: ASTRONOMY.COM

Solar Physics plays an important role in this monitoring process. Several solar physics projects are currently under review with SANSA. Dr Martin Snow and his students are proactively looking research associated with Space Weather, Natural Solar phenomena, Plasma Theory and Geomagnetism. Project topics include measuring the Solar Diameter from Space and the measurement of hydrogen emissions from the Sun over a solar cycle which is important since we entered a new solar cycle in January 2020 and solar activity

will increase over the next several years. This is all possible due to funding made available by the Department of Science and Innovation and the National Research Foundation's South African

Research Chairs Initiative (SARChI), the appointment of Dr Snow and SANSA constantly reaching for new heights. SANSA is currently constructing a state of the art facility to monitor space weather on a 24/7 basis to offer round the clock warning systems of any and all space weather threats that may threaten the South African infrastructure and technology. The 24-hour Space Weather Centre will be operational by November 2022, and SANSA is the leading provider of space weather expertise and information in Africa – proudly South African.



Matsholo a boipelaetso a senyang a kgutlisetsa setjhaba morao

Matsholo a boipelaetso ke mokgwa o mong wa boitseko o sebedisitsweng ka nako e telele mona Afrika Borwa. Matsholo ana a ne a sebediswa ho lwanela Ditokelo tsa Botho, tokoloho, toka le tekatekano. Le ha ho le jwalo, mmuso wa kgethollo o ne o sa dumelle boitseko, le ha bo thehilwe ditokelong tsa mantlha tsa botho. Baitseki ba ne ba ikakgela kgabong le ho tobana le mapolesa le sesole ho lwanela ditokelo tseo *apartheid* e neng e hana ka tsona.

Kajeno Afrika Borwa e buswa tlasa demokerasi – motho e mong le e mong o na le ditokelo. Empa ditokelo tsa motho e mong ha di a tshwanela ho hatakela ditokelo tsa e mong. Mang kapa mang o na le tokelo ya ho hlahisa maikutlo a hae, ho kenyeletswa le ka mokgwa wa boipelaetso.

Le ha ho le jwalo matsholo a boipelaetso a lokela ho tshwarwa tlasa molao. Ka mantswa a mang baitseki ba lokela ho fumana tumello ya molao ho ipelaetsa. Tumello ya boipelaetso e kenyeletsa diphelelo tse itseng ho baipelaetsi. Sena se etswa ho tiisetisa tsamaiso e tsepameng ya boipelaetso le tshireletso ya ba sa ipelaetseng, mmoho le thepa.

Ho bonahetse keketseho ya boipelaetso ba kgaelo ya ditshebeletso le tlhokeho ya mesebetsi, bobodu le boshodu mmusong hara tse ding dibakeng tse fapaneng mona Foreisetata. Boholo ba mehwantlo le kgobokano ya batho ba ipelaetsang di etsahala kgahlanong le molao, ka ha bahlophisi ba sa kopa tumello. Tlhophiso e fokolang e baka taolo e fokolang ya baipelaetsi. Sena ka nako tse ding se lebisa tshenyong ya thepa, tshetiso ya ditshebeletso le sephethephethe.

Ho hlakile hore boholo ba boipelaetso bo etswa haholo dibakeng tse amehileng ke tlhokeho ya ditshebeletso, bofuma le leqeme la mesebetsi. A mang a matsholo a nka sebopeho sa diketso tsa merusu tseo di hlokanang ho nkelwa mehato ya semolao.

Meruso ena e kenyeletsa tshenyong ya thepa, meaho, le marangrang le ho thiba mebila le ho tjhesa, ho etswa ke bona baahi ba amehang ka ho otloloha ho se tsekwang. Ha e ba baahi balla ka ditshebeletso tse fokolang, mme e ba ke bona ba



Matsholo a boipelaetso a tletseng merusu a lebisa tahlehelong ya maphelo le tshenyong ya thepa ka nako enngwe. Moraorao tjena ho hlaselwa le dikoloi tsa dithoto tseleng tse kgolo tsa naha. N3 ke enngwe ya ditsela tse kgolo hlaselwang ke bo-ramerusu. PHOTO: ARRIVEALIVE.MOBI

senyang thepa ya nehelano ya ditshebeletso, ba senya meaho le ditsela tse phethahatsang ditshebeletso le ho tsamaisa kgwebo ya makeisheneng le dibakeng tseo bona baahi ba dulang ho tsona – eba see se tla thusa kaeng?

Ba bang ba re matsholo senyang a boipelaetso ke ona feela mokgwa oo mmuso o tlang ho mamela. Empa sena ke bothoto bo feteletseng hobane bonyane boo ba nang le bona ha bo sengwa ha ho bonolo ho lokisa tshenyong. Tshenyong ya marangrang le setisa phallo ya metsi le dikwerekgwere.

Tshenyong ya ditsela e setisa makoloi a tsamaisang setjhaba, makoloi a bakudi le makoloi a mapolesa le ditshebeletso tsa tshohanyetso ha dikgone ho sebetisa dibakeng tse tse sentsweng ke meruso, tseo boholo e leng tsa batho ba batsho.

Ke nako ya hore baahi ba eme ka maoto ho nyatsa matsholo a

boipelaetso a tletseng merusu. Ke nako hore ba bakang le ho kgothaletsa matsholo a boipelaetso a tletseng meruso ba behwe pepeneneng le ho tobana le letsoho la molao, hobane ke bona ba kgothaletsang le ho susumeletsa ba bang merusung bona ba emeletse thoko.

