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Re betla TSELA

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Mohai le Tsenoli ba betla tsela

Thuto ke taba e ka sehlohong naheng ya Afrika Borwa. Palamente le Mmuso di bapala karolo e kgolo ntshetso peleng ya thuto jwaloka e meng ya metheo ya tokoloho le demokerasi.

Katleho ya Afrika Borwa e itshetlehile thutong e tsepameng ka tse latelang: meaho, tsamaiso le taolo ya dikolo, matijhere a nang le thuto e loketseng le boiphihlelo, lenane thuto le kamano ya ditsi tsa thuto kapa dikolo le setjhaba hara tse ding. Karolo e bapalwang ke setjhaba (tshehetso) le yona ke ntlha ya bohlokwa katlehong ya thuto.

Ke tswaelo hore Ditho tsa Palamente le Makgotla a Ketso ya Melao di etele dikolong selemong se seng le se seng se setjha. Morero wa ketelo ena e ba ho lekola tshebetso ya dikolo, ho leboha le ho kgothatsa baithuti le matijhere. Sepheo ke ho betla tsela e lebisang katlehong mafelong a selemo ho barutwana.

Ditho tse pedi tsa Palamente ya Afrika Borwa tse hlahang profenseng ena ya Foreisetata ba iponahaditse dikolong tse mmalwa Botshabelo pulong ya dikolo monongwaha. Benghadi Lechesa Tsenoli le Seeiso Mohai ba ile ba etela dikolo Botshabelo ho leboha dikolo tse sebeditseng hantle dihlalobong tsa materiki tsa selemo se fetileng (2019), ho kgothatsa ba sa sebetsang hantle dihlalobong tsa materiki le ho kenya molota ho bana le

matijhere esita le ho lekola boitokisetso ba dikolo ba ho kena mosebetsing wa selemo se setjha sa thuto sa 2020.

Hara dikolo tse ba ileng ba di etela ke tse latelang: Leratong Secondary School, Mpatleng Secondary School le Selokisa se thusang batho ka ho qeta lengola la materiki. Bobedi bona bo ile ba tlotla tshebetso e ntle e fihletsweng ke dikolo tsa Botshabelo dihlalobong tsa makgaolakang tsa materiki tsa selemo sa 2019. Ba boletse ha tshebetso ena e ntle ya bana le matijhere e lokelwa ho thoholetswa, matlafatswa le ho ntshetswa pele.

Ba ile ba hlalosa hore palamente ena le kgahleho ya thuto, mme kahona dikolo ke sebaka se seng seo Palamente e tsepamisang maikuto ho sona ka matlo a mabedi a yona, e leng Seboka sa Setjhaba (National Assembly) le Lekgotla la Naha la Diprofensi (National Council of Provinces). Ba ile ba hlalosa hore ketelo ena ya bona ke ya pele ya diketelo tseo Palamente e tlang ho di nka selemong sena ho etsa bonnete ba hore e (palamente) etsa mosebetsi wa yona wa ho lekola tshebetso ya mmuso le ho utlwa diithoko tsa baahi mafapheng a fapaneng ho kenyeletsa le dikolo ka thuto hara tse ding.

Sekolong sa phethelo sa Selokisa Monghadi Seeiso Mohai o boletse hore sekolo sena se lokela ho

fuwa tjhadimo e tebileng. O re sekolo sena se lokela ho matlafatswa hore se tle se tswela baahi molemo ho ena le hore baithuti ba qetelle ba ile dikolong tsa mofuta o tjena tse hole ebile di hloka ditjhelete tse hodimo. O boetse a re ho ya hlokeha hore Palamente e etele sekolo sena e le ho qoqa le ba amehang sekolong sena, ho fumana diithoko tsa sona hore di tle di salwe morao ke ba ikarabelang jwaloka Letona la Thuto la Naha le letona la Thuto la Profensi.

O kgothaditse baithuti ba sekolo ho nka monyetle wa ho sebedisa maemo ana a thehilweng ke sekolo sena e le ho intlafatsa kamora hore ba hlolehe ho fumana lengolo la materiki kgetlong la pele esita le ba hlokanako ya ho kena sekolo; ba sebetsang mme ba tjhaisa ka mora' nako ya sekolo.

Ha a buwa puong ya teboho sekolong sa Leratong, Monghadi Lechesa Tsenoli o kgothaditse bana ho ithuta hore e tle e be baahi ba phethahetseng ba tlang ho emela naha ya bona ka maikarabelo a fapaneng. O hlaloseditse bana ho dula ba hlomphe matijhere hobane tihompho e jwalo e tla ba etsa baahi ba sebele ba ka moso, "Le be baahi ba sebele, baemedi ba rona Palamenteng, le be baemedi ba rona jwaloka naha ka ntle ho naha ho haha dikamano tse ntle le dinaha tse ding jwaloka baahisani, jwaloka ka batho ba



Ditho tsa Palamente; Benghadi, Seeiso Mohai le Lechesa Tsenoli.

hwebisanang, jwaloka ka batho ba lakatsang toka hohle moo re phelang teng. Lona (bana) le moo ho qalwang teng ke mang le mang. Ha o sebetsa hantle mona moo o leng teng, o se o ntse o iketsetsa tsela e ntle e tlang le ditlamorao tse ntle..." A rialo.

O tobokeditse taba ya diphetoho tse etsahalang lefatsheng lohle – tseo hamorao di ka nkang mesebetsi e meng e etswang ke batho. A bolela hore mahlale a ho etsa metjhini e tsebang ho sebetsa ka bohlahe (artificial intelligence) a etswa ka thuto mme ba bang ba barutwana ba ka iphumana e le bona ba eteletseng ho etsa metjhini ena le mananeo a tshebetso ya metjhini (software) ena.

O phethetse puo ya hae ka ho fa barutwana keletso: "Tsatsi le leng le le leng ho be kgato le ha e le nngwe eo o e nkileng ho intlafatsa dinthong tseo o di etsang." O kgothaditse barutwana ho ja hantle (meroho), ho ikwetlisa le ho ba le nako e lekaneng ya ho robala. O re tsena ke tse ding tsa dintho tse tla thusa ho ba atlehisa dithutong tsa bona.

CALL TO APPOINT BOARD

NECSA is a State company established in 1999. It was established to process and store nuclear material and other restricted material to coordinate with other organisations in matters falling within these spheres. NECSA is also responsible for undertaking and promoting research and development in the field of nuclear energy and related fields.

Parliamentary Communication Service reports that Mr Sahlulele Luzipho, the Chairperson of the Portfolio Committee on Mineral Resources and Energy, has called on the Minister of Mineral Resources and Energy, Mr. Gwede Mantashe, to speedily appoint a new board for the South African Nuclear Energy Corporation (NECSA)

The report stated that Luzipho said the appointment of the new board is critical for stability in all entities in the energy sector. The report quote him saying: "State entities have an important role to play in the economy and therefore cannot be mired in governance challenges."

It further reported that it was confirmed that the remaining board members of NECSA have resigned due to challenges related to the lack of a quorum for decision-making. Mr Luzipho welcomed the resignations and thanked the board members.

He said the committee is looking forward to an overarching and comprehensive turnaround strategy and welcome reassurances from the Minister that appointing the new board will be prioritised. The report concluded.

Source: Parliamentary Communication Services. Cape Town



There are complaints about hawkers in Mangaung metro accused of being responsible for littering, filth and bad produce, however many hawkers refute this. They maintain their produce are fresh and clean. Mangaung Hawkers Association, (MAHA), claims to represent about 1 500 hawkers in the municipality.

Appreciating Diversity

towards human solidarity and triumph of human spirit

“Parliament in international relations is informed by the South Africa’s foreign policy. The South African foreign policy is an expression of the democratic values of the country.” This (paragraph) makes us understand the concept of global citizenship.



