

Some of important things the President said of the things he said in SoNA ...

Here are some of the things the President of the Republic of South Africa, Mr Cyril Ramaphosa said when he reflected what the Government did the previous year and what Government intend doing this year:

"As we entered this new year, a huge fire engulfed the seat of our democracy. The fire in Parliament reminded us of the destruction, violence and looting that we witnessed in parts of the country in July last year, of the more than 300 lives lost and many more livelihoods ruined. As we reflect on the past year, we recall the words of President Thabo Mbeki who reminded us that: "Trying times need courage and resilience. Our strength as a people is not tested during the best of times." That we are gathered together in the Cape Town City Hall instead of the National Assembly Chamber reflects the extraordinary circumstances of this time.

The path we choose now will determine the course for future generations. That is why we are taking steps to strengthen our democracy and reaffirm our commitment to a Constitution that protects us all.

We are working together to revitalise our economy and end the inequality and injustice that impedes our progress.

We are standing together against corruption and to ensure that

those who are responsible for state capture are punished for their crimes. We are rebuilding the state and restoring trust and pride in public institutions.

There is a need both to address the immediate crisis and to create conditions for long-lasting stability and development. To achieve this, South Africa needs a new consensus.

A consensus that is born out of a common understanding of our current challenging situation and a recognition of the need to address the challenges of unemployment, poverty and inequality. We have given ourselves 100 days to finalise a comprehensive social compact to grow our economy, create jobs and combat hunger.

We remain focused on the priorities we identified in the State of the Nation Address last year: - overcoming the COVID-19 pandemic, - a massive rollout of infrastructure, - a substantial increase in local production, - an employment stimulus to create jobs and support livelihoods, - the rapid expansion of our energy generation capacity.

The nation owes a great debt of gratitude to the dedicated health care workers and other frontline

staff who put their health and their lives at risk to care for the ill and vulnerable during this pandemic.

I would like to thank everyone who contributed to the Solidarity Fund and the great many who came together in countless other initiatives to support those affected by the pandemic. We are now ready to enter a new phase in our management of the pandemic.

It is our intention to end the national state of disaster as soon as we have finalised other measures under the National Health Act and other legislation to contain the pandemic.

We have been taking extraordinary measures to enable businesses to grow and create jobs alongside expanded public employment and social protection.

The key task of government is to create the conditions that will enable the private sector – both big and small – to emerge, to grow, to access new markets, to create new products, and to hire more employees.

The electricity crisis is one of the greatest threats to economic and social progress.

During the past year, we have taken firm steps to bring additional generation capacity online as quickly as possible to close the shortfall.

As a result, several new energy generation projects will be coming online over the next few years. One of the greatest constraints on the technological development of our economy has been the unacceptable delay in the migration of broadcasting from analogue to digital.

The switch-off of analogue transmission has been completed in a number of provinces.

As I announced in the State of the Nation Address last year, the other provinces will move to digital signal by the end of March 2022.

As part of this process, government will continue to subsidise low-income households so that they can access a set-top box and make the switch to digital TV.

The revised Critical Skills List has been published for the first time since 2014, following detailed technical work and extensive consultations with business and labour. The updated list reflects the skills that are in shortage today, to ensure that our immigration policy matches the demands of our economy.

Water is the country's most precious natural resource. It is vital to life, to development and to economic growth.

We have embarked on the process of institutional reform in capacitating the Department of Water and Sanitation and reviewing water boards in as far as their mandates are concerned and ensuring that they serve municipalities in terms of the District Development Model.

This year, we are undertaking far-reaching measures to unleash the potential of small businesses, micro businesses and informal businesses.

We are reviewing the Business Act – alongside a broader review of legislation that affects SMMEs – to reduce the regulatory burden on informal businesses. For millions of South Africans in rural areas, roads and bridges provide access to markets, employment opportunities and social services.



We are therefore upscaling the Welisizwe Rural Bridges Programme to deliver 95 bridges a year from the current 14.

Our South African National Defence Force is the implementing agent of the Welisizwe programme, and has demonstrated the expertise of SANDF engineers in bridge construction.

In the clothing industry, a number of retailers have announced ambitious localisation sourcing plans.

We will increase our efforts to develop Africa's ability to manufacture vaccines. We have made significant progress here in South Africa. The agriculture sector has significant potential for job creation in crops such as citrus, table and dried grapes, subtropical fruit, avocados, berries and nuts.

The first two phases of the Presidential Employment Stimulus programmes, which we launched in October 2020 have supported over 850,000 opportunities. More than 80 per cent of participants were young people, and over 60 per cent were women.

The Department of Higher Education and Training will place 10,000 unemployed TVET graduates in workplaces from April 2022.

...we will extend the R350 SRD Grant for one further year, to the end of March 2023. During this time, we will engage in broad consultations and detailed technical work to identify the best options to replace this grant.

Pandor says South Africa is part of Africa and the world

ANC MP, and Minister of International Relations and Cooperation, Naledi Pandor says ANC welcomes the President's address to the nation and says that all members of the executive should support the President in achieving the set objectives.

She comments: "We call for these because inequalities among states fuel conflict and instability and pose a threat to all of us and delay our achievement of our development goals. We agree completely that extensive efforts should be directed at decisively addressing unemployment, poverty and inequality. These are challenges not just for South Africa, but for Africa and much of the globe.

South Africa has directly linked its foreign policy and national interests to progressive internationalism, and international human solidarity. All of us are aware that the instability has its genesis in the inadequate

focus on development in many of our countries. We also know that an even greater cause of instability is the exploitation of Africa's wealth by negative external forces whose sole intent is to continue to use Africa's wealth for their selfish interests.

There will not be a better Africa if we are under the benign or violent boot of a foreign exploitative benefactor. We must decisively address the multi-faceted drivers of conflict such as governance deficits violent extremism, illicit circulation of arms, corruption, illicit financial flows and transnational organised crime. We must silence the guns and address all these fault lines.



MP Naledi Pandor (Photo: polity.org.za)

We must also fight ethnic mobilisation and narrow nationalism here and all over our continent. Our new immigration policy while addressing our concerns with illegal migrants must create a foundation for African collaboration.

Our interest in advancing peace and security includes the positive role we are playing in South Sudan, Lesotho and Eswatini. In all these areas

of tension and instability we have focussed on initiating inclusive dialogue, national reconciliation and post conflict reconstruction.

Yes, it is true that South Africa does have diplomatic relations with Israel, but this cannot be used by the AU as a reason for bringing Israel into our union. Governing party resolutions directed a downgrading of the embassy in Israel, we withdrew our ambassador as part

of the downgrade measures and are considering further measures to indicate our dismay at the continued apartheid practices of Israel against the long suffering people of Palestine. Allow me to conclude by referring to our continuing and steadfast solidarity with the suffering people and government of Cuba, a solidarity linked to their massive support for our own struggle for freedom.

We also continue to call for an end to sanctions against Venezuela, Iran and Zimbabwe.

We call for these because inequalities among states fuel conflict and instability and pose a threat to all of us and delay our achievement of our development goals.

