



PARLIAMENTARY
CONSTITUENCY OFFICE (PCO)

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Re betla **TSELA**

ANC PARLIAMENTARY CONSTITUENCY NEWSLETTER ROOM 18, 155 AB HOSPITAL ROAD, MANGAUNG MUNICIPALITY OFFICES, BOTSHABELO 9781, TELEPHONE NO. 051 5345157 EMAIL: makoloaneitumeleng38@gmail.com

Letsholo la tlhwekiso ya tikoloho le tswela pele



ho bahahlaudi le baeti. O boletse hape hore tlhwekiso ya dibaka ha se molemong wa batho feela empa bohle bo molemo le diphoofoolong.

O kgothaletsa setjhaba ho se lahlele matlakala hohle hobane matlakala ao nakong e nngwe a tsamaiswa ke metsi kapa moya. Hona e ba bothata hobane ha metsi a silafetse ho baka tiehiso lhwekisong ya metsi. O re ke boikarabelo ba moahi e mong le e mong ho nka karolo ntlafatsong ya tikoloho le tlhwekiso ya yona. O re katoloso ya letsholo lena e tla kenyeletsa karolo tse ding tsa setjhaba; batjha dikolong le dikerekeng, mekgatlong ya setjhaba, jwalojwalo, mme o lebohile baithaopi bohle ba ANC ba ileng ba utlwa mohoo le ho arabela pitso.

O phethetse ka hore ho hlwekisa hona ho tsamaelana le thuto ya hore batho ba se lahlaka matlakala hohle. O ipeditse ho setjhaba hore le ha e le matsatsing a phomolo tjena batho ba hopole ho phomola le ho ithabisa ka boikarabelo: "Ha re se keng ra lahlakelang matlakala hohle moo re tsamayang teng. Ha re bolokeng tikoloho ya rona e bolokehile." O rialo.

THABA NCHU. ANC lebatoweng la Mangaung e tswela pele ka letsholo la ho hlwekisa tikoloho. Morero wa letsholo lena ke ho kgothaletsa setjhaba ho fokotsa tshilafalo e teng ya tikoloho ka hara metse. Ditho tsa ANC le setjhaba di kene letsholong la ho fokotsa le ho fedisa matlakala le diitshila tse tletsetletseng hara metse.

Mosebetsi ona o etswa ka kopanelo ke makala, dibopeho tse ding tsa ANC jwaloka ANCYL ANCWL mmoho le balekgotla ba ANC ka hara masepala wa

Mangaung. Mosebetsi o ile wa qalwa Bloemfontein, ya ba o ya Botshabelo.

Tebello ke hore mosebetsi o tla tswela pele dibakeng tse ngatanyana tsa masepala – tse kenyeleditseng Soutpan, Van Stadensrus, Wepener le Dewetsdorp. Ho se ho kile ha bonahala tema e kgathijilweng, jwaloka letsema le ileng la etswa Botshabelo W-section le setsing sa mabenkele Botshabelo, moo ditho tsa ANC lekaleng le tlasa boetapele ba modulasetulo Dira Matetelane, molekgotla Teboho Mohapi esita le baahi ba ileng ba hlwekisa karolo ya jarete ya holo ya setjhaba. Katoloso le ho tswela pele ha morero ona wa ANC o bonahetse hape Thaba Nchu moraoarao tjena.



Ba bang ba baithaopi nakong ya ho phutha matlakala setsing sa motse wa Thaba Nchu

Monghadi Sabelo Pitso, (SETSHWANTSHONG LEQELENG) motlatsa mohokahanyi wa sedika sa ANC Mangaung o ile a etella pele letsholo lena la ho hlwekisa tikoloho Thaba Nchu. Monghadi Pitso o re ba nkile karolo letsholong lena le thakgotsweng ke profensi ho kgothaletsa bophelo bo botle ka hara metse le tikoloho tseo batho ba phelang ka hara tsona. O boletse ha sena etswa e le ho thusa ho qoba mafu a ka bang teng ka lebaka la ho sa hlweka. O re kgopolo ke ho theha letsholo le tswellang – motjhaotjhele.

"Re batla ho ruta ditho tsa ANC le setjhaba hore ho tlamehile hore re etse ho hong haholwanyane bakeng sa naha ya rona. E se ke ya eba hore re dula re kgakeleditse mmusong ka mehla empa ho sena seo rona re se etsang ho ntshetsa naha ya Afrika Borwa pele." O hlalosa jwalo a eketsa ka hore lebaka le leng la ho etsa mosebetsi wa mofuta o tjena ke ho kgothaletsa moya wa boithaopi dithong tsa mokgatlo le setjhabeng ka kakaretso.

Pitso o re ntwala ya tokoloho ho fihlela mothating oo e leng ho ona ha jwale e fihletswe bohloko ke moya wa ho ithaopa hara batho ba ba ngata naheng ena. O re dibaka tse tshwanang le *di-park* di lokela ho hlwekiswa hobane ke moo batho ba phomolang le ho iketla teng. Ke kahoo mosebetsi wa mohlamonene o ileng wa kenyeletsa le ho kuta jwang dibakeng tse tshwanang le tsena. Pitso o re bohleki bo hlalosa botle ba sebaka mme bo ka tlasa kgothedi e kgolo



Matlakala a tletseng hohle ha a shebahale hampe feela, empa a kotsi diphoofoolong.

Ditho tsa mokgatlo wa batjha wa ANCYL Mangaung le tsona di ile tsa nka karolo letsholong lena. Malefetsane Selebedi, modulasetulo, mmoho le Mongodi, Nthabiseng Moseitse, bona ba boletse ha ditho tsa ANCYL e le karolo ya letsholo lena, mme morero ke ho tsepamisa mohopolo ona wa bohleki ka hara batjha. Ba hlalositse ha ho le bohlokwa ho tsitlallela bohleki, haholoholo nakong ena eo sewa sa Covid-19 se keneng ka matla hara setjhaba. Ba bolela hore bohleki ke kganyetso ya ho ata ha sewa sa Covid-19.

Baetapele bana ba hlalositse hore takatso ya bona ke hore e se e ka batjha setjhabeng ba ka nka malebela batjheng ba ANCYL ho etsa mosebetsi ya setjhaba le ho nka karolo matsholong ohle a molemo ka hara sebaka, profensing le naheng ka bophara.



Covid-19

*wash **HANDS**

*wear **MASK**

*keep physical **DISTANCE***

*isolate if **POSITIVE**

SACP calls for maximum compliance with COVID-19 preventative measures

The South African Communist Party (SACP) welcomes the revision of the measures announced on Monday, 14 December 2020 by President Cyril Ramaphosa to bring the coronavirus disease (COVID-19) under control in response to the rising tide of its second surge in South Africa. 'We call upon every person in South Africa to protect

life by complying with the revised regulations', said the SACP General Secretary Dr Blade Nzimande. The SACP General Secretary also emphasised the importance of ensuring an adequate balance between saving life and livelihoods.

In societies where the capitalist mode of production prevails, the core of the ruling class of capitalist bosses is interested in making and maximising profits than in saving life and

ensuring that production and trade lead to decent standards of living for the workers, their families, and communities. The SACP is calling upon the working class—at the workplace, in institutions of learning, in townships, in informal settlements, in rural areas, and in other human settlements—to act more decisively as an enforcer of occupational health and safety standards to protect the supreme right to life. As commuters in taxis, buses, and other means of public transportation, the working class should act as a strict enforcer and an active adherent of COVID-19 preventative protocols. It is also important to ensure household and community compliance, while protecting livelihoods and clamping down on economic exploitation.

'SACP structures and members at levels down to the grass-roots should play an active role in ensuring compliance to protect and save life', said Dr Nzimande. As part of the world revolutionary working-class

movement, the SACP is calling upon the World Health Organisation to make the COVID-19 vaccine universally accessible as a public good. We strongly denounce conspiracy theories against scientific vaccine development because such backwardness can do nothing but more harm than good. 1.62 million people died globally because of the deadly coronavirus disease, of whom over 23 000 died in South Africa.

We cannot afford the luxury of conspiracy theories amid what has been, and continues to be, the year of mass deaths because of COVID-19. To succeed, decisive regulatory intervention requires scientific breakthroughs from innovation, research and development, and production aimed at meeting the health and other material needs of the people.

