

## Athlone Parliamentary Constituency Office (PCO) calls for awareness



**Cape Town:-** Violence is a daily lived reality for many women and children.

The 16 Days of Activism for No Violence against Women and Children is a global campaign to end the terror of gender-based violence and femicide (GBVF) enacted against vulnerable members of our community, such as women, children, and members of the LGBTIQ+ community. The campaign is observed yearly from **25 November – 10 December**.



Faiez Jacobs

The campaign calls for awareness, action and accountability all year round, and for us all to do our bit to end this global pandemic.

In response to this call, colleagues from the Athlone PCO under the leadership of Mr Faiez Jacobs, MP, attended a hybrid launch

of a pilot project: **Interventions on Non-Custodial Measures for Women in Conflict with the Law (WICL)** held on Tuesday, 30 November at the Athlone Stadium, in Cape Town.

In the lead-up to attendance, representation and participation of Athlone PCO at the launch Mr Jacobs indicated that violence against women and children is one of the “most invasive of viruses in the Athlone constituency that covers Bridgetown, Bokmarie, Kewtown, and Athlone in the Western Cape, followed by gang violence and substance abuse that robs children of their lives and youth.”

Mr Jacobs is also the Whip of the Portfolio Committee on Small Business Development. He strongly supports the view that GBVF programmes “require a cohesive multi-sectoral approach and working together with key stakeholders in the Athlone magisterial district, as well as in the province, and that the intention is not to reinvent the wheel, but to amplify and

strengthen existing programmes and projects in the community.” He also welcomed the support of Parliament’s Public Education Office and representatives from the Parliamentary Communication Services.

Me. Caroline Peters who is an activist in the Athlone constituency and also the Western Cape Provincial Co-ordinator of South African Women in Dialogue (SAWID) is integrally involved with the WICL pilot in partnership with the United Nations Office on Drugs and Crime (UNODC) on non-custodial measures for women offenders in South Africa.

She stated that the “Athlone magisterial district shows the highest numbers of female offenders and women in conflict with the law.”

She indicated the need to “learn more about how community members can lobby Parliament and Members of Parliament to actively support important initiatives in communities and other grassroots programmes that can make a real



Caroline Peters

difference in the social and economic life of our communities.” The success of the 16 Days of Activism campaign rests on our daily individual and collective actions to safeguard our society against the cycle of abuse against women and children.

Source: Parliament’s Public Education Office

## Baahi ba se tshabe ho tlalehe ‘ketso tsa tshenyio le botlokotsebe



*Lori ya jwala (e bontshitsweng ka motsu o mofubedu sethwantshong) e diha palo ya motlakase mme dithapo tse kotsi di setse feela lepalapaleng. Ha ho moahi ya ikutlwang ho bua ka sena phatlalatsa. Ho nkile moahi a le mong ya sebete ya hlaositseng hore ke lori eo ya jwala e qetang ho diha palo. Ona ke moya o motle wa poulelo ya thepa ya setjhaba. Ha ba letsetswa, ba Centlec ba boletse ha ba tlalehetswe ka yona taba ena e etsahetseng mmile o moholo K-section ( haufi le tavern ya Wayawaya, Botshabelo*

Maamong a tlwalehileng baahi ba nka karolo e bonahalang ho thibela le ho tlaleha diketso tsa botlokotsebe kapa tsa tshenyio. Empa ke taba e atileng metseng ya rona kajeno ho bona batho ba iphaphanya le ho sheba kwana ha ba bona botlokotsebe kapa diketso tsa tshenyio di etsahala metseng ya bona.

Moahi ya motlotlo ya nang le lerato la naha le lerato la motse wa habo ke moahi ya ke keng a iphaphanya ha a bona botlokotsebe bo etsahala seabakeng seo a phelang ho sona, hobane a tseba hore seo se ka tshoha se mo amile kapa se amile ba lelapa esita le baahisani hampe maamong a fapaneng a bophelo.

Ke boikarabelo ba moahi e mong le e mong ho tlaleha diketso tsa tlolo ya molao hanghang ha di etsahala. Ditlamorao tsa diketso tsa botlokotsebe ho batho le ho thepa ya setjhaba di na le kahlamelo e mpe setjhabeng – e kenyeletsang putlamo ya moruo le ho fokola ha nehelano ya ditshebeletso.

Ka morao ho nako e thata le sehla se boima se fetileng sa puso ya mebuso ya selehae, baahi ba tshwanela hore e be ba ithutile hore puso ha se ya mmuso feela, empa ke puso ka setjhaba. Ka mantse a mang ba lokela ho busa le mmuso ka kopanelo; ke hore ba lokela ho nka boikarabelo ba tsamaiso e ntle ya metse ya bona le ho nka karolo ka ho phethahala diqetong tse etswang tsa ntshetsopele metseng ya bona.

Thokomelo ya thepa ya setjhaba ke ntho e lokelang ho ba ka sehlohong ho moahi e mong le e mong.

### Mangaung metro’s new Executive

The African National Congress in the region has confirmed the Executive Committee of the Mangaung metropolitan municipality that was constituted by the newly appointed Executive Mayor of the metropolitan municipality.

The Regional Interim Committee Coordinator in the region, Sabelo Pitso, has confirmed that the ANC sanctioned Executive Mayor, Mxolisi Siyonsana has set up the municipality’s Executive. It is made up of the following councillors:

(Mxolisi Siyonzana - Executive Mayor)

- Mapaseka Mothibi-Nkoane** - Deputy Executive Mayor, IDP & Performance
- Lulama Odili-Titi** - Finance
- Molefi Morake** - Infrastructure
- Maditaba Matsoetlane** - Waste & Fleet Management
- Thabo Mokgotloane** - Public Safety
- Motshewa Tladi** - Social Services
- Theodora Mosala** - Corporate Services
- Kevin Etienne van der Ross** - Human Settlement
- Pani Twala** - Rural Development
- Vuyelwa Malephane Jonas** - Planning & Economic Development.

In our previous publication; November issue, we ran an article about Bofihla museum. We inadvertently moved or mixed some paragraphs and sentences, with result of these parts losing their actual meaning. The error is acknowledged and is regretted.



Safety tips to avoid drowning, inside...



# Setjhaba se lokela ho sebetsa mmoho le sepolesa – Modise

Setjhaba se lokela ho sebetsa mmoho le sepolesa le mafapha a mang a mmuso le mekgahlo ya setjhaba ho lwantsha phumanano ya diithethefatsi ka hara metse. Ditho tse ding tsa setjhaba di tseba hantle batho ba rekisetsang batjha diithethefatsi, kahoo ba lokela ho fana ka tlhahisoleseding sepoleseng hore ho tle ho nkwe dikgato tse lokelang ho batho ba fumantsang bana diithethefatsi ka hara metse. Bona ke boipileliso ba mookamedi wa Police Station ya Boithuso, Botshabelo, Colonel MJ Modise.

O itse ho tlaheha ditlolo tsa molao ke ketso e lokileng ho moahi e mong le e mong. O ipilelitse ho baahi ho tlaheha batlodi ba molao sepoleseng mme a re ho bohlokwa hore setjhaba le sepolesa ba sebedisane mmoho ho hloala diketso tsa botlokotsebe. O ne a bua e le karolo ya dibui kgakolong ya Letsholo la Matsatsi a 16 kgahlono le Diketso tsa Dikgoka ho basadi le bana holong ya setjhaba, W-section, Botshabelo.

Ba Ditshebeletso tsa Sepolesa sa Afrika Borwa tshebedisanongmmoho le ba Lefapha

la Toka ba ile ba tshwara mosebetsi wa ho kgakola ya Letsholo la Matsatsi a 16 kgahlono le Diketso tsa Dikgoka ho basadi le bana ho fana ka tlhahisoleseding le ho hlaba setjhaba malotsana ka se lokelang ho etswa ho thibela diketso tse tsa dikgoka.