Bohlokwa ba ho ruta thuto ya dipalo ka dipuo tsa Maafrika

Dr Anastacia Sara Motsei o re ho bohlokwa ho ruta dithuto ka puo ya lapeng hobane e utlwisiseha ha bobebe mm eke tsele e nngwe yah o hodisa puo le ho e ntshetsa pele. Se latelang ke karolo ya ditaba tsa hae mabapi le bohlokwa ba ho ruta barutwana le abithuti ka dipuo tsa Maafrika:

"Barutwana le baithuti ba utlwisisa dikgopolotaba (concepts) ka dipuo tsa bona tsa lapeng ha bobebe. Batho ba na le mehopollo e fosahetseng ya hore o tla bitsa lereho le itseng ka puo ya Seafrika, mohlala; ka Sesotho jwang? Batho ba lokela ho utlwisise hore ka ho ruta ka puo tsa Maafrika, jwaloka Sesotho, ha re fetole kgopolotaba, empa re ruta moithuti hore a utlwisise kgopolotaba eo ho buwang ka yona. Ha re ka ithuta jwalo ka batho ba puo ya Afrikaans; hore ba qadile ka mareo ho ntshetsa puo ya bona pele. Moo mareo a bona e leng e setekginiki, ba ntse ba a bitsa jwalo empa qapodiso e le puong ya bona.



Dr AS Motsei (Photo:UFS)

Motheo wa ho ruta ngwana dipalo, o qala boemong bo tlase; Tithere e lokela ho ba le thahasello le ho tseba thuto ya dipalo. Barupedi ba lokela ho etsa etsa boikillaetso ba ho hodisa puo ya Sesotho hore e be puo e ka sebediswang dihutong tsohle ka hara ditsha tse phahameng tsa thuto.

Boithuto ba Sesotho bo lokela ho ntshetswa pele jwalo ka dipuo tsa matjhaba haholoholo ho tsa saense, ikonomi le moruo, bongaka, dipolotiki, molao, theknoloji, tsa botjhaba ekasitana le makaleng ohle a thuto e phahameng moo baithuti ba lokelang ho ngola diithesese kapa dingolwa tsa bona ka puo ya lapeng e bang ba kgetha ho etsa jwalo. Re kgothalletsa batjha ho ithuta dipuo tsa bona tsa Maafrika, jwaloka Sesotho, hobane *mara ha a sena dihlwela, a a wela*. Dipuo tsa Maafrika di ya pheletsong ha eba batjha ba sa di kgathalle.

Motho ya sa tsebeng puo ya hae ya lapeng, ke lekgoba la badijhaba hobane a ke ke a tseba moo a tswang le moo a yang

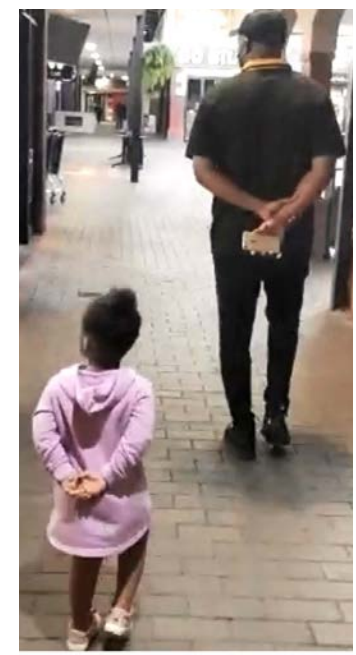
teng. Re boela re kgothalletsa batjha ho ithuta dipuo tsa lapeng ditsheheng tsa thuto tse phahameng tsa dithuto, haholoholo jwang ho boloka puo ya bona e phela ho fihlela boemong ba dipuo tsa matjhaba jwalo feela ka Machaena a ruta thuto efe kapa efe ka puo ya bona.

Sesotho se sa fokola haholo lehlakoreng la 'human technology'. Puo ya Sesotho e na le menyella e mengata ya mesebetsi ntle le ho ba tithere kapa morupedi. Batjha ba ka qala masedinyana a bona ka Sesotho hape e ka ba bafetoledi dibakeng tsohle tsa mmuso le tsa praevete, ditloko, bahasi ba ditaba kgasong, bangodi ba didikshenare ho qolla mesebetsi e mmalwa feela.

Ke phephetso ho batjha ho boulella le ho ithuta hore puo ya Sesotho e be boemong ba matjhaba. Setjhaba se sa rateng puo ya sona ya lapeng, se a inyatsa ebile se bolaya puo ya sona.

Bahale ba rona ba kang Prof Moleleki le Ngaka KDP Maphalla, Ngaka Mathene Mahanke, Ngaka Maletle, Ngaka Motsei, Ngaka Mohatlane, Ngaka Moeketsi, Ngaka Seema, Prof Maake, Ngaka Khoali ho qolla ba mmalwa, ba kgathile thite puong ena ya Sesotho.

(Dr Anastacia Sara Motsei DLitt African Languages ke morupedi Lefapheng la Dipuo tsa Afrika lekaleng Dithuto tsa Botho, University of the Free State. O re nglitse ateketele ena boemong ba hae)



Like father like 'daughter'. A picture tells thousand words.

A video screenshot of a father and daughter doing window-shopping.

The two and half years old 'petrolhead' takes times off from working on cars with her Dad. She'd often be caught having a tool in hand copying exactly what Daddy does, and doing little with dolls and all other kiddies stuff, but pursuing 'real stuff' that matter!

Parents need to guide children through their life journeys - positive values and interests, motivate and applaud them for doing good, to grow into good, confident and responsible adulthood, to become industrious and patriotic citizens.

"Thupa e kojwa e sa le metsi!"

Tshebediso ya di-computer ke karolo ya bokamoso

Moithuti ya phethetseng le ngolo la National Senior Certificate (NSC) Nadin Nazir Talip, sekolong se phahameng sa Lenyora la Thuto, Botshabelo, ke e mong wa baithuti ba ba ngata profensing ena ba pasitseng mathematics le physical science ka matshwao a hodimodimo. Kahoo Nadin o boletse ha katleho ena dithutong tsena tse pedi e mo fa monyetla wa ho ya ithutela dithuto tsa di-computer unibesithing.

O re o ikemiseditse ho nka lekala la Computer and Electronic Engineering, hara tse ding morero e le ho iphumana a kene ka setotswana nakong e tlang ho bopa di-software tse tlang ho sebediswa ho tswela setjhaba molemo le ho se ntshetsa pele.

O boletse ha katleho ya hae e itshetlehile ho sebetseng ka thata le ka tiisetso esita le tshetso eo a ileng a e fuwa ke ba lelapa - ba ileng ba mo kgothatsa le ho mo fa nako le sebaka sa ho ithuta. O re thuto ya mathematics ke enngwe ya dithuto tseo a di ratileng hobane e mo fadimehisitse le ho atolosa tshadimo le ho lekodisa ka botebo. O kgothalletsa baithuti ba bang ho ithuta ka tsele e lokileng, e hloakang kगतello. O re lekunutu ke ho thabela le ho ithabisa ka ho ithuta. Nadin o re o leboha Mme motswadi wa hae leetong lena la thuto le katleho eo a e fihletseng kajeno.

