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Re betla **TSELA**

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Mong. Magashule o qositswe, qetellong

Ho phethahetse. Qetellong ka mora nako e telele le dipuo-puo tse neng di se na bonnete tsa ho ntshwa ha lengolo la tshwaro ya hae, Monghadi Sekgobelo Elias 'Ace' Magashule (**Setshwantshong**) o ile a tshwarwa, mme a ba a hlahela lekgotleng la dinyewe la maseterata wa Bloemfontein.

O hlaheletse lekgotleng la dinyewe ka la 13 Pudukwane 2020 ka morao hore ho etswe ditlhophiso ke lekala la Botsamaisi Diphuphutsong tsa Ditlolo tsa Molao tse Tlhokolotsi, *Di-Hawks*, le maqwetha a hae hore a ikise meahong ya bona, moo ba tlang ho mo isa lekgotleng la dinyewe. Hobile jwalo, o ile a iswa lekgotleng la dinyewe.

O kenyeleditswe e le moqusuwa ho ba bang nyeweng e tsebahalang e le "nyewe ya di-*asbestos*" profensing ena ya Foreisetata. O ile a lokollwa ka *bail* ya R200 000 ka mora' hore nyewe e busetswe morao. Ho tshwarwa ha hae ho latela diphuphutsong tse matla

manyofonyofong, bobodung le boshodung ba tjehelete e kalo ka R255m ho se neng ho thwe ke morero wa ho hlahloba matlo ohle profensing a ruletsweeng ka *asbestos*, le ho tlosa marulelo ao. Empa ho bonahala ha mosebetsi oo o sa phethwa hobane matlo a ntse a eme ka marulelo a *asbestos* ka hara profensi le kajeno.

Ho ya ka lengolo la qoso Magashule o tobane le diqoso tse 21 tse akgang manyofonyofo le bobodu, kapa boshodu le ho pata mohlala wa tjehelete:

Ho sisingwa hore o bile le seabo diketsong tsena tsa molao nakong eo e ntseng e le Tonakgolo ya Foreisetata.



PHOTO: The African Mirror

Le ha ho le jwalo yena o latola bosehla hore o na le kabelo kapa ho amana le diketso tsena tsa tlolo ya molao e kgolo tse utulutsweng.

Monghadi Magashule ke Mongodi Kakaretso wa ANC ya kgethilweng

Sebokeng sa

Setjhaba sa bo- 54, sa ANC se neng se tshwaretse Nasrec, Gauteng ka Tshitwe 2017.

Ho latela enngwe ya diqeto tsa seboka sena sa setjhaba mabapi le ditho (maemong ohle) tse tjametsweng ke diqoso, tse kenyeleditseng bobodu le

manyofonyofo, makgotleng a dinyewe, ho ilwe ha qetwa ka hore ditho tse jwalo, tse iphumanang maemong tjena, di lokela ho emella ka thoko ho qoba tshenyoye ya setumo sa ANC.

Lekgotla la Phethahatso la Naha la ANC le ile boela la phatlalatsa qeto ena nakwaneng e sa tswa feta – hore batho ba qoswang ka semolao ba emelle ka thoko ho fihlela dinyewe tsa bona di phethelwa. Le ha ho le jwalo ho bonahala ha taba ena e ntse e batlelwa tlhakisetso e le hore e tle e kenngwe tshebetsong ka ho phethahala.

Magashule yena o qheletse hole taba ya ho ema ka thoko. O boletse phatlalatsa ha a ke ke a emella ka thoko. O re o behilwe maemong a ao a leng ho ona ke makala a mokgatlo, mme ke makala ao feela a ka etsang qeto ka yena.

Nyewe e buseditse morao ho fihlela selemong se tlang, ka 19 Hlakola 2021, mo a tlang ho hlahella mmoho le ba qusuweg le yena, ba kenyeleditseng Letona la mehleng la Matlo Foreisetata, Mme Sarah 'Olly Mlamleli mmoho le Hlooho ya mehleng ya Lefapha leo, Monghadi Nthimotse Mokhesi.

Disabled - there is much more they can offer, Mamatela



Some of the craft above and sandals below produced by Tswelopele beneficiaries

Khosimang Mamatela, Chairperson of Tswelopele Disability Centre, in J-section Botshabelo believes that there is a lot that disabled people and the elderly citizens can offer when given chance to do so. In fact, disabled people should enjoy same and be afforded equal opportunities as other people.



Khosimang Mamatela,

"Tswelopele Disabled Centre is a home to disabled people, with different disabilities, for them to come here daily to do anything that can keep them busy and contribute to their welfare, by doing whatever work they are able to do." says Mr. Mamatela.

The centre was registered in 2010 as an NPO. The building stood up as a result of goodwill of local business people and some assistance from the Provincial department of Social Development and the National

Lottery. The centre accommodates about 40 people who come to the centre on daily basis to do some work and be with others rather than staying at home without any care or doing anything worthwhile that will inspire confidence and resourcefulness. They come from different sections of Botshabelo.

Mamatela leads this group of people, who have different disabilities in leading normal lives and urge others to come out and not sit back, eaten up with self-pity. "There is a lot that many of the disabled people can do.

Here at center there a number of things that we do, like: making shoes, pottery, wreaths, bead and needle work and other ornaments." He said.

They also maintain small vegetable garden that provides some vegetables for consumption by the beneficiaries at the centre. But the gardening, says Mamatela, also helps the members to do some physical work to help



Beneficiaries working in the garden for production of vegetables.

promote good health. Mamatela appeals to donors to provide any kind of assistance, including machines -sewing machines, to bring more skills to the centre towards it becoming productive and self-sustaining.

There is a lot that still needs to be done, he says, to equip the centre so that it provides full and proper service to the disabled people of Botshabelo. But for now, Mamatela and the disabled beneficiaries of Tswelopele go on with the daily drudgery with hope that things will improve for the better. Mamatela appeals to donors

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ANC wins By-Elections

The ANC has once more demonstrated its leadership in society by winning the majority seats in the recently held local by-elections around the country .

In the two contested wards; 28 and 33 in Botshabelo, left vacant by the passing on of its two councillors, the ANC reclaim the two seats, firming its leadership in the local government in this area.

Congratulations
 Many many thanks!

ANC e kgothaletsa baahi tlhwekiso ya tikoloho

Tokoloho ka hara ditshila le matlakala ha e bolele letho mme re ke ke ra eba motlotlo ka yona.

Ha ho motho ya phethahetseng ya ka thabelang ho dula kapa ho phela seabakeng se tletseng diitshila. Diitshila ha di nyonyeha feela empa di ka baka mafu a mangata le ho senya tikoloho.

Re le batho re na le tsebo ya se setle le se sebe, mme bohola ba batho ba thabela dintho tse ntle. Bohlweki ke enngwe ya dintho tse ntle tseo motho a nang le bokgoni ba ho hlwekisa le ho kgathaletsa tlhwekiso malapeng le tikolohong eo re phelang ho yona.

Kahoo mokgatlo wa ANC o nka tikoloho e le le leng la mafa a tlhaho le mehlodi ya tlhaho e lokelwang ho baballwa. Tlhokomelo le paballo ya tikoloho ke e nngwe ya mohopolo wa dipolotiki o teng ka hara mokgatlo. ke ka hoo taba ena e kenyetswang mananeong a tshebetso ya mokgatlo.

Ke taba e tshwenyang ho bona ditshila le matlakala di tletse metseng eo re phelang ho yona.. Ditshila tsena kapa matlakala a tswang malapeng a rona kappa ditsing tsa setjhaba esita le diterateng. Ke ditshila kappa matlakala a lahlelwang hohle ke baahi ka bo bona.

Ho bohlokwa hore setjhaba se elellwe hore ke boikarabelo ba sona ho ba le tikoloho e hlwekileng. Ho boetse ho bohlokwa hore setjhaba se elellwe hore mahae le tikoloho di lokelwa ho hlwekiswa le ho hlokomelwa ke bona. Masepala kapa mmuso o nka karolo tlhwekisong le paballong ya tikoloho ka ho phutha ditshila le matlakala a seng a bokeleditswe ke baahi malapeng a bona. Matlakala le ditshila tse tletsetletseng hohle ha di shebahale hampe feela, empa di ka ba kotsi maphelong a batho, diphoofolo, dimela le tikoloho ka bo yona. Ditshila tse tletsetletseng hohle di ka baka mafu a itseng bathong, diphoofolong le tikolohong mme ho ka ba le kgoneho e kgolo ya sewa se bakilweng ke tlhokahalo ya bohlweki.



Dira Matetelane



Joalane Mokhethi



Peter Moloi o fana ka lebitso e le bopaki ba hore o ne a le teng letsholong la tlhwekiso.