Palo e lekantsweng ya batho ba memilweng ho latela dipehelo tsa Covid-19 e ile ya nka karolo mosebetsing ona o neng o supa ha setjhaba se hloka lesedi le tsebo ya tsamaiso ya molao mabapi le thekefetso, diketso tsa dikgoka le tshebediso ya diithethefatsi. Bahlanka ba mmuso (Lefapha la toka) ba ile ba hlakisa kamoo tsamaiso ya



Monghadi Itumeleng o re ditho tsa malapa di se ke tsa iphaphanya dikgoka tse etsahalang ka malapeng, empa ba di tlahehe hanghang sepoleseng.

le tshebetso ya dinyewe e etsahalang ka teng ho thloha ha sepolesa se nehelana ka ditokomane tsa ho tshwarwa ho botjhothjisi, ho isa ho mamelweng ha nyewe, phumanong

ya molato kapa ho se fumanwe ha molato le ho fana ka kotlo ke moahlodi.

Modise yena o tobokeditse bohlokwa ba tshebedisanommoho le setjhaba; hore setjhaba se lokela ho fana ka tlhahisoleseding e le ho lwantsha botlokotsebe. O re kahlolo le kotlo ya batlodi ba molao e atlehleng e itshetlehle hodima diphuphutso tse phethahetseng tsa sepolesa – diphuphutso tse phethahetseng tsa sepolesa di kenyeletsa tshebedisanommoho



Mookamedi wa police station ya Boithuso, Colonel MJ Modise

le setjhaba. Kahoo, o re mosebetsi wa ho lwantsha botlokotsebe ka hara metse ha se boikarabelo ba sepolesa feela, empa ke boikarabelo ka kopanelo le setjhaba

Ditho tsa setjhaba le tsona di ile tsa tshwaela letsholong lena. Baetapele ba setjhaba, ho kenyeletsa le baruti, le bona ba ile ba nkakarolo dipuisanong tse.

Monghadi Mokete Leroibaki, eo e leng moruti le moahi wa Botshabelo, yena o boletse hore ho bohlokwa hore baetsi ba diketso tsa dikgoka ho basadi le bana (e leng batho ba batona) ba lokelwa ho thuswa ho tswa mekgweng kapa ditlwaelong tsa ho hlekefetisa.

O re ho lokela ho ba le manane a thlabollo a ho oka le ho fodisa – hobane ba 'lemetse', ba bang ba bona ke mahlatsipa a thekefetso ka bo bona. O itse: "Ha ho ka kamoo re ka buwang ka thekefetso, ho sa buuwe ka hore e tswa kae mme e bakwa ke eng." O re ho lokela ho ba le tselo ya ho thusa ba etsang

thekefetso ba kenyeletsang bao e bileng mahlatsipa a yona pejana.

Ho sa le jwalo ha a amohela setjhaba, Molekgotla wa sebaka, Monghadi Itumeleng Makoloane o re ho tlaheha diketso tsa dikgoka ho basadi le bana ke boikarabelo ba moahi e mong le e mong esita le lelapa ka leng.

O re ditho tsa malapa di se thole ha ho etsahala thekefetso ka hara lelapa, hobane ha ba thola feela le bona ka tselo e jwalo e ba karolo ya thekefetso. Makoloane o boletse kamorao ho mosebetsi ona ha a thabisitswe haholo ke batjha ba nkileng karolo mosebetsing wa tsatsi leo. O re hona ho bontsha hore batjha ba nkile boikarabelo ba ho theha bokamoso bo tsitsitseng le ho bolokeha. O buile sena ho latela papadi ya kalaneng ya batjha e bontshitseng ka bokgabane twantsho ya thekefetso ya basadi le bana.

## Young women need more sanitary dignity



*Dibeela Mothupi believes anything, lesser as an alternative cannot be considered for dignified use for sanitary purpose by young women. She argues that more should be done to restore the dignity of young women than providing them with reusable sanitary pads.*

"Menstruation is not a choice, it's not something some women go through nor is it something that women get to decide when they want it, for how long they want to have it. It is a natural process that is inherent to woman.

I share the view that sanitary towels/ pads should be given for free and condoms should be for sale – this because unlike sanitary pads the need and use of condoms is an individual's choice. Both men and women choose to have sex as opposed to abstaining and once they choose to indulge in sex they also decide to either use a condom or not use it. People have been making a call for sanitary pads to be dispensed for free at government's expenses like condoms.

Young women from poor families also deserve sanitary dignity, being from poor families does not have to deprive them of human dignity.

There are a lot of organisations donating reusable sanitary pads to the less fortunate. The question is "how does having to use one sanitary pads over and over again bring dignity, because it is the same as them using the same fabrics they have been using as alternatives, which therefore means that their dignity is not restored.

It cannot be right that young women are given donations of an alternative that is depriving them of their dignity, all because they cannot afford to buy sanitary pads themselves. Even though these reusable pads are said to be hygienically safe for women to use, they still do not provide dignity to them."

*(Dibeela Mothupi is Commissioner for Gender Equality in the Free State & Northern Cape. She writes in her personal capacity)*

## Huhu o senola bophelo ka buka

### Palesa hara Meutlwa

Ke e mong wa letlobo le letjha la bangodi ba ngolang ka Sesotho, mme o hlalosa a bile le thahasello ya dithothokiso tsa puo ya Sesotho a sa le monyenane haholo dilemong. Kajeno o atlehle ho ngola buka ya dithothokiso ka Sesotho.

Lethabo Kgalalele Huhu ho tswa Bloemfontein o rata puo ya Sesotho mme o e boulella haholo. Ke kahoo e itseng ha a tlelwa ke thase ya bongodi ya ba o kgetha ho ntshetsa tabatabelo eo ya hae pele ka Sesotho. Buka ya hae e bitswang 'Palesa hara meutlwa' ke ya pele, mme e tjhesa pee! Ke buka ya pokello ya dithothokiso tse 41 kaofela tse kenyeletsang: *Maloma a fodisa, Tlolo, Dikgapha tsa hao ke dinoka*. Esa tswa kgakolwa matsatsinyana a mmalwa a fetileng.

"Palesa hara meutlwa" ke sesupo se matla sa boikemisetso, tiisetso le ho ba leqophe, ho tsitlalla ho tswela pele le hara diphephetso. Pale ya bophelo ba Kgalalele ya dilemo di 24, e supa moya wa ho hana ho inehela le ho nwela hara mathata le ditsietsi tse ka setisang ho fihlela sepheo sa bophelo. O hlalositse ha a ile a tobana le diphephetso le mathata a ka qhebidihisang pelo ha ha motho a se na matla le sebete sa ho

itwanela tseleng ya bophelo. Huhu o boletse ha a ile a kgetha leano la ho itwanela bophelong ka bongodi.

O re katleho ya hae e itshetlehle leratong la puo le ho sebetsa ka thata. O re mmokotaba wa buka ya hae ke ditaba tse amang batho letsatsi le letsatsi hobane e fupere ditaba tsa bophelo, maikutlo esita le ditemoso kapa ho hlaha leseding ka dintho tse ngata tse etsahleng maphelong a batho ka dinako tsohle. O kgothaletsa batjha ho sebedisa 'puo tsa bona tsa letswela' e le ho se lahlehelwe ke boitsebo le botjhaba, hobane motho ya sa itsebang o hloka boitshepo, mme a ke ke a nka sebaka sa hae ka ho phethahala hara ditjhaba tse ding.

Buka ya Huhu e se e fumaneha ho yena Mongodi le ho ba phatlalatsi ba yona, DeWee Production. E fumaneha ka 'hard copy' ka R180.

**De Wee Production ke yona e ileng ya tshetsa le ho tataisa Huhu ka dinako tsohle bongoding ba hae. Ke bapatlalatsi ba dibuka ba lehla ba ikabetseng ho ntshetsa bongodi ba dibuka pele, haholoholo ka dipuo tsa sethatho tsa Aforika. Dinomoro tsa moo buka e ka fumanehang teng: 065 998 5412 kapa 071 923 3749**



Na o Tseba ka Dinoha le ka ho longwa ke tsona?

**Masumu**  
Rinkhals (Afrikaans)  
*Hemachatus haemachatus*  
(Scientific name)

**Nako ena ke ya dinoha! O ka**

**tshoha o e hatile mohatleng ...**

Masumu ke noha e fumanehang boholong ba naha, ho kenyeletsa le Free State. Ha ngata e na le mela e mmedi e mesweu kapa e kgwarahlana bo-katlaseng ba molala. E ka ba bolelele ba 1 metre.