Deputy Speaker of the National Assembly, Mr. Lechesa, Tsenoli, Mr. Lin Jing, Consul General of the People’s Republic of China and guests celebrating the Chinese New Year 2020, in Cape Town.

The South African Constitution recognizes human rights and manifest these through the freedoms it accords to her citizens and the entire citizens of the world.

One of these freedoms is a freedom to associate; to form and maintain relationships with other countries with an aim of inter alia deepening democratic values, ensuring peace and security and promotion of economic prosperity among the people of the world. It behooves us therefore to have policies that will enliven this specific freedom.

Our foreign policy speaks directly to how we relate to other countries of the world on matters of universal importance. One of South African Parliament’s responsibility is to deepen engagement in international forums.

True to this, Parliament carries this mandate in various ways, including taking part in regional and international parliamentary activities. It also promotes the mandate by taking part in casual activities with other nations of the world.

This may include entertainment and leisure, cultural programmes as well as through sports. The activities tend to build friendship, and increase understanding of human diversity.

The activities often take off the veil of ignorance from the eyes of many and enable people to understand how different people conduct their lives; from cradle to grave.

Accordingly, we tend to understand other people more and in turn others understand us well too. The ultimate objective is to create a human solidarity among the nations of the world and to build and preserve the earth.

Understanding diversity within the human race is important because it grows human spirit, it enhances equality, minimizes (racial) prejudice and may contribute to lesser conflict among the people of the world.

Appreciating diversity and building friendship among nations of the world is sure to contribute building a sustainable development through overarching economic, social and environmental programmes.

Illegal firearms amnesty

South Africa in general is beset with high levels of criminality and the murder rate ranks amongst the highest in the world due, in part, to the proliferation of guns in our society.

According to the global ranking of gun fatalities South Africa ranks number 12 hence gun violence presents a major threat to security of South African inhabitants. Gun violence and murder rates are among the reasons for the latest firearm amnesty issued by the South African Police Service under Minister Bheki Cele.

The amnesty was declared by Minister Cele for people to surrender their firearms between 1st December 2019 to May 31st 2020. This amnesty is in line with the objectives of the Firearms Control Act of 2000 (as Amended) which aims to prevent the proliferation of illegal firearms by providing for the removal of those firearms from society as a way of curbing crime and contributing in the safety of the South African population.

The Act recognises that the increased availability and abuse of firearms and ammunition has contributed significantly to the high levels

of violent crimes in our society. There is no doubt that the availability of guns is a threat to the safety and security of all in our country and therefore the removal of guns is not only necessary but urgent.

There is disagreement however about the amnesty extended to those who surrender their guns. Some argue that the amnesty undermines accountability for possession and use of illegal firearms. However, the police maintain that the amnesty is in the public interest and does not cover criminals and guns used in the commission of criminal activities hence the weapons are taken for ballistics before they are destroyed.

Accordingly, all those in possession of unwanted or illegal firearms are urged to take the opportunity to surrender them to the nearest police station as part of the drive to reduce and prevent gun related deaths and other crimes. In this way, the levels of safety and security could be improved and concomitantly the levels of insecurity and violence lowered.

Ho dikolo tse 15 tsa materiki ka hara Botshabelo, Mpatleng Secondary School ha e ya siya le persente e le nngwe morao diphethong tsa dihlahlobo tsa matric tsa selemong sa 2019. Barutwana bohle ba neng ba ngola dihlahlobo tsa materiki selemong sena se fetileng ba atlehile kaofela (100%).

Sekolo sena, se fumanehang karolong ya T, Botshabelo se ballwa ho tse ding tsa dikolo tse sebetsang hantle ka ho fetisisa ka hara Mangaung, profensing, esita le naha ka bophara. Ke sekolo sa pele ka hara Botshabelo se ileng sa fumana sephetho sa 100% sa katleho dihlahlobong tsa materiki dilemong tse pedi tse fetileng.

Katleho ena, ho ya ka Mosuwehloho, Monghadi K.D. Kanapi, e tlišwa ke ho sebetsa ka thata le ka boitelo ha matitjhere le barutwana ka dinako tsohle. O re nako e ngata e senyeha bekeng ya pele ha dikolo di bulwa. A re ho bona ha ho nako e sengwang ya dithuto. Hanghang ha dikolo di bulwa ha barutwana ba fihla sekolong ke nako ya ho ruta le ho ithuta. A re hona ho etsa hore bana ba qalang ho fihla sekolong sena ba ithuta

Mpatleng’s outstanding performance



K.D. Kanapi

ka pele moetlo le molao wa sekolo sena.

Kanapi o boletse hore katleho ya sekolo e entse hore batswadi ba be le tshepo sekolong sena. “Setjhaba se re potapotileng se qadile ho ba le tshepo ho rona, mme ho ba le tshepo jwalo, ho bonahetse ha batswadi ba qala ho tliša bana ba bona sekolong sa rona ka bongata.” Ho bolela Kanapi.

O re sekolo se se tletse tswete! Ha ho sa na sebaka ka ha ba se ba na le barutwana ba ka hodimo ho 1 500 selemong sena. Mosuwehloho Kanapi o boletse hore Mpatleng jwaloka dikolo tse ding karolong ena Botshabelo, ha ena holo (hall),

mme sena ke tshetiso e kgolo.

Ha a fana ka puo ho mesuwe ketelong ya hae sekolong sena, Monghadi Lechesa Tsenoli, Motlatsa Motsamaisi wa Dipuisano (Deputy Speaker) Sebokeng sa Naha (National Assembly), Palamenteng o re ho ithuta ka dinako tsohle ke leano le letle la bophelo (strategy of life). O tswetsetse ka ho re ho bohlokwa ho ithuta ka ‘nako tsohle’ hobane ‘ho ithuta ho tjhorisa motho ka hohlehohle, mme ke tlhokahalo e ke keng ya qojwa.’

O lebohile matitjhere ka mosebetsi o matla oo ba o entseng ho thusa bana ho fihlela katleho ena le ha ba sebetsa hara mathata a itseng. A re ke monyetla ho bua le matitjhere le ho utlwa ditaba tsa sekolo sena tsa katleho.

O qetsetse ka ho re: “Re ya leboha ka ho etsa hore re be motlotlo jwaloka profensi. Dipheto tsena di entse hore re utlwisise tse ding tsa dintho tse itseng sedikadikweng sa thuto le setjhabeng ka kakaretso.”

O ipiledititse ho ba nang le thahasello le boikarabelo ho thusa.

Tshebetso e ntle dikolong tsa Botshabelo

Dikolo tsohle tse 15 tsa sehlopha sa materiki Botshabelo di sebeditse ka bokgane dihlahlobong tsa materiki selemong sa 2019. Ha ho sekolo se fumaneng ka tlase ho 59,5% sa diphetho.

Sekolo se ka hodimodimo ke Mpatleng ka 100%, ho latele Ntemoseng ka 97%. Senakangwedi e iphumane ele borarong ka 95.5%. Sekolo se fumaneng % e tlase ya sephetho ke Thato ka 59%. Le ha ho le jwalo dikolo tsohle tsa

materiki Botshabelo di sebeditse hantle papisong le tse ngata, profensing le naheng ka bophara

Diphetho tsa dikolo tse ding di eme tjena:

Leratong 94.7%, Popano 92.9%, Kgauho 92.8, Ntumediseng 91.4%, Kgoroyathuto 87.1%, Lefikeng 84.2%, Setjhaba se Maketse 84.2%, Lenyora la Thuto 81.4%, Seemahale 79.3%, Reamohetse 70.1%, Ntediseng 68.6%



Monghadi Lechesa Tsenoli o kgothatsa le ho leboha barutwana sekolong sa Leratong ka sephetho sa dihlahlobo tsa materiki.