**Bana ba tshwana hantle le baetapele ba itlatlarietsang ba re batho ba se ikobele melao le diphelelo tsa Covid-19, empa bona ba ikamahanya le diphelelo tsohle, ebile ba se ba ntse ba fola meleng ya ho entelwa sewa sena.*

Youth in the COVID-19 Era and Beyond

“Youth Development Through Access to Free Higher Education and Expanded Access to Skills Development”

The COVID-19 pandemic has left many devastating effects on all people across the globe. In South Africa, the impact of COVID-19 is felt by every part of society, particularly young women and men, girls and boys. Over the years, South African youth faced challenges ranging from academic and economic exclusion to limited entrepreneurial support. These challenges are worsened by the lingering impact of the COVID-19 pandemic.

Government’s response to COVID-19 and the impact on young people

Guided by the Disaster Management Act (2002), COVID-19 regulations were put in place to combat the spread of the Coronavirus. It is not business as usual. For example, educational institutions have had to change the way in which learning takes place. In response to dealing with lockdown regulations, new ways of working and learning have taken effect. At the beginning of lockdown face-to-face classroom set-up and lecture-based learning had to migrate to online learning platforms.

More recently, education has been delivered as a combination of face-to-face and online learning to accommodate the changing lockdown levels. The lingering question, “Is the youth well prepared and equipped to adjust to these movements to the digitisation of the economy?” (Mhlanga & Moloi, 2020). There are disparities in terms of inequitable social and economic status and digital access to ensure equal entry into online learning and new ways of working. Not all South African learners are able to access and benefit from the combination of face-to-face and online learning enjoyed by the affluent.

“While school closures seem to present a logical solution to enforcing physical distancing within communities, prolonged closures tend to have a disproportionately negative

impact on the most vulnerable students.

They have fewer opportunities for learning at home, and their time out of school may present economic burdens for parents who may face challenges finding prolonged childcare, or even adequate food in the absence of school meals. There is a need to balance the return to school and managing the associated risks of COVID-19 to learners and educators. Many tertiary level learners may not complete their studies and might not qualify to enter the formal job market, joining the thousands of unemployed young people (Mhlanga & Moloi, 2020).

The Bill of Rights addresses the need and responsibility of the state to put measures in place “to promote the achievement of equality” and “to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination”. This means that the time for digital transformation for South Africa has arrived. It requires an inclusive approach that benefits every South African, particularly young people, irrespective of geographic location and other divides.

The National Development Plan (NDP) presents a way forward for the successful transformation of our nation. It sets out how to do this by drawing on the skills and energies of the nation to grow a more inclusive economy, enhance the capacity of the state, build new capabilities, promote leadership, and foster partnerships across various fronts. The NDP, also mandates the government to develop a national e-strategy, which will underpin the development of an inclusive information society and knowledge economy. The government’s economic recovery plan must include and involve the youth to ease the impact of COVID-19 on young South Africans.

Youth development advancement goals and commitments are outlined in the National Youth Policy 2020 (NYP2020). Free higher education and skills development are urged through bursaries (e.g. National Student Financial Aid

Scheme and the Lushaka Bursary Scheme), internships and learnerships.

The initiation, facilitation, implementation, coordination and monitoring of youth development interventions to reduce youth unemployment is the core mandate of the National Youth Development Agency (NYDA). Youth need to engage with the NYDA to identify opportunities available to improve their lives by actively participating in youth development initiatives.

Parliament’s Response to the Youth of the COVID-19 era

Parliament’s Portfolio and Select Committees have also had to adapt to new ways of carrying out the duties of law-making, oversight and ensuring public involvement in the work of Parliament. For example, the Portfolio Committee on Communications and Digital Technologies for a briefing to discuss their plans to move the economy towards digital transformation.

During the briefing session, the Department discussed its Annual Performance Plan (APP) including plans to transition the economy to the digital era. Some of the key outcomes reflected in the Department’s five-year plan (2020-2025) include:

***Plans to implement digital transformation legislation;**
***Amendment of the Electronic Communications and Transactions Act (2002) to create enabling legislation for the digital transformation of the South African economy;**
and
***Implementation of the Digital and Future Skills strategy, to ensure that the majority of South Africans are skilled in the aspects of digital transformation.**

The Digital and Future Skills Strategy has since been gazetted and is a public document.

Parliament’s Portfolio Committee on Communications will monitor the implementation of the Department’s plan and ensure the accountability of the Department. Young people must participate to make sure that laws being processed by Parliament represent their views. Youth also have a crucial role to play in Parliament’s oversight function and the accountability of government departments – those affected by a decision have a right to be involved in the decision-making process, including its monitoring and evaluation. This process will ensure that youth have their say on all matters of concern to them including, job creation opportunities to alleviate poverty and acquiring

the necessary skills to adapt to the new normal.

Participation of youth in the legislative and other processes of Parliament contributes to a multi-sectoral participatory democracy that emphasises the broad participation of stakeholders in the direction and operation of governance. The Youth Parliament held in 2020 agreed to resolutions to advance the interests of youth. One of the resolutions was to realise free education for all.

Active citizenship must be facilitated and encouraged by remembering the sacrifices made by the youth of 1976. By doing so, the youth can build on this legacy and contribute to the realisation of the goals of the African Youth Charter (2006). The African Youth Charter (2006) provides a strategic framework for youth empowerment and development activities at the continental, regional and national levels across Africa. The Charter addresses key issues affecting youth, including youth participation, employment, sustainable livelihoods, education, skills development, health, national youth policy, peace and security, law enforcement, youth in the Diaspora, and youth with disabilities.