O itse: "Mme wa ka e sa le a ntsheheditse ka nako tsohle dithutong tsa ka". Ka lehlakoreng Mme wa hae, Yolanda Bokako, o re ho bohlokwa ho batswadi ho tshetsa bana ba bona dithutong. O hlalosa ha batswadi ba lokela ho sebetsa le mesuwe ho ntshetsa bana pele dithutong. "Re mo file tshetso yohle e hlokalang ho ithuta, re mo kgothatsa ka mehla le ho mo fa sebaka le nako ya ho ithuta." O rialo a hlalosa bohlokwa ba ho theha maemo a kgothatsang bana ho ithuta malapeng.

*Tshebediso ya di-computer bophelong ba letsatsi le letsatsi ke se ke keng sa qoshwa nakong e tlang. Malapeng, dikolong le ditsing tsa thuto e phahameng, kgwebong le mesebetsing, taolong ya sephethephethe, kalafong le tshetsong ya meriana le pheko ya mafu, phepong e ntle le tlhokomelong ya mmele esita le tshibollong ya theknoloji e ntjha le tshebediso ya yona. Le ha baithuti kaofela ba ke ke ba nka dithuto tsa di-computer tse fapafapaneng ba lokela hore bonyane ba tsebe tshebediso ya maltha ya di-computer, athe ba bang bona ke ba lakatsang ho ka tseba metjhini ena eo e leng karolo ya bophelo



Sena se kenyeletsa ho bopa tsamaiso le ditaelo tsa di-computer

Nadin Nazir Talip, o lebile North West University ho ithutela Computer and Electronic Engineering.

bakeng sa mesebetsi o itseng (software development) le ho ntshetsapele mananeo a di-computer (programming).

Hore moithuti a be le tsebo kaho, tsamaiso le ho fana ka ditaelo ho computer bakeng sa ho etsa ntho e itseng, o lokela ho nka dithuto tse tlang ho mo dumella ho lekaleng lena. Hara dithuto tseo Mathematics ke enngwe ya dithuto tsa bohlokwa, mmoho le Physical Science.

Lucas speaks on Gender Based Violence in SoNA debate

Deputy Chairperson of the NCOP and ANC MP, Sylvia Lucas says the boy child should not be forgotten when tackling issues of Gender based violence.

She said: "Gender based violence is still endemic and has eroded the social fabric of our society. Stopping this violence starts with believing survivors, adopting comprehensive and inclusive approaches that tackle the root causes, transform harmful social norms and empower women and girls with survivor-centred essential services across policing, justice, health, social sectors and sufficient financing for the women's rights agenda.

Equally as we are making headway with spreading the message of women empowerment, we must also not forget the boy child. We must acknowledge that "you cannot have a holistic girl child without a well-rounded boy child". We must inculcate in the boy-child, values of equality and human dignity, and encourage our boys to see the girl child as an equal, and not as object to dominate and oppress.

We must recognise that the boy child is also a victim of gender conditioning, socio-cultural norms, examples of toxic masculinity, violent behaviour and the oppression of women.. We need to advocate for an education which will educate and inculcate in the boy child a paradigm of egalitarianism and a respect for feminism.

Programmes to build gender equity and counter GBV must be made mandatory in the work place, in both the public and private sector, including the educational system."

Ho ima ha bana ke ngongoreho e kgolo

Ka Dibeela Mothupi



Ho ima ha bana ba banana ba ntseng ba le dilemong tse tlase ebile ba kena sekolo ke hlobo boroko ka hare ho setjhaba sa 'bo rona.

Selemong sena se fetileng sa 2021, Tonakgolo ya Freisetata, Mme Sefora Ntombela, ha a ne a buwa le bana ba dikolo mane Qwaqwa, o ile a etsa mohlala ka sepetelele sa Elizabeth Ross hore ho sona selemong sa 2020/2021 sa ditjhelete ho bile le bana ba 469 bao eleng hore ba hlahetse sepeteleleng seo, mme bo-mma bona e le banana ba dilemo tse pakeng tsa 14 le 19, a ba a bolela hore selemong sona seo sa 2021 hona sepeteleleng seo ho tloha ka kgwedi ya Mmesa ho ya Phupujane ke bana ba 109 ba hlahetse sepeteleleng seo, bao bo-mma bona ba leng dipakeng tsa dilemo tse 15 le 19.

Jwale dipalo tsena di re bolella hore bothata bona e hlile bo jele setsi baneng ba rona ba banyenyane ba ntseng ba kena sekolo, haholo hobane ho bonahetse hape ditlalehong tsa masedinyana hore hona hape le bana ba dilemong tse 10 le bona ba ntseng ba ima.

Dipotso tseo relokelang ho di botsa ke hore ana bana ba ba banana ba ntseng ba imiswa dilemong tse tlase hakaale ebe ba imiswa ke bo mang, hoba bohloko ba hoba le ngwana ke hore boima bo sallana le mosadi kapa ngwanana, hoba monna kapa moshanyana leha a ka imisa ngwanana kappa mosadi ha a tl'o bonahala ha a tsamaya mebileng hore o imisitse, ebile ha a na le nako eo ho tla thweng ka ha o imisitse o tla ke a nke nako pele a ka imisa hape. A ka kgona ho imisa b ekele beke, kgwedi le kgwedi kapa selemo le selemo ho sena le ho mo bophelo ba hae bo sitisehang teng.

Moshanyana ha a qeta ho imisa ngwanana o tswela pele ka bophelo ba hae e ka ha ho ya etsahala letho, ontse a ya sekolong hantle, a shebane le dithuto tsa hae ho sena se mo sistisang.

Ha e le ngwanana yena o qalella ke ho jara mpa e kgolo e etsang hore a hloke diaparotse tse ntjha tse kgethehileng e le hore a se sitise kgolo ya ngwana, ebe lemmele wa hae o ya fetoha, a be a sitisehe le ho shebana le dithuto tsa hae hantle ka lebaka la mothonyana enwa ya holang ka hare ho yena. Le teng ha a qeta ho pepa o ba le maikarabelo a eketsehileng a hore jwale a shebane le ngwana, hoba e sele mme, leha kelello ya hae yona e ntse e le ya ngwana, a bile a ntse a batla ho bapala le thaka tsa hae. O lokela le ho nahana ka *maleiri* le lebeso la ngwana ka nako tsohle, e leng ntho e ba fang kगतello ya maikutlo, mme ba qobelleha ho hola pele ho nako ya bona.

Potso e nngwe eo re lokelang ho ipotsa yona ke hore ana bana ba ba banana ba imiswang ho ye shejwe hore na banna ba baholo ho bona ba ba imisang ho nkwa mehato ya semolao ka bona na? Ba bang ba bana bana le ha ele hore ba ba le ditumellano le banna ba etsang thobalano le bona, re lokela ho sheba mabaka ohle a etsang hore ba qetelle ba dumellane le bona, hoba banna bana ba bang ba nka monyetla ka lebaka la maemo a tlhopheho a malapa ao bana bana ba tswang ho ona. Ba bang ba betilwe empa ba entswe hore ba se nahane hore ke peto, empa e le diltamorao tsa lerato.