ANC January 8th Statement Ex Unitate Vires

Many attended the celebration of the 108th year of the birth of the ANC in Kimberley, Northern Cape this year, many watched it on television and many listened on radio. But some cared a little to listen to the traditional annual message of the over century old Africa's oldest liberation movement. Some decades earlier this message would evoke euphoria unmatched in the political calendar of each year.

Like always the January 8th statement reflects and demonstrates ANC'S deep understanding of its own internal and societal issues. Under normal circumstances the movement analyses issues and act on them through various organisational mechanisms, including conference(s) resolutions.

The actions taken become reversal or promotion of conditions and resulting consequences. Through this self-energizing and direction pointing process the ANC would command a huge societal appeal and make it an unquestionable leading and popular movement through decades. Then, conditions (political and economic) were quiet uncompromisingly difficult. (Perhaps this was good for the health and unity of the ANC?) It is these conditions

that propelled the movement further to fight for a free, democratic and united South Africa, and made people to rally behind it.

Today political conditions have changed and the country is grappling with the alignment of the economic situation to conditions of freedom that the ANC has championed over a century. It is in this area (economic regime) where discord, confusion, misunderstandings and disunity thrive, and these affects the performance of the ANC and the State in general. Unity in the organization is important. It is a major factor that makes the ANC perform at its best.

That unity has not been completely achieved is indicated in the statement: "Just over two years ago we emerged from the ANC's 54th National Conference tasked with the responsibility to unify and renew our organisation.

Much progress has been made, but this task remains far from complete." It is only distant memories that still remind us of the strength of a united ANC, the ANC that lead. Has the unity not even been etched in songs and dance of freedom? Mosotho, Mxhoxa, MZulu ..unite, and many other inspiring songs of freedom were always sung

under the aegis of a popular, united and strong ANC.

The movement has today certainly lost a better portion of its popularity and unity is wanting within her ranks.

This year's January 8th Statement extract few important milestones in our history that are relevant to the struggle for freedom and democratisation of South Africa ANC's leadership in society:

*200 years since the arrival of the 1820 British Settlers in the Eastern Cape, an event that accelerated the process of colonial occupation and deepened the contest for land and natural resources in the region.

*100 years since the black mineworkers strike of 1920, when thousands of black mineworkers went on strike over a period of more than ten days for better wages and conditions.

*100 years since the introduction of the job reservation policy, which reserved certain skilled, professional and managerial jobs for whites only.

The so-called 'Civilised Labour Policy' and the Apprenticeship Act entrenched disadvantage for black workers, particularly Africans who were relegated to the bottom of the skills ladder.

* 70 years since the introduction of the Group Areas Act, which resulted in the displacement and destruction of black communities across the country, and whose effects continue to be felt to this day. * 35 years since the Langa Massacre in



Cde. Lechesa Tsenoli in jubilant mood with residents of Vergenoeg, Galeshewe, Kimberley during 108th celebration of ANC' birth.

Uitenhage, where at least 35 mourners attending a funeral of anti-apartheid activists were killed by police, 25 years to the day after the Sharpeville Massacre.

* 30 years since the unbanning of the ANC, PAC, SACP and other organisations and the release of Nelson Mandela and other political prisoners, which set the stage for negotiations and the transition to democracy in South Africa.

* 25 years since the establishment of the Truth and Reconciliation Commission, which heard first-hand accounts of the atrocities of apartheid and initiated a process of reconciliation and healing that continues to this day.

The internal division in some structures of the ANC seems to be the "kokwana" that gnaws the very soul and brain of the ANC. The disunity that does not seem to heal completely in the ANC undermines the efforts of all those who have taken actions to free and establish democratic rule in South Africa. There were many concerted efforts by South Africans and other nations of the world that unitedly stood up to

among other things oppose apartheid, called for the release of Nelson Mandela and other political prisoners, and appealed for universal suffrage in South Africa.

All political achievements were brought through a united approach. It brings to naught all the efforts of those few among many milestones of struggle mentioned in the January 8th Statement if the ANC is divided. The ANC cannot rule effectively if it is fraught with internal divisions. The rule of the apartheid government and State as a whole came to its demise at the hand of a strong and united ANC.

The establishment of a democratic rule in South Africa was lead by a strong and united ANC. *Ex Unitate Vires* (Unity is Strength).

January statements of the ANC are a refueling processes. What is needed after the process (statement) is to launch, put in everything reviewed in its proper mode (reversal or promotion of conditions and resulting consequences).

**THE YEAR OF UNITY
SOCIO-ECONOMIC
RENEWAL & NATION
BUILDING**



Mosuweloo, Mme T. Mosakale

SELOKISA

tshepo ho ba tsielehileng

Se thusa baithuti ba hlolehileng ho fumana lengolo la materiki, se thusa baithuti ba batlang ho ntlafatsa diphetho tsa materiki esita le ho thusa ba se nang nako ya ho kena sekolo ka nako e tswalehileng ka mabaka a itseng ho kenyetswa le ba sebetsang – ba tshaisang bosiu.

Selokisa ke sekolo se ikgethileng se fanang ka moyetla wa bobedi (second chance) ho baithuti ba batlang ho fumana kapa ho ntlafatsa mangolo a bona a sehlopha sa materiki. Selokisa e fumaneha *J-section*, Botshabelo. Mosuweloo wa Selokisa, Mme T. Mosakale o re yena le mesuwe e

meng sekolong sena ba sebetsa ka thata ho thusa baithuti. Sena ba bang ba bona ba se etsa ka ntle ho tefo.

O hlalositse hore sekolo sena se se se ile sa ntsha diphetho tse ntle nako e fetileng moo ba ileng ba thusa barutwana ba ba ngata ba neng ba lahlehetswe ke tshepo ya ho atleha ho fumana lengolo la materiki. O boletse ha ba sebeditse ka thata ho phutha bana ba neng ba tswile tseleng, ba bang ba bona e le ditho tsa maqulwana a neng a lwantshana ka hara Botshabelo.

Hara barutwana bana ho atlehile ba ba ngata mme ba bang ba bona ba tswela pele ho ithuta. Karolo e nngwe

ya batho ba ithutang sekolong sena ke e bitswang 'second chance' e thusang batho ba sa kgoneng ho tla diithutong motsheare, ba sebetsang mme ba sena nako ya ho kena sekolo nakong ya sekolo ka hobane ba sebetsa. Ba kena dithutong mantsiboya ha ba tshaisa.

Mme Mosakale o re dilemong tse fetileng ho ne ho le thata ka 'baka la bana ba neng ba ikentse maqulwana a lwantshana: "Ke ile ka intsha sehlabelo jwaloka motswadi hobane ho utlwa bohloko ho bona bokamoso ba ngwana bo qhaleha ka pela mahlo a ka."

"Ke ile ka amohela phephetso ka qala taba ena le mesuwe e mmalwa. Ke leboha Modimo hobane kajeno ke sena sekolo sena se teng." Ho bolela mosuweloo. O re ha a batle hore sekolo sena se feela hobane se molemo haholo. A re ho na le bana ba seng ba le

diunibesithing ho tswa sekolong sena.

Setho sa Palamente, Monghadi Seeiso Mohai o itse sekolo sena ke sa bohlokoa setjhabeng. O itse katleho ya naha ena e itshitlehile thutong. A re Palamente le ba amehang thutong ba lokela ho etela sekolo ho buisana le sona ka ditlhoko le tsohle tse ka ntshetsang sekolo sena pele.

Athe Setho se seng sa Palamente, Monghadi Lechesa Tsenoli yena ha a bua le baithuti o tobokeditse bohlokoa ba thuto. O itse ANC le ditho tsa selekane di re ka ntswe leng naha ena e ke ke ya tsamaiswa ka ntle le thuto.