Issued by SACP: Dr Alex Mubetswane Mashilo SACP Central Committee Member: Media & Communications. Office: +2711 339 3621/2

Me ya e matla e fefola meaho

BOTSHABELO:- Me ya e matla e ileng ya foka kgweding e sa tswa feta e bakile tshenyoo e kgolo Botshabelo. Baahi ba ba ngata ba senyehetswe haholo mme le kajeno ba bang ba re ha ba tsebe hore ba ka kopanya eng le eng ho lokisa tshenyoo e bakilweng ke sefelo se ileng sa ruthuta 'karolo tse ding tsa Botshabelo.

Matlo a mangata a ile a senyeha. Tshenyoo e kgolo ke ya ho fefoha ha marulelo a matlo le dibaka tse itseng tsa setjhaba, athe dibakeng tse ding mabota a ile a heleha.

Ho bonahetse difate tse ileng tsa tsumuha le metso le dipalo tsa tsa motlakase tse robhileng. Sena se ile sa baka ho kgaoha ha phepele ya motlakase e ileng ya kenyeletsa tshetiso e bonahalang ya kgwebo le sephethephethe.

Le ha baahi ba bang ba leka ho

lokisa tshenyoo, bongata ha ba na matla kapa bokgoni ba ho lokisa tse senyehileng. Bongata bo sa itlhophere, ba beile matsoho 'phatleng mme ba lebeletse thuso ho tswa ho bohle ba ka thusang. Ba ipiletsa ho ba ka thusang ho etsa jwalo e sa le nako ba se tswa ba dieha hoo



Tshenyoo e bonahalang e bakilweng ke sefelo eo ka lehlohonolo ho utlwahalang e sa ka ya baka kotsi ho batho.

dipula di tla ba tshwara, e be tshenyoo e ya eketseha. Le ha maemo a na a lehodimo a sa tlwaelhang dibakeng tsena tsa naha, ha se ntho e ntjha kapa e makatsang ha di etsahala. Pula ya difefo tse matla e se e kile ya nna ya e ba teng Botshabelo

dilemong tsa pejana bo 1987 moo ho ileng ha eba le tshenyoo e kgolo haholo.

Le ha batho ba bang ba dumela hore dipula tsa difefo tse tjena di bakwa ke moya wa kganyapa, kapa noha e kgolo e tlohang sebakeng se seng ho fallela ho

se seng, nnete ya taba ke hore maemo a tjena a bakwa ke ho fetofetoha ha maemo a lehodimo.

Ka tsela e jwalo setjhaba, mmuso le dibopeho tse ding ka hara setjhaba, ba

lokela ho ba le tsebo ya ditaba tsena tsa boemo ba lehodimo hobane nakong e nngwe di baka 'koduwa tse kgolo (disaster). Ho lokela ho ba le maemo a boitokisetso ba maemo a na a koduwa.



Difate le tsona ha di aka tsa phonyoha bohale ba sefelo

Ho lokela ho ba le maemo a boitokisetso ba maemo a na a koduwa.

Boitokisetso botla phethahala ha feela ho lepilwe maemo ka ho nepahala. Le ha e se ho thiba maemo a koduwa, haholoholo dikodiwa tsa tlhaho, boitokisetso bo fokotsa sekgahla sa tshenyoo le tahlehelo tse ka bakwang ke maemo ao. Ho loketse ke hona hore mmuso le dibopeho tsa setjhaba ka tshebetso ya dikoduwa (Disaster management) di dule di le malala-a-laotswe ho lepa le ho nka bohato pele, nakong ya koduwa esita le ka kamorao hore e etsahale.

Monghadi Itumeleng Makoloane o hlalositse ha baahi ba senyehetswe ke matlo

le thepa. O re mmuso le bohle ba ka thusang ba ke ba phalle ho thusa hobane tieho e ka tswa e bakile tshenyehelo e ngata ka baka la dipula tse bonahalang di haketse. Ka lehlakoreng le leng Molekgotla wa lebatowa la 32, Mme Mamopa Mohloki o ile a etsa tlaleho eo a seng a e romeletse lefapheng le lokelang; le sebetsang ka ditaba tsa dikoduwa masepaleng.

Ketsahalo ena e lokela ho phaphamisa masepala le mmuso hore ba tsepamisa tsamaiso ya dikoduwa hore ba tle ba tsebe ho nka mehato e nepahetseng, e lokileng le e tla fokotsa sekgahla sa tshenyoo, tahlehelo le ho boloka maphelo a batho a ka nnang a ameha hampe ke koduwa.

Difefo le dipula tse matla di bakwa ke eng?

Batho ba rona, haholoholo letlobo le le tjha, ba bang ba bona, ba lokela ho ithutela ditaba tsa boemo ba lehodimo. Bolepi ba maemo a lehodimo bo thusa haholo maphelong a rona re le ditjhaba tsa lefatshe.

Hara tse ding bo (bolepi) re thusa temong, ho tsamaisa thoto kapa batho ka dipalangwang tse fapafapaneng. Difofane di ke ke tsa fofa ntle le tsebo ya maemo a lehodimo nakong e itseng, dikepe di lokela ho tseba maemo a metsi le me ya lewatle pele di kena maetong a ho tsamaisa thoto le baeti.

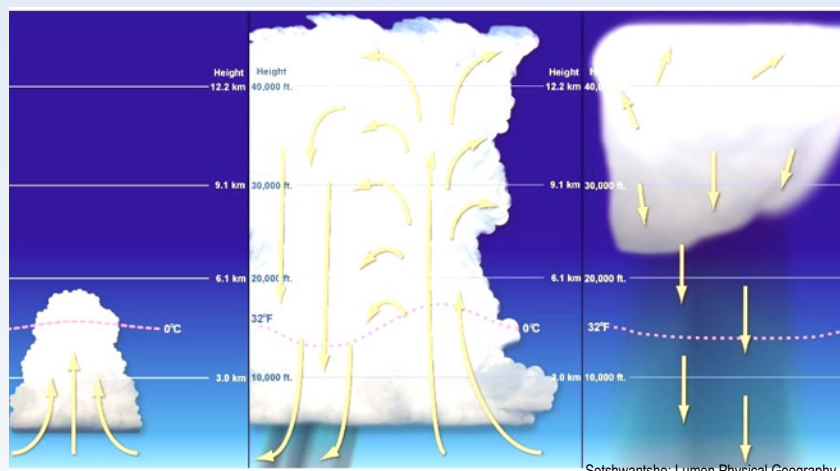
Mesebetsi e mengata e jwaloka mesebetsi e meng ya kaho ya marangrang e lokelwa ho phethwa ka tlasa maemo a itseng a lehodimo,

Me ya e matla e kenyeletsang ditsokotsane, difefo, kganyapa le dipula tse matla tsa mahadima di bakwa ke ho fetofetoha ha maemo a lehodimo (changing meteorological conditions).

Kgatello ya moya le themperitjha di na le tshwaetso e kgolo ho fetofetoheng ha maemo a lehodimo.

Ho sa lekalekane ha ho futhumala le ho bata ha bokahodimo ba naha kapa metsi ho baka ho foka ha me ya.

Mohlala; ha bo-ka-hodimo ba lefatshe bo futhumetse, bo futhumatsa moya. Moya o futhumetseng o bobebe mme o a phahama mmoho le mongobo (humidity) o teng ka hara ona. Mongobo o moyeng o bakwa ke moyafalo ya metsi a tswang



Ka moo pula ya sefelo e bopelang ka teng. Ho tloha leqeleng; Moya o futhumetseng o phahama le mongobo mme o bopa maru ha o 'hatsela'. Kgohlano ya moya o batang le o futhumetseng mmoho le metsi di baka pula, mahadima le diwaduma. **Mahareng;** ke maru a pula a hodileng mme ka lebaka la boima metsi a qala ho wela fatshe jwaloka pula ka hara me ya e sututsanana ka matla. **Qetellona;** pula e tsholoha ka bonaata mme maru a va a fokotseha.

dimeleng. Moya o phamela hodimo moo ho batang, mme sena se baka hore mongobo o hwame. Ho hwameng hoo, mongobo o bopa maru. Boima ba maru bo etsa hore pula ene. Ho tswa bongateng le sekgahleng sa popeho ya maru, esita, le ho kopana ha maqhubu a moya o batang le moya o tjhesang le lebelo kapa sekgahla seo e fokang ka yona hore ke pula ya mofuta o fe e tlang ho na.