Taba a bohlokwa mona ke hore ha motho a etsa thobalano le ngwana e monyenyanane eo a mo fetang kakelello, 'na re ka re ke lerato ntho eo?' 'Na re kar e motho eo o kgathalla le

ho tsotella ngwana eo? Ha eba karabo ya dipotso tsena e le 'Eya', hobaneng (monna) sa hlomphe ngwana eo hobane a sa le monyenyanane dilemong, a mpe a mo tlohele hore a hole le ho qeta dithuto tsa hae pele a ka mo fetola mosadi.

Potso e nngwe eo re ka e botsang ke hore hobaneng bana bana ba sa sebedise dithibela pelehi tsena tseo mmuso o fanang ka tsona mahaladi ditlilining? Hobaneng ba tshaba ho ya ho ya diklilining – na ke ka baka la tshwaro eo ba e fumananng ho baoki le dipolelo tsa ba bang ba bona tseba hobosang?

Ho ima hona ha bana ba banana ho re bontsha hore ba na ba kena thobalanong ba sa le dilemong tse tlase haholo mme ba sa nahane le ka ditlamorao tse ding tsa thobalano. Re lokela ho sheba hore ebe ke eng se se kana-kana se ba susumelletsang thobalanong. Taba ya hore ke hobane ba lelekisa tjhelete ya mmuso ya phallelo ha se nnete. Ho mpa ho balehwa maikarabelo ho aha stjhaba ka ho batla ntho e bobebe eo re ka e supang.

Re lokela ho qokola taba ena ka metso. Hore e fele, re lokela ho buwa le bana, ha holoholo ba bashanyana ho ba ka mehla hare buwa re buwa le ba banana fela, re shebane le bona haholo e ka hoja ba ya ikimisa. Batswadi ba lokela ho ruta bana ka bohlokwa ba ho etsa diqeto tse sa tl'o amang maphelo a bona hamper. Re lokela ho ruta bana ba bashanyana hore le bona ba nke maikarabelo ho thibela pelehi ka ho se tatele thobalano.

Setjhabeng sa rona dithibelapelehi di entswe maikarabelo a basadi. Ha mosadi kapa ngwana wa ngwanana a ima, ho bonwa a hlokoile boikarabelo ka ho se thibele pelehi. Ho tloswa boikarabelo ho banna ho nka karolo ya ho imisa kappa ho etsa bana. Ena ke taba e tshwanelang ho fetoha.

Re lokela hore re le batswadi re ithute ho buwa le bana mme re ba rute ka tsa bophelo, hoba hare sa etse jwalo hona le makanyane a ba emetseng ka ntle atlang ho ba ruta taba tsena ka tsela eo ba tlang ho nka monyetla wa ho ba sebedisa.

Bana ha ebe bana, ba bapale, ba kene sekolo ka ntle le ho tl'o tshwenyeha ka maikarabelo a hoba batswadi ba ntse ba hloka ho hlokomelwa ke batswadi. Re lokela ho tshwela ka mathe diphiri tsa banna tse kgukgunelang bana, mme ba lokela ho sebetswa ka molao hore ba tle ba tswele.

Bana ba lokela ho tseba lerato la sebele ho tloha ka tlung. Batswadi ba iphe nako ya bana, ba ba bontshe lerato, hore bana ba se ke ba tla utlwa ka batho ba batlang hoba sebedisa mantse ana "Ke ya o rata".

Bana ba lokelwa ho rutwa ho amohela maemo a malapa a bo bona, e le hore ba tle ba se ke ba kgalla dintho tse tla ba susumetsa ho banna ba nang le tjhelete.

Basebeletsi ba bophelo bo botle diklilining (ba bang ba bona) ba ke ba fetole botho ba bona. Ba lokela ho hopola hore ha se baahlodi, mosebetsi wa bona empa e le ho fan aka ditshebeletso tse kang dithibelapelehi ho basadi ba dilemo tse fapaneng. Ba se tshabise bana ho ya diklilining bakeng sa dithibelapelehi.

(Dibeela Mothupi ke Komishenara ho Komishene ya Tekatekano ya Bong Profensing ya Foreisetata le Profensing ya Kapa Leboya)

National Health Insurance (NHI) what does it mean?



We caught up with the Chairperson of Portfolio Committee on Health, ANC MP in the National Assembly, **Dr Kenneth Leonard Jacobs** to explain briefly what the National Health Insurance is, how it will affect the public health landscape and from when will it start working:

Question: In simple terms what is NHI?

Answer: The **National Health Insurance** (NHI) is a funding system to finance health by which funds are pooled to provide access to quality affordable personal health services for all South Africans based on their health needs, irrespective of their socio-economic status.

Question: Why should it be introduced?

Answer: We are compelled by Section 27 of the Constitution of South Africa to achieve universal access to quality healthcare services for all. NHI is the preferred mode through which this

universal access to quality healthcare services can be achieved.

Question: How will poor people benefit from NHI? And how will it affect other segment of the population?

Answer: NHI will ensure financial protection from the costs of health care for all people, including poor people. All people will be provided access to quality health care services by pooling public revenue in order to actively and strategically purchase health care services based on the principles of universality and social solidarity. All people are to benefit from the NHI.

Question: Was there adequate consultation- what was the outcome of that consultation briefly?

Answer: There was consultation at many levels of the development of the NHI Bill, including the Green Paper, the White Paper and the NHI Bill. *The **Green Paper** is the first step towards legislation. Its purpose is to create debate on policy without actually committing to any specific action. Stakeholders and the public were invited to comment

on the Green Paper.

*A **White Paper** was released as a statement of government policy. The public and stakeholders were invited to comment.

*On the submissions to **the NHI Bill:**

Provincial public hearings: 961 oral submissions were received

Written submissions received: Approximately 338 891 (including 283 009 accompanying email submissions and 681 hand delivered submissions)

Oral submissions: 135 stakeholders expressed interest to participate in oral submissions; 99 participated to date, last 19 to be completed by 16 February 2022, 17 withdrew or could not be contacted.

Question: When will it start operating?

Answer: The Bill seeks to achieve progressive realisation of the right of access to quality personal health care services. The NHI is expected to commence in 2026.

PALO YA SETJHABA E BOHLOKWA HO NTSHETSA SETJHABA PELE



E boetse ke nako ya ho bala setjhaba!

Ho bohlokwa ho baahi ho tshetsa le ho nka karolo palong ya setjhaba

Palo ya setjhaba ke tsela kapa mokgwa wa ho bokella dintlha tsohle tse amang setjhaba e le ho ka fumana lesedi, ho di hlahloba le ho di phatlalatsa ka hara nako e itseng tshebedisong ya dintlha tsena ntshetsopeleng ya setjhaba. Afrika Borwa mona palo ya setjhaba e etswa dilemong tse ding le tse ding tse leshome.