BOTSHABELO

a story of hope and resilience



Botshabelo, one of Free State province's largest human settlement, is a symbol of triumph of human spirit amid hopelessness and poverty. It counts among South Africa's poorest black populated areas. It was established in 1979 as a direct request to the Government by the late Dr. Tsiamé Kenneth Mopeli, Chief Minister of the erstwhile Qwaqwa homeland.

The request was a result of number of calls, according to both Pretoria and the self-governing territory of Qwaqwa, from Basothos who wished to have a place of their own, away from their unsavoury stay in Thaba Nchu, a 'territory' of the former Bophuthatswana homeland.

It was also a desire of the Mopeli administration to have more 'lebensraum' for a group of Basothos who according to his administration wished to move away from rural areas like farms, small towns and larger urban areas to be part of the 'self-governing' Qwaqwa homeland, that hopefully will gain 'independence' from South Africa - as was the case with other homelands in South Africa then.

An area was identified where these Basotho could be settled, away from Thaba Nchu or surrounding areas of Bophuthatswana. An unassuming but a history-laden areas where the remnants of original African inhabitants still remain today, were marked off for the new settlement.

These patches of land were largely known and referenced to by the name of one farm - Onverwacht, that was part of the demarcated area. The people (Basothos and others) from Bophuthatswana (Thaba Nchu) moved into the 'new' Qwaqwa area. Gradually more and more people came to settle on Onverwacht and other patches of the designated area. Officially Botshabelo, a Qwaqwa satellite was born, about 300 km from the geographical Qwaqwa! Basic infrastructure and services were established. Many schools were also established, something that both the Qwaqwa Government and the Botha administration would possibly regret later.

One of the conspiratorial grand plan of apartheid was to establish homelands to divide and rule, and weaken the struggle of the black people waged by liberation movements and mass based civic bodies in South Africa. The homeland system was an elaborate plan that did not only apply within the borders of a homeland.

These self-governing territories were also having their tentacles right in urban areas all over South Africa, depending of course on which group of blacks were targeted. Their urban representatives (ambassadors?) were stationed in each urban area where they have interest. Qwaqwa for an example had urban representatives in Bloemfontein, the Goldfields West Rand, East Rand, Soweto, Kimberley, Cape Town and other areas in the country where significant numbers of

Basothos were found. The homeland system's modus operandi in negating the progressive forces would mutate the ideological environment to suit their own agenda. One of their popular strategy was to make resources available for identified community leaders and their politicians of course, to travel the length and breadth of the country and sing their own kind of freedom and democracy, different from genuine and legitimate freedom and democracy as desired by the majority of South Africans then.

It is under this pretext of taking off the burden of apartheid yoke from black people that many gullible Basothos and other tribes moved from rural areas, small towns and from cities to seek new life of 'political and economic freedom' and refuge in Botshabelo - then officially a 'territory' of Qwaqwa homeland. The measure of political power of homelands was its population. The bigger the population - the more powerful were homeland leaders regarded.

Concomitant to population was the fiscal envelope they received from the central government. Qwaqwa administration did everything to entice the citizens of Botshabelo as part of its expansionist approach. This was however to prove futile and disastrous in due course; and in all respects! If the PW Botha regime through Qwaqwa administration built the schools to offer inferior Verwoerdian Bantu Education to Botshabelo children, little did they know that it was going to turn out to be a big mistake. From the

minimal information and liaison with other areas and structures the naïve and ignorant rural community became politically conscious, understood their rights.

The schools in Botshabelo became the hotbed of political consciousness for both teachers and students. The political wave that surged from the barren and overpopulated flatland created a high noon for the apartheid regime and the ambitious Qwaqwa administration. Docile former farm workers and folks from towns and cities joined the battlefield to resist the Qwaqwa Government to take over Botshabelo fully as its satellite. Repressive security police did not dampen the fighting spirit of Botshabelo residents, led mainly by the young lions!

The apartheid plan of creating a Qwaqwa homeland satellite in Botshabelo went horribly wrong and all their plans went up in smoke! The resilience of the residents shattered their entire dream to smithereens.

Today, this sprawling settlement, with the newly added R Section, remains an important index in the history of the struggle for freedom and democracy in South Africa. Though born out of apartheid's belly, its name remains etched in the hearts of many people of courage who call it home, who never tire in the drudgeries of its days, never bored by the hustle and bustle of traffic and never annoyed by the boisterous laughter of passing school kids!

Eskom vs Nersa - court final arbiter

South Africa has a prolonged energy crisis which the power utility, Eskom, is grappling with as a result of years of lack of maintenance of existing infrastructure, mismanagement and rampant corruption. Consequently, Eskom is struggling to keep the lights on which compromises households as well as economic production.

Government has been seized with resolution of the financial woes at Eskom through providing guarantees and financial injection. A new Chief Executive Officer has assumed duties to ensure governance stability and ultimately reliable energy supply on a sustainable basis without the threat

of power cuts or load-shedding. The precondition for any economy to thrive is secure energy supply. Society in general requires energy for optimal and efficient production and functionality. And the role of Eskom to generate and distribute electricity is critical for the general wellbeing of households as well as an efficient economic productivity. Eskom depends on consumers and government subsidies to continue to provide electricity.

Consumers pay electricity tariffs which are set by Eskom and approved by the National Energy Regulator of South Africa. The two entities, that is, Eskom and Nersa, are locked in a bitter court bid

to resolve a dispute over the electricity tariffs consumers must pay. Eskom applied for tariff hikes of 17.1% for 2019/20, 15.4% for 2020/21 and 15.5% for 2021/22. Instead of approving the proposed electricity tariffs the Energy Regulator granted increases of 9.41%, 8.1% and 5.22% to Eskom over three years.

The basis for Nersa decision was a government subsidy of R23 billion which Nersa then subtracted from proposed hikes. Nersa argues that high electricity prices are a disincentive for economic growth and investment and a burden to the cash-strapped consumers, whilst Eskom contends that it wants to reduce

its debt burden and provide for operational costs to 'keep the lights on'. These opposing views have been ventilated in the Pretoria High Court and the judgement is reserved.

Meanwhile Nersa will conduct public hearings regarding electricity tariffs will be convened across all nine provinces starting with Cape Town, scheduled for 3 February and conclude in Gauteng on 21 February 2020.

Consumers have an opportunity to participate and influence the final decision on electricity increases. Do not miss out!!

EDITORIAL COMMENT

The People Shall Govern

*M*nangaung Metropolitan Municipality is in trouble! The provincial government has had to step in to return it to effectiveness as a metropolitan government.

In the definition of local government we said: it is the Councillors, the officials as well as the local residents.

When the province intervenes it means all three components do not carry out their responsibility. Each must account. We must help them identify things to do.

To turn these things around we need to identify what needs to urgently happen - to continue the good that's happening, stop the rot where it shows or is hidden, and start the renewal process to heal relationship among the three components and the rest of government.

The vision of local government as contained in the 1998 White Paper policy that must continue to guide us:

'Characteristics of developmental local government- Developmental local government is local government committed to working with citizens and groups within the community to find sustainable ways to meet their social, economic and material needs and improve the quality of their lives', remains valid and must underlie all efforts to fight mal-administration, corruption and arrogance of political and administrative functionaries.