Lekala la ANC, la Bambatha, Botshabelo, lekenyeleditseng W-section le ile la kena letsholong la tlhwekiso ya



Tlhwekiso ya holo e bile ka sehlohong mohoong wa tlhwekiso ya tikoloho

tikoloho. Morero wa mosebetsi ona e ne e le ho bontsha setjhaba hore baahi ba lokela ho nka boikarabelo ba ho iketsetsa dintho tse itseng; jwaloka ho phutha matlakala le ho hlwekisa tikoloho ya bona.

Modulasetulo wa lekala, Dira Matetelane, o re mosebetsi wa mofuta ona o dula o le teng ka hara mokgatlo. "Re mpa re kgethile hore nakong ya jwale re qale ho hlwekisa mona holong ya setjhaba hobane ke moo batho ba kopanelang teng. Re batla hore batho ba bone hore re kgothaletsa bohlweki." Ho bolela Monghadi Matetelane. O re mosebetsi o tjena ha se wa mokgatlo

wa ANC feela empa ke mosebetsi wa setjhaba sohle. O ekeditse ka hore ba kgothaletsa le metse e meng ho etsa jwaloka bona. Joalane Mokhethi, eo e leng setho sa ANC lekaleng lena, o itse: "Mosebetsi ona o kgothaletsa bohlweki motseng wa rona le ho bontsha hore mokgatlo wa ANC o a phela, o a tsotella le ho kena ka setotswana mesebetsing ya setjhaba." Mokhethi o kgothaletsa basadi hore ba bontshe boetapele ka ho ithoma ka pele mesebetsing wa setjhaba e jwaloka ona.

Setho se seng sa ANC motseng ona, Peter Moloi le yena o boletse hore ho qalwa ha mosebetsi ona holong ke ho bontsha kamoo ba tsotellang thepa ya setjhaba ka teng. "Holo ena ya setjhaba ya motse ona ke ya bohlokwa mesebetsing ya setjhaba, kahoo e lokela ho dula e hlwekile." Ho bolela Moloi.

Molekgotla wa sebaka sena, Teboho Mohapi, o re ho bohlokwa hore baahi ba eme ka maoto ho etsa mesebetsi ya setjhaba e ntshetsang setjhaba pele, jwaloka bohlweki. O boletse ha setjhaba se ile sa hloka holo nako e telele, kahoo ho bohlokwa ho boloka holo ena ya setjhaba e le maemong a matle. O ipiletsa ho setjhaba ho hlokomela holo le hore moahi e mong le e mong e be modisa wa thepa ena e ntle ya setjhaba hore e tle e dule e ba tswela molemo ka dinako tsohle.

Ke lejwe le le leng la motheo le ka qalang mosebetsi o moholo wa kaho, etswe batho ba rata ho etsisana, kahoo se etswang ke ditho tsena tsa ANC le baahi ba sebaka sena se ka lebiswa tlwaelong e ntle ya ho nka boikarabelo ba bohlweki malapeng, le ka hara tikoloho eo re phelang ho yona.

Sena se ka tlisa ditholwana tse ntle qetellong hobane ponahalo e mpe ya tikoloho e bakwang ke ditshila le matlakala naheng ya rona ka kakaretso e ka fokotseha haholo.

Ntsube urges MALUTI-A-PHOFUNG to root out ghost employees

The National Council of Provinces Provincial, (NCOP) Whip for Free State, Mr Itumeleng Ntsube, has urged the Maluti-A-Phofung Local Municipality to urgently root out ghost employees in the payroll of the embattled municipality.

In its report, the municipality said it is currently re-developing a new organisational structure to correct irregular appointments made in 2017, resulting in a bloated staff complement.

Ongoing staff audits have so far discovered that out of the 1 300 employees at the municipality, there are 25 whose employment records cannot be verified, with at

least four senior managers responsible for planning, budget, expenditure and supply chain management currently on suspension pending investigations into alleged corruption.

"It is unbelievable that the municipality has not dealt with these irregular appointments dating back to 2017. They should root out these ghost employees so that they can channel these resources where they are needed," said Mr Ntsube.



Itumeleng Ntsube

The municipality is in such a financial mess that its main bank account has been attached for the past four months, raising concern about where its next equitable share, due in December, will be deposited.

The newly appointed municipal manager, Mr Futhuli Mothamaha, said the new administration is working hard to ensure the situation is corrected before December.

"The Hawks are already on-site doing investigations of cases of alleged corruption and we have a proper financial recovery plan which, once approved by the Council, we will be discussing with Eskom to correct the situation that has led to the attaching of our accounts," said Mr Mothamaha. He added that they also have a human resource revival plan to deal with the staff "with no requisite skills and professionalism".

Maluti-A-Phofung Chief Financial Officer Ms Jemina Mazinyo said they are busy with a headcount of all municipal employees and have so far discovered that 17 of the 25 employees who cannot be verified have no contracts or appointment letters. The remaining eight were found to have bank accounts that did

not correspond with municipal records.

The administrator has recently handed back the management of the municipality to the Council after it was placed under section 139 (1)(b) intervention on 10 February 2018. It has chronic electricity supply challenges due to tampering and illegal connections and owes Eskom about R3.5 billion.

The delegation continues with its hybrid Provincial Week interaction tomorrow at 10 am and will interact with the Mangaung Metro and Metsimaholo Local Municipality on governance challenges, progress made and achievements so far.

ISSUED BY PARLIAMENTARY COMMUNICATION SERVICES, CAPE TOWN

South Africa is a country of contrarities. It is a land of a great variety of geographical features – mountains, rivers, deserts and oceans. It also has sharp social and economic contradictions.

At one point, you are confronted by the concrete jungle with high rise buildings that seem to be competing in piercing the skies, the leafy suburbs, symbol of abundance and opulence. This is at the same time contrasted by the neighbouring proliferation of informal settlements that are spreading like malignant warts on the face of the earth that are ceaselessly spewing the pungent smell of filth and penury.

We have different transport systems in the country; land sea and air transportation. The most common is land transportation that can be afforded by many – to travel with or transportation of goods.

Road and rail are used for land transportation. Further, motorised vehicles, human powered and animal drawn means of transportation are used. Think of trains, buses, trucks and motor cars for road transportation.

Horse carts –still a viable alternative for rural folks?



A common scene in many rural and informal areas

On the other hand, there are also bicycles and horse carts that are used in land transportation. Horse carts were used centuries and decades back as a means of transportation. Later, this popular mode of transportation was replaced by motor transportation in many parts of the world, including South Africa.

Today is a rare sight to come across a horse cart even in small rural towns, but it is not uncommon. Other rural people, especially poor communities, find themselves forced to use the outdated means of transportation. This is due to: *unaffordability* of

motorized means of transportation, road infrastructure and geographical built among other factors. Rural folks who hold on this outdated means of transportation see it not only as practical and reliable, but for many it is an inexpensive mode of transport that many can afford. Some people from rural areas and poor township communities use horse carts to transport building material, furniture and groceries from distant trading centres where there is no vehicular transportation.

While this mode of transportation may seem

obsolete to many, it is evidently still much in use by some who do not have an access to modern means of transportation. The problem however, is roadworthiness and safety of the carts, proper harness, and importantly, the draught animals' wellbeing.

It is therefore imperative for government, with relevant departments, however insignificant horse cart transportation may seem to be, to intervene, and assist in the space. Animal drawn carts move with a very slow speed

compared to motor vehicles. But they travel in the same roads that vehicles use. They are supposed and are expected to abide by the same traffic law that governs other road users, and therefore need to be regulated as well. Do drivers of animal drawn vehicles need driver licenses? Do animal drawn vehicles supposed to have vehicle licenses and are they supposed to have lights to travel at night, loading capacities, etc.?

Left unchecked and without proper regulation and some support, this may expose both people and animals to danger from road accidents and mistreatment of animals.

PALAMENTE e hlahisa melao ka dipuo tse fapaneng

Ho na le melao e meng letotong la melao eo setjhaba se ka ipallang yona ka puo eo ba e utlwisang ka hara dipuo tsa semmuso Afrika Borwa.

Palamente e tsitlalletse tekatekano ya tshbediso ya dipuo ho latela Ditokelo tsa mantlha tsa Botho esita le Molaotso wa naha. Dipuo tsohle tsa semmuso Afrika Borwa di lokela ho fumana tshwaro le tshbediso e lekanang mesebetsing ya Palamente.

Sena se kenyeletsa dipuisano ka hara matlo a mabedi a Palamente, le mosebetsi wa ho hlahisa melao le ho e ngola. Ka mantswe a mang puo e itseng ya semmuso e ka sebediswa e le puo ya bobedi eo molao oo o ngotsweng ka yona ntle le Senyesemane. Senyesemane ke puo e sebediswang haholo popehong le tlhahisong ya melao.