E sela motsheare le bosiu, dijo tsa yona ke dinqanqane, diphooftswana tse nyane le dihababi. E boi empa ha e tshoha e phahamisa hlooho le ho hodisa letlopo molaleng. E ka hlasela ka ho \*tshwela tjhefu kapa ho loma. E hloka ho phahamisa karolo ya sefuba ho tshwela tjhefu bolelele ba 2.5m e lebisitse sefahlehong. Tjhefu e bohloko bo lomang ha e kena mahlong. Le ha ho longwa ke masumu ho nkwa ho ka bolaya, mafu a bakwang ke yona ha mangata. Tjhefu ya yona e tshwaetsa boko le mmele (neurotoxic & cytotoxic).

Ka nako e nngwe ha e leka ho phonyoha e ya itjhwesa, ka ho kakalla e butse molomo ka leleme le leketletseng ka ntle. Hona ho kotsi hobane e ka loma ho sa lebellwa. Ke noha e ratang jwang bo mofero, dithathathane, diqanthaneng kapa moo metsia dulang a tshwetshweta. Ha e behele mahe, empa e tswala madyane (a ka bang 20-35) dikgweding tse 5-6 kgwedding tsa mariha (Phupjane ho isa ho Phato). Hang ha tswalwa madyane a noha ena a ya itshella mme tjhefu ya ona e kotsi le yona. Potlakisetsa motho ya lonngweng ke noha sepetle ka ntle ho tshenyoy nako.

**\* Ha e tshwele tjhefu, empa e e pepta ho tswa masobaneng a meno a mekwere a ka hodimo).**



# RESPECT WATER

## avoid drowning

Beaches, swimming pools and dams in resorts always become popular sites to visit during festive seasons. Streams and rivers in rural areas also become ideal places to relax during hot summer days. Often people will jump in the water to cool or enjoy relaxed swim. This is (sometimes) when accidents of drowning happen.

We asked the The National Sea Rescue Institute (NSRI) to give advice to the public during this festive season and beyond. *Dr. Jill Fortuin, Executive Director Drowning Prevention at NSRI picks up some of important tips that can prevent loss of lives due to drowning. These safety tips do not only apply to beaches but to inland water areas as well:*

### Fact: Incidents of drowning, especially during the festive season

On average, there are 1500 fatal drownings in South Africa each year of which approximately 450 are children.

Most drownings are on inland waters – rivers and dams and are caused by not being able to swim, bad decision making or lack of understanding such as not watching children when they are in water, unsupervised children, drinking alcohol before swimming, not wearing lifejackets, not swimming where lifeguards are on duty and not understanding rip currents.

Every summer season the drowning incidents increase. We appeal to parents and caregivers to be an arm's length from children when they are swimming. Do not drink alcohol and then swim and please swim only at beaches where lifeguards are on duty.

### What safety tips can you share with people, as they will be going into the water even more?

The NSRI wishes everyone a safe summer holiday and we urge the public

to adopt a water safety mindset around coastal and inland waters. Have a plan in place in the event of an emergency to prevent panic:

- \*Make sure you have emergency numbers that you may need saved in your cell phone. Dial 112 from any cell phone in any emergency. Or simply Google Sea Rescue or NSRI for the closest Sea Rescue station's telephone number.
- \*Check the wind, weather, and tides before going to the beach, fishing or boating.
- \*Tell someone where you are going and when you are due back, and make sure that they know your route, your intentions and who to call if you are overdue.
- \*When climbing on rocks or fishing from rocks – never ever turn your back on the sea and we strongly advise rock anglers to wear a lifejacket and know when spring high tide is.
- \*If you are paddling or if you are on a boat, before you launch, download and always use NSRI's free SafeTrx app – <http://www.nsri.org.za/safetrx>

[Here are some safety tips to bear in mind this summer:](#)



**DROWNING PREVENTION**  
NSRI call to action - "it's time to teach our children water safety at school"

**\*Swim at beaches where and when**

### lifeguards are on duty.

Lifeguards are on duty at selected beaches during summer school holidays. Listen to their advice and talk to them about safety on the beach that you are visiting. They are the experts on that beach. If lifeguards are not on duty do not swim.



One of the signs of a drowning person. (Pic: [stock.adobe.com](https://www.stock.adobe.com))

### \*Swim between the lifeguard's flags.

Teach children that if they swim between the lifeguards flags the lifeguards will be watching them and can help if there is a problem. Lifeguards watch swimmers very carefully between the flags – just wave an arm if you need help.

### \*Don't drink alcohol and then swim.

### \*Don't swim alone. Always swim with a buddy.

If you are with a buddy while swimming, there is someone who can call for help if you need it and you can't wave to the lifeguards or call for help yourself.

### \*Adult supervision and barriers to water are vital.

Adults who are supervising children in or near water must be able to swim. This is vital if it is at a water body that does not have lifeguards on duty. It is extremely dangerous to get into the water to rescue someone so rather throw something that floats to the person in difficulty and call for help (112 from a cell phone and check for the nearest Sea Rescue station telephone number before you visit a beach – put that number into your cell phone). Children should not be able to get through or over barriers such as pool fences to water. Only use child safe pool fences and child safe pool covers or nets.

### \*Know how to survive rip currents.

If you swim between the lifeguard flags, they will make sure that you are safe and well away from rip currents. If for some reason this is not possible do not swim. Educate yourself about rip currents, there is plenty of educational material here <http://www.nsri.org.za/2017/01/beware-of-rip-currents/> including videos of what rip currents look like.

### \*Don't attempt a rescue yourself.

Call a lifeguard or the NSRI by dialing 112 from your cell phone for help. If you see someone in difficulty, call a lifeguard at once or dial the nearest Sea Rescue station from your cell phone. After calling for help try and throw something that floats to the person in difficulty. A Pink Rescue Buoy, a ball, a foam surfboard and so on. \*Watch children who are using floating objects, toys, or tire tubes at the beach or on dams very

carefully. Never use these if the wind may blow them away from the shallow water.

You can very quickly get blown away from the shore and as much fun as tubes and Styrofoam are it is easy to fall off them. If a child can't swim and falls off in deep water, they will drown.

### \*Do not be distracted by your cell phone or social media.

While you are looking after children in or near water you need to focus on them and nothing else. Adults who are supervising children should not be distracted or use their cell phone. It is not possible to concentrate on children in the water and be on your phone at the same time.

### \*Learn how to do CPR. Have the emergency numbers saved in your phone.

### \*Learn how to swim.



### ABOUT NATIONAL SEA RESCUE INSTITUTE

The National Sea Rescue Institute (NSRI) is the charity organisation that saves lives on South African waters – both coastal and inland. Our goal is to prevent drowning through rescue operations, education and prevention initiatives.

Operating from base stations along the SA coastline, and on inland dams, our rescue volunteers are on call, at all hours, every day of the year. Our rescue crew receives no payment and neither do we charge the people we rescue.

We visit schools around the country, teaching children about water safety. Our drowning prevention measures include our online training academy, with free courses for crew and the public, emergency signage, Pink Rescue Buoys for emergency flotation, rescue swimmers, lifeguards, and active patrols during peak seasons.

Our organisation is totally reliant on donations and sponsorships. This enables us to do the work of saving lives, changing lives, and creating futures. You can do your bit to assist. Please visit [nsri.org.za](http://nsri.org.za) for more information.

SEA RESCUE EMERGENCY:  
087 094 9774 or 112

## Ketekang ka boikarabelo le polokeho - Qabathe

Sehla sena sa selemo ke moo ka mehla malapa a fumanang monyetla wa ho kopano le ho ba mmoho ka morero wa ho phomola, ho ithabisa le ho keteka kapa ho phetha mesebetsi e itseng ya malapa. Metswalle le yona e ye e kopane ho ba mmoho boiketlong ba matsatsi a phomolo. Sena se tiswa hara tse ding ke ho kwalwa ha dikolo, ho kwalwa mesebetsing; difemeng le dibakeng tse ding tsa ditshebeletso tsa setjhaba.

Ke dinakong tsena tsa keteko le boithabiso moo ka nako e nngwe ho hlahang dikotsi ka mefuta. Dikotsi tsa mebileng, dikotsi tsa malapeng le tsa metseng tse bakwang ke dintwa, dikotsi tsa ho tjha ka malapeng le ho kgangwa ke metsi ka *di-swimming pool* malapeng, dibakeng tsa ho sesa tsa setjhaba esita le melatswaneng le dinokeng.