Batho Pele also remains a critical leadership guide:

BATHO PELE Principles

- * **Consultation:** All stakeholders should be consulted on the nature and quality of services to be provided in order to determine the needs and expectations of the end users. Citizens can be consulted through: Customer surveys, campaigns, Izimbizo & workshops.
- * **Service Standards:** Citizens should be told what level and quality of public services they will receive so that they are aware of what to expect. - service charters, Strategic plans, booklets with standards, service level agreements.
- * **Ensuring Courtesy:** Citizens should be treated with courtesy and consideration, e.g. tools, measurements & systems put in place to effect customer care - customer care units & staff (Right attitude)
- * **Access:** All citizens should have equal access to the services to which they are entitled, e.g. Decentralised offices (MPCC, One stop shops, Extended business hours, Use of indigenous languages & sign language, services charters displayed, Improved service delivery to physically, socially, and culturally disadvantaged persons (incl. infrastructure), signage must be clear and helpful, all frontline staff should wear name tags
- * **Information:** Citizens should, be given full, accurate information about the public service they are entitled to receive. e.g. Braille & functional sign language, help desks, brochures, posters, pres, information to be available at service points, in all various languages. Weekly newsletters from the City Managers, Frontline staff training, induction training is made compulsory to all new employees.
- * **Openness & Transparency:** Citizens should be told how departments are run, how much they cost and who is in charge. Citizens should know who the Head of Init is. The Management must be transparent and open to all staff members, e.g. appointment circulars, regular staff meetings with Management must be encouraged
- * **Redress:** Establish a mechanism for recording any public dissatisfaction, e.g. toll-free number, suggestion boxes and customer satisfaction questionnaires. Each unit must have a complaints handling system in place. Staff must be trained to handle complaints fast & efficiently
- * **Value for Money:** Public services should be provided economically and efficiently in order to give citizens the best possible value for money, e.g. the use of expenditure controls, (e.g. private use of phones, budget reviews), cost per unit services delivered.



Brian Bunting

1920 - 2008

di tswela pele ho tswa kgatisong e fetileng

Ho latela boitelo ba hae ntshetsopeleng ya naha ya Afrika Borwa le khontineteng ya Afrika, Brian Percy Bunting o hlalelletse e le lehokedi la bohlokwa ntweng ya boitseko ba dipolitiki le moruo naheng ya Afrika Borwa.

Ke e mong wa batho bao lebitso la hae le ke keng la hlakoha ha bonolo nalaneng ya ditaba tsa tokoloho naheng ena - haholoholo karolo eo a e bapetseng ka hare ho SACP.

Ke thahasello ya hae ya ho bala le lerato la hae la pokello ya dingolwa tse entseng hore Brian e be e mong wa dithakangwaha tsa dinako tsa hae. Ke tjadimo ena ya hae le tumelo ya hae ya hore dingolwa di ka thusa ho ntshetsa pele mehopollo e itseng e entseng hore ditaba tsa bokomonisi di ate le ho phatlalla le dinaha tsa Afrika ho kenyeleditse le Afrika Borwa.

Re qotsa hape karolwana ho *African Communist* pokellong ya hae e hlalolang mohopolo wa

Socialism. Empa pele re etsa jwalo ho bohlokwa ho hlalosa ha bobebe le ha kgutshwane hore socialism ke eng. *Socialism* ke mohoplo wa sepolotiki le moruo o tsitlallelang hore tlhahiso (*production*), kabo (*distribution*) le phaphanyetsano (*exchange*) e be tsa setjhaba (*community*), mme le taolo ya tsona ka ho phethahala e etswe ke setjhaba.

Phatlalatsong e fetileng, ho ile ha hlalosa kamoo *socialism* e fapang ka teng le *capitalism*. Re tswela pele lekgatheng lena ho hlalosa ka *socialism*. *The African Communist* ho 'The New Africa-Capitalist or Socialist?' e re:

"Batho ba bang ba leka ho o jwetsa hore ho na le mofuta e fapaneng ya *socialism*. Ba re ba rata *socialism*, empa e seng ya Soviet Union kapa ya China. *British Labour Party* e re e rata *socialism*, esita le *French Socialist Party*. Empa ha motho a shebisisa mekgatlo ena o fumana hore ba bina *socialism* feela empa ha ba e phele. *Labour Party* e kile ya ba pusong, empa matla a nnete a ne a ntse a le ho *di-capitalists* le di

imperialists. Dibanka le dikhampani tse kgolo le tse nagata e ne e ntse e le tsa poraefete. Mmuso wa *ma-Labour* o ne o ntse o hatella batho ba dikoloni tsa manyesemane (*British Empire*) ho kgahlisa le ho kgotsofatsa dikgwebo tse kgolo. Le mokgatlo wa *French Socialist Party* le ona o ne o ntse o le jwalo. O ile wa tshehetsa mmuso wa Fora "ntweng e ditshila" kgahlanong le batho ba Algeria.

Batho ba bang ba bua ka *socialism* e ikgethileng ya Afrika. E bile ho na le dinaha tse ding Afrika mona tse reng tsona ke tsa *bo-social*, empa ba sa phele *socialism*, e bile ba hatella *socialism* le *communism* mmoho le baetapele ba bona."

Ho na le mofuta o le mong feela wa *socialism* ya nnete lefatsheng lohle. Yona ke bokomonisi ba Marxism (mehopollo e tlileng ka Karl Marx). Se bitswang 'mefuta e fapaneng ya *socialism*' ho bontshitse e se *socialism* ho hang, empa ke *capitalism* ya mofuta e fapaneng e itlhalisang e le *socialism*, e le kang ho thetsa basebetsi."

Tsenoli urges MP's to study

Capacity building; induction and training of MP's as well as assisting MP's in acquiring further education and competency (skills) is one of the responsibilities of the Office of the Deputy Speaker.

"We encourage members of Parliament who have not completed their education to do so and even study further." Says Lechesa Tsenoli, Deputy Speaker of the National Assembly.

He said members have been sent to Parliament by the people because of the trust the people have on them and their service to their political parties. In order to do their work properly, they must

acquire skills and education, he added. "It is important therefore that in the 5 years MP's are in Parliament they should improve their educational qualifications." He says further.

Tsenoli said this while addressing teachers and students at Selokisa 'finishing' school in Botshabelo. For them 'to do their work properly, they must start learning', he emphasised. He said Parliament has relationship with certain universities where MP's may study.

He says there is no better tool than education. This, he says, because of the rapid changes that are happening all over

brought about by science and technology and affecting all aspects of modern life today. He says MP's must equip themselves with education so that they are ready to face these new settings and ready themselves for the period ahead, beyond their tenure in Parliament.

He pointed out that there are some previous Members of Parliament who seized the opportunity of capacity building in Parliament, who left parliament better equipped with improved and advanced education. "They continue to serve society outside Parliament, better equipped." He said.



Mngaung metro, Free State province's economic hub and political powerhouse is under administration due to number of challenges.

MAHA e kgothaletsa kgwebo e lokolohileng

Dipalopalo tsa moruo di supa hore bahwebi ba ba nyenyane ba na le seabo se se holo kgodisong ya moruo ka hara Afrika Borwa. Sena se kenyeditse dikgwebo tsa metse e neng e le ya batho ba batsho haufi le ditropo (townships). Bahwebi ba ba nyenyane le barekisi ba mmileng mehleng ya kajeno ha ba felle feela makeisheneng empa ba se ba kene le ka hara ditropo ho rekisa.

Dikgwebo tse tse rekisang dintho tse fapafapaneng jwaloka meroho, ditholwana, dijo tse phehilweng, diaparo, tokiso le disebediswa tsa moriri esita le dibaka tsa ho hlatswetsa makoloi di eketsa kuno ya naha GDP (Gross Domestic Product) ka palo e bonahalang.

Ka lebaka lena, kgwebo tse nyenyane di lokelwa ho tataiswa le ho betlelwa tsela hore di sebetse ka mokgwa o laolehang, o nang le tsamaiso ya molao le maemo a bolokehileng a ke keng a kenya maphelo a bareki le bona barekisi tsietsing.

Ka lehlakoreng le leng e ka ba taba e ntle ho fumana hore kgwebo tse nyenyane di rekisa dihlahiswa tsa Afrika Borwa esita le dihlahiswa tse e seng tsa mokunyata. Barekisi ba mmileng, jwaloka borakgwebo ba banyenyane, ba na le kabelo e kgolo kgodisong le ntshetsopeleng ya moruong wa naha. Palo ya kuno ya bona moruong e tliša katleho e bonahalang moruong selemong se seng le se seng sa ditjhelete.