Le ha ho le jwalo ho na le monyetla le tokelo ya hore melao e ka hlahiswa ka puo e fe kapa e fe ya semolao. Dihleng tsohle tsa Palamente tseo ho ileng ha etswa melao, melao eo sethatong e hlahisitsweng ka Senyesemane haholo, e meng ya yona e qeteletse e hlahisitswe ka puo ya bobedi.

Pou eo ya bobedi e ka ba pou e fe kapa e fe ya dipuo tsa molao Afrika Borwa. Selemo sa 1998 ke sa pele seo ka sona melao e ileng ya qala ho ngolwa ka dipuo tsa bobedi tsa semmuso ntle le puo ya Afrikaans e neng e ntse e sebediswa mmoho le Senyesemane.

Ho fihlela ha jwale ho se ho bile le melao e mengata eo Palamente e e ngotseng ka dipuo tsa bobedi ntle le pou ya kakaretso (Senyesemane) e sebediswang. Ho se ho ile ha ngolwa melao ka dipuo tse latelang e le (di) puo ya bobedi tlhahisong ya melao eo: isiZulu, isiXhosa, Siswati, Sepedi, Setswana, SesothoXitsonga, Tshivenda mmoho le isiNdebele.

E se e le melao e 274 kaofela ho melao e fetisitsweng e ileng ya ngolwa ka puo ya bobedi ya tlatsetso ho tloha 1998 ho fihlela monongwaha tjena, 2020. Palong ena, melao e seng e ngotswe ka Sesotho e le puo ya bobedi ya semmuso ke melao e 27, ho tloha 1998.

Basebetsi ba lwanela mosebetsi wa moshwelella

BOTSHABELO - Ho hlakile hore ho ntse ho le moepa hlakoreng la basebetsi Afrika Borwa. Basebetsi ba ntse ba suwa lerapo la puleng ditabeng tse amang mesebetsi le kajeno. Potso ke hore ho tla loka neng - hobane ho bonahala mathatha a ntse a hlwa manolo hodimo.

Ditho tsa mokgahlo wa NEHAWU, National Education & Health Allied Workers' Union, Botshabelo, di entsa mohwanto sepetleleng sa Botshabelo matsatsing a tswa feta, sepheo e le ho lwanela mosebetsi wa moshwelella bakeng sa basebetsi ba ntse ba sebetisa mosebetsi wa nakwana.

Bongata ba basebetsi ba neng ba bokane mohwantong ona e ne e le basebetsi ba thusang setjhaba ka tshetso ditabeng tsa bophelo bo botle ba mantlha (Community Health Workers) tse kenyeleditseng mafu fapaneng ka hare ho motse wa Botshabelo. Ba hlalositse e se e le nako e telele e le baithaopi.

Karolo e nngwe ya baitseki ba batlang mosebetsi wa moshwelella

Ba bang ba hlalositse haba sebeditso mosebetsi wa nakwana dilemo tse leshome hoisa ho tse mashome a mabedi.

Emong wa basebetsi o hlalositse ha ba bang ba basebetsi ba se ba iketse boya-batho ba ntse ba sebetisa mosebetsi wa nakwana. Ha e mong ena a hlalositse ka moo boetapele ba lefapha la bophelo botle bo se nang nnete ka teng, hobane ha esale ba ba tshepisa hore ba tla ba etsa basebetsi ba moshwelella dilemong tse 'putswa' tse fetileng, empa le

kajeno ya mmakajeno hona jwale ha ho nko hotswa lemina.

"Ke kgale ho hirwa ka hara lefapha empa re sa hirwe - rentse re tloiswa mahlo jwalo ka ntja e shweleng. Ho tloha moo e tlabatho tshepiso ka mora tshepiso. Ntho e etsahalang ke hore batho ba hira bana ba bona le metswalle ya bona. Ho hlakile hore re fetotswe makgoba a sa tsotellweng ke beng ba bona." Ho bolela e mong wa baipelaetsi.

Basebetsi ba ipiletsa ho mmuso ho kena dipakeng ho ba ho fihlile moo ba tenehileng teng. Ba hlalositse ha baetapele ba ka sehlohong ba itjhebile bo bona

le ba malapa a bona e ka bona ha ba na malapa.

Ba phethetse ka hore ba ka sehlohong, ba nkanng boikarabelo ba fetohile barui ba ditshepiso ha ka lehlakoreng le leng e le bafutsana ba diphephathatso.

Motlatsa mongodi wa NEHAWU Botshabelo, Public Health, Monghadi Tshupo Mohau, o hlalositse hore jwaloka boetapele ba basebetsi ba tshetso mohwanto wa basebetsi. O hlalositse hore maikemisetso kapa morero wa mohwanto ke hore basebetsi ba fumantshwe mosebetsi wa moshwelella.

"Maikemisetso a rona ke hore basebetsi ba tla kena mohwantong ho fihlela selo sa bona se utlwahala, hobane ho ile ha eba le tumellano 'lemomng tse pedi tse fitileng (2018), ya hore basebetsi ba nehlanang ka kalafo ka hare ho motse (Community Health Workers) ba fumantshwe mosebetsi wa moshwelella. Empa le kajeno re ntse re beile matsoho phatleng." Ho rialo Mohau ha a phethela.



Setho sa ANC ha se ANC

Ho bonahala ho ena le phapang ya maikutlo setjhabeng mabapi le ditaba tse hlahelang tse amang ditho tse ding tsa ANC matsatsing a kajeno. Ditaba tsena di kenyeletsa ho tshwarwa ha ditho tse ding tsa ANC tse ka sehlohong, bahlanka ba mmuso le borakgwebo ba amahanngwang le manyofonyofo, bobodu le boshodu ba ditjhelete tsa setjhaba. Hona le mohopolo o lakatsang hore e ka ditho tsa ANC ke ANC ka bo yona. Ka mantswe a mang e ka ke ANC ka bo yona e amehang ditabeng tsena.

Tjhee, ha ho jwalo.

Ha a hlalosa maikutlo a hae jwaloka moahi wa naha ena, Monghadi Itumeleng Makoloane, o re diketsahalo tsena ha di bolele hore mokgatlo wa ANC o tletse bobodu, empa di bontsha seo e ka bang diketso tsa bo mong tsa ditho tse ding tsa mokgatlo tse etsang di sa etsweng le tse sa tshwanelang ho etswa ka hara ANC le setjhabeng ka kakaretso. Mme o re palo eo ya ditho tse jwalo e tlase haholo ha ho bapiswa le

dipalopalo tsa ditho tsa ANC ka hara naha. O re ANC ke mokgatlo o nang le molaotso le melawana ya taolo le tsamaiso esita le maano. Hara tse ding o supa hore ANC e kgahlano le bobodu, lehloyo, maqulwana, ditshebo, tshenyoyo mabitsi, kgetholo ya mmala, ho se lekalekane ha bong. "Maikemisetso a ANC ke hontshetsa pele maphelo a ma-Afrika Borwa ka ho lwantsha tlala, thlokeho ya mesebetsi le ho se lekalekane." Ho bolela Makoloane a hlakisa seo a dulang a se hlalosa ha a botswa ka ditaba tsena.

O re ho bohlokwa hore batho ba eellwe hore hore nalane ya ANC e feta nalane ya ditho tsa ANC kapa baetapele ba yona. "ANC ke mokgatlo o thehilweng ka 1912, mme kajeno o dilemo di 108. Baetapele ba yona ba a fihla, ba a kena, ba a feta, empa ANC e sala e eme. Ka tsela e jwalo ANC e kgolo ho feta motho eo eleng setho sa yona maamong ohle. Makoloane o re ka lehlakoreng le leng "Batho ba lokela ho eellwa hore setho kapa moetapele wa

ANC ha se ANC, mme a ke ke a bua molemong wa hae ka tshebediso ya lebitso kapa matshwao a mokgatlo.

Maamong a itseng motho ka mong o lokela ho ikarabela diketsong tsa hae a sa sebedise kamahano ya hae le mokgatlo molemong wa Setjhaba lokela ho beya tshepo ya sona ho ANC ka dinako tsohle, e seng ho batho ba itseng feela - hobane batho a fetoha jwaloka ka ho tjhaba le ho dikela ha letsatsi, empa ANC e dutse e le yona.

O re hape taba e nngwe e sa utlwiseseheng ke ya hore ha ditho tsa ANC di fapana ka maikutlo batho ba re ANC e a lwantshana. Le teng mona batho ha ba utlwisisi - ANC e etswa ke dibopeho, ke hore makala, didika le dibopeho tse ding tse phahameng. Ditho ke karolo ya dibopeho tseo. Ha ho na le ditaba tse sa tsamayeng hantle ka hare ho mokgatlo (dibopeho), Makoloane o re ho thwe mokgatlo o a ithwekisa. "Ho teng puo ya hore ANC e tshwana le lewatle, le dulang le ithwekisa ka nako tsohle ha ho hloka hahala."