SOURCE: Public Education Office, PARLIAMENT OF RSA, CAPE TOWN

Denis Goldberg remembered

I remember Denis most clearly from his time in the ANC in London, probably in the late 1980s. He was a dynamic figure, with a warmth, humour, openness that was so engaging. He probably understood all the tensions, divisions and rivalries more clearly than the people who were engaged with them. But he wasn’t daunted or cowed. He would just talk and talk to you, if there was a disagreement. And then he would laugh, and say let’s eat something or have a coffee.

Among his amazing achievements was always to be practical, and to see what was the most useful



practice to undertake... There was a detachedness to being far away in an exile community, which could innovative - way, way ahead of its time. make some people retreat into ideas. But Denis always attended both to the ideas and what practical help could be given to put ideas into practice. Community HEART, with its stress on health and education together, was

massively I can see that same innovation and acute assessment of what needs to be done to enlarge our sense of being human in House of Hope.

I’ve heard a few people describe Denis as a mensch, and it is a fitting tribute evoking his generosity, humaneness and the warmth entailed in the way he recognised equality.

But I also think it so fittingly evokes his insight that we must do the best with what we have, that politics is lived in small and big encounters, and that hope isn’t abstract, anyone can make it happen.

(By: Elaine Unterhalter, who knew Denis when he joined his wife, Esme, in exile in London. Source: Denis Goldberg House of Hope, #lifeiswonderful)

COMMENT



We are firmly in lockdown level 3, as winter ravages us as well, because of rising Covid 19 infections. The delays in vaccination are being resolved though and the program must now be accelerated.

Let's hope the biting cold helps us stay home, avoid crowded places, keep a distance, wash hands with soap or sanitize with a 70% alcohol content. For us the over 60, let's register to vaccinate. I have received my first jab.

We have to defeat Covid 19 and creatively rebuild our socioeconomic potential. Women should be the principal beneficiaries of our interventions given the brutality many have faced and continue to suffer.

The advantage of our youthful population, like in the rest of the continent, needs harnessing urgently. The responsibility is in both the state in general and in the creativity of young people themselves. This task is also inter generational in nature, it is also dialectical. Generations have always drawn from each other's strengths. We must be deliberate about building on our potential and strengths.

It is often summed up as the wisdom of the old and the creativity, boldness and energetic nature of the young.

Things are often more complex than this image suggests. It is clear however that collaboration and cooperation is what's badly needed.

We have to defeat poverty, inequality and unemployment. Our country, like the rest of the continent, needs to effectively build on the huge youth bulge.

We must defeat gender based violence and femicide. We can't afford as society, such terrible acts of violence compounded by the pandemic especially against women.

We just have to turn to our neighborhoods and act together to remove, right up to the national, sources of and seeds of poverty, inequality, and unemployment.

We must hear the negativity, but communicate better, be more responsive and never tire from the cleaning up work. It is paradoxically messy and we shouldn't lose our heads!



NEWS FROM PARLIAMENT



NATIONAL ASSEMBLY PASSES GENDER-BASED VIOLENCE BILLS

CAPE TOWN –The National Assembly (NA) passed the Gender-Based Violence Bills-Criminal and Related Matters Amendment Bill, Domestic Violence Amendment Bill and the Criminal Law (Sexual Offences and Related Matters) Amendment Act Amendment Bill.

The three Bills were introduced in Parliament following a November 2018 Presidential Summit against Gender-Based Violence and Femicide (GBVF). The summit resolved, amongst others, to fast track the review of existing laws and policies on gender-based violence making them victim-centred, ensure all other relevant laws respond to GBV, revisit and fast track all outstanding laws and bills that relate to GBVF.

The Criminal Law (Sexual Offences and Related Matters) Amendment Act Amendment Bill proposes amendments to the Criminal Law (Sexual Offences and Related Matters) Amendment Act 32 of 2007, being one of several legislative measures identified to strengthen South Africa's response to GBVF, in particular the legislation regulating the National Register for Sex Offenders (NRSO).

Among other things, the Bill aims to expand the scope of the NRSO to include the particulars of all sex offenders and not only sex offenders against children and persons who are mentally disabled and to expand the list of persons who are to be protected to include other vulnerable persons, namely, certain young women, persons with physical, mental, sensory or intellectual disabilities and persons over 60 years of age who, for example, receive community-based care and support services, and increase the periods for which a sex offender's particulars must remain on the NRSO before they can be removed from the register. The Bill further proposes to expand the ambit of the crime of incest, and introduces a new offence of sexual intimidation.

The purpose of the Domestic Violence Amendment Bill is to amend the Domestic Violence Act 116 of 1998 to, amongst others, further provide for how acts of domestic violence and matters related thereto must be dealt with by certain functionaries, persons and Government departments; and further, regulate obtaining of protection orders in response to acts of domestic violence.

The Criminal and Related Matters Amendment Bill aims to amend four Acts, namely the Magistrates' Courts Act 32 of 1944, the Criminal Procedure Act 51 of 1977, the Criminal Law Amendment Act 85 of 1997 and the Superior Courts Act 7 of 2013. The Bill's purpose is to amend the Magistrates' Courts Act to provide for the appointment of intermediaries and the giving of evidence through intermediaries in proceedings other than criminal proceedings; amend the Criminal Procedure Act to further regulate the granting and cancellation of

bail and the right of a complainant in a domestic-related offence to participate in parole proceedings; amend the Criminal Law Amendment Act to further regulate sentences in respect of offences that have been committed against vulnerable persons; amend the Superior Courts Act to provide for the appointment of intermediaries and the giving of evidence through intermediaries in proceedings other than criminal proceedings. The Bills will now be sent to the NCOP for concurrence.