Tsena kaofela di baka kgohlano e matla ya maqhubu a moya le metsi. Kgohlano e baka ho sa tsitsa ha me ya le maru, mme hona ho eketsa lebelo leo me ya e fokang ka lona. Hape kgohlano e matla ya dikarolwana tsa metsi a theohelang fatshe di baka pula ya mahadima.

mehlodong e fapaneng ya metsi, jwaloka; dinoka le melatswana, mawatlle esita le mongobo tswang

MASERU REMEMBERED!

Freedom fighters Martyred.
Flowers bloom where earth was scorched.
Where dreams were destroyed but hope never lost.

With hate and murder in their eyes and hearts they came down ready to kill and maim.
The night was their cover but there was coldness in their guts.
Their mission was task impossible.
The road to Freedom is unstoppable. Every forward march is a step of commitment and dedication.

No weary, no heavy, no tentative it brings freedom forward.
"Freedom is the law of nature" and "Justice is in the universal order of things"
By noon, the count stood at 42; 30 ANC activists, women, men and children watered the tree of freedom with their blood.
12 Basotho nationals who paid the price for South Africa's freedom lay side by side with South Africans in a stand of unity and solidarity.
These are not numbers. These are not cold statistics.

We lived with them, we laughed with them, we cried with them and we buried them under the uncompromising hot sun of Maseru.
The stench of death in our nostrils testify to their mortality as we listened to Commander in Chief OR Tambo giving us our battle orders.
Maseru Remembered.
09 December 1982.

By Vusi Pikoli

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Beng ba dikariki ba ipiletsa ho mmuso ho thusa

THABA NCHU - Mmuso o lokela ho thusa beng ba dikariki tsa dipere tse sebediswang kgwebong ya ho tsamaisa kapa ho thota diphahlo le thepa. Kgwebo ena ke ya bohlokwa hobane batho ba ba ngata ba sa e sebedisa. Ke mofuta wa kgwebo o bileng teng ho tloha kgalekgale o ne o sebediswa ke baholoholo ba rona. Ho bolela Monghadi John Motshabi, eo e leng e mong ya sebedisang kariki ya dipere kgwebong.

O re le ha kgwebo ena e kenya lekeno le le nyenyane ho hlokeha thuso ya ho atisa lekeno. O dumela hore enngwe ya dithuso e ka ba ya hore ha yena le ba bang ba ka fumana sebaka sa ho fudisa dipere hore di tle di dule di kwenne bakeng sa ho etsa mosebetsi o tswileng matsoho. O re ba hloka hape thusa ya dithsepe tse rwalong ke dipere maotong.

“Re tla be re thusehile haholo ha mmuso o ka re atameletsa tsohle

tse tla thusa tlhokomelong ya dipere tseo re di sebedisetsang ho thota thepa. Ha mmuso o ka re thusa ka ditshepe tse rwalwang ke dipere le dinale bakeng sa mafu a itseng a ka tshwenyang dipere, re ka leboha haholo.” Ho bolela Motshabi.

O boetse a re ba ka itumela haholo ha ba ka fumana thuso ya dikariki tse (tse ntjha) bobebe, e seng tsa tshepe e boima tse ahilweng ho latela tshebediso e itseng ya ho thota thepa. Le mabidi a loketseng ho sebediswa dikariking esita le diqhana (tuig) tsa dipere ke tse ding tsa dintho tseo ba ka di thabelang ha ba ka thuswa ka tsona.

Motshabi o re kgwebo ena e ya phela mme e na le seabo moruong wa tulo ena, mme o tshepa hore ha ba ka thuswa kappa ho tshehetswa tshebediso ya dikariki e eketsa kuno le ho kenya letsoho phokotsehong ya bofuma le



Boholo ba dikariki le diqhana tsa dipere ha di boemong bo botle, mme sena se ka baka maemo a sa bolokehang a tshebediso.

leqemeng la mosebetsi.

Ka lehlakoreng le leng thuso, tataiso le tshetso di ka kenyeletsa thuto ka diphoofole tse jarang jwaloka dipere. Basebedisi ba dipere ba lokelwa ho thuswa ke mafapaha a ikarabelang tlhokomelong ya tsona; phepo e ntle ya tsona, mafu a diphoofole a tshwarang dipere esita le meriana e ka sebediswang twantshong ya mafu ao. Ho hlokeha hape kwetliso le thuto ya

bakganni ba dikariki lle bathusi ba bona tshebedisong ya tsela. Ka mantswe a mang mmuso le dibopeho tse ding tse amehang o lokela ho etsa bonnete ba hore bakganni ba dikariki ba tseba melao ya motheo ya bohlokwa ya tsela, mme ba ikamahanya le melao eo ka ho phethahala e le ho thibela tshebediso e bohlaswa ya tsela e ka lebisang dikotsing le mafung a bakwang ke sephethephete.

No respite for Parliament

CAPE TOWN. In a meeting held between the legislators from all the nine provincial legislatures and the Parliament, in Cape Town, 2019, the Speaker of the National Assembly, Me. Thandi Modise remarked that MPs are always on call. They serve the people regardless where they find themselves.



National Assembly building, Cape Town

When the lockdown began earlier this year many institutions closed their doors due and send everybody home due to Covid-19. Other organisations adopted the 'work from home and created virtual methods and workspaces.

Parliament also adopted these ways of working in the new normal, including hybrid sittings. Most, if not all of Parliament's warm bodies worked from home. Only when lockdown was gradually eased did people trickle back to their work station in Parliament. Included in this 'back to physical work spaces' are Presiding Officers.

Throughout the lockdown Presiding Officers have continued to execute their various mandates as dictated by the Constitution and rules of Parliament.

* The Deputy Speaker of the National Assembly, who is ANC MP, Mr. Lechesa Tsenoli, recently held a meeting with the Counsellor for Political and Communication, at the British High Commission, Ms Rachael Goodwill. The meeting was held in his Office, New Wing, National Assembly building in Cape Town. The purpose of the meeting, initiated by the British Consulate in Cape Town was to introduce the new Counsellor for Political and Communication in the British High Commission, Ms

Rachael Goodwill.

Further, the meeting was and to look at areas of partnership between the UK and SA parliaments.

Ms. Goodwill also said the purpose was to discuss programmes that could further strengthen the existing relations between the Parliament of the RSA and the UK Parliament.

In his response, the Deputy Speaker highlighted the critical political work to transform the CPA International and pointed out that the Parliament of the RSA will continue to strive for the transformation of the CPA. He also mentioned the recent engagements they had with the members of the Executive of the CPA International.

Deputy Speaker further highlighted the issue of gender equality to an extent that

Parliament had seconded an official to the SADC-PF to work on that issue. It also plays an important role on this issue at the CPA through CWP structure and strive for a 50/50 representation in Parliament.

On work done by Parliament in collaboration with EU and UK Parliament, the Deputy Speaker mentioned the High Level Panel, established to investigate – why legislation passed in Parliament was not addressing what was intended?

Why not achieving the impact desired and evaluate the impact of the legislation passed by Parliament?

Tsenoli lamented limited resources in doing work in Parliament, oversight of the budget through the promulgation of the FMPLA of 2009, setting up of the bargaining council in the legislative sector, etc.

Speaker has delegated the Fourth Industrial Revolution and E-Parliament to him.

Diego Maradona



1960 - 2020

The human rights organization, #Africa4Palestine, joins fellow Africans in mourning the passing of the football legend - (comrade) Diego Maradona.

Maradona supported many international struggles including backing progressive world leaders such as Venezuela's Hugo Chavez and Nicolas Maduro, Cuba's Fidel Castro, and Bolivia's Evo Morales among others. He was an outspoken critic of USA imperialism as well as of Israel's oppression of the Palestinians.

Maradona, at the FIFA World Cup held in Russia, on receiving the Palestinian President, declared: "In my heart, I am Palestinian".

He has also previously explained that: "What Israel is doing to the Palestinians is shameful. That is all... I love you all so much...I am the number one fan of the Palestinian people. I respect them and sympathise with them. I support Palestine without any fear."