O hlalosa jwalo a bolela hore ha ho na le diphephetso ka hara mokgatlo, mokgatlo o na le bokgoni ba ho lokisa moo ho sa lokang. Sena ke seo ANC e leng sona, o rialo Makoloane ka ditaba tse pontsheng matsatsing a iwale.hae.

Sena Makoloane o se tshwantsha le setho sa lekgotla le itseng, le nang le ditho. O re ha setho se tswa tseleng - na phoso ke ya lekgotla kapa ya setho se tloetseng molao?

O re ha ditho tsa ANC di tobana le mathata maphelong a bona ha ba a lokela ho hulela mokgatlo mathateng a bona, empa ba lokela ho emella thoko ho sebetsana le 'taba tsa bona ba sa itshireletse kamora' thebe ya ANC le ho ho sebedisa dihlobo tsa ANC ho lwana.

Ha setho sa ANC se tlotse molao, ke setho seo se lokelang ho tobana le dibopeho tsa toka, e seng ANC. Setjhaba se lokela ho utlwisisa ke hona hore ditlolo tsa molao tseo ho thweng di entsweng ke bona, e ke ke ya eba ANC e arabelang 'taba tseo, empa ke 'taba tseo baqusuwa bao ba lokelang ho di rarolla ka bo bona.

ANC ke seemahale sa dinako tsohle se emetseng tokoloho, tekatekano le bonngwe ba batho bohle ba ratang toka le demokerasi, mme e lokela ho tswela pele ka mosebetsi o moholo, o motle; wa ntlafatso ya maphelo a batho, ho lwantsha tlala, thlokeho ya mesebetsi le ho se lekalekane ka hara ma-Afrika Borwa ka kakaretso.

Dihlahobo tsa thuto selemong sena ha di tshwane le dihlahobo tsa dilemo tse ding e sa le demokerasi e thehwa naheng ya Afrika Borwa.

Dilemo tsa mahareng a bo-1970 le bo-1980, le ka kakaretso ho isa 1990, e bile nako e thata barutwaneng ba Afrika Borwa, haholoholo barutwaneng le baithuti ba batho ba batsho. Bongata ba dikolo le ditsha tsa thuto e phahameng di ne di sitiseha haholo ho tswela pele ka dithuto.

Lebaka?

Tabakgolo nakong eo e ne e le boitseko ba dipolotiki thutong, moo ha ngata barutwana kappa baithuti ba neng ba di hula kapele ho itseka le ho lwana kgahlano le tsohle tse amang thuto dikolong le ditsheng tsa thuto e phahameng.

Barutwana kapa baithuti (esita le mesuwe e meng) ba ba ngata ba ne ba tshwarwa le ho tujwa ke mmuso wa kgetholo e le ho ba tedisa ditseko tsa bona. Ka tsela e tjena thuto e ne e setiseha dikolong le dibakeng tse ding tsa ka ha tse ding tsa dibaka tsena di ne di kwalwa. Dithuto di ne di setiseha hobane nako le nako mapolesa le masole ba ne ba kena dikolong kgafetsa moo thuto e ntseng e tswella.

Barutwana le mesuwe ba ne ba sa sebetse ka matswalo a thotseng hobane neng kapa neng pikapa e ne e hata e kena, e be ho qalella motswebere, mme nako enngwe ho boele ho kene dikoloi tse ding tsa ntwala tse ngata tsa mapolesa le masole. Ke moo ha ngata ho neng ho tla kupa e mahlo a mafubedu - moo bana ba sa tshwarang dibetsa tse kotsi ba tla tobanang le matla a dithunya tsa sepolesa le sesole. Nako e nngwe e ne e tla kupa ho fihlella e kenyeletsa baahi ba motse, mme e kupe jwalo matsatsi-tsatsi moo thuto, kgwebo le mesebetsi di neng di ameha hampe.

Ena e ne e le nako e mahlonoko, e neng e sitisa ngwana wa motho e motsho ho ithuta maamong a dumeletsehang, le ha thuto eo ba neng ba e fumana nakong eo e ne e se ya boleng. Ba ba ngata ba ile ba hloleha ho tswela pele ka dithuto tsa bona. Ba bang ba ile ba balehela dinaheng tse ka ntle ho fumana kwetlisiso ya sesole ho lwantsha kgetholo le ho lwanela demokerasi. Ka lehlakoreng le leng ho ba bang e ne e le ho ntshetsa pele dithuto tsa bona. Empa le ba ba ngata ba ile ba nna ba tswela pele ho ithuta ka hara naha ka tlasa maemo ao a thata.

Kajeno maemo a ba tla a fetohile le ho ntlafala. Ho batla ho ba le tekatekano thutong mme boleng ba thuto dibakeng tse ngata bo batla bo phahame. Ho batiwa le ho sotlwa ke mapolesa a tshireletso ka 'baka la dipolotiki tsa thuto ha e sa le ntho e tlwaelehileng.

Kajeno ha selemo sena se kodumela tjena, se re hopotsa hore ke nako ya dihlahobo. Barutwana le baithuti ba lokela ho ngola dihlahobo e le ho etsa bonnete ba hore efela ba ithutile selemo ho pota, mme ba lokela ho fetela sehlopheng se latelang kappa ho phethela dithuto.

Selemo sena se hopoditse ba ba ngata ditaba tseo tsa mehlang ka ho sitiseha ha dithuto dikolong le ditsheng tsa thuto e phahameng. Empa sena selemo tshetiso ha e a tliwa ke mapolesa a tshireletso ka dithunya le di-teargas. Tshetiso, e bile ya sera se kotsi ka ho fetisisa, seo le jwale-ya-mmajwale se ntseng se le ka hare ho rona. Dithuto di

setisitswe ke kokwanahloko ya corona e bakang lefu la Covid-19. Lefu lena le nkile maphelo a batho ba ba ngata, mme le ntse le tswela pele ho kudisa le ho bolaya batho.

Mmuso o ile wa nka mehato e itseng mme wa beha dipehelo ho leka ho fokotsa ho ata le sekgahla sa Covid-19. Thibelo ya metsamao ke o mong wa mehato e ka sehlohong e ileng ya setisa dithuto. Dithuto di qadile ka mora nako mme di tswela pele ka tsela le maamong a sa tlwaelehlang. Ho hlakile hore dihlahobo tsa selemo sena di tla qosa baithuti ho sebetsa ka mmatla e le ho kwala sekge o se bakilweng ke thibelo ya metsamao le tse ding tse amanang le boteng ba Covid-19. Baithuti ba lokela ho ba sedi le ho sebetsa ka tlhoko e kgolo hobane kajeno sera se ba tobaneng le sona se ipatile. Ke sera se teng hara bona, boinotshing ba motho kappa pepeneneng; ka diphapusing moo ba ithutelang le ho ngolla dihlahobo teng. Sera sena se teng le dipalanweng, mabenkeleng le mahaeng a bona. Se mamarela hohle moo se welang teng; menyako, ditulong le disebedisweng ke moo se itshwarellang teng.

Jwalo fela kabarutwana le baithuti ba dilemong tsa di 70 le di 80, ba ileng ba atleha le ditshitso tsa thuto, phehellang le ho ithuta ka matla ho hlola maemo a tsetiso a hlalileng kajeno.

Elang hloko ke hona, Covid-19 e sa le ka hara rona mme e ntse e le kotsi jwaloka pele. Kahoo **ITLHOKOMELE** le ha o ngola dihlahobo.

Mahlohonolo ho bohle ba ngolang dihlahobo 2020!

ANC e hapa Dikgetho, empa...

Ka kakaretso mokgatlo o busang wa ANC o hapile dikgetho tsa tlatsetso tse tswa tshwarwa nakwana e fetileng naheng ka bophara. Masepaleng wa Mangaung ANC e hapile dikgetho ha bobebe. Dibakeng tse pedi Botshabelo, ward 28 le 33 le teng mokgatlo ikgapetse ditulo tse pedi tseo ho neng ho tsekisanwa ka tsona ho latela ho hloka hahala ha balekgotla ba babedi ba ANC.



Letele Makhetha

Le ha mokgatlo o hapile dikgetho, e mong wa bahlophisi ba sedika ditabeng tsa dikgetho, Monghadi Letele Makhetha o re ho bonahala monyebe o moholo ho bakgethi. O re ke taba e ngongorehisang haholo hore le ha ba ikgapetse tlhoko ke bakgethi ba palo e tlase haholo ba ileng ba nka karolo dibakeng tsena tse pedi ka ohara Botshabelo, mohlala ho bakgethi ba 8000 ba ngdisitsweng, ke batho ba palo e ka e tsang 3000 feela ba ileng ba nka karolo dikgethong tsena tsa tlatsetso.