***At the same sitting, the NA approved the recommendation of the names of Ms Philile Ntuli and Human Rights Commission for a**

period of seven years. Ms Chohan will serve as the Deputy Chairperson of the Commission.

The posts of the two commissioners became vacant following the death of the former Deputy Chairperson of the Commission and the expiry of the term of one of the commissioners.

Section 193(4) of the Constitution provides that the President, on the recommendation of the National Assembly, must appoint the members of the South African Human Rights Commission.

The names of the two commissioners will now be sent to the President for appointment.

ISSUED BY THE PARLIAMENT OF THE REPUBLIC OF SOUTH AFRICA

Kaunda's generosity cherished

Undoubtedly one of the greatest Statesman Africa has ever known, will remain indelibly etched in our memories, not only as Zambian President, but as revered friend, comrade and father of our liberation. No amount of material worth can match or be exchanged for his contribution towards the defeat of apartheid and our ultimate freedom and installation of democratic rule in South Africa.

His demeanor and deportment did not only negate the notion of Africans as backward, but truly confirmed that he was steeped in the African values of Ubuntu and the age-old adage; **Matlo ho tjha mabapi*. The African continent will remember him and value his infectious ideas and contribution of a developed African continent, as well as his role in advancement of peace within the community of nations.

But, as South Africans; those who bear knowledge and had immediate experience of Kenneth Kaunda's benevolent deeds, perhaps those who have read and heard about him, and the many who may have not heard about his contribution in the struggle for our liberation, this is the time to know more about him. It is one way to honour his memory, embrace and appreciate all the good he did to help us regain our humanity. He, together with the Zambian people, endured discomfort; both social and economic burden, while

accommodating many South Africans who had sought refuge in their country. They, like many other countries in the Southern Africa region, tasted the wrath of apartheid's inhuman machinery of destruction so that we may find freedom.

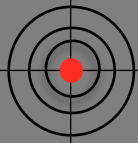
Kenneth Kaunda never tarried nor reneged on his commitment in building democratic, prosperous and peaceful Southern Africa region, in pursuit of a resourceful and stable continent.

In the backdrop of his death, it is therefore proper

and befitting to call for and pursue efforts to build unity among African countries. South African people, who are also direct beneficiaries of Kaunda's benevolence, should in true African spirit embrace the saying; ***Matsoho a' hlatswana*, pick themselves up, tighten their girths, and join others to silence the guns, narrow social distances among Africans - and take initiatives in building sustainable economies based on good practices; conservation of environment and responsible use of natural resources. This will honour the memory of Kenneth Kaunda and many of his fellow Africans who aspired for a peaceful and prosperous Africa. (***, ****: phrases denoting civil obligation for people to help others.)



PHOTO: EFE-EPA



FOCAL Point

Continued

Very often people think scientists are mainly concerned with scientific researches conducted through scientific methods and also involved in the academia. Not many scientists become entrepreneurs. Very few however have broken the mould and become successful in the business world. These people that may be considered to be given beyond average.

Xoliswa Kakana, is one of the few scientists that has just not managed to grow the third arm, but may be considered gifted beyond average. She has a brilliant business acumen and oratorship par excellence that would stir many consciousnesses. Her address to the 2018 graduating students indicates the level of her passion, respect and knowledge for science, also her insight and zest for entrepreneurship - both transcend boundaries of imagination in seeking scientific explanation and dealing with societal issues confronting us today. It (address) stands out as a tool for motivation and guidance.

Here are some extracts of her address to the students:

Without the ability to imagine abstract concepts, in terms he could understand, **Albert Einstein** would not have developed his theories of relativity. We are told that at only 16 years old, he imagined himself riding a beam of light to “see” what the effects would be. Without the abilities of his imagination, we might not know the benefits of GPS. Imagination does indeed further innovation.

When interviewed in 1929, about his thought process, Einstein did not speak of careful reasoning and calculations. Instead he is reported to have said —

“I believe in intuitions and inspirations. I sometimes feel that I am right. I do not know that I am... [but] I would have been surprised if I had been wrong. I am enough of the artist to draw freely upon my imagination. For knowledge is limited to all we now know and understand, while imagination embraces the entire world, and all there ever will be to know and understand.”

He further noted: “To raise new questions, new possibilities, to regard old problems from a new angle, requires creative imagination and marks real advance in science.” (**Imagination and society**)

For our society, knowledge alone is the final measuring stick of value. We tend to prioritize it over creativity. Employers seek educational credentials. Even we judge ourselves by the certificates adorning our walls and the titles trailing our names.

Transcending boundaries of imagination

XOLISWA KAKANA, CEO of ICT-WORKS, Board chairperson of SANSA

In idolizing knowledge, our society imposes its expectations, which in turn imposes certain pressures, upon particularly our young students, graduates and professionals.

As I finished my degree, my perception and symbol of success was something else. Amongst other things, I looked forward to having my own apartment, with a B&O music system; a black Jetta GTI, with black leather seats. In my young head, I had arrived and I needed to show it. Of course, there is nothing wrong with aspiring for material things, for as long as those are not an end in themselves.

When our imagination is superficial, we are easily attracted to instant gratification, and to kind of tantalizing our senses. Because we are addicted to this false sense of success, we end up falling into this addiction, in a way that takes away from who we are, in a way that takes away from our dignity, and our humanity gets lost.

It is important that we begin to imagine what success means in our world. Success is much more nuanced, much more deeper than material.

Science and Technology now and the future:

A humongous difference exists in science and technology, between the time I graduated that many years ago and this time of your graduation. At that time, very few households had telephones - huge devices, with a ring dial.