THE HISTORICAL SIGNIFICANCE OF THE ANC JANUARY 8 STATEMENT

by Dr Lehlohonolo Kennedy Mahlatsi & Paki Letsie

After the festivities, activities and holidays marking the end of the year and the beginning of the next, the leaders of the African people converged in Bloemfontein on 8 January 1912 to found the African Nation, to become one people and to continue their centuries-old struggle against white domination as one Black people that spoke and acted through the African National Congress which was established on that day as the South African Native National Congress, concretised the existence of this nation and gave it form and character.

On that day, having reviewed the past, the nation proceeded to work out the strategy of struggle for the future; and as they left Bloemfontein for their respective centres throughout the length and breadth of South Africa and the then Protectorates, a new era in the history of our people had been ushered in, the era of political struggle that was expected to rise through successive levels of conflict till freedom was won.

January 8 represents for us the beginning of our political year and becomes the occasion for the New Year messages to our people. January 8th is the birthday not merely of the ANC, but of a nation and this alone is the reason to celebrate its uniqueness. We said uniqueness of this day because indeed the ANC has made unique contribution to the African revolution, it has proven in theory and practice that it is possible to unite the African, Coloured, Indians and white people in the struggle for liberation. This is a unique contribution because no other liberation movement in Africa has managed to achieve this milestone. The first January 8 statement was delivered in 1972 to mark the 60th anniversary of the ANC. This was as a result of key decision of the National Executive Committee of the ANC and the Revolutionary Council in pursuance of the 1969 Morogoro Programme and its Strategy and Tactics. The January 8 statement is a significant milestone and it was designed to revitalise the liberation forces, and to accelerate the spread of revolutionary action to every part of the apartheid colonial regime.

In the early 1970s the January 8 statement concentrated on the political work, especially on the task of establishing contact with our people at home and establishing the underground network inside the country. On the military side, the emphasis was on the strengthening the organisational capacity of Umkhonto we Sizwe. In essence, it was a Period of Recovery and Regrouping. During the period 1977-1979, the June 16th Detachment, Moncada Detachment and other units of Umkhonto we Sizwe were able to carry out military operations. The uprisings of 1976 was the historic watershed in the epoch of our revolution. 1979 was declared the year of the Spear in honour of the gallant fighters of Isandlwana in 1789. Combatants of Umkhonto We Sizwe had dramatically increased in number, in daring, audacity

and sophistication. Their achievements is studded with the brilliant attacks on Sasol, the military Headquarters at Voortrekkerhoogte, Nuclear Power Station at Koeberg, Headquarters of the South African Air Force. Members of these special unit of MK include gallant fighters and heroes like Jerry Mosololi, Marcus Motaung, Simon Mogoerane, Gordon "Lion of Chiawelo" Dikebu, Richard Barney Molokoane, Motsio Obadi Mokgabudi and David Speech Moisi, who died in the past few days. Their memories will be cherished forever.

The 1980s was a decade of Liberation. In 1980, the year of the Freedom Charter in which the masses were rallied around the demands of the Freedom Charter. The confidence with which we made this bold assertion is based on our unflinching commitment to fight with all our might, making all necessary sacrifices, until victory is ours. 1984 saw the liberation movement taking bold steps forward on the road to freedom. The path we have traversed was fraught with numerous dangers and hazards. But, despite these, it was clear at the end of 1984 the movement had succeeded in shifting the balance of power within our country in favour of the forces fighting for national liberation, social justice and genuine peace. The political superiority over the enemy was one of the decisive factors.. It became clear that armed struggle was a people's struggle; a struggle for national liberation from the apartheid colonial rule. In fact, guns do not make a revolution, but the type of person behind the gun determines the pace of the revolution.

In the second half of the decade of Liberation the January 8 statement focussed on the direction in which to strike and how to deliver a blow to the racist regime. It also assessed the distance the liberation forces had travelled on the road of liberation and set specific tasks whose accomplishments would bring the liberation movement closer to the cherished goal. In the 1990s early the January 8 statement was used to mobilise our people for electoral victory and to prepare a better life for all. In the beginning of the 2000 it outlined the vision of the 21st Century, an African Century. This period also laid a foundation for the celebration of the centenary of the birth of the African National Congress, as a movement truly lived up to the noble ideals on which it was founded and continues to respond to the high expectations of the South African masses, while remaining loyal to its internationalist obligations to the people of Africa and the rest of the world.

The 2021 January 8 statement will be delivered in the context of the COVID 19 pandemic. It should also make an assessment on the ailing economy and seek to guide on mechanisms for economic recovery. There is an urgent need for an ambitious state led deliberate Sustainable Recovery and Development Programme. The programme must seek to combat a prolonged period of economic stagnation, growing unemployment and a deepening crisis of social reproduction.

The ANC went through many difficult periods with ups and downs and challenges, but the very fact that it passed these tests and survived all these trials and tribulations, speaks a lot for the ANC. The 109 years of the unbroken struggle of the ANC are very rich but are not without challenges and problems. The history of the ANC teaches us that these problems can be overcome provided the organisation is decisive, consistent and brave in dealing with foreign tendencies such factionalism, corrupt elements and ill-discipline – if it can demonstrate the appetite to self-correct and renew itself.

2021 will offer an opportunity to make a critical assessment of both our movement and our programme, a time for the ANC to review the roadmap to its renewal programme and assess progress in implementing Conference decisions, and focus on building an ANC capable of meeting the challenges of the Second Radical Phase of the National Democratic Revolution.

This roadmap must continue to move forward decisively to eradicate poverty and all other elements of the legacy of colonialism and apartheid. It is also expected that the January 8 statement will lay a foundation for the local government manifesto. It should make a proper assessment on the state of local government and on how best this sphere of government should work better.

The January 8 statement will also commemorate a number of important historic milestones in the history of our movement and in the struggle of our people for liberation. These milestones remind us of the difficult path we have travelled and urge us to act with the same resolve and determination as we confront the challenges ahead. It will also mark these milestones to honour the memory of those who have passed away, many at the hands of a racist and tyrannical regime.

Some of the milestones to be observed in 2021 include:

* One Hundred and tenth anniversary since Pixley ka Isaka Seme made a clarion call for the unity of the African people and to bury demons of tribalism. He pleaded "MZulu, mXhosa, mSuthu hlanganani".

* The centenary of the formation of the South African Communist Party as the Communist Party of South Africa (CPSA). The first Marxist-Leninist Party in Africa.

* Sixtieth Anniversary of the formation of Umkhonto we Sizwe.

* Forty-fifth Anniversary of the Soweto Students Uprisings Fortieth Anniversary of Matola Massacre Fortieth anniversary of the assassination of Joe Gqabi by the apartheid regime

* Thirtieth anniversary of the Night Vigil Massacre in Evaton.

Dr Lehlohonolo Kennedy Mahlatsi is a member of PEC SACP Free State Paki Letsie is the District Chairperson SACP Josie Mpama District. They write in personal capacity

All roads lead to Limpopo in 2021!

we owe them a permanent debt

Martyrs of MASERU Massacre

Some of significant events in our history that took place during December protrude painfully like cysts, unforgettable and ever-haunting. No tears nor rain is enough to wash away the pain and sorrow of some of the callous acts committed against a people who stood up firm for a just cause of national liberation and democratization.

One of these events remembered solemnly and poignantly during this month, is the Maseru Massacre. On the 10th December 1982, South Africans, their neighbours, Basothos and the world woke up to shocking and horrific news of a brutality of unimaginable proportions.

In the darkness of the night of December 9, 1982, a rogue army unit of the apartheid machinery clandestinely and unlawfully entered Lesotho with intention to murder. When dawn broke more than 40 people were indiscriminately killed in Maseru capital and its outskirts, killed by about 100 highly trained soldiers who flexed their muscles unashamedly and unsuspectingly at innocent people instead of going out to face their match on the battlefield. It was an act of cowardice.

Theirs was not about arrest or capture of the 'enemy', but to instill fear, break the spirit and murder of those who sought refugee status in a sovereign country. Beside the loss of lives the destruction of property revealed further their motives. They shot men, women and children in residential areas, many unarmed, with little regard to civilian lives.

While those killed were members of the ANC and its military wing, MK (uMkhonto we Sizwe), some killed were ordinary people, who knew nothing about warfare, and surely had no cause nor inclination to know. Allister Sparks, a renown journalist of the times wrote as follows on that fateful morning: "A heavily armed force of 100 South African commandos flew into the capital city of this mountain kingdom early today and killed at least 37 people in what South Africa said was a strike against guerrillas attempting to overthrow the Pretoria government."