Makhetha o re ho latela sena mesebetsi o moholo wa ho kgothaletsa bakhethi ho nka karolo dikgethong. O re mokgatlo o tla lokela ho sebetsa ka thata ho itokisetsa dikgetho tse tlang tsa sehlahae. Ka kakaretso bakgethi ba bontshitse ho hloka thahasello le mafolofolo ho ya kgetha. Makgetho o lebohile bakgethi ka tlhoko ena mme a re ena e boetse ke tshepo ho ANC.

COMMENT



Across the oceans many in the USA will say they will breath easier, but that aluta continua - the struggle continues - given the likely final outcome of the elections.

Multilateralism - decisions of major world, global affairs by democratic, collaborative manner, will be given additional momentum which our country correctly supports.

At home, things are turbulent. The regulatory amendment of the State Capture Commission - colloquially called The Zondo Commission - allowing the National Prosecuting Authority (NPA) - to use evidence before the commission to effect arrests for prosecution - is having dramatic results.

Ace Magashule, the Secretary General of our movement and former premier, is the latest senior person to be arrested, charged and released on R200 000 bail.

He protests his innocence. Many more, we are told are likely to follow.

Our obligation towards the rule of law demands that we support fully, the law to take its course.

By rule of law we mean a just adjudication of matters that also reflects truly, fairly on those accused.

We support fully the call to comrades across the movement facing similar serious charges, to relinquish their positions of responsibility.

This is important to allow the movement to handle the sensitive campaign for ethical conduct, integrity in the management of public affairs effectively.

Our ability to effectively reclaim people's confidence depends also on our response when accused of wrong doing, even if we think and feel innocent.

If not, the impression may be created that the movement is not serious and considers allegations against them lightly, and therefore cannot be trusted and will not be believed.

Such a gesture will also be a mark of good political maturity.

It will be an act of recognizing the bigger picture in which they are playing to build a corruption free society that respects legitimate public expectations of clean governance from all of us.

Let us not, also, lower our guard too, as we approach December, our campaign against gender based violence and femicide.

As men, we have a particularly critical role to persuade boys and us, to re-socialize ourselves.

To fight against patriarchy, and all systems that reproduce violence and the unequal treatment of others because they are women, lesbian, bisexual, queer and or gender non-confirming.



NEWS FROM PARLIAMENT



NCOP HOLDS SUCCESSFUL PROVINCIAL WEEK

The Provincial Week is a valuable mechanism through which oversight and monitoring of executive and administrative responsibilities of the provincial and local levels of government is provided by Parliament. It is meant to improve oversight on service delivery in local government.

The National Council of Provinces, NCOP, recently embarked on a nationwide Provincial Week as a sequel of the Local Government Week which took place earlier in September.

"The Provincial Week was very successful because it was able to achieve its intended purpose. It revealed that we still have a long way to go in stabilising the situation in our municipalities" Says the Chief Whip of the NCOP, Mr. Seiso Mohai. Mohai was commenting after the NCOP held a week long Provincial Week which included some

of the Free State's big and troubled municipalities: Mangaung metro, Maluti-a-Phofung, Matjhabeng and Metsimaholo local municipalities.

The theme under which the Provincial Week focused



A common scene in many areas with poor service delivery.

on financial management in municipalities; **"Ensuring Capable and Financially Sound Local Government"**. According to Mohai, these municipalities (in the province) that were part of the nationwide programme reflected serious challenges, inter alia; financial management and political oversight capacity.

He cited huge water and electricity bills as part of the problems confronted by municipalities. He says this situation is worsened by shrinking revenue base of municipalities, even evidently is exacerbated by the Covid-19.

Mohai says it is important that issues raised and revealed should be probed further. He says the Provincial Week is a good mechanism and therefore part of its processes should include active follow-ups, in pursuit of solutions to these challenges that threaten effective service delivery.

In addition to matters affecting provinces in

the national sphere of government, the Provincial Week 2020 will focus on municipalities which are under intervention in terms of section 139 of the Constitution. These are the municipalities that have persistently received disclaimers in terms of the report of the Auditor-General. Some of issues focused on were the following areas; financial management,

professionalisation of the local sphere of government, building capacity within the local sphere of government to enable it to carry out its constitutional mandate.

The Delegations had engagement with Mayors, Municipal Managers and Chief Financial Officers who were required to present plans on the improvement of financial management and governance in the affected municipalities.

Parliament, Cape Town – National Assembly Speaker Ms Thandi Modise extends her congratulations to Mr Duarte Pacheco on his election as President of the Inter-Parliamentary Union (IPU) – the world's oldest and largest global parliamentary forum.

Mr Pacheco has been a member of the Parliament of Portugal since 1991 and has played an active role in the IPU for many years. He succeeds Ms Gabriela Cuevas Barron, a parliamentarian from Mexico, elected IPU President in October 2017 and whose term of office as IPU President has now ended.

Mr Pacheco's election happened at a meeting of the IPU's Governing Council, which Ms Modise is attending with a multiparty delegation of Members of Parliament (MPs).

The members of Ms Shahidabibi Shaik (from



Ms Thandi Modise

THE SPEAKER PARTICIPATES IN ELECTION OF GLOBAL PARLIAMENTARY FORUM PRESIDENT

the National Council of Provinces), Mr Thlogologo Malatji (African National Congress member of the National Assembly) and Mr Michael Waters (Democratic Alliance member of the National Assembly).

Parliamentarians from 140 IPU member Parliaments elected Mr Pacheco as the IPU's 30th President – through an unprecedented virtual electronic secret ballot held across different time zones.

About 40% of voting members were women MPs and 27% were younger than 45. Previous IPU Presidents have gone on to win Nobel Peace Prizes, such as, IPU founders Frédéric Passy and William Randal Cremer. The IPU President, who must be an MP for the term in office, is the political head of the IPU, chairs its statutory

meetings and represents it at global events.

The South African Parliament has been a member of the IPU since our democracy and hosted the 118th IPU Assembly and Related Meetings in Cape Town in April 2008.

These biannual meetings currently bring together about 1 500 parliamentary delegates from 179 national Member Parliaments and 13 regional parliamentary bodies in a world assembly.

The meetings add a parliamentary dimension to global governance, including work of the United Nations and implementing the 2030 Agenda for Sustainable Development. The IPU, with its permanent observer status at the United Nations General Assembly, has broadened the role of parliaments in global affairs.

Parliaments represent the people and conduct their international work on behalf of the people.



Mr Duarte Pacheco

The Governing Council, which ends its deliberations on 4 November, is the IPU's main decision-making body.

On its agenda are the budget and programme of work for 2021 and decisions on several issues. These include alleged human rights violations against several parliamentarians, election of EXCO Members and consideration of a report on the outcome of the virtual segment of the Fifth World Conference of Speakers of Parliament and the 13th Summit of Women Speakers.

This is the first time the IPU General Council conducts its business and ballot on a virtual platform.

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RED OCTOBER

HHH & Water

Every communist a community activist

October is an important month in the calendar of communist and socialist organisations throughout the world, including the South African Communist Party, SACP. It is a month in which the great Russian Revolution took place on 25 October, 1917, when the Bolsheviks, also known as the 'Reds', a leftwing party, with the support of the army, occupied the government buildings.

This gave birth to what officially became known as the Great October Socialist Revolution, in pursuit of social justice by removing class privilege and creating equal society. This move marked the final chapter in the absolute Tsarist regime, and forever mapped a new socioeconomic world order that serves as a great antidote of capitalism.

In South Africa too, October is therefore one the significant index in the calendar of SACP events each year.

So, what do they (communists) do in the Red October campaign?

They do not only reminisce about this great event that has inspired many nations, great men and women who charted this ideological path. The Red October campaign becomes an

invigorating period and a call to intensify the fight against the social debaucheries that are prevalent in our society today. It is a period in which activism is encouraged in all levels of society, including the working class and the poor; to galvanise members and society in general into a social consensus on self-reliance and resourcefulness, to form social compact with our environment and deal with the many debaucheries in society today.

One of the pinnacle campaign of the SACP that has endured over the years and is consistent with values of the Batho Pele principles focus on four pillars of service to society, namely: eradication of **Hunger**, **Healthcare for all**, **Human settlements** and provision of **Water** and sanitation to all, otherwise known as the **3H+W** campaign.

This year's campaign also serves as a momentum towards the centenary celebration of the SACP next year. The campaign continues to focus on the following fundamental issues: Human settlement, Health, eradication of Hunger and provision of Water.