Through imagination, today, almost every individual owns a telephone, keeping it connected in the pocket/handbag (They even call it “uMakhal’ekhukhwini”), our youth are walking around like zombies, sleep deprived, because they sleep with them, wanting to give realtime response to the snapchat, Instagram, tumbler, tinder. My 18 year old daughter even walks around like this...I watch her take pictures of our food, she posts silly videos of me dancing on the gram, and justifies it by saying “do it for the fans mum”, The way we manage our diets, buy cars, find music, order pizza, find dates has changed. We might even get to predict some of the Rhodes crushes, mhhhh... don’t ask me how.

In the same breadth, democracies are endangered because of manipulation of information, drone-wars have killed thousands of people without putting boots on the ground,

look at Syria and what we are witnessing without intervening. Right in our frontiers, through biotech, Frank Chikane nearly died because they poisoned his clothes. Young children are lured away from home and trafficked through social- media. This is living proof that if Technology has **no moral compass**, it easily becomes the **hand of evil**, the hand of death. We need to imagine a world where technology is made a **servant of life**.



We are witnessing a revolution that is not only changing the things we as human beings are capable of

doing, but also significantly changing the way we live, work, and relate with one another. By the way, my generation is a generation that has tangibly witnessed Kurzweil’s Law of accelerating returns, the exponential progression of IT outside of the devices we carry, where everything in IT, including our health, is doubling in capability every year, which means multiplying by 1000 in every 10 years, so these technologies will be 1000 times more powerful in 10 years, and 1mil times in 20 years. These speeds are bound to continue increasing as processing power continues to increase and prices continue to decrease exponentially.

Today we see examples in multiple layers;

The Physical: Autonomous vehicles, 3D printing, Intelligent robots;

Digital: IoT, Blockchain, Platforms (On demand economy); And **Biological/Chemical:** Neuro-technological brain enhancements, Genetic sequencing, genetic editing, Zeno transplanting;

There is tangible evidence of this dramatic change happening around us, at exponential speeds. For instance, we are now **reprogramming our biology**, by turning our genes on and off, and adding new ones. We can design interventions on computers, and test them out in biological simulators, thanks to the genome project, which was completed a decade ago. Stem cells also essentially enable us to grow organs. Remember that the prices of these technologies will continue to decline exponentially as the capability increases, making these more accessible.

Continued next ed.

On Discipline

There are two kinds of discipline: self-discipline and organizational discipline. But they are closely related.

When an individual sees a clear purpose in his or her life, then it is really only a matter of consistent self-discipline, day in and day out, to unleash their full creative and productive potential. Sometimes self-discipline takes place in respect to large decisions, decisions to sacrifice money or pleasure or prestige for the sake of integrity and the purpose an individual has found in the struggle.

Most often, and most important, it is the self-discipline of a thousand small decisions: decisions to organize one’s life to be effective in the struggle, to finish a necessary task fully when one is tired or has one’s mind on personal things.

The discipline of the organization can be no greater than the collective self-discipline of the organization. As a matter of fact, the discipline of the organization merely reflects the decisions of its members to build a strong organization: one that can be effective in the interest of the people; one that can really test theory in practice; one that can act in a unified matter after reasonable discussion, even if some of the members disagree with the action.

To do this, the members must **commit themselves to make the discipline of the organization work**. We stress democracy in our organizations: constant discussion, criticism and self-criticism, collective evaluation giving due consideration to all opinions.

On the other hand, assignments made by coordinators must be carried out whole-heartedly, whether the member agrees with the assignment or not. There will be time for discussion and self-criticism later because our organizations are committed to that process and to process of learning from mistakes.

This nation holds a double standard. Among its ruling parties and especially in its corporate leadership there is often rigid organizational discipline. On the other hand, when a people’s organization acts in a disciplined way the members are accused of “being robots” or of being “brainwashed”.

This contradiction – this double standard – only shows us clearly that our opposition fears disciplined organizations and knows the importance of discipline in the struggle. We will not let them take this strength away from us. Strong organizational discipline, based on the conscious self-discipline and individual commitment to the struggle of the members, is the use of threats against a person’s livelihood to keep an individual in line with a corrupt policy.

This evil practice is the basis of discipline in the ranks of our opposition.

(An extract from the Book: “FAIR SHARE – The Struggle for the Rights of the People” by Slim Coleman & George Atkins)



SACP Centenary Series

30 July - 1 August
1921

The South African Communist Party, SACP will be **one hundred years** old this year, 2021. We produce this special series leading to the centenary in which we continue with exclusive and interesting stories of courage and sacrifice, inspired by the desire to attain freedom and pursuit of social justice embedded in the founding statement and the noble ideals of the National Democratic Revolution.

Learning from the Past, Active in the Present, Building the Future, Building Socialism Now!

THE FIRST AFRICAN COMMUNIST IN AFRICA: THIBEDI WILLIAM THIBEDI

By: Dr Lehlohonolo Kennedy Mahlatsi

TW Thibedi was originally from Vereeniging and had a teaching job in a school attached to a church in Johannesburg. He joined the International Socialist League in Johannesburg around 1915, after he heard SP Bunting speaking at a public meeting. From then on Thibedi and Bunting remained lifelong friends. In the years to come, their political fortunes rose and fell together. In 1921, the Communist Party was born out of a merger of a number of different left organisations. Most were rooted among militant white workers. For a few years, Thibedi was the only African member of the Party. In fact, he was almost certainly the first African Communist on the continent of Africa.