Mangaung Hawkers Association kapa MAHA e dumela hore e na le kabelo le karolo e kgolo e e bapalang ho thehweng ha moruo o phelang wa moshwelella (vibrant and sustainable economy) ka hara Mangaung metro. Ka tsela ena (MAHA) e lokelwa ke boemo bo bonahalang ka hara dibopeho tsohle tse fehleng moruo le kgodiso ya kgwebo ka hara masepala.

Mokgatlo ona o thehilwe ho latela ditabatabelo tsa barekisi ba mmileng, ho ipopa ngatana e le nngwe hore ba be le lentswe le utlwalang ha ba buisana ka ditaba tsa kgwebo le bohle ba amehang, ho kenyetsa le



Benny Seemela

masepala. Sena ke ho ya ka modulasetulo wa mokgatlo, Monghadi Benny Seemela, ya reng mokgatlo wa MAHA o thehilwe bakeng sa barekisi ba mmileng masepaleng wa Mangaung, o kenyeditse ditho dibakeng tse latelang: Bloemfontein, Botshabelo le Thaba Nchu. Mokgatlo o na le dilemo tse 15 o thehilwe ka ditho tse ngodisitseng tse ka hodimo ho dikete tse hlano (5 000) ho potoloha Mangaung.

Seemela, mmoho le mongodi wa mokgatlo, Monghadi Lehlohonolo Mrwebi, ba re barekisi ba mmileng ba na le mehopolole e metle ntshetsopeleng ya kgwebo esita le diphephetso tse ngata tseo ba tobaneng le tsona. Sena ke sona se ileng sa lebisana ho thehweng ha mokgatlo ona.

MAHA e tšisa hore e amohela kgwebo e bulehileng mme e amohela bahwebi ba hlahang ka ntle.

Seemela o re barekisi ba mmileng ke borakgwebo jwaloka mang kapa mang kahoo ba labalabela katleho le bona. O re o dumela hore morekisi e mong le e mong wa mmileng o lakatsa hore ka le leng la matsatsi o tliša iphumana a tswile mmileng mme a rekisetsa sebakeng se tshwanetseng sa kgwebo.

O dumela jwaloka mang le mang ka ditshila tse ditsing tsa kgwebo hohle ka hara masepala. O re ba phetha karolo ya bona ka ho hlwekisa mmila le dibaka tseo ba sebeletsang ho tsona. Hape ba kgothaletsa ditho ka nako tsohle le ho ba ruta ka bohlokwa ba bohleweki dibakeng tsa tshebetso.

MAHA e ipiletsa ho bareki, baahi, kapa baeti ho se lahle matlakala feela hohle. O tshepa hore dipuisanong le masepala ho tliša theha maemo a matle, a hlwekileng ditsing.

Mokgatlo o tshepa hore dipuisano tse teng pakeng tsa bona le masepala di tliša beha

a ditholwana tse molemo.

O re hona le taba e buehang ya hore barekisi ba mmileng ba ditshila. O re ditshila tse tletseng ditsing tsa kgwebo nakong e nngwe di bakwa ke karolo ya kgwebo tse ding tse tsepameng tse jarisang barekisi ba mmileng molato wa ditshila.

O tswetse pele ka hore mohlomong e ka ba taba e ntle ha masepala a ka ba thusa ka mekotlana ya matlakala (garbage bags) ho phutha matlakala mo ba sebeletsang.

“Sena se ka re thusa haholo taolong le ho fediseng ditshila tse tletseng ditsing tsa rona tsa kgwebo.” O a hlalosa.

O re bobele kapa ditshila tse teng ka hara ditsi tsa kgwebo di jariswa barekisi ba mmileng. Sena ho ya ka bona se bakwa ke ho fokola ha dipuisano (communication breakdown) pakeng tsa bona le bohle ba amehang. Seemela o re ke dipuisano feela tse ka batalatsang makukuno mme tsa thusa ho theha maemo a matle a kgwebo. Ha ditaba di lokile, kgwebo e tliša tswela pele hantle. O tswela pele ka hore ‘morero wa barekisi ba mmileng ke ho ntshetsa pele kgwebo e tlang ho hlabolla maphelo a baahi ba Mangaung.’

Mrwebi yena o re bahwebi ba MAHA ba amohela kgwebo e lokolohileng, e bulehileng. Kahoo ha ba kgahlano le barekisi ba hlahang dinaheng tse ka ntle O re bahwebi ba hlahang dinaheng tse ka ntle ke batho le bona, mme ba lokelwa hore ba ikutlwe ba amohelohile ho hweba naheng ena.

O re ho tshwanetse hore ho be le tekatekano tshwarong ya bahwebi ka kakaretso, mme ho be le phumantsho ya menyetla ka ho tshwana pakeng tsa bahwebi ba Afrika Borwa le ba hlahang ka ntle ho naha.

Sena, ho ya ka yena ho supa hore ba amohela kgwebo e lokolohileng mme ha ba na bothata ka bahwebi ba hlahang ka ntle, ba ikemiseditse ho sebedisana le bona. Ho paka sena, MAHA e na le ditho tsa barekisi ba mmileng ba



Lehlohonolo Mrwebi

hlahang dinaheng tse ka ntle bao ebileng e ba thusang le ka ho fumana di-permits tsa kgwebong. O re bohola ba bahwebi bana ba hlahang dinaheng tsa Afrika, kahoo ‘re lokela ho thusana, ho sebetso mmoho.’ MAHA e bolela hore ba na le tshepo ya hore dikamano pakeng tsa bona le masepala esita le bohle ba nkanang karolo (jwaloka borakgwebo ba tsepameng) di tliša tsitsa le ho ntlafala hore ho tsepamiswe maikutlo ntshetsopeleng le kgodisong ya moruo Mangaung.

Metsi ke Tokelo ya Mantlha ya Botho, SACP

E ke ke ya eba taba e amohelang hore baahi ba hloke metsi dilemo ho fihlela ba iphumana ba kga metsi dinokeng moo diphoofolo di nwang teng. Metsi ke tokelo ya mantlha ya botho le tokelo ho ya ka Molaotheo.

SACP Thabo Mofutsanyana e tshehetsa setjhaba ka ditsela tsohle tsa boitseko ka kgotso tsa ho tseka hore setjhaba se fumantshwe metsi masepaleng wa Maluti a Phofung. Sena ke ho ya ka polelo e phatlaladitsweng ke SACP seterekeng sa Thabo Mofutsanyana ho latela bothata ba phumantsho ya metsi dibakeng tse fapaneng tsa masepala wa Maluti a Phofung Polelong ena SACP e hlalosa ha e ngongorehiswa ke hore batho ba kga metsidinokeng tse silafetseng mme di le kotsi.

Ho hloka hlahla ha metsi Qwaqwa ho bile ha baka lefu la ngwana ya ileng a kgangwa ke metsi nakong ya ho ya kga metsi nokeng. Mokgatlo o lebisana kutlwelobohloko le matshediso lapeng lena le lahlehetsweng ke ngwana.

Mokgatlo ona wa Selekane o re Mmuso wa Naha, ka Lefapha la Tshebedisanommoho Ditabeng tsa Puso, o lokela ho etella pele kaho ya marangrang ho tswa letamong la Sterkfontein ho imolla batho ba Qwaqwa tshotlehong ya tlhokeho ya metsi.