The SACP (Free State) continues to drive the **3H+W** campaign in the province. In a statement released a short while ago the

Party outlined some of the observations and spelled out its intent for the ensuing period based on the popular campaign that gains momentum in October each year.

As the Secretary General, Dr. Blade Nzimande, paid tribute the frontline workers in his launch of the 2020 Red October campaign, the province resolved on the background of this remark that contributing to **Healthcare for all** people practical activism in the health sector should be intensified and links with community health workers should be strengthened.

The provincial structure also noted the immense contribution of the health workers and frontline personnel in combating Covid-19 in the province and across the country in general. It is also important, the SACP noted, that the campaign should be intensified towards installation of the National Health Insurance, NHI.

On **Human settlements**, the PEC of the SACP in the province bemoaned the maladministration and corruption that saddled the Department in the past with a debilitating effect - that to a

great extent robbed poor people and left them without proper shelter. However, the Party's leadership applauded the arrest of those alleged to have taken part in the corruption and theft. The SACP commits, as part of the campaign, to take an active participation by working with communities in gathering information on the housing debacle in the province. Security of tenure and security of access to productive communal land especially for women are critical vectors that point at women empowerment, especially women in rural areas.

The economic situation, worsened by the Covid-19 pandemic which resulted in retrenchments, has undeniably deepened the crisis of poverty and hunger, primarily among working class and poor communities, says the SACP. The Party has also noted a worrying trend in the province - of converting productive land into private estates, golf facilities or game farming. This says the SACP, has a potential of negative impact on food production and food security.

The Party hold the view that as part of **Hunger eradication**, the social relief of distress grant should be extended and that government should move with speed to implement universal income grant for the poor. As part of the campaign, communities should be encouraged to initiate food gardening projects. Government should be engaged as well to provide support in these micro level community projects.

Water and sanitation for all is also an integral and important element of the HHH+W in the spirit of the Red October

campaign. The Party also noted the temporary measures taken by government to address a lingering crisis of water shortage in the province, by providing integrated temporary water supply of portable water in some areas in the province. The SACP led various campaigns, especially in Qwaqwa and Jagersfontein, for provision of sustainable quality drinking water. Most of water supply challenges, says SACP, are associated with internal weaknesses within municipalities, particularly infrastructure decay. However, there appears to be an associated unwillingness to resolve the actual water supply challenges in favour of temporary tender-based water tankers.

The SACP resolved to intensify the campaigns for sustainable piped supply of quality drinking water to all on taps, such as the ongoing campaign in Qwaqwa termed *Metsi Pompong*. According to the Party, understanding the economics of water and exposing possible corruption is an integral part of this water campaign.

So, the Red October campaign is not just about historical events, marching and chanting revolutionary songs in trance. It is a call to action! To deal with issues in our midst at the present moment, and to sort them out as a people, in building the future based on equality and justice for all. The Red October spurs communists, socialists and ordinary members of society alike, to change the status quo, in the same way the Bolsheviks did. While the ideological battle rages on, this is what the communists are doing: continue in building socialism for an egalitarian society as contemplated by the great socialist thinkers who led the Great Red October Revolution that forever changed the outlook of world politics.

MATJHABENG TO SOURCE RELEVANT SKILLS, URGES CHIEF WHIP

Parliament, CAPE TOWN - National Council of Provinces (NCOP) Chief Whip, Mr Seiso Mohai, has urged the Matjhabeng Local Municipality to source suitably qualified people to help it address its challenges.

Representatives of the municipality told the Free State permanent delegates to the NCOP during a Provincial Week interaction today that among the challenges they face, was lack of research capacity to strengthen the knowledge of the Municipal Public Accounts Committee (MPAC), theft and vandalism, illegal mining activities, misuse of sewer, and aging infrastructure.

"It is important for the municipality to know that as the NCOP we can't

"It is important for the municipality to know that as the NCOP we can't give them engineers to solve some of these challenges they are facing. It is their responsibility to source the relevant skills to address these problems," said NCOP Chief Whip Mohai.

The municipality also has dysfunctional oversight structures like the Financial Misconduct Board and others like the Internal Audit and Risk Management committees are partly functional, however, their recommendations are not fully implemented. Matjhabeng owes Eskom R3.3 billion for bulk electricity dating back to 2004 and has spent over R6 million on consultants but there are no visible improvements to account for the expenditure. "It is concerning that the municipality

owes Eskom so much for electricity, it is obvious that the municipality does not set itself targets for revenue collection," Mohai said.

Free State Cooperative Governance and Traditional Affairs MEC, Mr Thembeni Nxangisa, told the NCOP that Matjhabeng is currently under investigation in terms of section 106 of the Municipal Systems Act. "This intervention is informed by a serious belief that there is maladministration at the municipality," said Nxangisa adding that the intervention has been in place since February (initially for three months) but had to be extended until the end of November because of disruptions caused by the Covid-19 lockdown.

Nxangisa said they are waiting



Seiso Mohai

for the report to determine what further course of action they will take in relation to fixing the problems at the municipality.

During the interaction representatives of Sedibeng Water told the NCOP that Matjhabeng owes the entity about R3,6 billion and going

forward they will not be able to provide a reliable and sustainable water service to the municipality without funding and payment of the outstanding debt.

"Sedibeng is technically insolvent, if the situation doesn't improve by December we might have to close and our suppliers are refusing to give us credit," said Mr Simphiwe Dzengwa adding that they are currently cross-subsidising their services and rotating supply so that they do not run dry. Sedibeng currently owes its creditors about R300 mil and supplies water to the Free State, Northern Cape and North West which makes it the largest water utility in the country in terms of the geographical area that it serves.

The delegation continues with its hybrid interaction tomorrow at 10 am and will interact with the Maluti-a-Phofung Municipality on governance challenges, progress and achievements so far.



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:

IN MEMORY OF ALBERT THOMAS NZULA: MARXIST-LENINIST SCHOLAR AND INTERNATIONALIST

by Dr Lehlohonolo Kennedy Mahlatsi

November 16, 2020 marked the 115th anniversary of the birth of Albert Thomas Nzula, one of the leaders of the Communist Party of South Africa in the late 1920s and early 1930s and the first African to hold the position of general secretary in the Party. Nzula's life was tragically short: he died of pneumonia in Moscow on 17 January 1934 at the early age of 29

He was born on the 16th November 1905 at Rouxville in the Orange Free State. Nzula came from a working-class family and from this it can be deduced that he experienced all the sufferings and humiliations that every black person experienced under the alien white minority rule in South Africa. Albert Nzula qualified as a teacher at the famous Lovedale Institute and moved to Aliwal North to assume his duties as a teacher, earning some additional money by acting as an interpreter at the local magistrate's court. It was during his stay there that he got his baptism in the working-class struggle. He became a local secretary of the branch of the Industrial Commercial Workers Union (ICU) an African trade union organisation that was at its peak during those years. He later moved to the Transvaal and got a post with AME Mission School at the Wilberforce Training Institute in Evaton.

In Nzula's short life, he only had a brief period of political activism-from 1928 until he died in 1934. Yet his immense contribution in the liberation struggle was meteoric and spanned such an important events as the decline of Industrial and Commercial Union (ICU), the Africanisation of CPUSA, the adoption of the Black Republic Thesis, the contestation in the African National Congress between the "radicals" and "conservatives", the mass demonstration against the pass system, and the strengthening of the ties between the Communist Party of South Africa and the international working class movement

African party members like Nzula, Mofutsanyana and Nkosi repeatedly advocated a class struggle and criticized the ANC's conservative leaders. Bunting, Roux, Baker and Malkinson, on the other hand, accepted the black republic policy, worked closely with militant African nationalists, and consistently agitated for the removal of colour bars. As regards the role, the party could not take over the ANC's function of developing a sense of national pride and African unity. The party and the ANC were allies rather than rivals in a struggle against class exploitation and racial discrimination.

Following the 1924 conference the Party devoted great efforts to organising the African workers. A considerable number of African workers and revolutionary intellectuals came into the Party at this time. Many of the recruits were to play an outstanding role in the future of the liberation movement, the trade union and the Party. Among them were Albert Nzula, Moses Kotane, JB Marks, Thabo Mofutsanyana, Johannes Nkosi, Gana Makabeni, Josie Mpama, Thomas Mbeki, J Sepeng, SM Kotu, PG Moloinyane and many others.