After the whites-only 1922 Rand strike, the Party realised that it could not rely on racially privileged workers. It began its Africanisation campaign to recruit and train "cadres of class conscious" black workers. Thibedi was elected onto the first fully non-racial Central Committee of the Party, along with Gana Makabeni and EJ Khaile. He proved to be a remarkably talented organiser. In the words of Eddie Roux, Thibedi "had a natural genius for getting people together, whether workers in some particular industry, location residents, a group of women (or) unemployed workers". Nearly every weekend, Thibedi, a small man, was seen in some township or another, standing on a table and making speeches to large crowds. As time went by, more and more Africans could be seen in the streets wearing the Party's red, black and gold badge - the five-pointed star with the hammer and sickle.

1925, Thibedi and the fiery socialist, Charles Baker, started a night school in a run-down building in Johannesburg. There were few desks. Student-comrades sat on the floor. The chalkboard was a painted wall; lessons consisted of basic reading, writing, arithmetic and Marxism. It was a humble school. On every day of the week the Hall was crowded with Party members, potential members and close sympathizers. Yet it trained some of the Party's finest thinkers. Stanley Silwana, Thomas Mbeki, Tantsi, Johannes Nkosi, Gana Makabeni, Edwin Thabo Mofutsanyana, Albert Nzula and Moses Kotane were among the night school's most well-known "graduates". There were many others besides. Through his active involvement in education, Thibedi also developed an interest in reaching black members through the Party newspaper, The South African Worker. He learnt typesetting, which proved very useful in helping to prepare each edition.

Thibedi had gone to Potchefstroom to hold a meeting and had addressed more than 2000 residents. Interrupted by detectives and hauled off to the charge office in a

motor car, he was followed by the entire crowd.

A melee ensued between the crowd and the police but the latter agreed to behave silently if three of their members were to accompany Thibedi to the charge office. He was charged with inciting hostility between races. Bunting represented Thibedi and secured an acquittal. The magistrate found that the party was a legal organization, and fully entitled to agitate against the pass laws.

In the mid-1920s Thibedi was also becoming involved with trade unions. Africans were not allowed by law to belong to registered trade unions. So, they formed their own union. The Industrial and Commercial Workers Union (ICU), which had grown to become the biggest workers' union in the country, had a number of Party members as its organisers. ICU failed to consolidate organisation amongst African workers in the towns. In 1927, when African workers went on strike in Durban and Johannesburg, the ICU was unable to give assistance. Also, by this time, Clements Kadalie, had come under the influence of the liberals. He rejected militant trade unionism and expelled communist office holders from the ICU. He declared that "strikes are wicked, useless and obsolete". The expelled communists went out and organised new industrial unions of African workers in the baking, laundry, clothing and furniture industries. The following year, in 1928, 150 delegates met to form the Federation of Non-European Trade Unions (FNETU). By the end of the year FNETU claimed 10 000 members. FNETU elected Benny Weinbren, Moses Kotane and James La Guma as president, vice-president and general secretary, respectively. Other leading activists were TW Thibedi, the chief organiser and Gana Makabeni, secretary of the African Clothing Workers Union. The number of new unions continued to increase — in the dairy, motor, food, metal, rope and chemical industries.

By the end of 1928 FNETU was able to claim 10,000 members on the Witwatersrand. There were many struggles to get employers to pay even the miserably low minimum wages fixed by the government. On one occasion, after a black worker was dismissed in a clothing factory, about 250 workers stopped work. Makabeni and Thibedi were arrested under the Riotous Assemblies Act and sentenced to ten days' jail or a fine equal to a week's wages. In 1930 Thibedi with the help of SP Bunting, set up the first African Mineworkers' Union. It was an ambitious task, for mineworkers were tightly controlled in closed compounds. Mine managers did everything to prevent trade unions for black workers. He was one of the convenors of the First International Conference of Negro Workers held at Hamburg in Germany in 1930. In the same year, 1930, something happened which set back Thibedi's work—he was expelled from the Party.

In the late 1920s, the CPSA was divided by disputes. Partly these disputes were due to personal rivalry, partly to disagreements over strategy, and partly because of the interference of the Comintern in Moscow. An intolerant and dogmatic faction got into the leadership of the CPSA. Within the Party there was a group who did not agree with the new leadership. They felt that emphasis on nationalism might undermine class struggle.

This group included Bunting, Makabeni, Weinbren and Thibedi.

The CPSA, deprived of some of its most able members, began to decline in the 1930s. FNETU struggled to keep going but eventually folded. Individual unions, losing the backing of the Party, were also greatly weakened. Thibedi made brave attempts to keep the African Mineworkers' Union going. But he no longer had the organisational base of the Party to help him. He also tried to start an alternative newspaper, the Maraphanga. But he dropped it after the first issue. However, Thibedi still kept in touch with the Party. He wrote letters to the new Party newspaper, Umsebenzi. He would attend Party's public meetings. He even dropped into the Party offices from time to time. Unfortunately, his good friend SP Bunting had died. As Thibedi got older he became discouraged. One day in 1943, Ray Simons bumped into Thibedi in the Pretoria trade union offices. "Comrade Thibedi, why don't you join us? Help us to organise the unions!" she said. "I had my day", replied Thibedi.

Thibedi certainly had been remarkable in his days.

He had been a pioneer in so many ways. True, there were difficulties, confusions and mistakes made by our Party. But Thibedi's work in organising, in political education and in the labour movement made a vital contribution to the achievements of the Communist Party in South Africa.

As early as 1924, the Party Central Committee had directed those of its members experienced in trade union work to focus their attention on the organisation of the African workers. Steps to establish African trade unions were taken in various parts of the country by communist militants such as Albert Nzula, Moses Kotane, Johannes Nkosi, TW Thibedi and many others.