The attack was one of the basest acts of desperation and cowardice by the apartheid regime, brazenly crossing borders of neighbouring countries for killing sprees.

The highly trained apartheid forces with sophisticated weaponry assumed that the incursion will be a walk over, but little did they know countries killing that though they attacked at the 'wolf hour', in some of the places the apartheid forces struck, the MK combatants put out the best, and gallantly fought to the last.

As we celebrate the birth of the people's army this month, we equally have to remember the courageous acts, such as of those brave men and women who gave up their lives in the Maseru massacre in pursuit of our freedom, and many more others whose lives became the carriers of our hopes and aspirations.

There are also among these great heroes and heroines, ordinary people, like the Basotho nationals, including children in whose glory we are basking today. They too, have given their immeasurable contribution – a cause to remember and celebrate.

While the loss, for their families and all freedom-loving people is irreplaceable and the anguish continues, we take solace in the fact that their courage and sacrifice remain permanently inscribed in our memories.

And for this reason and other sacrifices by many others, South Africans should be proud but do just a little more to build a country that these and many others who lost their lives aspired for.

COMMENT



As leaders, we must lead by example. Our moral uprightness should inspire confidence in the people we lead.

The organisations we belong to, that have for many decades been the source of inspiration for a just society, and hope for a better life for the masses of people in our country, instruct us to lead in a just manner, with honesty and integrity. To recommit members leaders to these values both the ANC and SACP have issued pledges binding individuals to solemnly abide by.

We agreed to sign these pledges if we belong - what stops us living up to them?



PLEDGE

"I, Lechesa Tsenoli, solemnly declare that I will abide by the aims and objectives

Of the African National Congress as set out in the constitution, in the Freedom Charter and other duly adopted policy positions, that I am joining the organization voluntarily and without motives of material advantage or personal gain, that I agree to respect the constitution and structures and to work as a loyal member of the organization, that I will place my energies and skills at the disposal of the organization and carry out tasks given to me, that I will work towards making the ANC an even more effective instrument of liberation in the hands of the people, and that I will defend the unity and integrity of the organization and its principles, and combat any tendency towards disruption and factionalism".

Signed: *Lechesa Tsenoli*



PLEDGE

As a communist deployed into public office, I pledge

- * To conduct myself at all times with the highest commitment to ethical use of resources in the interest of the South African people and the working class in particular.
- * To prevent, report and ensure sanctions against any corrupt, dishonest and unethical conduct in my place of deployment, in my organisation, in my family and in my community.
- * To fully and actively support the 2020 SACP Stop Corruption Conference call for decisive action against corruption.
- * That having assumed public office and/or leadership position, I will immediately resign from such public office or leadership position if I am charged with serious corruption or other criminal offences.
- * To subject myself to the SACP Secretariat and Revolutionary Morality Committee (when established) should there be allegations or reports of corrupt, criminal or counter-revolutionary conduct by myself.
- * To cooperate with any lifestyle audit that the State may wish to conduct at any stage.
- * To support measures to enhance oversight mechanisms to prevent fruitless, wasteful, and irregular expenditure, to stop the looting of State resources and to ensure the speedy prosecution of those implicated in Covid-19 irregularities, State capture and other corruption related matters.
- * To support the strengthening of the intelligence system to proactively clamp down on theft and destruction of public infrastructure across the State and all spheres of government, and to support the building and deploying of capable State capacity to investigate all areas where such theft and destruction has taken place, and bring the perpetrators to book.
- * To campaign for the evidence gathered at the Commission of Enquiry into State capture to be used, without further delay, to prosecute those implicated in corruption and other forms of wrongdoing.
- * To promote the call for those found guilty of corruption to be sentenced to the severest terms in orange overalls, and their assets acquired through corrupt activities be seized by the State through the assets forfeiture processes.
- * To campaign for decisive end of price inflation, collusion and private sector capture of State or public authorities, officials and leaders among others, and
- * To promote the review of the corruption-prone tender system to close the loopholes and build internal capacity of the State to serve the people, and the working class in particular, competently at all levels.

NAME: *Lechesa Tsenoli*

SIGNATURE: *Lechesa Tsenoli*

Motlatsa Mopresidente o araba Dipotso



David Mabuza

Motlatsa MoPresidente Monghadi David Mabuza, hlahetse ka pele ho Palamente ho araba dipotso tse botsitsweng ke tse ding tsa ditho tsa Palamente nakwaneng e fetileng.

Ha araba tsa tse ding tsa dipotso tse botsitsweng mabapi le kabo le tshbediso ya ditjhelete tsa setjhaba Mong. Mabuza o boletse hore ke taba e tsebahalang hore maemo a moruo Afrika Borwa esita le a dinaha tse ding tsa matjhaba ha di jese ditheohelang.

O itse boemo bona bo mpefaditswe ke sewa sa Covid-19. Maemo ana ho ya ka Mabuza a bakile hore mmuso o boele o shebe ditaba ka leihlo le leng, hore ho shejwe hore na ho ka etswa ditekanyetso botjha hape jwang tsa selemo sa 2020-21 sa ditjhelete se bohareng. O re nako ya kajeno ke eo mehlodi e nyenyefalang.

O re sena se bakile kगतello e kgolo mokotleng wa ditjhelete wa naha, ke ka hoo diphethoho di hlokalang ditekanyetso – ho beha tse ding tsa dithoko ka pelepele. O kgothaletsa dipuisano ho tliša tharollo maamong ana a nyehlieng a moruo le ho beha bafumanehi ka pele ditabeng tsa ntshetsopele.



NEWS FROM PARLIAMENT



Remain vigilant in fighting COVID-19, Tyawa tells 'Parly' staff

The increasing infections of Covid-19 cases in the country is a threat that calls on people not to drop their guards against the corona virus. Says Ms. PN Tyawa, Acting Secretary to Parliament.

Tyawa, in her message to the Parliamentary staff, reflects on some of the effects the pandemic had on how Parliament works. Tyawa says in the message: "This has not been easy. In Parliament, we had 32 reported positive cases, with two recent active cases, 29 recoveries and one fatality. Many of us were directly and indirectly affected as we lost loved ones, some families had narrow escapes, many lost jobs and increased pressure of those still keeping their jobs. Furthermore, the fear and uncertainty and the stress of lockdown had a negative psychological impact on many, if not all of us.

One of the marked impact on Parliament was how it conducts its business. Tyawa says the pandemic necessitated new ideas and acquisition of new skills from the Parliamentary staff to adapt to the new normal.

"The long hours that so many staff, has put in, the new ideas

generated and the acquisition of new skills and doing things differently with various positive outcomes, was amazing to see. You did us proud and we could move within two months to such an advanced space that would have taken us two years or more to reach in normal circumstances." She writes.

"An e-Parliament concept that was on the cards for years, suddenly became a reality in a few weeks. You demonstrated commendable capacity to adapt, as we continued to deliver even better in many areas. Since April some 42 hybrid sittings and 30 mini-plenaries of the National Assembly and 29 virtual sittings of the National Council of Provinces took place with the necessary professional support from staff. There were also 1,181 committee meetings held.

Various activities on the Parliament programme took place with the relevant hygiene

measures and social distancing adhered to. The Youth, Women and Men's Parliaments were all well attended and valuable discussions took place. The MTBPS was quite a challenge in the current circumstances and made us aware of the severity of our country's situation. Various debates were held in both Houses, among which the Covid19 pandemic and GBV - the 'second pandemic'. The Women's Charter Review sessions, Section 25 and other public hearings took place with the necessary support from our employees."

Tyawa cautions on the surging infections in the country: "The second wave of Covid-19 infections has been declared, with Eastern Cape, Western Cape, Gauteng and KwaZulu-Natal at the fore-front. It is therefore pertinent that we do not get slack with our hygiene protocols in order to prevent infection and transmission of the virus especially over the festive season."



PN Tyawa

COSATU welcomes Cabinet's approval of ILO Convention 190

The Congress of South African Trade Unions (COSATU) welcomes Cabinet's approval of International Labour Organisation (ILO) Convention 190 on the Elimination of Violence and Harassment in the World of Work.