The Communist party convened a meeting in Evaton in 1928 to explain the concept of Native Republic to the teachers. Comrade Nzula was part of an audience of teachers that were addressed by Douglas Wolton. This concept was then a current subject of theoretical

debate within and outside Party circles. Based on Lenin's thesis on the national and colonial question presented at the 2nd Congress of the Comintern in 1920, this question had direct relevance to the concrete practical realities of South Africa. Of course, it was not solved without some problems. That is how Nzula came into contact with the Party. Amongst other things, he was personally impressed and inspired by the fact that when the meeting started, the rain fell, Douglas Wolton never called the meeting off, instead he continued with the presentation.

In his own reflection Nzula said:

"After reading through Communism and Christianity, I have come to the conclusion that every right-minded person ought to be a communist. I have hesitated all the time because communism has been misrepresented; I have been brought up on capitalist literature, which is never satisfactory when it tries to explain working class misery. I am convinced that no halfway measures will solve the problem... I am prepared to do my little bit to enlighten my countrymen on this point."

Nzula was amongst leading speakers - as a speaker, he was very eloquent.

In the few years in which Albert Nzula lived, he made outstanding contributions to the cause of the working class. Because of his commitment he had to give up his post as a headmaster of the school at Evaton in order to be a full-time Party activist, where he assisted Charles Baker with Party's Night School. In February 1929 he delivered a lecture at the Party School on Hertzog's Native Bills which stripped Africans of the limited franchise they had in the Cape and also laid the foundation for the genocidal bantustan system. He was charged of inciting racial hatred based on the evidence of two ubiquitous African spies who were in the audience.

Despite the evidence that Nzula had not argued the audience to "hate the enemy" and "fight the white man" as alleged and that the witnesses had admitted that they had insufficient knowledge of English language, Nzula was convicted and fined £10, with the alternative of a month's imprisonment with hard labour. Baker who had been presiding on the Party school was furious and launched a scathing attack on the magistrate in the SA Worker. He accused the magistrate as being biased from the start by "his class and hereditary prejudice" and was either "an imbecile or an idiot". This landed Baker in trouble as he was fined £10 for contempt of court.

Nzula was the acting Editor of Umsebenzi, the joint secretary, with Eddie Roux, of the League of African Rights-, a body that was to intensify the struggle against the Hertzog injustice and the leading activist of the ANC and African Federation of Trade Unions.

He distinguished himself as an avid reader in the Party library where he was a constant

visitor and studied enthusiastically, revealing an increasing desire to engage in Party work. Long discussions took place on all aspects of Party work, on the theory, history and the daily struggle of the workers and the poor. He became active in the Federation of Non-European Trade Unions formed by the Party in 1928. In many meetings of the Party and African National Congress, Nzula was amongst leading speakers - as a speaker, he was very eloquent. He became a regular contributor to the Party's organ "South African Worker", which he was later to be its Editor. During the great 1929-33 economic depression, when the working-class position had worsened, there were great political upheavals in South Africa. At the same time the racist regime was waging an onslaught against the masses of the African people. Comrade Nzula was in the vanguard of all these political activities.

Towards the end of 1929, he participated in preparations for the December 16, 1930 Anti-pass campaign, jointly with Johannes Nkosi, who on the same day was brutally murdered by the racist police. In January 1930 Nzula was chairing an "all-in" conference held at the Trades Hill in Johannesburg to fight the repressive legislation introduced in Parliament. In January 1930, together with John Gomas, Ndobe, Tonjeni, Champion and other militants played a leading role at the annual conference of the ANC in defence of the President General Josiah Gumede who was under attack from the conservatives in the movement for his support of the Soviet Union and for working closely with the Communist Party. They were defeated and the Gumede was replaced by Pixley ka Seme.

On 26 October 1930, Nzula chaired the anti-pass conference held at the Inchcape Hall in Johannesburg. The conference was expected to be attended by all organisations representing the oppressed, but it was left to the Communists because the conservatives of the ANC and other organisations were afraid of militant mass action. The 50 delegates from Transvaal, Orange Free State and Natal vowed to work for a mass burning of passes on December 16, Dingaan's Day. Nzula made the following remarks at the conference:

"Whether educated or not, rich or poor, we are all subject to these badges of slavery... We are slaves as long as we think we can only beg and pray to this cruel government".

In 1931 he organised a large May Day rally of 2000 Africans who were joined by 1000 white workers organised Issy Diamond, a Communist activist. Wolton had been instructed by the Comintern executive to send African Communists to Soviet Union for political education. Nzula boarded a ship in Cape Town using a passport bearing the name of Conan Doyle Modiakgotla (a former ICU leader) and arrived in Moscow on 25 August 1931. He enrolled at the Lenin School under the name Tom Jackson, becoming the first African from South Africa to enter its portals. He was later followed by Moses Kotane, Thabo Mofutsanyana, JB Marks and many others.

He became the executive committee member of the International Trade Union Committee of Negro Workers of the Red International Labour Union and served in the editorial board of its organ, *the Negro Worker*.

Nzula also promoted knowledge of isiZulu culture among Soviet Africanists. He helped the Leningrad scientist IL Snegirev to learn isiZulu, thereby enabling Snegirev to translate Zulu songs and fairy tales into Russian.

Nzula Ivan Potekhin and Alexander Zusmanovich co-authored a book published in Russian under the title THE WORKING-CLASS MOVEMENT AND THE FORCED LABOUR IN NEGRO AFRICA. It was translated from Russian by Hugh Jenkins. Robin Cohen has chosen to re-title the book to FORCED LABOUR IN COLONIAL AFRICA. He argued that the stress on the working-class movement in the original form appeared to be misplaced. It was also necessary to indicate that the authors were writing in the midst of the colonial period. Certain chapters were retitled or split into two. It was also felt that the Nzula's distinctive contribution to the book should emerge.

The book itself consists of an editor's introduction, eight chapters of the original manuscript and ten appendices containing the work of Nzula (*nom de guerre* "Tom Jackson"). The primary reason for the appendices is to rescue and reassert Nzula's distinctive contribution to scholarship in the struggle against imperialism. The opening chapter extends Lenin's analysis of imperialism to examine 'metropolitan-satellite' relationships, emphasizing the importance of the possession and retention of strategic raw materials for the dominant metropolitan powers. Such an analysis can still be applied to South Africa's role in contemporary capitalism.

Again, the authors argue that imperialism frequently preserved precapitalist modes of production in order to lower the social wage, thus creating cheap labour power for the expansion of capitalism. Such arguments anticipate current concern with the articulation of modes of production. The final chapter, emphasizing the leading role of the proletariat, rather than the peasantry, in successful revolutionary struggle and the limitations of a nationalist revolt seems, with hindsight, remarkably prophetic.

Cde Albert Thomas Nzula was a towering giant of our revolution. Freedom loving people of our country should emulate him by intensifying the struggle for a better world and solidarity with the struggling masses the world over. They must also deepen the class content of the national democratic revolution in our country in honour of his living memory.

SACP supports investigations and prosecution of corruption cases

The South African Communist Party (SACP) in Free State Province issued a statement in which it supports advances made by law enforcement agencies and prosecution in the courts of law to clamp down on corruption.

"The emerging progress represents first steps in a long journey. What our communities want to see are the outcomes, successful prosecution, severe sentences, and asset forfeiture, where those involved in corruption are found guilty and have acquired assets or wealth from such deeds." Read the statement.

The SACP Free State Province has campaigned and continues to campaign for action against suspected corruption. All who are interested to see corruption ended should embrace the recent arrests in connection with the Free State Provincial R225 million asbestos audit tender. The SACP calls on communities to support the fight against corruption.



Re Kgaba ka Diratswana

Tlhahiso ya meroho malapeng e ka fokotsa sekgahla sa tla le tlhokeho ya dijo

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

(Kgatisong e fetileng re qetetse ka tsa bohlokwa ha o qala seratswana sa hae; Tsona ke:

- *Sebaka
- *Moriti/ Letsatsi
- *Tsekisano ya dijo le metsi pakeng tsa difate le meroho
- *Phumaneho ya metsi
- *Kgonahalo ya ba tla sebetsa seratswaneng.

1. *Sebaka* – sebaka se potapatole lelapa se tshwaetsa moralo le ho sheba hore ke mofuta /mefuta o fe wa meroho o ka jalwang. Empa le matlo a nang le sebaka se senyane haholo a ka etsa diratswana tse. Dibakeng tse tse nyane ho ka jalwa mofuta o itseng moleng o mong, mme moleng o latelang ha jalwa mofuta o mong wa moroho. Sena ke ka eketsa tlhahiso haholo sebakeng sena se se nyenyane.