Ho ya ka ditekanyetso tsa Mokgatlo wa Matjhaba a Kopaneng Afrika Borwa e na le batho ba fetang dimilione tse 60 selemong sena. Karolo e ka hodimo ho 47,4% ya setjhaba Afrika Borwa ke batho ba batsho, athe batho ba mmala bona ba etsa palo e fetang dimilione tse 5,2, ho latele makgowa ka dimilione tse ka hodingwana ho 4,7 le batho ba maIndia / Asia ka palo ya dilione tse 1,5.

Palo ya setjhaba e thusa mmuso ho etsa ditekanyetso tse nepahetseng tsa kabo ya ditjhelete esita le

ntshetsopele le kaha kapa katoloso ya marangrang le ditsha tsa ditshebeletso tsa setjhaba.

Ka palo ya setjhaba ho tsebahala palo ya merabe e fapaneng naheng ena; makgowa, batho ba batsho ho ya ka mefuta e fapaneng ya tlhaloso ya batho ba batsho. E boela e hlalosa palo ya batho ho ya ka bong; ke hore batho ba ba tona le ba batshehadi ba ba kae ka hara naha, ngodisong ya tlhaho le mafu, batjha le batsofe, jwalojwalo.

Enngwe ya dintlha tse bohlokwahadi palong ya setjhaba ke tshetsopeleng ya dintlha tsa yona ntshetsopeleng ya setjhaba ka mokgowa wa ho hlahisa kapa ho beha pepeneneng dipalopalo ho ya ka mafapha a fapaneng; jwaloka palo ya batho ba sebetsang le ba sa sebetseng esita le boemo ba bofutsana le borui hara setjhaba, dipalopalo tsa boemo ba thuto le bophelo bo botle ka hara setjhaba.

Tsebo ya dintlha tsena e ka sebediswa ke mmuso le mekgatlo ya kgwebo ntshetsopeleng le kgodisong ya moruo esita le ho theha mesebetsi.



Molekgotla wa ANC ward 36 Mangaung metro, e Botshabelo, Mong. Itumeleng Makoloane, o bua le baahi ka bohlokwa le menyela e hlahiswang ke palo ya setjhaba. Baahi ba phuthehile ho tla leka lehlohonolo ho iphumanela mosebetsi wa nakwana Palong ya setjhaba.

Ho thibela ho hira ka leeme Di-ID di lahlelwa ka lebokeseeng ka mokgwa wa "FUDUWA" e be ka bonngwe di qotswa ke ngwana ho ntsha palo e batlehang khirong.

HEALTH DEPARTMENT URGES PEOPLE TO REPORT VACCINE ADVERSE EVENTS

Pretoria: The Department of Health has noted with concern a video clip circulating on social media platforms depicting a male patient suffering from what looks like a throat cancer, claiming this to be the result of a COVID-19 vaccine.

The Department would like to remind and call upon all people who experience any adverse events following immunisation to immediately report to the nearest health facility or vaccination site. Each province and district have allocated persons who are responsible for investigating severe and serious adverse events following immunisation within 48 hours since it has been identified or the health system has been notified thereof. However, there is no time limit to reporting an event.

All adverse events following immunisation are taken seriously, and appropriate action can only be taken if they are reported. COVID-19 vaccines are very safe and highly effective at preventing hospitalisation and death, therefore we discourage members of the public from using other people's health conditions and life experiences to push their personal theories to justify the unjustifiable opposition to this life-saving intervention.

All vaccines and medicines have side effects, with the majority of COVID-19 vaccine side effects being minor and resolving within 2-3 days. While individuals respond differently to vaccination and side effects differ slightly among the vaccines, the most common side effects of the COVID-19 vaccines include headache, mild fever, chills, pain

and/or redness at the injection site, fatigue, muscle pain, nausea and mild diarrhoea.

Serious adverse events following immunisation are very rarely caused by immunisation. They are most often health events that would have happened regardless of whether a vaccine was received. Rare vaccine adverse events can be managed successfully if they are identified early.

Uncommon, severe and serious adverse events should always be reported, so that they are fully investigated, including those that need medical attention or hospitalisation. It is important to understand if the vaccine was responsible for the event, or whether it happened coincidentally to vaccination, even those that have improved clinically or resolved spontaneously.

Upon reporting the case, the assigned investigators will obtain the medical records of the person who experienced the adverse event, and submit these data to the National Immunisation Safety Expert Committee (NISEC) without making any judgement themselves on the cause of the adverse event.

Adverse events following immunisation may be reported using the Med Safety App (<https://medsafety.sahpra.org.za/>) or by completing a paper 'Case report form' which may be accessed at <https://www.nicd.ac.za/diseases-a-z-index/adverseevent-following-immunization-ae/>. The form should be returned by email to AEFI@health.gov.za. Alternatively, the COVID-19 Public Hotline can be contacted on 0800 0299 99.

People's Republic of China's economy growing fast to the top

The economy of the People's Republic of China is a developing market-oriented mixed economy that incorporates economic planning through industrial policies and strategic five-year plans. Dominated by state-owned enterprises (SOEs) and mixed-ownership enterprises, the economy also consists of a large domestic private sector and openness to foreign businesses in a system described as a socialist market economy.

State-owned enterprises accounted for over 60% of China's market capitalization in 2019[28] and generated 40% of China's GDP of US\$15.97 trillion (101.36 trillion yuan) in 2020, with domestic and foreign private businesses and investment accounting for the remaining 60%.

As of the end of 2019, the total assets of all China's SOEs, including those operating in the financial sector, reached US\$78.08 trillion. Ninety-one



(91) of these SOEs belong to the 2020 Fortune Global 500 companies. China has the world's second largest economy when measured by nominal GDP, and the world's largest economy since 2014 when measured by Purchasing Power Parity (PPP). It has been the second largest by nominal GDP since 2010, with data relying on fluctuating market exchange rates. A forecast states that China will become the world's largest economy in nominal GDP by 2028. Historically, China was one of the world's foremost economic powers for most of the two millennia from the 1st until the 19th century. (Source: Wikipedia)

Re betla **TSELA**

SUPPLEMENT 001
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Following up on our commitments, making your future work better

ANC PARLIAMENTARY CONSTITUENCY OFFICE NEWSLETTER



Yoba

**fun, joyful but
committed & tenacious**

We bring together in this special supplement the many streaks that typify her life, portrayed in the edited comments and testimonies of those who formed part of her glorious life...

An epitaph of courage and sacrifice (By Castro Khwela)

On 30 January 1981, in Matola, following an attack on the Special Operations Unit headquarters by the apartheid South African Defence Force (SADF) Special Forces Unit, an attack was launched on the residence of the Umkhonto we Sizwe (MK) Natal Machinery. Mduzuzi Guma (aka Nkululeko and Conqueror Ntswana) and Lancelot Hadebe were killed instantly when an upstairs bedroom was struck by a rocket. Another MK Cadre, Krishna Rabilal, staggered from the room badly wounded, and was later mowed down at close range by the attackers.

Mduzuzi Guma was born on 4 April 1950 in KwaDukuza (then called Stanger) and grew up in KwaMashu, Durban. After completing his matriculation in 1969 he enrolled the following year with the University of Zululand (Ongoye) for a B. Juris degree, which he completed by correspondence with the University of South Africa (UNISA) in 1976. As a lawyer, Mduzuzi worked for Justice Poswa and Co. and later for Advocate MP Mbuli.