Our federation has been at the forefront leading the campaign for South Africa to ratify this crucial ILO Convention. We have done so as part of our gender program of action, which includes taking a firm and unwavering stand against gender-based violence.

Cabinet's approval last week for the submission of ILO Convention No 190 to Parliament is an important firm step in

the process towards South Africa's full ratification of ILO Convention 190.

It is symbolically significant that Cabinet approval comes now in December, during the 16 Days of No Violence Against Women & Children Campaign. December is the festive month. COSATU says that there is nothing festive about the scourge of gender-based violence. Cabinet's approval now is an important confirmation of our position.

Convention 190 was adopted by the ILO in June 2019.

While we are of the view that the ratification process could have been done quicker, we are pleased that there is now

no turning back from converting this progressive tool in the fight against workplace harassment and violence to a central pillar of our employment law regime.

Its eventual- and now inevitable ratification will be a critical boost in the fight against the pandemic of Gender Based Violence that women in particular are subject to across countless workplaces.

We now call on the African National Congress (ANC) led government to move with speed to table Convention 190 in Parliament by no later than 31 December 2020. This is critical to ensure that Parliament has sufficient time to process and adopt it for final ratification early next

year. There can be no further delays.

The gender based violence challenges facing South Africa require speed and diligence from the state, not endless shuffling of papers or sleeping on the job.

Parallel to the parliamentary process towards ratification, the Department of Employment and Labour needs to immediately begin engaging Organised Labour at Nedlac on a review of our labour and criminal legislation to ensure that they are in compliance with the progressive provisions of Convention 190 and where amendments are needed, to fast track these.

Source: COSATU PARLIAMENT

The Internationale

(The English version most commonly sung in South Africa.)

Arise ye prisoners of starvation
Arise ye toilers of the earth
For reason thunders new creation
'Tis a better world in birth.

Never more traditions' chains shall bind us
Arise ye toilers no more in thrall
The earth shall rise on new foundations
We are naught but we shall be all.

Then comrades, come rally
And the last fight let us face
The Internationale
Unites the human race.

"The Internationale" (French: "L'Internationale") is a left-wing anthem. It has been a standard of the socialist movement since the late nineteenth century, when the Second International adopted it as its official anthem. The title arises from the "First International", an alliance of workers which held a congress in 1864. The author of the anthem's lyrics, Eugène Pottier, an anarchist, attended this congress.

Source:Wikipedia

THE CHILDREN'S AMENDMENT BILL AND THE SOUTH AFRICAN CENTRAL AUTHORITY

By Parliament's Public Education Office in consultation with the Office of the Chief Family Advocate

"Children are the future of our society and should be taken care of."

The South African Central Authority is mentioned at least 75 times in the [Children's Amendment Bill](#) [B18 – 2020] that is currently before Parliament for processing against the backdrop of the **16 (to 365) Days of Activism for No Violence Against Women and Children Campaign**.

Adv. Petunia Seabi-Mathope, the Chief Family Advocate commented on the Children's Amendment Bill and stated that "Children are the future of our society and should be taken care of."

The recent developments in legislation have highlighted the constitutional rights of children in a more articulate manner. Amendments to the Children's Act enhance the level of care and protection that the State is giving to the rights and well-being of children."

Who is the South African Central Authority?

South Africa ratified the [Hague Convention on the Civil Aspects of International Child Abduction](#) that came into operation in 1997, and

in terms of this Convention, a member state is duty-bound to set up an administrative body known as the "Central Authority". One of the main functions of the Central Authority is to assist in cases where children have been wrongfully removed from South Africa or wrongfully kept in a foreign country, as well as cases where children have been wrongfully brought to or kept in South Africa. Trafficking of humans is a criminal offence.

The [Chief Family Advocate](#), a legally qualified official, is appointed by the Department of Justice and Constitutional Development to fulfil the role of the Central Authority. The Family Advocate has to promote and protect the rights of children guided by the supreme principle of what is in the best interest of the child.

What does the Office of the Family Advocate do?

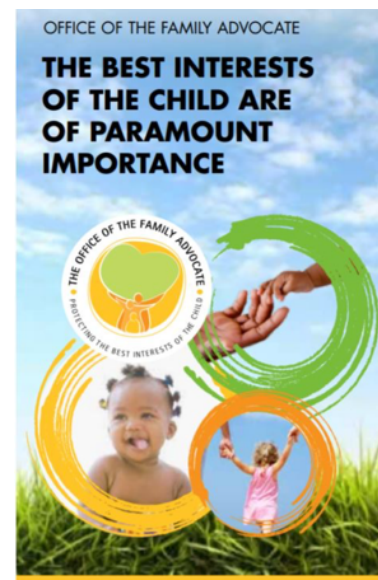
In addition to assisting with cases involving the international abduction or trafficking of children, the Family Advocate also provides the following services:
*Conducting enquiries and

furnishing the court with recommendations where there is a dispute or disagreement regarding guardianship, contact or care of a child(ren);
*Assistance with the drafting and registering of parental plans or parental responsibilities and rights agreements;
*Amending or terminating parental plans or parental responsibilities and rights agreements registered with the Family Advocate;
*Mediating disputes about parental rights and responsibilities of unmarried fathers of a child(ren) born out of wedlock; and
*Conducting inquiries as to what is in the best interest of the child as a result of court cases.

Who pays for the services of the Family Advocate?

The Family Advocate provides services to the public free of

charge at the State's expense. However, parties may be required to pay for additional expert reports such as psychological evaluations, and other tests that are critical to determine the best interest of the child(ren).



How to contact the Chief Family Advocate?

Chief Family Advocate: Adv PI Seabi-Mathope
Tel: 012 357 8022, Fax: 012 357 8043, E-mail:

NationalOffice-FA@justice.gov.za or PeSeabiMathope@justice.gov.za

Postal Address: Private Bag X81 PRETORIA 0001

Physical Address: 329 Pretorius Street, Momentum Building, West Tower, Pretoria

Each province also has its own office: https://www.justice.gov.za/FMAAdv/OFA_English.pdf



SACP Centenary Series

The South African Communist Party, SACP will be 100 years old next year, 2021. We produce this special series leading to the centenary in which we continue with exclusive and interesting material inspired by the desire to attain freedom and pursuit of the noble ideals of the National Democratic Revolution. We present stories from variety of sources; ranging from members of the Party, other revolutionary alliance members, individuals within the progressive organisations' fold, to the entire working class community:

90th ANNIVERSARY OF AFRICAN REVOLUTIONARY MARTYR

COMRADE JOHANNES NKOSI By: Dr Lehlohonolo Kennedy Mahlatsi

16 December 2020 marks the 90th anniversary of the brutal murder of Albert Nkosi in the hands of police. Johannes Nkosi, farm labourer and domestic servant (contemptuously referred to as a "kitchen-boy" by whites in South Africa) was born of peasant parents on the 5th September 1905, in Natal. His parents, like the rest of the African community, had been impoverished by the bloody plunder and land robbery committed by the greedy colonialists. Comrade Nkosi never enjoyed the tender parental care which all young children need nor did he receive formal education. Those were the days when our people in Natal were locked in a life-and-death conflict with the British imperialists who, in order to force our people into slave labour in the mines, had imposed upon them the heavy poll tax. This was the heroic campaign which culminated in the historic Bambata Rebellion of 1906 and which marked the closing of the first chapter of our people's armed resistance against colonialism, a series of bitter but just wars waged by our people against the enemy for centuries.

At a very early age in his life, Johannes Nkosi left his parents to sell his labour power in Johannesburg in order to help them and to learn to stand on his own. At this time Johannesburg was already a prospering centre of industrial activity and it was here that young Johannes was employed as a domestic servant. No doubt the painfully sharp contrast between the glitter of the 'whites only' Johannesburg city and the squalor of the African miners' slums must have struck him like a heavy blow. The humiliation of his people which he shared, the rising militancy of the toiling African

masses and his irresistible desire for their freedom drove him into revolutionary action. Thus, at the age of 19 he took part in the strike against pass laws led by the African National Congress. It was during this time that he joined the Industrial and Commercial Workers Union (ICU) and developed into an uncompromising fighter for the interests of working class and toiling masses.