*Dr Lehlohonolo Kennedy Mahlatsi
SACP Free State PEC Member
Write in a personal capacity*

PERSPECTIVE: Mokhafisi Jacob Kena

"I have worked my whole life fighting against inhumane treatment of workers, peasants, the poor unemployed in the so-called capitalist democracies around the world, particularly in South Africa and Lesotho"

Prepared by Cde Kena Legacy Collective in commemoration of the life of Mokhafisi Jacob Kena. 1925 - 2016

One of the deadliest violent conflicts that nearly plunged Lesotho into a full-blown civil war was the post-election conflict of 1998. The election itself followed the split of the ruling BCP. Due to intra-party faction-fighting, its leader, Ntsu Mokhehle jumped ship forming a new party, the Lesotho Congress for Democracy (LCD). The LCD instantly became a ruling party and elbowed the BCP out of state power, not through an election, but via Lesotho's treacherous parliamentary power-play. All hell broke loose.

The BCP ganged up with the BNP and MFP to fight the LCD tooth and nail even drawing the palace into all this saga that spiraled out of control into generalized violence that engulfed the whole country. SADC intervened again and this time around, both South Africa and Botswana deployed soldiers to quell the violence. Most instructively, the first military deployment by South Africa was to the Lesotho Highlands Water Project in the mountains and not in the capital Maseru, the epicenter of the conflict. This sent a clear, albeit chilling, message that South Africa is not interested in democracy in Lesotho but in political stability that would guarantee the flow of White Gold (water) to the Land of Gold (Gauteng).

The impact of the 1998 conflict was devastating and the scars of the violence remain visible in the country socially economically and politically today. Part of the resolution of the 1998 political crisis included the establishment of the Interim Political Authority (IPA). The IPA, which was co-chaired by Cde Lekhetho Rakuoane convened a national consultative conference on 21-23 February 1999 to deliberate on Lesotho's electoral reform. The conference was sponsored by the United Nations Development Programme (UNDP) and facilitated by Cdes Sehoai Santho, Ngosa Mahao and Khabele Matlosa.

Following this consultative conference, the IPA proposed the adoption of the MMP system which was ultimately adopted by the government in which the size of parliament was increased from 80 to 120 seats of which 40 would be occupied through the party list PR system. It is worth noting that an electoral reform is more

than a mere technical engineering.

It is fundamentally a political process with various forces contesting for advantage in respect to the control of the levers of state power. It was not surprising, therefore, that the government and IPA did see eye to eye on (a) the exact model to be adopted with the government preferring the mixed member parallel system as opposed to MMP and (b) IPA's original position was for the parliamentary configuration of 80 seats based on constituencies and 50 seats on the basis of PR, but the government reduced the PR component to 40 seats. In 1999, Prof. Nqosa Mahao, Prof. Kopano Makoa and Mr. Broedie offered an arbitration award proposing 80/50 proportions for elections following the 2002 ones and then 65/65 parity in subsequent elections. The LCD also rejected this proposal. Even after rejecting proposals by IPA and the arbitration award, the LCD went ahead to bastardise the MMP into the mixed member parallel system in 2007 with the ABC having its own fair share of the blame here. It was anticipated that the MMP would broaden representation in parliament and eradicate the culture of election-related violence. Thus, all the elections since 2002 have been conducted using the MMP. Be that as it may, since 1993, the BCP/LCD dominated Lesotho's political landscape overwhelmingly like a colossus.

Post-election violence has not been contained following the introduction of the MMP as illustrated by the conflict following the 2007 general election that led to another SADC intervention under the ill-fated facilitation of Sir Ketumile Masire which had to be concluded by the Christian Council of Lesotho (CCL).

Comrade Kena was very critical of both the BCP and LCD for their lack of a transformative vision for Lesotho. He was particularly miffed by their myopic economic strategy of mortgaging Lesotho to foreign interests especially the marginalization of Basotho from small-scale business enterprises as the Chinese took over. According to Comrade K, "the circumstances under the BCP/LCD government deteriorated to the extent that local businessmen and women found it better to lease their premises to the Chinese" (Interview with Comrade S'khulumi Ntsoaole). *(Continues)*



Re kgaba ka Diratswana

Diratswana tsa hae bakeng sa tiisetso ya dijo

Meroho ke mehlodi ya bohlokwa phepong e ntle. Meroho e ka bapala karolo e kgolo tlatseletsong kgaellong ya dijo le phepo e felletseng. Ke taba ya bohlokwa hore ho jalwe meroho diratswaneng tsa hae e le tiisetso ya phepo e nepahetseng le ho lwantsha tlala. Tjhalo ya meroho diratswaneng tsa hae e ka boela ya thusa ka lekeno thekisong ya meroho le dijalo tse ding diratswaneng tsa hae.

Re boela re tswela pele ka ditaba tsa diratswana tsa hae e le ho kgothaletsa setjhaba ho nka karolo ntlafatsong ya maphelo a batho le tikoloho.

Professor Kena, (Plant Pathology),
O re fa dikeletso mabapi le tjalo e athlehleng ya
meroho le dijalo tse ding diratswaneng tsa hae.

(Di fetolwetse le ho ngolwa ka mekgwa oo babadi ba tla
utlwisisa ha bonolo)



Kamoo ho ka thibelwang mafu kapa tse kgathatsang dijalo kgafetsa ka ho sebedisa mekgwa ya tlhaho.

Kgatisong tse fetileng re ile ra qoqa ka mekgwa e fapaneng ya taolo ya tse tshwenyang dijalo le mafu a tsona, ho kenyeleditswe le tshebediso ya dikhemikhale, ho fokotsa mafu a dijalo diratswaneng.