Mokgatlo o re ho behwa ha masepala wa Maluti a Phofung tlasa taolo ho ya ka seratswana sa 139 ke profensi, ha ho behe ditholwana tse hlokehang, kahoo sena se lokelwa ho lekolwa botjha. Hona ho ka etswa ka ho tliša diphelelo le tshehetso ehlokehang,

ho kenyeditse batho ba nang le dithuto le tsebo ya sethekeniki e hlokehang tabeng tsa phumantsho ya metsi. Mokgatlo o re tlhokeho ya metsi Maluti a Phofung ke taba e lokelwang ho rarollwa ka potlako hobane tlhokeho ya metsi e ba le ditlamorao tse bosula dipetlele, dikolo esita le kgwebong.

Kgatisong e latelang bala ka:

SACP
Declaration of 4th Special National Congress

Makofane – Doyen of Black Business

The weak performing economy in the country is worrying. Local business, especially in townships is not growing to any significant levels. The legacy and efforts of the past generation of black business in many townships cannot be left to die. An urgent revitalization strategy is needed to rebuild the innovative culture of resourcefulness and self reliance in townships.



Sekgweng Andrew Makofane

Though larger than life, the business persona of Sekgweng Andrew Makofane is not recognised and acknowledged adequately. Only few distant memories remain of the man who once played a leading role in building the black business in Bloemfontein.

Despite prohibitive and difficult business space Makofane soared high - in a sense, *where only eagles dared*. He earned a place in the echelons of black business people who fearlessly pushed a black agenda in the face of atrocity and repressive laws.

“His charity extended beyond business. He helped people with their problems and many welfare organisations benefitted from his generosity.”

A shrewd business man, philanthropist and an amiable neighbour, Mr. Makofane saw business opportunities where many could not. He built a dynamic business portfolio that consisted of variety of business operations. Among his businesses included butcheries and properties in Mangaung.

Many community organisations and individuals benefited from his many charitable acts. He helped many political activists including some of the revered 12 Apostles of Mandela.

Some buildings that he erected as part of his business empire are still standing and utilised today. This include a post office which still use the building that he let out to them.

Makofane was recently honoured and praised by residents at the unveiling of his tombstone. They remembered him not only as one of black business leaders in Mangaung who defied apartheid by growing his business in the township, but also remembered him as a social activist who assisted many young people with education fees and supported political organisations financially and in many other ways. The occasion, held at Boikhuco Multi Purpose hall, attracted many people including former colleagues in business, friends and those he mentored in business.

An academic, Dr. Lesenyego Winston Matlhape who was assisted by Mr. Makofane to register at Fort Hare University remember him as an intelligent person who had effective communication and negotiation skills. Presumably, because of his (Matlhape) political activities he had been finding it difficult to register at the institution. Mr. Makofane, he says, was instrumental in his registration at Fort Hare – a highly political institution at that time. “Mr. Makofane took me to Fort Hare and upon our arrival in Alice he visited few

homes and spoke to some people there. I did not understand what he was doing.” Said Matlhape.

They also visited professor Tengo Jabavu’s home. Later at Fort Hare, still accompanied by Makofane, Matlhape says he was given registration forms to fill in and later was given a letter of acceptance. He said Mr. Makofane assisted him to be accepted at the university. He said Makofane lectured him about discipline and behaviour and told him to be goal oriented and not be easily



Mokitlane Makofane

distracted. “He did not go far in schooling, but he understood the importance of education. He said when you go to university it is not for your own but for the good of one’s community and society.” Explained Matlhape.

A family representative, Mr. Setlogelo Matsheka described Mr. Makofane as a self-made business person whose business prowess made him one of the business luminaries in Mangaung who deserves recognition.

Matsheka says despite his contribution and commitment in growing black business and distinguishing himself as a community leader, Makofane has not been recognised or honoured by the municipality or province.

While many community leaders have been honoured with street names or buildings in Bloemfontein, Makofane’s name has never

she learned lot from Mr. Makofane. “I took over the business, Kagisanong Butchery in Rocklands. from my husband, Monare who died in 1983 – It



been honored in this manner. Matsheka said that the Rocklands Post Office building today stands as a true testimony of Makofane’s business dexterity. “His charity extended beyond business. He helped people with their problems and many welfare organisations benefitted from his generosity.” Said Matsheka.

Matsheka added ‘the ANC also benefited from Makofane’s benevolence.’ “He provided his vehicles for use by the ANC in the early 90’s and provided support to some of *‘The 12 Apostles of Mandela.’” Said Matsheka.

His son, Mokitlane Makofane, described his father as a strict and hard-working person.

He says his father appreciated education and he thought that education is the solution of black people’s hardships. He despised educated people who did not use their education to advance their communities, says Mokitlane. He says his father mentored many business people and left valuable entrepreneurial legacy in Mangaung. He encouraged local (township) business growth. Motshedisi Semudi, a well-known business woman in Mangaung says

was difficult as I did not know much about business then. Mr. Makofane was one of the people who assisted me to understand the fundamentals of business.”

Sekhele Mohlomi, one of residents in Rocklands also spoke about Makofane’s visionary business leadership. He said Makofane worked very hard and tirelessly. ‘He worked as a driver for a local malt company, but worked hard until he established himself as a notable business man. He put up infrastructures and provided support to many new local business ventures.’ Mohlomi explained.

Mohlomi says Makofane contributed immensely in the life of the ANC. Makofane, Mohlomi added, accommodated many ANC members and provided transport to them as need arose.

*Today Mangaung (township) business seems to be increasingly moribund and is receding with an alarming speed. While there is a new crop of successful black businesses in Mangaung (township) had the efforts of the older generation of business people, been preserved and promoted, the situation would have been far better than the sorry state of affairs prevailing today in Mangaung.

*** Read about The 12 Apostles of Mandela in the next edition**

Talking Careers

While many people finish high school education, college or university not knowing what they want to do later in life in building lasting careers that will give them some kind of satisfaction, few lucky ones know exactly what where they want to go in life. There are many vocations today for people, young people in particular. There are interesting craft in military, business, medicine (including medical technology), aviation, husbandry, (crop and animal farming), There are also age old professions, trades, etc

like teaching and nursing that is a good contribution to society because an uneducated and unhealthy nation is a sick society. Architecture has also been with man for centuries. There are many factors, especially to those who do not make choices early at play that bring about this situation among which social financial and geographic factors may play a role. There are also intrinsic personal issues that have a bearing on not knowing easily which path do you want to take in life.

While there is abundance of vocational guidance and careers advice centers these days , it is still out of reach of many people. We take this opportunity to introduce various careers to those who may not have access to this information. We will pick up some careers and share them with our readers. Perhaps this information will shed light to some interesting careers that may assist many to choose the right path in building their careers in this world of technology and changing social milieu.



Motho ya bitswang Klaus Schwab ke yena wa pele wa ho sebedisa mantswe ana ka 2016 Davos, Switzerland ho supa diphetoho tse potlakileng tsa dilemong tsena tsa kajeno.

Batho ba na le maikutlo a fapaneng ka taba ena. Mehopolo ya dipolotiki le yona e hlalosa taba ena ka ditsela tse fapaneng. Mohlala ke kamoo dinaha tse latelang *capitalism* di utlwisisang 4thIR, di fapaneng hole le kamoo *communism* e utlwisisang diketsahalo tse lebisang diphephohong tsena tsa indasteri ka teng.

Le ha ho le jwalo, *diphetoho tsena tsa indasteri tse etsahalang ka potlako e kgolo (industrial revolution)* di fetola maemo ao re phelang ho ona le ka moo re etsang dintho ka teng. Nahana feela ka moo baholoholo baneng ba phela ka teng; ho eta, ho pheha, boitehanyo ka puisano, jj. le ha o bapisa le kajeno. Ke mangy a neng a nahana hore kajeno dikoli di ka ikganna? Motho o se a ka itulela lehlakoreng ha koloi e ikganna ho mo isa mabenkeleng kapa ho eta! Kajeno dinaha tse ngata lefatsheng, ho kenyeditswe le dinaha tsa Afrika di se di sebedisa dirwalangkgwana tse senang bafofisi(drones) ho phetha mesebetsi e itseng.