At university, he was a South African Students Organisation (SASO) activist and later joined the underground structures of the African National Congress (ANC), under which he was actively involved before leaving the country in 1978 to join the ranks of the People's Army, Umkhonto we Sizwe (MK).

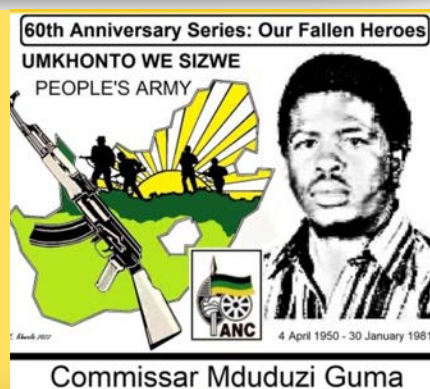
There were two major preoccupations of the Natal ANC and MK operatives who were based in Swaziland and Mozambique during the period

following the Harry Gwala trial, which is sometimes referred to as an attempted comeback. Firstly, was to intensify internal restructuring, and secondly, to deal decisively with the negative impact of the vociferous state witnesses who had contributed towards the conviction of many underground operatives from 1970 to 1977. Two regional structures responsible for organising underground activities were put in place, namely the Natal Regional Command of MK, which was subdivided into urban and rural machineries, and the Regional Internal Reconstruction Committee.

The urban machinery of MK was commanded by Mduzuzi Guma, Lionel Hadebe, Krishna Rabilal, Cyril Raymonds (aka Fear), Zweli Nyanda (aka Oscar) and Sonny Singh (aka Bobby Pillay). The rural machinery was under the direction of Johannes "Pass Four" Phungula, Henry Chilliza, Mandla Msibi, and Cyril "Edwin" Dlamini (aka Chris). Natal also had Internal Political Reconstruction Committees (IPRCs) based in Mozambique and Swaziland. Contacts with cadres who were left behind were revived – with people such as Shadrack Maphumulo and Mduzuzi Guma.

There were also members of the urban networks that Sonny Singh, Mac Maharaj and others had set up before they were forced to leave the country. This underground network remained active and continued to recruit young men and women for military training.

Clandestine operations sometimes provoked misunderstanding and sparked tension. For example, the new



command sent operatives to Mduzuzi Guma without proper communication. During the interrogation they revealed that they were assigned to meet Guma and take instructions from him. Since the police had no previous suspicions that Guma, who was then practising as an attorney in Durban, was involved in subversive activities, they tried to trap him. Failing to trap him, the police warned him not to get involved in illegal activities.

Guma slipped out of the country and was advised to stay in exile, with Zenzele Dube being asked to help fetch his wife and children. Others skipped the country at about this time following the arrest of Shadrack Maphumulo. The sudden departure of all these operatives weakened the internal underground structures.

"The apartheid regime did not destroy the spirit of our people. Instead, the brutal murder of our people firmed up the resolve of all who remained behind to pick up their spear and fight for the ideals that they believed in and were prepared to die for." Said President Jacob Zuma during the unveiling of the Matola Raid Monument.

Hamba kahle Mkhonto

By Litha Jolobe

"Woke up this morning only to be greeted by the sad news of the passing on of a dear Sister, Friend and Comrade in Arms, Dr Vuyelwa " Yoba" Manzana. Yes, she had been struggling with her Health for a while. She had a kidney transplant almost two years ago. She soldiered on despite her ill health. Always positive about the future of our country and its people.

Yoba, as we affectionately referred to her, was an amazing person - brilliant, passionate, bold and loving. She joins the ranks of the many unsung Heroines of Our Struggle. She will now be united with her fellow combatants who formed the core of the Natal Machinery of Umkhonto we Sizwe. She joins Mduzuzi " Manqoba" Guma, Zweli Nyanda, Mgadeni, Skhweyiya, Dr Shorty Madikiza and a host of others who sacrificed their lives for the liberation of our country.

Long Live the Spirit of Vuyelwa " Yoba" Manzana. Your soul will indeed rest in peace, because when the call came to take up arms against tyranny, you never hesitated, you picked up the spear and forged on boldly.



Hamba kahle Mkhonto,

Hamba kahle Dadethu."

Ma, I'd like to thank you

Ma, I'd like to thank you.

If I could choose from the many things you have taught me & what I hold dear to my heart is Always. Choose. LOVE.

You loved effortlessly.

You loved unselfishly

You loved loudly.

You spread and encouraged love.

You lead with love.

Just you saying those few words, 'I Love You' would mean & still means sooooo much to me & I'm eternally grateful of that gift, of fully loving me. Us. Your children, your family - because even in your death, that gift, will never be taken away from us.

You were love in human form - love personified. You were a perfect example of what love looked & felt like. I'm sure I speak on behalf of a lot of us here when I say, God used you in so many beautiful ways to show us what love is. You planted seeds of love - on how to love, how to be loved, how to love ourselves & most importantly, to love others.

So my dear Love

I thank you -

The love you have given me has sparked a light of hope for eternity in my soul, has given me peace and happiness beyond human understanding - even through the pain of losing you & never seeing you again, I believe that God gave us YOU to understand the love we need to show and give ourselves while experiencing your love.

Robala ka Khotso Mama,
I love you.

Karabo Matlole

"Inzwana engenasiphako" Says Ayanda Jolobe

"I ask myself, where does one start to write something concise and also capture how my dear friend Manzana aka Sugar, Yoba, Manzingri has enhanced my life in the approximately 46 years I've known her. She became a very close friend, sister, confidant, information memory bank, advisor and inspiration on how to be resilient and selfless.

Her passing has left a deep void. It hurts because I thought that there would be an opportunity to say goodbye and to tell her how she has contributed to who and how I am. I arrived in Alan Taylor Residence in 1973 and was so happy to find my friend Shorty had also been accepted to medical school. It was lovely to meet other female students in the women's residence.

I remember Manzana and Tshepi walking together often and with time we became friends.

What seems to spring out is a sense of us on long road journeys within South Africa and surrounding countries and when we lived together in Mafikeng. She of course did visit me in Zimbabwe when she helped bring my car to Harare after I left home. Those first daily rides to medical school blossomed into many long rides to our homes, Intersity in Turfloop to Lesotho.

The memorable drive to Steve Biko's funeral, the numerous trips to Swaziland to

and later from Mafikeng, to Johannesburg spend time at Kwanele and Pumla Mkele's mome. And many other trips over the years.

Yoba was an impressive communicator and this she showed for example when we got to Lesotho border on our way to the university in Lesotho. We were asked for proof of vaccination which we weren't aware was needed. Manzana took over and spoke to the border officials in Sesotho with authority and persuasively, telling them we were Drs in training. I don't remember what science she dazzled them with to explain to them why we didn't need to produce this evidence. They believed her and didn't even check if we were all Drs in training, 2 of the group weren't!