A few years after its foundation in 1921, the CPSA, alongside its drive to organise Africa; trade unions, opened night schools for teaching African workers to read and write and for political preparation of potential and other Party members. When one of these schools was opened in the slums of Ferreirstown in 1925, under the supervision of the veteran T.W. Thibedi, workers like Moses Kotane and Johannes Nkosi were among the first pupils. In 1926, already a seasoned trade unionist, Comrade Nkosi joined the CPSA, destined to play an outstanding role in the South African revolution.

The reinforcement of the ranks of the CPSA by young African militants: teachers like Edwin Mofutsanyana, J.B. Marks and Albert Nzula; workers like Moses Kotane and Johannes Nkosi had a tremendous impact on the Party. Their contribution was remarkable in enabling the CPSA to indigenise Marxism so as to give it meaning for the millions of our workers and peasant. Articles published in the Party's paper in Setswana, Sesotho, Zulu and Xhosa brought to the access of the masses of our country the growing relevance of the invaluable teachings of Karl Marx to our struggle for freedom. They also took an active part in organising Party branches

in the country districts or concentrated in trade union work. In this way Johannes Nkosi and his contemporaries helped much in making the CPSA a vital force in the national liberation struggle led by the ANC. It was in recognition of their outstanding ability as organisers, firmness in fighting for the interests of the working class and the entire oppressed masses and their remarkable role in the Party's development and application of its revolutionary theory to the realities of South Africa that Johannes Nkosi, Moses Kotane, Albert Nzula and others were elected to the leadership of the Party in 1929. The Party was trying to work up a nation-wide campaign for the burning of passes on Dingaan Day. This form of protest had been tried before by the ANC in Johannesburg in 1919. It had resulted in the breaking up of the meeting by the police and arrest of some 700 of protesters. The communists realised that pass-burning was a heroic measure, a dangerous weapon, a two-edged sword. It could prove effective only if carried out on a really big scale.

Early in 1929 the Party sent Johannes Nkosi from Johannesburg to organise a branch in Durban. There he had to work among the workers especially those organised into the ICU yaseNatal led by A.W.G. Champion, who had anti-communist inclinations. During Sunday afternoons, the ICU meetings attended by some thousands of workers at Cartwrights Flats, Johannes Nkosi would be seen carrying his usual bundle of the Party's paper, "Umsebenzi", selling it to the workers. (There were times when Champion did not allow him to sell the paper). Comrade Nkosi soon won the confidence of his fellow-workers. Under the leadership of Johannes Nkosi, the Party grew very strong in Durban.

The only centre which finally responded in a big way to the Communist call for the pass burning was Durban. A meeting was called on Cartwright's Flats. It was enthusiastic, but quiet and orderly. Passes were handed in and collected in bags. The organisers prepared to form a procession and march through the town. At this moment, a large force of the Durban Borough Police which had been alert attacked the protesters. Nkosi on the platform tried to control the crowd. The police were armed with pick handles and assegais and revolvers. Nkosi was shot and struck down while still on the platform appealing to the crowd not to offer violence. **Continues on Page 8**

PERSPECTIVE: Mokhafisi Jacob Kena

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

In October edition of *Re Betla Tsela* we featured the first part of the lecture about one of the most influential communist in Lesotho who also greatly contributed in the growth and popularity of communism in South Africa, Ntate Mokhafisi Kena. We continue the second instalment of that presentation:

According to Comrade Kena himself, he says that while at the war, "I had had the first-hand experience of literally fighting against terror, and while at war in Europe, we learnt a lot about international politics and mostly about the superpowers and their quest to dominate smaller nations. That is, while we were fighting Hitler on the side of Britain, we were also aware that Britain has suffocated us with its colonial laws in our territories. So, we wanted to be liberated from them as well" (Interview with Cde S'khulumi Ntsoaole). This is precisely how the war contributed in no small way to the decolonization of the entire African continent and people like comrade K came back from Europe conscientized and ready to take on

the racist and oppressive colonial administration.

Fort Hare University is known as the *alma mater* of African liberation stalwarts including Nelson Mandela (South Africa), Robert Mugabe (Zimbabwe), Toivo ya Toivo (Namibia), Julius Mwalimu Nyerere (Tanzania) and Ntsu Mokhehle (Lesotho). It is at Fort Cox, therefore, where Comrade K honed his theoretical skills of radical politics. This, in part, explains why he perceived Fort Hare as "the cooking pot for the struggle against European colonial rule in Africa" (Interview with Cde S'khulumi Ntsoaole).

He firmly believed in the slogan: do not agonise, but organise. It was at Fort Cox, therefore, where Comrade K began his long journey of the struggle for liberation, emancipation, and democracy and for a better, fair, and just social order. While he imbibed the theory at Fort Cox/Hare, Comrade K's praxis of embracing Marxism-Leninism was crafted in the South African mines. After completing his studies and graduating at Fort Cox, instead of coming back home to work as a

privileged civil servant, his working-class background took its toll on him.

He opted to take up low-level employment at the Geduld Gold Mine (known popularly in Lesotho as Khatoloto) in Welkom, Free State in South Africa. It was at the mines that Comrade K joined the African National Congress (ANC) which was established on 8 January 1912 and the South Africa Communist Party (SACP) founded in 1921. In a big way, therefore, Comrade K owes a large part of his political upbringing and revolutionary zeal and zest to the ANC and SACP.

Later Comrade Kena actively contributed to the armed struggle against apartheid in South Africa and became active within the ANC's Spear of the Nation (Umkhonto We Sizwe) in Mozambique, after 1976 under the command of Jacob Zuma - his name sake, who would later become the president of South Africa. Cde Kena also worked with other ANC, SACP and South Africa Congress of Trade Unions (SACTU) stalwarts such as Chris Hani (especially in Lesotho), Moses Mabhida, John Nkadimeng, etc...

As we return back to Cde Kena's story in the 1950s, by the time Comrade Kena returned back to Lesotho to take up employment with the colonial administration as an Agricultural Extension Officer he was already politically refined and ready to confront colonialism in Lesotho.

As an Agricultural Extension Officer, he traversed the length and breadth of Lesotho as he was posted in various parts of the country including Mochanapeng, Sehonghong, Mapoteng and Ha Mantšebo. Essentially as an Agricultural Extension Officer, Comrade K and others (colloquially called Batipi-Dippers), were tasked to advise and supervise farmers and livestock owners on sustainable farming and animal husbandry. It was when he was at Ha Mantšebo, in the Maseru District that he actively participated in political agitation against colonial rule within the ranks of the Basutoland Congress Party (BCP) with his wife, Mme Maleseko Kena right on his side supporting him through thick and thin.

As education opened the horizons of the few Basotho elite in the early 20th Century, they started openly questioning their plight blaming both the colonialists and the chieftainship.

This early agitation culminated in the formation of the

Basutoland Progressive Association (BPA) in 1907.

The BPA focused on fighting racial discrimination within the colonial administration, called for greater representation for educated commoners in decision-making and agitated for prevention of chiefly abuse of power in judicial decision-making, land allocation, etc.

The founders of BPA and its original membership included mainly the educated Basotho (bahlalefi) from the Lesotho Evangelical Church (LEC). Its leadership included influential writers of the time including Simon Majakathata Phamotse, Thomas Mofolo and Zakea Mangoaela, all educated at Morija LEC mission and Morija Teacher Training school.

They were also associated with Morija Printing Press and Book Depot. Undoubtedly, the BPA was an elitist organization not intended to advance the interests of the workers, peasants, and the poor masses in colonial Lesotho. A relatively more radical protest movement came into being in 1919 in the form of the Commoners' League (Lekholla La Bafo-LLB) which was composed of the lower ranks of teachers and civil servants who were underpaid and frustrated by discriminatory practices of the British colonial administration.

To be continued



Re Kgaba ka Diratswana

COMRADE JOHANNES NKOSI

from page 7

The police killed four people and seriously wounded twenty others. The names of those who were killed were Johannes Nkosi, Ben Pani, James Mhlongo and Joseph Sofili.

A fellow Communist, H Kriskst who was present at the meeting gave the following account: "I saw Nkosi struck down from the table. The police used the knobkerries; while the crowd picked up stones. When the crowd was dispersed I saw them pack the wounded on a lorry. I followed in my car. There was a trail of blood dripping from the lorry. The lorry waited outside the police station for three quarter of an hour or more. Then they were removed to the hospital. I wired to Bunting in Johannesburg. He replied, 'Safe Nkosi at all costs. Spare no expense'."