Le ha batho ba ba ngata, haholoholo batho ba batsho, ba sa rata setshwantsho (film) sa *'The Gods must be Crazy'* se neng se tsamaiswa ke moAfrika Borwa wa lekgowa, Jamie Uys, se ka sebediswa ho supa tshallo morao ya maAfrika tabeng tsa ntshetsopele ya indasteri ka tekenoloji (technology).

Tiholehong batho e sa le ba rata ho etsa disebediswa ho bebofatsa mesebetsi le ho boloka nako. Sena ha morao se ile sa qala seo bahlalefi ba Dinaha tsa Bophirima ba neng ba se bitsa *stone age*, ke ho re nakong eo ho neng ho etswa disebediswa ka majwe.

Ha morao ho ile ha latela tekenoloji, ke hore diphetoho tse sebedisang metjhini eo tsebediso ya yona e itshetlehleng dithutong tsa mahlale (science). Diphetoho tsena di fetola tsebediso ya dintho ka potlako e kgolo. Diphephoho tsena di ka arolwa ka tsela e latelang:

1st Industrial Revolution: Disebediswa tse ding tsa pejana e ne e le tsa matsoho le matla a diphoofole, jwaloka disebediswa tse lohang diaparo le diphoofole tse neng di sebediswa ho lemeng. Ho ile ha qalellwa ho sebediswa phofudi e tswang metsing a beditsweng ho fehla matla (steam power generation). Ho ne ho sebediswa mashala ho bedisa metsi ho fehla matla.

2nd Industrial Revolution: Ke nako eo ho ileng ha qalwa ho etsa dintho ka bongata, (mass production), mme hwa sibollwa motlakase o ileng wa thusa ho fehla matla le ho eketsa tlhahiso e ngata. Ke mona moo ho ileng ha etswa dipalangwang tse ka reng dikoloi ka bongata, di-telegram, wireless, ditshibollo tsa mafu le meriana, jj.

3rd Industrial Revolution: Ke nako eo ho ileng ha sibollwa le ho sebediswa dikhomputa, mme le tlhahiso ya potlakiswa. Diindasteri tse ngata tsa qala ho sebedisa metjhini bakeng sa ho sebedisa batho; nahana feela ka tlhahiso ya dipalangwang e etswang ke metjhini, metjhini e hatsang le e etsang ditshwantsho (printing & copying), *automation*, esita le temong moo jwale ho sebediswang metjhini ho kenya peo masimong esita le ho kotula, mme ho sebediswa le metjhini ho hama.

4th Industrial Revolution: Diphetoho tsa hona jwale tsa tekenoloji e bakang diphetoho tse potlakileng (disruptive) tse amang tsebediso ya neheletsano ya dintho (Internet of things), diketso tsa metjhini tse ka reng ke tsa batho (robotics) mmoho le lefatsho kapa boteng ba maiketsetso bo etswang ka dikhomputa (virtual reality).

Mona ke nako ya kajeno e sa tswa qala dilengwaneng tse seng kae tse fetileng. Tsebediso ya marangrang a sekapakeng (cyber space) le bohla ba maiketsetso (artificial intelligence) di qadile ho ka matla nakong ena. Ke moo ho sebediswang metjhini ho etsa mesebetsi e tshopodi le ho rarolla mathata a nkang sebaka se se lelele ha a sekwetsa ke motho.

Ho sebediswa marangrang a sekapakeng ho tsamaisa kgwebo le ho beha ditokomane tse sa tshwareheng ka matsoho sekapakeng (cloud storage), tsebediso ya metjhini (robots) ditshebeletsong tsa bophelo bo botle, dipalangwang, diphuphutsong, jj. Ho kopanya keello ya motho le metjhini e le ho bopa kamano le puisano. Dintho tsena di fetola ka hohlehohle tsela eo re etsang dintho ka teng.

Taba ya bohlokwa ke hore re lokela hore re le setjhaba sa Afrika Borwa re se ke ra ema lehlakoreng ha ho ntse ho etswa tsena, empa re itahlele ka setotswana ho sibolla le ho etsa diteko tse tlang ho hlalosa e le karolo ya 4th Industrial Revolution.

Gender based violence

the struggle continues

MEN AND BOYS FOR GENDER JUSTICE

Delhi Declaration & Call to Action

Almost on daily basis we hear distressing news of gender-based violence in the country, to an extent it seems like we have absorbed and become immune to the shock of these horrendous acts of violence. Nothing, and nothing seem to convince the perpetrators to stop. South Africans need not wait until the next victim of gender based violence is claimed.

All resources should be harnessed to assist in curbing gender based violence.

We present the first installment of engagement of the Delhi Declaration & Call to Action (men and boys for gender justice) document. We hope it will prick the conscience of some of men involved in violent acts against women, children and the infirm and convince them to stop:

"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 Right, 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.

This Symposium reflected the full complexity and diversity of gender justice issues. It challenged us to reflect, think strategically, reach out across socially constructed boundaries, and strengthen partnerships. There are gaps. As an outcome of this historic event, and as a shared commitment and Call to Action, we offer the following concerns and affirmations:

1. Patriarchy and gender injustice remain defining characteristics of societies around the world, with devastating effects on everyone's daily life. No matter who we are, and no matter where we are in the world, these forces make our relationships less fulfilling, less healthy and less safe. From an early age, they introduce suffering, violence, illness, hate and death within our families and communities. They strip us of our fundamental human rights and hinder our ability to live a life with love, dignity, intimacy and mutual respect. They hamper the development of our economies and keep our global society from flourishing. These are the root causes of many barriers to sustainable development around the world.

We urgently need to overcome these immense threats to human wellbeing.

2. Patriarchy affects everyone, but in different ways. Women and girls continue to face significant, disproportionately high levels of gender injustice and human rights violation. Men and boys are both privileged and damaged by patriarchy, but are rarely aware of that fact. Men and boys are also gendered beings. Gender equality brings benefits to women, men and other genders.

We urgently need to acknowledge that gender inequalities are unacceptable no matter who is affected.

3. We build on a precious heritage. We owe our awareness of gender injustices, our efforts to promote equality, and the existence of this Symposium itself to the pioneering courage

and vision of feminist and women's rights movements. We align with the work of women's rights organisations and recognize all achievements in transforming social, cultural, legal, financial and political structures that sustain patriarchy.

Keeping its historical context in view, we shall continue our work with men and boys towards gender equality informed by feminist and human rights principles, organisations and movements and in a spirit of solidarity.

4. We believe in an inclusive approach to realize gender justice. We are men, women and transgender persons calling for everyone to participate in the gender justice movement. Though engaging men and boys is an essential part of such efforts, this has often been overlooked.

We seek to make visible the most effective ways men and boys can contribute to gender equality, without being used as mere instruments.

5. Patriarchal power, expressed through dominant masculinities, is among the major forces driving structural injustices and exploitation. We are particularly concerned about the many manifestations of militarism and neoliberal globalisation, for example: war; the proliferation of weapons; global and local economic inequality; violent manifestations of political and religious fundamentalisms; state violence; violence against civil society; human trafficking; and the destruction of natural resources.

We urgently need to expose the link between patriarchy and the exploitation of people and environment, and to help boys and men change their behaviour from "power over" to "power with."

6. Gender inequalities are related to inequalities based on race, age, class, caste, ethnicity, nationality, sexual orientation, gender identity, religion, ability and other factors. We value the diversity of our world, and cannot continue to address these intersecting injustices in isolation.

We commit to promoting social and economic inclusion through meaningful participation, deepened partnerships, and joint actions among social justice movements.

Continues in the next edition