This ability was ably shown by her and Tshepo in the numerous road blocks we came across over the years as students and Drs in Mafikeng - e.g. driving to Steve Biko's funeral, Swaziland trips etc.

Sugar was very quick thinking, very intelligent, had a huge capacity to remember events, people, what someone said and so many things that I had long forgotten. I so wish that she had written a book or memoir. I tried to persuade her many times and offering myself as her agent so that we could enjoy our retirement on the proceeds.

Her health journey in particular would have been a valuable medical book. Manzana was always available, non-judgemental, always gave herself selflessly;

She was fun and a beautiful dancer! Aww Yoba Yoba! Over the past few years our conversations were about her health, the loved ones and the state of our country. She never complained. She talked and worried about the well-being of others and especially those close to her. Her other major issue was the state of our beloved country over which she agonised over a lot.

My sister Yoba, Manzana, Sugary is resting. She is an extended member of my family which is deeply mourning her passing. Qhing, Tshepo, her and I had our last chat on 13 December 2021 which was characterised by loads of laughter than by words. Qhing was so funny! I called Manzana after Tshepo and Qhing had to drop off due to commitments to check on her clinical progress in hospital.

She was well and strong and expecting to be discharged very soon. The rest of the 10 minutes call was again full of uncontrollable laughter; little did we know it would be the last! Little did I know that would be my last enduring memory of her.

I can only say that she was - "Inzwana engenasiphako" i.e. A beauty without a blemish.

Rest well Sugar, your memory and love will be with me forever."

An indelible portrait on the liberation canvas

Speech by Minister, Dr Nkosazana Dlamini-Zuma at the funeral service of the Late Dr Vuyelwa Manzana

Ladies and Gentlemen, fellow mourners, my deepest condolences to the Manzana family for the loss they have suffered. Subtle stubborn

Since we received the shattering news, we've been left in shock and grief. We dip our revolutionary banner in honour of a national liberation hero. Had it not been for the current pandemic I would have been here in person to honour this great cadre of our movement. Some of us had the privilege and honour to study with her at medical school and share with her in our struggle for liberation.

Dr Manzana belonged to a rare breed of activists, who have been active in almost all the facets of our democratic revolution. First as a student activist, then as a doctor, member of the National Medical Democratic Association of South Africa (NAMDA), as well as an underground operative.

Dr Diliza Mji had the following to say about her unshaken commitment to the revolution: "She played a crucial role in mobilizing support for NAMDA, especially at res and medical school, where the initiative started. She understood the link between the professional mobilization and the broader political struggle. May her soul rest in peace". Indeed, she was driven and strove to achieve what Dr Ernesto Che Guevarra once said: "We must strive everyday so that love of living humanity would be transformed into actual deeds, into acts that serve as examples as a moving force."

Indeed, with every breath and drop of blood in her body she acted and served

in an exemplary manner, whether as part of the underground movement or as a servant of the people in post-Apartheid South Africa. All who served with her will attest to her upright and forthright manner and discipline. As part of the underground machinery, she was an all-round operator who initially served under the equally affectionate and committed Comrade Mduduzi Guma. Sadly, Comrade Mdu passed away during the 30th January 1981 Matola raid in Mozambique. His 45th commemoration we shall mark this year as a reminder that our freedom was not free.

Our freedom took big and little sacrifices from the likes of Dr Manzana and billions of ordinary South Africans, Africans and progressive forces of the world. As part of the effective Natal machinery, we who were in the then Swaziland (now Eswatini) found a dependable operative in Dr Manzana. We could rely on her to disburse material and information back and forth at very high personal risk. She would even give her car to comrades to use whilst in Swaziland if requested. Part of us that was a wide network of medical professionals who she greatly influenced and recruited into our revolutionary movement. She also leaned on other professionals including the legal profession.

People like Victoria and Griffiths Mxenge, who were introduced to her by Comrade Mduduzi Guma, who had served his articles under them in Natal. Indeed, our liberation canvas would not be complete without the portraits of these two, who paid the highest price.

Enduring friendship, Dr Tshepo Motsepe

*T*hank you very much. Manzana family, friends, grandchildren, ladies and gentlemen. I wish to thank you for giving me the opportunity to say goodbye to this friend. To my friend whom I met the day we arrived at university. We were eighteen years old we were nervous. We arrived at the same time at what was called Alan Taylor residence. After introducing each other we found that we come from the same area and we decided to stick together and so started a friendship.

We didn't know that this would be a lifelong friendship. This friendship did not only extend to our families – it extends to our siblings, because we used to visit each other. I used to go to Welverdiend, a place where my son, who was six at the time, used to be scared that the animals would kill us, because it was a few kilometers from the Botswana border.

We used to be called by our surnames back in school so we became used to calling her Manzana. But to us, her close friends who used to be together at medical school, we called each other "Sugar" or "Friendship". We were friends with Dr Ayanda Jolobe, who now lives in London, would have loved to come, Qhing Qhing Dlamini who is in Swaziland, Nana Jali, Lunga Ngcobo,

the people we grew up with in Durban.

Those days we travelled quite a lot. In the beginning we used to hitchhike, because it was safe. We would go from Durban to a party in the then Transkei and later I got a car. After the 1976 uprisings Manzana's boyfriend into exile in Swaziland and we felt sorry for her that she needs to go and see him, but we didn't realise that we were going to Swaziland every month. We used to travel all over. We'd go to Umtata, to Port St John's, to Ayanda and Shorty Madikizela's home. We were told to let people think we are non-whites. We were stopped at road blocks on the way to Swaziland. Manzana and I would speak Afrikaans at those road blocks where the South African National Defense Force would search you and they would have people in the vans who would be taken straight to jail.

Manzana and I would speak Afrikaans and we would pass. On arrival, we would drop her off and Qhing Qhing and Ayanda and I would go to the night clubs where we would get all these invitations to go to the University of Swaziland in Kwaluseni. To us it would be an opportunity to go to night clubs, but we didn't know that Manzana was doing her work for the ANC. It was only years later when we were stopped at a road block and the police opened the boot. I went out and I scolded the African Police and said they can't open the

Tribute to Mom

Molweni nonke, Dumelang kaofela, Greetings to all including all who are joining us via live stream as we say our final farewell to our beloved Mom, Aunt, Sister, Cousin and Friend.

Mna ke ndingu Nkosinathi Manzana. Umama lo oleleyo apha nguMama Wam.

Nje ngokuba ke ndithi nguMama wam lo, that gives me some say as to how I choose to remember her. I also know for a fact that my Family agrees on this one thing...As painful as Today is, we want it to be about the celebration of a life of purpose and impact, a life well lived. Yes we will cry, it is part of the healing process, but I am sure that I speak on behalf of Tsebo, myself and the very close family when I say sikwamkele okwesehlelo, we have accepted. The tears will be a reflection of the pain of knowing that your phone will never ring and when you look at a screen it says 'Mama, Aunt, Sisi or Aunty. We will cry because we will miss the kindred spirit with whom we could discuss anything from relationships to politics...and know that those discussions are held in confidence. We will cry because as we enter the boxing ring of life, when we look back over our shoulder, the trainer and mentor WILL not be there.