Nakong e nngwe bana ba kganwa ke metsi dipeiping le mekoteng ya dikgwerekgwere e ka tlasa tokiso e silweng feela e bulehile. Dikotsi tsena di hlahella tjena ka lebaka la maikutlo kapa moya o phahameng wa boithabiso le keteko. Ka nako e nngwe ho bile ho eketswa ke tsebediso (e mpe) ya

dinotahi le dithethefatsi. Letona la Ditaba tsa Thekolohelo, Free State, Me. Motlagomang 'Mamiki' Qabathe, (**Setshwantshong**), o ipileditse ho baahi ho phomola le ho keteka ka polokeho le boikarabelo nakong ena ya matsatsi a phomolo. O re baahi ba mpe ba hopole hore ha ba kena matsatsing ana a phomolo sewa sa Covid-19 se sa le teng, mme se boetse se ikakgetse ka sekgahla se se holo.

O eletsa setjhaba ho latela mekgwa ya polokeho le boithabiso le boithabiso ho Covid-19, eleng ho dula o kentse mask dibakeng tsohle tsa setjhaba, ho hlapa matsoho ka sesepa kapa ho *sanitizer* esita le ho sielana sebaka. Ka sehlohong o kgothaletsa bohle ba sokang ba enta ho phallela dibakeng tsa kentelo ho hlabla.

Qabathe o re dipalopalo tsa thekefetso le diketso tsa dikgoka ho basadi le bana di eketsehile. O ipiletsa ho setjhaba ho bula mahlo le ditsebe, ho ba sedi e le ho nka karolo phedisong ya thekefetso ya diketso

tsa dikgoka tsa bong. O re moraorao tjena diketso tsa thekefetso ho bonahala ha di hlaha ka malapeng mme o etsa kgweheletso le thapedi ho bana le bana ba bashemane ho nka karolo phedisong ya thekefetso ka kopanelo. O re ho bana: "A ke le tshwareng baratuwa le bana ba lona hantle hleng."



O ipileditse ho basebedise bohle ba tsela; bakganni, bapalami le ditaaso ho ikobela melao yohle ya tsela hore ba tle ba bolokehe. O kgothaletsa bakganni ho phomola kgafetsa ha ba kene maetong.

Qetellong o entse thapedi ho batjha ho ithabisa ka boikarabelo. A re: "O wele hleng batjha, monate ha o fihle – monate ha o fele! E tle e re ha o tswa ho ya boithabisong, ithabise ka boikarabelo hle! Tlohellang ho nwa haholo, tlohellang ho sebedisa dithethefatsi! Hopalang hore Covid-19 entse e le teng."

Ha a phethela molaetsa o re: "**Mahlohonolo a matsatsi a phomolo le ditakaletsa tse molemo tsa selemo se setjha ho bohle.**"



# Ha se kodumela ...

Re hopola tse etsahetseng ho tloha mathwasong a sona ho fihlela kajeno ha se ya ho feleng. E bile leeto le le lelele.

Se tile ka tsa sona, tse bohloko le tse monate, tse ntle le tse swabisang. Re hlokile ho etsa 'qeto tse boima le ho amohela dipphoso le dikeletso.

Se re tiiseditse matshediso mme sa re fa tshepo le matla ho tswela pele boitelong ba ho tisa kopano le kgotso esita le ho ntshetsa pele mosebetsi wa kaho ya setjhaba. Re kgothetse mme re shebile pele, re ikemiseditse.

E se e ka bohle re ka tsoha molota ho kena ka mafolofolo kamoso ho betla Tsela ya bophelo bo botle ho bohle!



Re Betla Tsela, a newsletter for ANC Parliamentary Constituency Office for MP L Tsenoli, Botshabelo



Tseliso Masolane o re Sesotho ke puo e phelang, e lokelang ho nosetswa le ho hlaolelwa hore e tle e hole hanle, e matlafetse mme e hlwekile. O re beng ba puo ena ba lokela ho ema ka maoto e se re ha ba re hephu, ba fumane e se e itse nyame, e nyameletse ruri. Ho latelang ke kakaretso ya maikutlo a hae ntshetsopeleng le pabalong ya puo ya Sesotho:



## Masolane o re Sesotho le sona se na le tokelo jwaloka puo tse ding

Pele ho dingolwa, kgubung ya tsohle ke puo. Sesotho jwalo ka puo tse ding, ha se a otlwa ke Modimo ho hloka mantswa, boikemelo kapa tlhompho. Sesotho se tshwana le puo tse ding, mme se lokela ho hlonejha ka tsela e tshwanang. Tabakgolo, ke ho itlhompha ha puo le ho itwanala, ho netefatsa hore e dula e phela ka ho sa feleng.

Ditlamorao tsa puso ya bohanyapetsi, di sa ntse di siile tholwana tse babang le kajeno. Ke nakong eo puo tsa Maafrika di neng di kotetswe ka thoko, empa ho tswelliswa pele Afrikaans

le English, mona Afrika Borwa. Ntshetsopele ya puo ya Sesotho le dingolwa, e itshetlehile maikemisetso a tobileng a mmuso wa demokrasi, le setjhaba. Ke ha mehlo e ka ba teng, moo re ka bonang ntshetsopele le kgolo ya dingolwa tsa puo ya Sesotho. Bolekodi ba ho kenya tshebetsong melao ya puo, bo lokela ho akofiswa, le ho netefatsa hore Sesotho, jwalo ka puo tse ding, se fumantshwa sebaka sa sona ditulong tse lokelang, mme se se nyefolwe jwalo ka puo e se nang kuno le molemo.

Jwalo feela ka boikitlaetso ba batho ka seo ba neng ba se bitsa *Genotskap van die Regte Afrikaners* le boetapele ba mmuso wa pele wa kgethollo, tse ileng tsa lebisana faneng ka mehlo ho ntshetsa pele Afrikaans, ho ileng ha leba ho thehweng ha museuamo wa dingolwa le wa puo ya Afrikaans,

boikitlaetsong ba basebedisi ba puo tsa Maafrika le mmuso, ba tlameha ho etsa ka natla hore puo tse kang Sesotho, di fuwa mehlo e ya ntshetsopele le kgolo.

Tshebedisong ya puo ka ho toba, ke boikarabelo ba basebedisi ba yona ho netefatsa hore e sebediswa ka nepo, ho e boloka le ho e hodisa. Sena se ke se ka kgoneha ha batho ba jaka ka leleme, kapa ba inyatsa le ho inyeneyatsa. Leha bangodi ba bangata ba ile ba nna ba jalletswa ke baphatlalatsi, moo monga sengolwa a neg a fumana peresente tse mmalwa feela tsa kuno thekisong, ha bohloko bo leba ho baphatlalatsi, ho bohloko ka kajeno lokisa seo.

Ho ba iphatlaletsang dibuka tsa bona, boleng ke ntho ya bohloko haholo, ho netefatsa hore sengolwa se phatlaladitsweng se hloka mamphemphe.

Ke boikarabelo ba bohle ho ela hloko hore Sesotho se sebediswa ka nepo, ha se ngolwa le ha se buuwa. Ke thomo e

tobileng ya bohle ho tlaheha tshebediso e mpe ya puo ya Sesotho dipapatsong kapa masedinyaneng afe kapa afe, moo puo e ngolwang kapa ho buuwa ka bohlaswa.

Ke ha diqatjwa tse teng tsa Sesotho di balwa, ho ka thusang ho boloka letlotlo lena. Ho nontsha tsebo ka ho bala, ho boetse ho leotsa tsebo le bogoni ba bongodi. Ho bala dingolwa tsa Sesotho, ho qoqa ka tsona le ho ngola ka tsona mangolong a phahameng a thuto, ho thusa polokong, ntshetsopeleng le kgodiso ya dingolwa tsona tsa puo ya Sesotho.

Ke nako ya hore bohle ba raohe, ba tiise meqheleba, ba netefatsa hore tshimo ya Basotho e se lengwe ke baditjhaba, majalefa a ntse a le teng!