Le ha ho le jwalo, ho na le mekgwa e meng e bobebe e ka sebediswang ho laola mafu a dimela diratswaneng ntle le ho sebedisa dikhemikhale. Phekolo kapa taolo ya mafu a dimela ka mekgwa ya tlhaho ke tshebediso e bolokehileng e senang ditlamorao tse mpe ho tikoloho.

Tse latelang ke tse ding tsa 'pheko tsa tlhaho tse ka lokiswang ha bonolo le ho sebediswa hae ho laola kapa ho thibela mafu a dijalo diratswaneng:

Aphids (Hwaba): ke kokonyana e nyane e mmele o bonojwana e bonahalang lekgabeng le letjha, tjhakatseng le ka tlasa mahlaku. Bophelo ba kokonyana ena bo kenyeletsa mahe, dibokwana le dikokonyana tse kgolo. Hwaba ha e se e hodile e tla be e na le mapheho kapa e se na ona, mme e nyane e tswana le e hodileng, empa e le nyane ka sebopoho.

Hwaba e na le motsu oo e o totomelang



semeleng e be e monya lero la semela. Ho iphepa tjena semeleng ho baka tshitiso kgolong ya semela. Tshenyho ena e bakeha haholo hiabula ha ho tjhesa haholo, moo motjheso ona o behang dimela ka tlasa kगतello. Tshenyho e bakilweng ke hwaba e bonahala ka mahlaku a sothehileng le lero le nqamatelang mahlakung esita le ho ba le hlobo e ntsho hodima mahlaku.

O ka laola kapa ho lwantsha hwaba jwang?

Sebedisa moriana o hlatswang le ho phecola mafu a dijalo (*insecticidal soap*), o ka fumanehang ditsing tsa thekiso ya disebediswa tsa diratswana: *2ml + 1 x teaspoon of vegetable oil + 1 x teaspoon dishwashing liquid + 1 x litre metsi.*

Nyanyatsa motswako ona semeleng ho fihlela mahlaku a le metsi. Ho bohlokwa ho nyanyatsa le bo-ka tlase ba mahlaku ka ha hwaba ena e ka tswa e ipata ka tlasa mahlaku, mme ya ba e qoba motswako.

Ka mora' dihora tse mmalwa, hlatswa motswako ka metsi ho thibela tshenyho semeleng. Hopola ho etsa teko pele karolwaneng e nyane ya semela e le ho sheba hore na motswako o ke ke wa e ba kotsi semeleng. (*Di tswela pele*)

Gladstone farmers tackle challenges, but need support

GLADSTONE, THABA NCHU. They have learned to survive with barest resources and their courage and insistence to succeed against odds have kept them going to this day. This is the outlook of the small rural community of Gladstone in Thaba Nchu.

The people of this village depend largely on agriculture for their livelihood. They do small scale farming in crops and livestock. They have in the past received some support from government and other instances to improve production and build infrastructure. The support is however not adequate as there are still many challenges facing them.

David Sekee, one of the residents and farmer says their efforts will bear more fruit if they can acquire a tractor with the following equipment; disc plough, planter, insecticide/pesticide tank sprayer, trailer and beans and peas among others.



Some of the farmers fixing a windmill for water supply to both livestock and crops in Gladstone.

Sekee says the acquisition of these implements and inputs, the farmers and community of their village will not only be able to produce for themselves, but will add to the bread basket of the province.

'Kotsi tsa mollo mariha

BOTSHABELO. Mariha ke sehla se batang haholo. Dimela tse ding le jwang di a bajwa ka 'baka la serame. Ho omella hona ha tsona ho di beha kotsing ya ho tuka ha bonolo ha di fumana mollo.

Ka nako ena ya selemo batho le bona ba hatsela haholo, mme ba leka ditsela tse ngata ho iphuthumatsa. 'Tsela tsena di kenyeletsa ho apara diaparo tse mofuthu le tshebediso ya motlakase, kgase, dibeso tsa mefuta e meng e jwaloka mashala, patsi, disu le tse ding, ho iphuthumatsa.

Le ha e le mehlodi o ka pele wa mofuthu, mollo o bulehileng o na le kotsi e haufi. Diphuthumatsi tsa motlakase le kgase di ka ba kotsi ha di sebediswa ha bohlaswa. Dikotsi tse ngata tsa ho tjha ha batho le thepa di bakwa ke tshebediso e mpe ya mehlodi ena ya mollo.

Ho besa paola kapa setofo ka mashala le patsi le teng ho na le kotsi hobane ha ho beswa ka ntle ho tlhoko le taolo e phethahetseng, ho ka baka kotsi tsa ho tjha esita le ho shwa ha batho.



Ho kotsi ho tlohela bana ba le bang mollong o bulehileng.

'Paola tse besitsweng ka mashala, di sa ntshetswe ka ntle ha ho robalwa, kapa ditofa tse siwang di butswa ho futhumatsa, di kotsi haholo hobane mashala a na le *carbon monoxide*, e leng mosi o sa bonahaleng o ka lebisang lefung ha motho a ka o hema ho feta tekano.

Ho besa paola kapa ho besa leifong le bulehileng le teng ho ntse ho le kotsi

ha ho sa nke mehato e hlokehang; ditlhase tsa mollo di ka tjhesa batho esita le thepa ya ntlo mmoho le ntlo ka bo yona.

Esita le tikoloho e kotsing ya mello ya dihlahla sehlehang sa mariha. Kahoo setjhaba se lokela ho ba sedi le ho tsitlallela tshebedisong e ntle ya mehlodi ena, e le ho phema dikotsi, tshenyho le tahlehelo tse ka bakwang ke mefuta ena ya mello.