2. *Moriti kapa letsatsi* - Dimela tsohle di hloka letsatsi ho hola, empa letsatsi le le ngata le ka omeletsa mobu mme la tjhesa dimela. Difate di ka thusa ho etsa moriti ho tshireletsa seratswana, ho phodisa le ho thibela moyafalo mobung, haholo dibakeng tse ommeng. Empa moriti o mo ngata o thibela mahlasedi a letsatsi ho fihla dimeleng, mme sena se sitisa *photosynthesis* e thusang kgolo ya dimela, ho etsa dipalesa le ho hlahisa ditholwana. Dijalo tse ding di rata moriti ha tse ding di batla letsatsi. Diphuthelwana tsa peo di ngotswe ditaelo tsa ho jala, hore

ho hloka hahala kganya e kae ya letsatsi bakeng sa kgolo e ntle ya sejalo.

Tlhahisoleseding ena e ka thusa haholo ha o etsa seratswana sa hae; ho latela ka moo moriti kapa letsatsi le hlahellang ka teng lapeng.

3. *Difate le tsekisano* – Difate, haholoholo difate tsa diperekisi, diapolekosi, diapole le dipere ke karolo ya diratswanatsa hae. Le ha di fana ka moriti, di tshwara mongobo mme di fana le ka ditholwana di ka tsekisana le meroho metsi le dijo. Ho bohlokwa ho di jala ka tsela eo di ke keng tsa tsekisana kapa nkelana metsi le dijo le meroho.

4. *Phumantsho ya metsi* – metsi a bohlokwa tlhahisong ya dijalo tsohle ho kenyeletswa le tlhahiso ya meroho diiratswaneng. Ho bohlokwa ke hona ho sebedisa thekenoloji e tshwarang le ho tshireletsa mongobo mobung. Pokello ya metsi a pula e bohlokwa phumantshong ya metsi a dijalo, mme le mahlaku a shweleng a ka sebediswa ho tshwara mongobo kapa metsi. Dimela di lokela ho nosetswa kgafetsa, haholo dibakeng tse ommeng. Ka tsela e jwalo, phumaneho ya metsi e lokela ho shejwa ha ho qalwa seratswana sa meroho malapeng.

5. *Kgonahalo ya ba tla sebetsa seratswaneng* - ho etsa seratswana hae le ho se sebetsa ke mosebetsi o moholo. Dintlha tse ka bang le seabo ho ba lelapa ba tlang ho sebetsa seratswaneng di kenyeletsa; ho kula ha nako e telele, dilemo le boqhwal. Dintlha tse boletsweng mona pejana

ke tse sa hloking mosebetsi o mo ngata, mme ha se kaofela tse ka lokelang lelapa ka leng, kahoo lelapa ka leng le ka etsa qeto yah ore na se ba loketseng ke se fe.

Dintlha tse ka bang le ho tshwaetsa tlhahisong

Dintho tse tshwenyang le mafu

Ho hlahisa meroho e phetseng hantle e nang le phepo e ntle ho bohlokwa ho tseba tse ka tshwaetsang kgolo le tlhahiso ya tsona. Tsena di ka kenyeletsa dinthwana tse tshwenyang jwaloka dikokonyana le mafu a dimela jwaloka hlobo le dikokwanahloko, tlhokahalo ya dijo mobung le maemo a sa lokelang a lehodimo. Ho bohlokwa ho tseba tsena tse ka tshwaetsang tlhahiso e ntle Tsebo ya dinthwana le mafu a ka tshwaetsang tlhahiso e bohlokwa hobane ho ka ralwa leano la ho di thibela.

Diratswana tsa malapeng di kgathatswa haholo ke mafu le dinthwana tse ngata tse sitisang tlhahiso e ntle. Meroho e dula e hlaselwa ke dintho tse ho tloha ha e mela ho fihla koyulong. Dinthwana tse hlaselang dimela le mafu di fumaneha mobung, peong, ditholwaneng le karolong e fe kappa efe ya semela. Le ha ho le jwalo haholo latelwa 'tlwaelo tse ntle le mekgwa ya thibelo, ho ka hlahiswa meroho ya boleng bo hodimo le ha ho ka ba le mafu a itseng.

Phatlalatsong e latelang re tla fana ka mekgwa e ka thusang ho fumana tsela ya ho laola mafu le thibelo ya ona tlhahisong ya meroho e hloking mafu.

Xhosa writer and linguist died in the United State of

Archibald Campbell Mzoliza Jordan

America in Madison Wisconsin. Jordan was born on 30 October 1906 at the Mbokothwana mission station in the Tsolo district of Pondoland. He did his education at Mbokothwana mission before moving to St John's College in Umtata where he qualified as a teacher. After qualifying, he began his teaching career at St Cuthbert where taught for a year and also excelled as choirmaster. Jordan then moved to teach at Kroonstand High School where he

taught for ten years and was elected president of the African Teachers' Association. Jordan went on to study at the University of Fort Hare where he obtained a BA degree in 1934. During his period at the University of Fort Hare he authored poetry that was published in *Imvo Zabantsundu* a newspaper that



aired the views of Black people. One

of his Xhosa poems that dealt with the invasion of Abyssinia (Ethiopia) by Italian forces under Benito Mussolini became popular among his peers. In 1942 Jordan received his MA Degree from the University of Cape Town. In 1945 Jordan began teaching in the Department of African Languages at Fort Hare. After receiving his doctorate in 1957, he was appointed as a lecturer in African languages at the University of Cape Town. Jordan became an outspoken critic of the apartheid government's racial policies. As a consequence, the government refused to issue him with a passport when he was offered the Carnegie bursary to conduct research work in the United States of America. He then left South Africa on an exit permit. He was made a professor in African Languages and Literature at the University of California's Los Angeles campus where he worked. He then moved to the University of Wisconsin in Madison, and it was in Madison where he died in 1968. After his death, his novel *Inqumbo Yeminyana* (the *The Wrath of the Ancestors*) was published in English as *The Wrath of the Ancestors* in 1980, translated into Afrikaans as *Die Toorn van die Voorvaders* and Dutch as *De Wraak van het Voorgeslacht* in 1990 and in 1999 respectively. Jordan also authored a critical study of Xhosa literature which was published in 1972. The following year his collection of short stories *Kwezo Mpindo zeTsetsa*, in Xhosa was translated into English under the title *Tales from Southern Africa*. In recognition to his literary contribution to South African literature, Jordan was posthumously awarded a doctorate in Literature by the University of Port Elizabeth in 2004. In 2005 the South African government also awarded him the Order of Ikhamanga in Gold for exceptional contributions in literature.

Source: South African History Online

Support great journalism in the fight ahead!

Mr Lechesa Tsenoli is an avid reader - his interest covers a wide range of subjects. He is part of a readership where ideas on variety of subjects are exchanged. Below is a letter he received from a publisher whose material he regularly reads, a tacit endorsement of confidence:

Dear Lechesa,

Joe Biden, Kamala Harris, and the American people have won a historic victory by ousting the white supremacist and fascist in the White House. The transition is on, despite Trump's refusal to concede and the GOP's effort to cripple the new administration.

It is a new day, but the threat to democracy remains. The ability to fight the raging pandemic, desperate economic situation millions face, climate crisis, and structural inequality and for a path to citizenship for millions of immigrants, will take continued broad people's unity under new and very difficult circumstances.

People's World is in the middle of the fight. During the 2020 elections, we provided cutting-edge, partisan working-class and revolutionary journalism, and political clarity, countering the propaganda and lies of the right-wing propaganda ecosystem. We couldn't have done it without your support. Celebrate the election victory and the indispensable role played by *People's World* by [donating!](#)

People's World produced approximately 800 election related articles that informed, inspired, and told the stories of the grassroots voter mobilization to elect Biden and Harris.

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It is no exaggeration to say *People's World* reached millions of

people this past year - 3 million to be exact. And we increased return readership to approximately 200,000, while launching an exciting new podcast, "[Beyond the Page](#)."

People's World will be in the center of the fight ahead. We need to reach millions more to help win a people's agenda. The nation is entering the "dark winter" of the pandemic, tens of millions have exhausted unemployment benefits, threatened with starvation, evictions and utility shutoffs.

We need to grow our audience to counter the right-wing propaganda eco-system that will continue to push GOP obstruction, nourish a fascist movement, and influence tens of millions of people.

The political universe now shifts to the US Senate runoffs in Georgia. [Donate](#) so the *People's World* send a reporter to cover the on the ground voter mobilization.

Unlike mainstream news media like the *New York Times*, *Chicago Tribune*, and *Washington Post*, no one pays to read our articles on a daily basis. We are proud to be entirely funded by our readers and supporters.

These are perilous times, but we are counting on you to do whatever you can to support *People's World*. Please consider a monthly [donation](#). You can donate by going to the website: www.peoplesworld.org and clicking on "donate," or you can mail in a check or money order to Long View Publishing Co., 235 West 23rd Street, 7th Floor, New York, NY 10011.

Thank you. We greatly appreciate your support.

John Bachtell
President, Long View Publishing Co., Inc.

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