Tseliso Masolane, (MA, Rhodes University) (PhD candidate, North West University), Ke mongodi wa dibuka le mohlalasi wa difilimi ya ikemetseng. Ke mookamedi wa Sesotho Literature Museum. O ngola mona ka boemo hae



## COMMENT



We end the year 2021 following the drama of the outcome of the local government elections. Particularly low turn out, 40 % young potential voters did not register, a significant number of registered voters simply stayed away.

This is risky to sustainability of our democracy.

The culture of representative democracy, rule by legitimately elected councillors needs to be reinforced, defended and promoted. Lest we slip into rule by a minority, illegitimate 'elite'.

Just as we must deepen, advance participatory democracy to accompany representative democracy.

The two are twins and must be understood to work better together rather than alone in skewed outcomes resulting from protest or apathy.

The turnout during the last election was partly as a result of protest rather than apathy, so politically It remains possible to reverse such results.

Humility, regular presence among people, working with them to solve their huge problems they face because of poverty, inequality and unemployment among the main issues, are the ingredients for what needs to be done, urgently, to build back better and faster, given the multiple crises we have to handle!

Let us continue our campaigns against gender based violence and femicide. These tragic occurrences are often triggered by drug and alcohol abuse.

The greater source being patriarchy, a handmaiden of capitalist exploitation and domination, must be fought even harder. We wish our readers happy holidays and vigilance against the sometimes tragic Covid -19.

We must not allow this December break - during these holidays to let our guard down, people die when that happens.

Parliament and the 9 provincial legislatures - the Speakers Forum - have launched on December 9, 2021, a South African parliamentary Institute(SAPI), for members and staff, to continue to provide by force of example to society that continuous, life long learning is the way to go. The present and future can only be managed better through such commitment by all of us.

A donation to the SACP. represents an active expression of support and solidarity for the imperative to end the domination and exploitation of one person, a particular social group and class by another.

Donate

<https://donate.sacp.org.za>



## NEWS FROM PARLIAMENT



## Launch of South African Parliamentary Institute

**Parliament, CAPE TOWN**– The South African Legislative Sector reached a new high on Thursday evening with the launch of the ground-breaking South African Parliamentary Institute (SAPI), which aims to empower Members of Parliament and officials with better competencies to do their work.

The National Assembly (NA) Speaker, Ms Nosiviwe Mapisa-Nqakula, and her co-Chairperson of the Speakers' Forum and Chairperson of the National Council of Provinces (NCOP), Mr Amos Masondo, described the SAPI milestone as a bold step that is the product of extensive engagements with strategic partners within and outside the legislative sector.

Speaker Mapisa-Nqakula said a lack of the necessary capacity within the legislative sector hampered its ability to effectively hold the executive to account, enhance law-making and strengthen public participation and

democracy in South Africa.

She listed the priority tasks for the newly established SAPI board of directors, which include: completing consultations with numerous partners and role-players, developing a strategy and a programme of action; conducting capacity development programmes; producing quality research; building a knowledge repository for Members of Parliament and officials; and establishing the alumni association of former Members of Parliament and provincial legislatures, as well as officials.

"We trust that the institute will give us the capacity we need to build and enhance the critical competencies needed to do oversight, in support of our democratic process. We want it to produce skilled and capable personnel within the sector, while it also serves as a reservoir of knowledge to support our training and research functions," said Ms Mapisa-Nqakula.

Also addressing the ceremony, Mr Masondo said: "This is the first institute of its kind for our legislative sector. It is an important intervention given that it seeks to enhance the functioning of our legislatures in carrying out our mandate of representing the interests of the people through, among other things, passing legislation and conducting oversight over the executive."

The launch was addressed by, among others, the Deputy Minister of Higher Education Mr Buti Manamela; the European Union Ambassador to South Africa, Dr Riina Kionka; Members of the Speakers' Forum; House Chairpersons; Chairperson of Chairpersons of the Provincial Legislatures; the Chief Whips' Forum; the newly established SAPI board; the South African Local Government Association (SALGA); and the Kenyan Parliamentary Institute.

Members of the newly established 11-member board of directors were

introduced and they include: *Mr Lechesa Tsenoli, (Chairperson) Deputy Speaker of the NA, Ms Sylvia Lucas, Deputy Chairperson of the NCOP, Ms Zandile Majozi, Member of the NA, Ms Newrene Klaaste, Speaker of the Northern Cape Legislature, Prof Olive Shisana, an expert in research and knowledge management, Prof Anne McLennan, an expert in public policy and curriculum development, Mr Kaya Mfono, an expert in financial management and legislative practice, Ms Nerusha Naidoo, Secretary to the KwaZulu-Natal Legislature, Mr Patrick Boitumelo Moopelwa, Secretary to the Northern Cape Legislature, Ms Sindisiwe Schalk, Executive Director of the Legislative Sector Support.*

Messages of support were shared during the launch ceremony from national research agencies such as the Human Sciences Research Council, the Centre for Scientific and Industrial Research, the National School of Government, SALGA and the Kenyan Parliamentary Institute. They all pledged to maintain and improve their strategic relations with the newly formed institute.

ISSUED BY THE PARLIAMENT OF THE REPUBLIC OF SOUTH AFRICA

## Abuse and violation of young athletes will no longer be ignored

**Parliament, CAPE TOWN**– The Portfolio Committee on Sports, Arts and Culture will no longer ignore the abuse and inappropriate violation of young athletes in South Africa.

As a result, the committee has resolved to host a workshop on abuse, especially sexual abuse, against athletes. The Committee also called on sport federations to revisit their policies on sexual abuse and ensure that they place the welfare of their athletes first.

Committee Chairperson, Ms. Beauty Dzulane, said the inappropriate violation of young athletes has been ignored for too long.

On Tuesday, the committee received a briefing from Swim South Africa on the prevalence of these matters. The committee was informed

that one disciplinary matter was abandoned because an athlete had opted to pursue a criminal case.

The time has arrived for the committee to raise awareness on the matter. Many athletes are not only violated financially by sponsors and federations. This abuse extends to inappropriate and highly unacceptable behaviour by many coaches and trainers across sporting codes."

Ms. Dzulane says "the impression must never be created that the committee could not conduct oversight on incidents of abuse."

"We condemn these in the strongest possible terms as the impact is such, that young athletes carry the scars forever. Sexual abuse and violation of young athletes by those who coach them should draw the necessary attention and condemnation from society."



Ms. Beauty Dzulane  
PHOTO: ancparliament.org.za

Ms. Dzulane added that when it comes to sexual abuse there should never be alternative arrangements or options; people must be disciplined and referred for criminal prosecution.

Committee members unanimously supported the decision to host the workshop.

ISSUED BY THE PARLIAMENTARY COMMUNICATION SERVICES

## Men and Boys for Gender Justice

## DELHI DECLARATION AND CALL TO ACTION

We live in a world of profound inequalities and unbalanced power relations, where rigid norms and values about how people should behave fuel and exacerbate injustices. We have to change that. This is why more than 1200 activists/professionals coming from 94 countries and with a broad variety of organisational backgrounds, convened the second MenEngage Global Symposium in New Delhi, India, from November 10-13, 2014.

Gender equality is an essential component of human rights, as upheld by international standards articulated, including the Universal Declaration of Human Rights; the Convention on the Elimination of All Forms of Discrimination Against Women, International Covenant on Civil and Political Rights, and the Convention on the Rights of the Child. We reiterate our commitment to implementing the International Conference on Population and Development Programme of Action (1994), the Beijing Declaration and Platform for Action (1995), United Nations Commission on the Status of Women at its 48th Session in 2004, and all other relevant agreements. We reaffirm our commitment to implement the MenEngage Rio and Johannesburg Calls to Action (2009). We look forward to future agreements including the development agenda beyond 2015 and to continue to uphold boys' and men's engagement as key efforts to ensuring gender equality and gender justice for all. **(See next edition)**





## 60<sup>th</sup> ANNIVERSARY OF UMKHONTO WE SIZWE

By Dr Lehlohonolo Kennedy Mahlatsi



The formation of Umkhonto We Sizwe (MK) was a direct result of the apartheid regime's resort to violence and draconian laws which culminated into the massacre of innocent people in Sharpeville and banning of ANC and PAC.