It was alleged that while still on the platform he was fired at by a police officer. When he died his skull was seriously fractured and head and his body were covered with deep gashes. Though thousands saw Nkosi attacked, no one was ever charged for this horrendous and evil deed. His comrade and friend Cde Albert Nzula wrote the following tribute in the Negro Worker Magazine: Nkosi was an uncompromising fighter, he died as he lived, fearless and conscious of the great fight in which he was engaged, as his final message, short but characteristic shows. The message was addressed, in Zulu:

"To the workers of South Africa: Never, under the sun has a nation been so shackled with the chains of slavery. We are not even allowed to voice our opinion in our Motherland. Why not awake and stand on our feet? Men, women and young women, we must

support organisations that fight for our freedom".

On 18 July 1953, a memorial to Johannes Nkosi, South Africa's first revolutionary martyr, was unveiled in a simple but moving ceremony at Stellawood cemetery, Durban. Nkosi's mother, Mrs Jacobina Nkosi, over 80 years old, was amongst those present. Many messages were received from all parts of the country, including the following from Moses M Kotane, Walter Sisulu, J B Marks and Yusuf M Dadoo: "To freedom-loving people in South Africa this day is of great significance. Twenty-three years ago, late in December, Johannes Nkosi, one of the most gallant sons of South Africa, lost his life in the thick of the struggle for the freedom of his people.

The huge mass demonstration that was then organised against the vicious pass laws was indeed a tribute to this great people's leader, who, by his courage, showed the down-trodden people of South Africa that liberation can only be achieved through courageous leadership and unity of the masses. We, who are following in this hero's footsteps, call upon all freedom-loving people in our country to renew their hopes in our great struggle to make South Africa a happy country for all, and to continue in every possible way to help the march towards liberation."

The life of Cde Nkosi has inspired many generations of the young people to emulate him in the struggle against the injustices of apartheid. Thousands of the young lions swelled the ranks of Umkhonto we Sizwe (also established on December 16th) and were prepared to make the supreme sacrifice in honour of martyrs like Cde Nkosi.

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

HOW TO GROW NUTRITIOUS LEAFY VEGETABLES

in an old maize meal bag

Availability of good soil and land for household vegetable production is becoming a major challenge. However, there is an alternative to growing vegetable and to optimise yield per unit area for household production. The Agricultural Research Council (ARC) through its research campus in vegetables and ornamental plants (ARC-VOP) is conducting research trials to optimise the production of leafy vegetable to address food security at household level.

Plants grown in a bag grow vertically upwards, which results in efficient use of space/ land. The bag system can be used in places not previously thought as appropriate for food gardens, such as small gardens, paved land and balconies. The bag can hold water for longer, without water and nutrients draining into the soil, resulting in less effort to clean the leaves before marketing and consumption.

To plant vegetables using a bag, the following are required: (i) empty maize meal bag, (ii) soluble fertilizer, (iii) growth medium (compost, sawdust or soil with good drainage), (iv) watering can and (v) seedlings.

Steps to follow:

*Moisten the growth medium with water to allow good distribution of water during irrigation.

*In an 80 kg maize meal bag, you can plant an average of up to 56 plants.

*Fill a maize meal bag with the moistened growth medium, such as sawdust or compost.

*Use a sharp object to cut planting holes in the bag at 20 cm x 10cm apart to transplant leafy vegetables such as spinach, beetroot and lettuce.

*Push the seedling root plug into the

planting hole in the maize meal bag.*Make sure the bag is upright to allow uniform distribution of water.*Make sure the growth medium does not dry out and water the plants from the top of the bag.

*The water will drain downwards to benefit the lower plants*A complete nutrients solution can be applied on weekly basis to supply plants with nutrition.

*Plants can be watered every second day (e.g. in an 80 Kg bag 60-90L of water can be applied per week).



*Plants should be exposed to sunlight for photosynthesis to take place.

Advantages of the bag system

*It conserves water since there is little water draining out of the bag.

*It suppresses weeds, so no weeds control is needed.

*Plants leaves are free from soil particles since leaves face upwards.

*The is a high yield per unit area, compared to growing in a flat area.

*Requires less area to produce food.

Disadvantages

Poor drainage medium can harm moisture distribution. Bags need to be supported and kept upright for uniform water distribution. Maize meal bag cannot be reused. With time it can be torn apart and disintegrate, depending on how strong the bag.

For more information, please contact Mr Silence Chiloane on 0128088000. The ARC is offering accredited hydroponic vegetable production training and other courses. Visit us at www.arc.agric.za

Phekolo ya mafu dimeleng

(Edited Sesotho version. Original English version by Mapotso Kena (PhD- Plant Pathology))

Meroho kapa dijo-thollo di ka tshwaetswa ke mafu le di-kgathatsang tsa dimela tse itseng di sa le diratswaneng kapa masimong esita le ka morao ho kotulo. Mafu a ka fokotsa tlhahiso, boleng le thebahalo e ntle ya dimela. Balemi ba dula ba lwantsha mafu le di-kgatahsang mme ba lahlehelwa ke karolo ya kotulo ka lebaka la mafu a hlaselang dijalo. Hona ha ho boellele feela hore balemi ba lahlehelwa ke tjehelete, empa ho bolela le hore theko ya dihlahiswa e ka phahama.

Meroho diratswaneng le yona e ka hlaselwa ke mafu a dimela. Meroho e ka hlaselwa ho tloha ha e mela ho isa kotulong.

Dinthewana tse bakang mafu di fumaneha mobung, peong, ditholwaneng kappa karolong efe kappa efe ya semela. Empa ha ho latelwa mekgwa e metle ya tshebetso le thibelo ho ka fihlelwa tjhai kapa tlhahiso e boleng bo hodimo bo phepo e ntle le ha mafu a le teng.

O bona jwang ha dimela di kula?

Bahlahisi ba lokela ho tseba di kula le ho tseba se bakang kgolo e fokolang. Hona ho ka thusa ho taolong ya mafu le ho phema tahlehelo.

Taolo e ntle ya mafu a dimela e tliswa ke tlhahlobo e nepahetseng ya mafu a dimela; ho tseba mabitso mafu le se bakang mafu ao.

Ke ho latela mehato e itseng e tla etsang hore motho a tseba lefu kapa mafu a tshwereng semela;

Ela hloko dintho tse twaelehileng dimeleng. Tseba tjehebeho ya semela se phetseng hantle, lebitso la saense la semela, bofokodi ba semela. Bapisa le dimela tse ding ka ditshwantsho. **Ela hloko matshwao a sa twaelehang semeleng:** hlobo, le ho se hole hantle (kgolo e monyebe kapa kgolo e fetang tekano: Sheba hore na ke karolo e fe ya semela e nang le tshwaetso.

*Ela hloko popeho ya matheba/ mabadi semeleng: sheba hore na mabadi ana a karolong e fe ya semela - na a karolong eitse feela kapa a anetse semeleng sohle,jj. tsebo ya ho phatlalla ha matheba le hore na ke dimela di fe tse kgathatsang ke mafu a itseng ho tla o tliisa haufinyane le ho tseba lefu le tshwereng semela.

Botsa dipotsa: Na onoseditse haholo? O tshetse manylo a makae? le moriana o dokokwana le di-kgathatsang o mo kae? Ngola tsohle tse amang tshebetso ya hao ya dijalong. (Di a latela kgatison e tlang) Mapotso Kena ke Associate Professor (PhD- Plant Pathology), University of Limpopo

Important contacts - Mangaung Municipality

Water Division 051 – 533 0525
Infrastructure 051 – 533 0513/512
Water & Sanitation 051 – 533 0515/516
Cemetery - 051 534 4915
Aids unit -051 533 0580
Facilities Bookings 051 – 533 0506
Law Enforcement 051 – 533 0537
Sewerage Dept. 051 – 534 0707
Waste Management 051534 0561
Health Inspector 051 – 533 0592
Engineering 051 – 533 0512

Disaster Management 051 – 406 6666
Botshabelo library 051 – 533 0556
Economic development 051 – 533 0554
Building & Plans Inspector – 051 533 0625
Centlec 051 – 409 2414
Human Settlement 051 – 533 0523
Traffic Division 051 – 533 0544
Police Station 051 – 535 8102
Botshabelo Hospital 051 – 533 0111
Registry Clerk 051 – 533 0503