The leaders of the ANC and the SACP - both those in detention and those who had evaded the police net and were living in hiding - came to the same conclusion - that it was necessary to abandon 'non-violence' as the sole means of struggle, and to begin preparations to meet state violence and terror with retaliatory violence. 16 December 1961 saw the first appearance of these new methods when - backed by the African National Congress and the South African Communist Party - a new organisation made its appearance on South African soil. We saw cadres of Umkhonto we Sizwe proving again and again that it is possible to tackle the racists militarily. The time well-passed when repression has gone unrevenged.

In order to constitute the High Command of MK, the ANC AND SACP appointed Nelson Mandela and Joe Slovo respectively to spearhead structures and activities of Umkhonto We Sizwe. Initially the command consisted of Mandela, Walter Sisulu, Govan Mbeki, Andrew Mlangeni and Raymond Mhlaba. Joe Modise was put into it later, before he left the country. Ahmed Kathrada, Arthur Goldreich and Dennis Goldberg were involved in auxiliaries and were part of the Johannesburg Regional Command together with Jack Hodgson and Elias Motsoaledi. This high command produced a document called 'Operation Mayibuye', which was discussed both by the ANC and the SACP. Basically, its purpose was to plan for the return of the people who had been sent out to be trained as guerrillas and simultaneously to prepare politically for their return to the country.

The 60th Anniversary of the establishment of Umkhonto we Sizwe the armed wing of the liberation movement is an important milestone in the history of our people. It is a time not only for tribute to those who have already fallen but for rededication to the unfinished tasks of the South African revolution for the total liberation of our people and striving for a prosperous Africa and the better world against the imperialist onslaught. This is indeed a proud moment for all of us. A moment when we glance in

retrospect over a record of struggle. It has been a hectic history with numerous obstacles which posed as it were, great challenges which could only be surmounted through sacrifice, courage and undying determination to terminate our national ordeal-centuries of domination and oppression by an incorrigible minority of white supremacists.

MK was an army fortified and bestowed with great traditions which were in fact the collective heritage of all our people. Umkhonto we Sizwe/Spear of the Nation announced its existence not only in words but also in deeds - a series of sabotage explosions in all parts of the country. The explosions were accompanied by a manifesto declaring that in the situation of terror existing in the country the masses could no longer rely on peaceful methods of struggle but would hit back with every means in their power. Umkhonto we Sizwe has shown not only its growing presence by has also demonstrated that the enemy can also bleed and die. This has filled the hearts of the masses of our people with hope of salvation and confidence in their ability and strength to intensify the struggle, thereby spurring them to more and more heroic actions.

This month we celebrate the sixtieth anniversary of Umkhonto we Sizwe- our People's Army. At the same time we bow our heads and clench our fists in memory of the heroes and heroines who have already sacrificed supremely for our freedom. December 16 is a great day in our revolutionary calendar. It marks not only the coming into being of the armed wing of our movement on that day in 1961. It marks, most importantly, the beginning of a new era, a new phase of our struggle, the phase of impetus towards the liberation of the Africans in particular and Blacks in general.

Our movement, the ANC, has shown its capability to lead the South African Revolution to its victorious end. Skilful combination of armed and unarmed struggle, a line pursued by our movement with so much adherence, has yielded positive and inspiring results. MK combatants reaffirmed in action that they remain true to the tradition of combat established by our forefathers at Isandlwana and elsewhere. Silveton, Boooyens, Natref, SASOL, Voortrekerhoogte, Moroka Police Station, Koeberg, Chiawelo will go down in the history of our struggle as glorious forerunners of the people's war that had already started. An important feature of these actions is that they were an integral part of a

militant country-wide struggle by the people fighting on all fronts. Commander in Chief of Umkhonto We Sizwe Cde Oliver Tambo observed that "The Spear of the Nation is the Spear of the People and it will relentlessly pursue the goal of liberation through the people and as an integral part of the people."

They picked up the fallen spears of our forefathers. They were armed with the willpower and fearlessness of Shaka; the endurance and vision of Moshoeshe; the courage and resourcefulness of Sekhukhune; the tenacity and valour of Hintsa; the militancy initiative and guerrilla tactics of Maqoma; the farsightedness and dedication of SP Makgatho, Sol Platjie, Langelibalele Dube, Isak ka Deme, WB Rubusana and all founding-fathers of the African National Congress. They cherished the dream of Moshoeshe of a great alliance of African people to resist their separate conquest come true in our lifetime. The record of MK speaks for itself: the courage of Solomon Mahlangu, the resilience of Gordon Dikwebu,

the valour of Motso "Obadi" Mokgabudi, the spirit of non-surrender of Basil February, Barney Molokoane and countless gallant combatants whose memories will be cherished forever.

But all along this arduous road to a liberated South Africa was no easy walk. In the hangman's dungeon, staring into the face of death, Solomon Mahlangu said: "My blood will nourish the tree which will bear the fruits of freedom." Born of the people, MK was demonstrably of the people. Its strength, like its weakness, is the strength of the people. Its history and record is a proud example of unity in action. A people's war means that the masses were brought to the understanding that they were Umkhonto We Sizwe and vice-versa. The masses engaged the enemy with means at their disposal.

Mk has recorded an escalation of both popular and armed actions in close combination. In its manifesto the MK declared that "Umkhonto will be at the front-line of the People's defence.

It will be the fighting arm of the people against the government and its policies of race oppression. It will be the striking force of the people for liberty and for their final liberation."

The statement released during the first daring actions of Umkhonto We Sizwe expresses in unambiguous language the optimistic vision cherished by the founding fathers, leaders and combatant of our glorious army. The firmness of this statement is also a reflection unflinching patriotism and devotion to the popular cause of liberation

**Dr Lehlohonolo Kennedy Mahlatsi is SACP Free State PEC Member (Writes in a personal capacity)**

## U.S. delegation says: 'Hands off Nicaragua!' By Workers World Bureau



(Continued)

**Sara Flounders**

In 2007 the Sandinistas won the elections and began programs that have had a huge impact in these 14 years. Their programs are free education for all, including university, free public health programs with stunning gains, road construction, now the best in Central America. They're tackling the big problems of potable water, sewage and disaster preparation in a country of hurricanes, floods, earthquakes and erupting volcanoes.

We visited schools, hospitals and health clinics. We talked to financial planners and disaster relief planners.

Using social distancing, masks and handwashing, and an intense community-based strategy of health monitoring and basic care for all, utilizing 1,233 health posts and door-to-door check-ins, has resulted in the lowest documented rate of COVID in this hemisphere. Meanwhile the U.S. has the highest rates of death and infection in the world. That's the difference a coordinated free public health system makes.

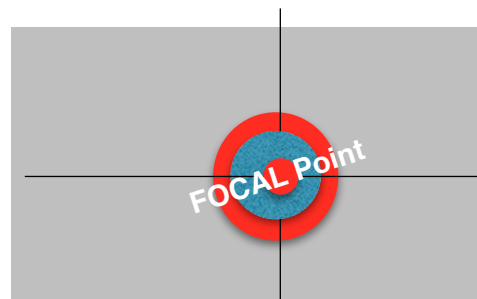
We need to defend Nicaragua and rally the entire progressive political movement to understand what's at stake.

### Defend Nicaragua!

**Acronym for Sandinista National Liberation Front (Frente Sandinista de Liberación Nacional) on top of the volcano directly across from the U.S. Embassy in Managua. WW PHOTO: Monica Moorehead**







## the two deaths of Che

by Michael James



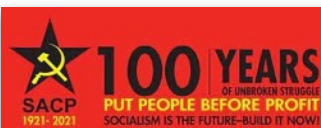
From South America... to Africa,  
Dr. Guevara seen here in Conaco

### Continued

Che's first death was "at La Higuera, in the wilds of the Bolivian southeast, on a morning in October" (Castaneda, 390). His second death is in capitalism's commodification of his image. Marx saw that capitalism is predatory and voracious, unleashing "the most violent, mean, and malignant passions of the human breast, the furies of private interest" so that every object, person, and creature is "transformed into property" (*Capital*).

Even Commandante Guevara, who declared that a true revolutionary is "guided by a great feeling of love" (Casey, 62), has now been officially reduced, via the Korda Che, to private property and designated a nine-character alphanumeric code: U.S. GATT visual art copyright number VA-1-276-975.

Against this commodification is "the most complete human being of our age," as Jean-Paul Sartre described him (quoted in Sharma and Sharma, 5): humanist, Marxist



**Statement of the South African Communist Party Central Committee**  
Johannesburg, 1 August 2021. by Dr Blade Nzimande, the SACP General Secretary

### Continued

In the course of these popular uprisings the ANC and SACP underground regrouped and increasingly played leading roles. Pursuing a people's war strategy, MK units (**real** MK units it is important now to stress) integrated into the mass uprisings and reinforced the capacity of popular struggles to defend themselves in the face of the intensified terror unleashed by the apartheid regime, not least in the very midst of the early 1990s negotiations process. Without this MK presence and without Self Defence Units, the killing fields of the Natal Midlands, the East Rand and Vaal Triangle would have been even more dire.

Increasingly through the 1980s, basic organs of popular power emerged—street committees, self-defence units, alternative education classes, people's courts—all implementing what the Freedom Charter had prefigured when it asserted that "The People Shall Govern". What is more, we tend to forget, the Charter made very clear that popular governance included not only one-person, one-vote representative democracy...but ALSO, to quote directly from the Charter: "democratic organs of self-government".

What has happened to all of these traditions and experiences? Stirring beneath the broad popular response to the events of early July, perhaps it is possible to discern that these traditions have not been entirely lost.

So, what has gone wrong? To better understand our present reality, it is important to consider the various class strategies and agendas at play from the late 1980s and into the 1990s. We must never be shy to review our past performance critically. But equally we must never imagine that in class struggle we are playing a solo, that it is simply enough to wish for a favourable outcome for it to become reality. Equally, we must guard against the flip-side of the same coin – a defeatist evoking of the "balance of forces" that supposedly makes any serious struggle to roll back imperialism and capitalism futile.

### Competing strategic agendas

In the 1990s, imperialist forces did not standby idly while the negotiated transition was underway here in South

Africa. Institutions like the IMF and the notorious US-headquartered Goldman Sachs were active in their own way. Throughout the early and mid-1990s they actively recruited selected ANC personalities for training stints. Most of the leading ANC figures who went on to occupy senior positions in the South African Reserve Bank and National Treasury were graduates of these Washington and New York "finishing schools". The consequences for our country, and especially for the working class and poor have been dire. Many of these graduates are currently still occupying the highest levels of key economic policy institutions. A great deal of fuss has been made about the ANC's cadre deployment policies. **But what about the neo-liberal cadre deployment engineered from way outside of our country?**

In the late-1980s and early-1990s, established **South African monopoly capital** shared the same general strategic perspectives as the imperialist North. This was a period in which their global counterparts and corporate rivals were driving an accelerated wave of financialised globalisation in pursuit of mega profits in low wage economies. South African monopoly capital was largely cut out of this profit-maximising globalisation. They were desperate for a negotiated settlement that would see the removal of sanctions and the ability to disinvest at scale out of the country. Needless to say, the motivation was not a sudden Damascus conversion to non-racialism and democracy.

As the prospects of an ANC electoral majority loomed, local monopoly capital was anxious to cultivate a new, ANC-related political elite. It is important to remember that what is now known as Black Economic Empowerment, was in fact first actively pioneered by South African monopoly capital. It was **their** agenda before it became official government policy. Among the first movers in this direction was Anglo-American. A third strategic agenda, linked to the two above, was advanced by the political opposition to the ANC. These somewhat diverse political forces advocated strongly for a federal dispensation. The objective was clearly to water down the transformative impact of democratic majority rule in a post-apartheid South

Africa, and to consolidate ethnic enclaves. Although our democratic 1996 constitution upholds a unitary state, the shadow of federalism and ethnic bantustans persists within our current provincial arrangement. The negative consequences of this were visible in the course of the July days, including within the ANC itself. These, then, were the active strategic agendas from the side of imperialism, South African monopoly capital and the political opposition to the ANC at the beginning of the 1990s.

From the side of **the ANC-led alliance**, the Reconstruction and Development Programme represented our immediate and medium-term transformation agenda looking beyond the 1994 democratic elections. While the RDP might have been an uneven document, it represented a strong programmatic commitment to major structural transformation of South Africa's political economy.

### The 1996 class project

The deepening divisions became even more apparent with the Treasury announcement of a self-imposed shock therapy in the shape of the GEAR neo-liberal, macro-economic package in 1996. GEAR was imposed on the ANC and its alliance partners without debate or discussion. (Something for which Mandela later apologised).

A key adjunct of the GEAR strategy from the then-dominant grouping within the ANC and government was also to actively use state resources and pressure to create a supposed stand-alone, new "black capitalist class". GEAR plus elite BEE were, in effect, the adoption of the neo-liberal and elite-pact agenda of monopoly capital, but dressing it up now as official government and ANC policy. The active promotion of "black capitalists" was also about transforming the class composition, the morality and orientation of the ANC movement and to marginalise the working class and poor.

We cannot understand the degeneration of the ANC in the later period of industrial-scale looting of the state capture years without looking back to the mid-1990s and early 2000s. Elite, narrow-BEE deals began initially as indebted shares to selected ANC politicians—leaving the beneficiaries highly exposed to a compradorist financial dependency on, and cultural affinity with the worldview of established monopoly capital. Very quickly tensions broke out between different factions of beneficiaries and aspirant beneficiaries. Some of these played themselves out at the ANC's 2007 Polokwane Conference. (*Continues*)

revolutionary, medical doctor, combat soldier, government minister, writer, husband, father, UN orator, and iconic leader. Che was also the "New Man" of the socialist society he envisioned.

His Marxist, revolutionary spirit defies commodification. In a last letter to his children, he wrote, "Above all, always be capable of feeling deeply any injustice committed against anyone, anywhere in the world.

This is the most beautiful quality in a revolutionary" (Seddon, 9). He urged us all to "tremble with indignation at any injustice" (Casey, 168).

### El Che Vive!

## Che Guevara is executed

On October 9, 1967, **socialist** revolutionary and guerilla leader **Che Guevara**, age 39, is killed by the Bolivian army. The U.S.-military-backed Bolivian forces **captured Guevara** on October 8 while battling his band of guerillas in Bolivia and executed him the following day. His hands were cut off as proof of death and his body was buried in an unmarked grave. In 1997, Guevara's remains were found and sent back to Cuba, where they were reburied in a ceremony attended by President **Fidel Castro** and thousands of Cubans.

Ernesto Rafael Guevara de la Serna was born to a well-off family in Argentina in 1928. While studying medicine at the University of Buenos Aires, he took time off to travel around South America on a motorcycle; during this time, he witnessed the poverty and oppression of the lower classes. He received a medical degree in 1953 and continued his travels around Latin America, becoming involved with left-wing organizations.

In the mid 1950s, Guevara met up with Fidel Castro and his group of exiled revolutionaries in **Mexico**. Guevara played a key role in Castro's seizure of power from Cuban dictator Fulgencio Batista in 1959 and later served as Castro's right-hand man and minister of industry. Guevara strongly opposed U.S. domination in Latin America and advocated peasant-based revolutions to combat social injustice in Third World countries. Edited (History.com Editors).





# Re kgaba ka Diratswana

## Professor Mapotso Kena, (Plant Pathology)

O re fa dikeletso tsa tjalo e athlehleng ya meroho le dijalo tse ding diratswananeng tsa hae. \*Di fetolwetse le ho ngolwa ka Sesotho e le tsela ya ho ntshetsa pele le ho kgothaletsa ho bala puo ya Sesotho.

## Bohlokwa ba mobu o phetseng hantle bakeng sat emo e athlehleng temong ya meroho diratswaneng

Nakong e fetileng re buile kamoo baahi ba ka thehang diratswana tsa meroho ho tisa tiisetso dijo le ho etsa lekeno ntlafatsong ya maphelo a bona. Re bile ra bua le ka diphephetso tse fapaneng tse ka bang le tshwaetso tlhahisong le ho e fokotsa. Re boetse ra qoqa le ka maemo a matle a mobu bakeng sa tlhahiso ya dijalo e hodimo.

Diphatlalatsong tse latelang re tla tsepamisa maikutlo "mobung o phetseng hantle" tsebedisong ya mekgwa e fapaneng ya temo e loketseng diratswana tsa malapeng, tlhahiso ya meroho metseng ya ditrope esita le diratswaneng tsa setjhaba (community gardens). Tsebo ya mekgwa o itseng wa temo tlhahisong ya mofuta o itseng wa dijalo e bohlokwa ho lepa ba tiang ho kgola molemo dijalong tseo. Hape bareki ba bang ba baholo ba tsitlalela ho reka meroho ya boleng ho bahlahisi, haholoholo moo ho sa sebediswang di-chemicals temong.

Temo e tswellang ka katleho le temo ya tlhaho (e seng ya maiketsetso), ke mofuta e mmedi ya mekgwa ya temo eo ho sa sebediswang di-chemicals empa katleho ya teng e itshetlehlile mobung o phetseng hantle.

**Temo e tswellang ka katleho ke eng?** (Sustainable agriculture)  
Temo e tswellang ka katleho e ka hlalosa e le mekgwa wa temo oo sepheo e leng ho theha mekgwa wa temo o dumellanang le tikoloho, o



o kenyeletsa: Tsebediso e ntle le thabollo ya tikoloho. Kgonahalo ya kuno ya moruo ho bohle ba amehang temong ena, tsebetso ya dihlahiswa le kabo ya tsona e kenyeletsang kabo e lekanang ya dihlahiswa tsa temo tiisetso ya ditlhoko tsa mantlha tsa batho.

### Temo ya tlhaho yona ke eng? (Organic agriculture)

Temo ya tlhaho kapa tlhahiso ya tlhaho ke temo e kenyeletsang setso, tlhaho le mekgwa ya disebediswa tsa matsoho – ke mekgwa o kgothaletsang ho phethaphethwa ha mehlodi, mekgwa o kgothaletsang ntlafatso le tekatekano ya tikoloho, mme e tisa paballo ya diphedi tse fapafapaneng ka hara tikoloho (biodiversity).

Mokgwa ona o ka hlalosa e le mekgwa wa temo o kgothaletsang mobu le dijalo tse phetseng hantle ho latela phethaphetho ya phepo e ntle ya mobu, temo –phaphanyetsano, ho phethola mobu ka tsela e lokileng, le ho qoba tsebediso ya manyolo a iketseditseng le tsebediso ya meriana ya dinthwana tse tshwenyang dijalo e sa tiiswang pele ho feta dilemo tse 3. Le ha ha jwale Afrika Borwa ho s'o ka ho e ba le leano le laolang tlhahiso ya tlhaho, dihlahiswa tsa tlhaho di ratwa le ho batlwa haholo ke bareki.

*"Fepa mobu ho fepa sejalo" ke tumelo ya mantlha ya temo ya tlhaho le tjalo ya diratswaneng. Karolo ena e hlalisa ditsela tseo bo-ratemo le ba jalang diratswaneng ba ka ntshetsang pele le ho tlhokomelo e ntle ya bophelo ba mobu o nonneng temong ya tlhaho le temong e tswellang ka katleho.*

Karolo ena e hlalisa le ho tswaka dihloho tse fapafapaneng, ho kenyeletsa le temo ya meroho e kgurumeditseng (cover cropping), ho phethola mobu le tlhahiso, ho etsa monontsha le nosetso. Tseno tsohle di tla hlalosa diphatlalatsong tse latelang.

*Di tswela pele kgatisong e latelang*

ntshetsang pele moruo, mme o le molemo tlhahisong ya dijo bakeng sa setjhaba. Bakeng sa temo ya mofuta ona ho tsepamisa maikutlo tsebedisong ya mehlodi e iphetaphethang (renewable resources) le tsamaiso ya tikoloho le ya tlhaho (ecological and biological processes), esita le kama'no ya tsona ho tlhahisong ya dijalo, diphoofole le phepong e ntle ho batho.

Hape ke temo e tsitlalelang tshireletsong, taolong kapa twantshong ya mafu le dinthwana tse kgathatsang dijalo. Ke mekgwa wa temo wa sethato o motle wa botho o sebedisang mehlodi ka tsela e lokileng.

Tsebediso ya disebediswa kapa mehlodi e ka thoko esita le di-chemicals ha di sebediswe haholo mekgwa ona wa temo. Morero wa mekgwa ona wa temo e tswellang ka katleho, ke kamohelo ya tlhahiso ya tlhaho mme e kgothaletsa tlhahiso ya boemo bo itseng. Mokgwa wa temo e tswellang ka katleho

## Moleleki o re temo ke yona tsela

"Batjha ba lokela ho qala diratswana tsa meroho bakeng sa ho ba phedisa le ho ba ntshetsa pele."

Sena se builwe ke Motsamai wa setsha sa Kgaugelo ya Setjhaba Multipurpose Centre, Botshabelo, Monghadi Moleleki Nonyane ha a hlalosa bohlokwa ba ho ikgwantlella maemong ana a tlhokahalo ya mesebetsi Afrika Borwa.



Basebetsi le batsamai ba kgeleletse ho phahamisa tlhahiso ho se seng sa diratswana.

O re temo ke tsela e nang le tiisetso ya ho ka imollang batjha tlhokehong ya mesebetsi. Batho ba batjha ha ba ka sheba lehlakoreng la temo, ke nahana hore e ka ba sebeletsa." Ke ena eo ha hlalosa ho tswela pele. O re ha batjha ba ikopanya ho ba bobebe ho fumana mehlodi ya tlhahiso e ka ba thusang ho ntshetsa merero ya bona ya ntshetsapele pele. O re o eletswe hore dithuso le mehlodi di a fumaneha, haholoholo bakeng sa diporojeke tse tshwanang le ena ya bona e itshetlehleng temong.

Moleleki o re batjha ba lokela ho kopa dibaka tsa ho sebeletsa masepaleng esita le dibakeng tse ding tse kang dikereke.

O re batjha ba lokela ho tswa metseng ba ikgwantle, ba tlhelle ho sheba hore mmuso o ka ba etsetsang. O re tlhokeho ya dihlahiswa tsa diratswaneng e kgolo setjhabeng mme kahoo kgwebo ya mofuta ona e ke ke ya hloleha ho tswela pele ha e thehilwe hodim'a tsamaiso e ntle.

Nonyane o re Kgaugelo ya Setjhaba e ne e thehwe dilemong tse 7 tse fetileng. Ke setsha se sebetsang ka diratswana tsa meroho. Ba boela ba thusa bana ka dithupelo tsa kamora' sekolo tsa tlatsitso ho thloha sehlopheng sa R ho isa sehlopheng sa 8. O re kuno eo ba e fumanang thekisong ya meroho e thusa ho lefa ditshebetso tse kang metsi le motlakase esita le ho reka dipeo le

dinthwana tse ding. Ba boela ba rekisetsa baahi ba haufi ba motse meroho ena esita le ho fepa basebetsi ba setsha mmoho le ba thusang setsheng sena.

Kgaugelo ya Setjhaba e tsamaisa ke lekgotla la batho ba bahlano le komiti ya tsamaiso ya letsatsi ka leng ya ditho tse nne.

Setsha sena se sebetsa ka ditho tsa setjhaba, haholo tse hlahang hona karolong ena ya K, Botshabelo.

## COST OF PRODUCTION



### Bag system

- \*1 bag with Swiss chard spinach
- \*12.5kg empty bag @R3.80
- \*Sawdust @R15.00/refuse bag
- \* 40x Seedlings @R20.00 (enough for 12.5kg bag)
- \* Labour @R63.00/hr

**TOTAL=R101.80**

### Advantages of bag system

- \* It conserves water since there is little amount of water draining out of the bag.
- \* It suppresses weeds, no weed control is needed.
- \* Plant leaves are free from soil particles since plants leaves faced upwards
- \* There is high yield per unit area, compared to growing on a flat aeration.
- \* Requires less area to produce food (56 plants/m<sup>2</sup>).

### Disadvantages of bag system

- \*Poor drainage medium can have a negative effect on moisture distribution and root aeration
- \*Bags need to be supported and kept upright for uniform distribution of water
- \*Maize-meal bag cannot be reused, with me it can be torn apart and disintegrate, depend on the durability of the bag

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