Of course like any son or, I have prayed many times to GOD to keep her until at least 90yrs. One of the biggest privileges in my personal life was having my grand parents bear witness to my life's progress. I was so hoping to give that privilege to both my Mom and my children...but God had bigger plans for her. With her passing, I have learned to adjust the metric, to measure not how many years but how many years worth of impact she had in this realm.

boot when I am not there, because 'you could put things in there and claim they were mine.' Manzana kept telling me to keep quiet and I was wondering what was wrong with her. Then, an Afrikaner soldier came and spoke Afrikaans and I spoke Afrikaans. She also spoke Afrikaans and he said: "Jislaaik! Julle praat so mooi Afrikaans." In that way, we left. As we drove away, she said: "Please just stop." She was shivering and she said: "You don't know what is in this car."

I was shocked and asked: "What is in this car?" She said while you were busy shouting - what if they searched us?" In those days, you could go to jail for just having what they called banned literature. In the absence of e-mail, Telegram or WhatsApp, she was carrying written notes and even a gun in the car. I didn't know and it was only then that I realized that all this time while we were running around going to Lesotho at the university (UBLS then), we didn't know.

We then graduated and we did our internship in Mafikeng and then went our separate ways. But our friendship continued. We stayed friends through the years. She would go to my home in Mmakau, outside Garankuwa. My siblings would go and meet Lettie and Sis Matu. Back then Ntate le Mme Manzana were still alive. The friendship went on through the years and I think we became the people on the Johannesburg side.

My mother really struggled with her health. She never wanted to be a bother about it though. She chose to be the Mother, Aunt, Sister and Friend that we will all so sorely miss. She mounted battle after battle for her health, and at times you would think she was defeated, only to come up victorious. I can remember a few times, especially in the last few months, when I felt so selfish for asking GOD to keep her for us. Like many in my family, I was torn between holding on to the purest form of love that I know and knowing that for her to keep pouring from that cup meant more battles and suffering for her.

And so, I choose to see her end in this realm as the begging of her journey in the next realm. I refuse to believe that this is the end for her, for I know that she may be gone from our arms but with her passing, we hold her even tighter in our hearts.

The poem below by Henry Van Dyke represents how I choose to remember her.

Gone From My Sight

I am standing upon the seashore. A ship, at my side, spreads her white sails to the moving breeze and starts for the blue ocean. She is an object of beauty and strength. I stand and watch her until, at length, she hangs like a speck of white cloud just where the sea and sky come to mingle with each other. Then, someone at my side says, 'There, she is gone.' 'Gone where?'

Gone from my sight. That is all. She is just as large in mast, hull and spar as she was when she left my side. And, she is just as able to bear her load of living freight to her destined port. Her diminished size is in me -- not in her. And, just at the moment when someone says, 'There, she is gone,' there are other eyes watching her coming, and other voices ready to take up the glad shout, 'Here she comes!'

And that is dying...

Uhambile wasishiya kweli ilizwe ... Ndlela ntle... uqatso ulufezile Lala ngoxolo Ma-Khumalo

When she was transferred from Welkom to Donald Gordon hospital in Johannesburg that is when Nkosinathi, Daisy, Mpho and I would always make sure that we kept in touch and went to see her in hospital together with some of our other colleagues. She had a way with people. We used to tease her and say that if God had mixed our legs, me with my knock knees and she with her brackets, He would have created a person with perfect legs.

She was very good with faces. She would go into a room during a party and recognise people in big crowds. I used to get angry with her because she couldn't direct me to her home in Welverdiend, she couldn't direct me to her house in St Helena sometimes, but she would remind me that I was so bad with faces that I didn't even recognise my relatives. She would have to remind me and she would even remember where we met, and I introduced her to them. Our friendship stretches from when we were eighteen years old.

To the Manzana family, it has been a long road. You were there - you supported her. You were loved by her and you gave her love. All we can say now is:

"Chommie, robala ka kgotso. You've been a wonderful human being."

UMUTHI OMKHULU UWILE, IZIMPANDE ZISELE

Professor Ntomb'fikile Mazibuko

May the beautiful, courageous, passionate and kind soul of Dr Vuyelwa Manzana rest in eternal peace. Vuyelwa has completed her journey on this Planet.

Manzana, as she was affectionately called by friends, her peers at Alan Taylor Residence and addressed by all who worked with her in the medical and human service sector, qualified at the ex-University of Natal as a medical doctor.

She served in a number of South African hospitals and in informal settlements (eZakhiweni, also known as imijondolo). Vuyelwa served humanity, her province Free State and her country South Africa with dedication, love and absolute commitment. She had friends across the human services, including her profession, social work and activists of all persuasions. These friendships were in most cases, grounded on community service and social justice activities.

They were friendships of university students and later human service professionals with a strong sense of service and challenge to the repressive status quo. Through NAMDA and SABSVA voluntary progressive health and social welfare professionals collaborated across and beyond South Africa. These collaborations included national counselling services to persons under house arrests, from detention and legal referrals. In 1987 to 1989 NAMDA full time national co-ordinator for these services was an active SABSVA member, Ntjantja Ned.

She never shunned serving the dispossessed, those in need, the desperate and those youthful ones who needed wise counsel to enhance their efforts to navigate life. Manzana was never the one to talk down to or above people. A passionate mother: worked and provided for her sons and any child in need. A courageous health worker who never shunned difficult social environments. Manzana is light and hope personified.

As we bid her farewell, in pain and hope, let us continue her Memory and friendship by emulating her values, strong work ethics, respect for humanity and ensuring that the freedom worked for so hard, translated into the quality of Life of South Africans and expose the youth to education and economic self-sufficiency opportunities.

Her signature smile and Laughter were a manifestation of a warm, loving and passionate Person. A loyal, dependable and reliable friend. Manzana served humanity and her country South Africa quietly, passionately and with integrity. In pain we say "Fare Thee Well Manzana". In your Memory we continue serving humanity well, with love and courage and with integrity.

To your sons and Family: our sincere condolences. You were blessed with and raised by a parent who loves unconditionally.

*Almighty
Thank you for the Life of Manzana!
Ukale uphumule ngokuthula, noxolo.*

*"Skoni Manzana, sweetheart,
you will be greatly missed by all of us."*
Qhing Qhing

"I have known Sugar Manzana since the beginning of 1976, when I was admitted to Medical School at the University of Natal, Durban, arriving from Nigeria where I had been studying medicine.

We called each other Sugar or friendship. The Sugars were Vuyelwa Manzana, Tshepo Motsepe, Ayanda Jolobe and the late Shortie Madikiza, Lunga Ngcobo, Nana Jali, Ntjantja Ned. Our friendship with each other continued for over four decades. We were young when we arrived at medical school. The older female students gave us guidance during our entire stay.

I recall the wonderful times we had at 'Res' with Manzana, Tshepo, Ayanda, Shortie and others with lots of *gumbas* (that is what we called parties at residence). The parties used to take place over weekends, also the god times we had at Medical School. If anything, we used to protect each other from the guys, especially those who would try to make passes at us.

I recall the many trips we undertook to Swaziland, Transkei (Umtata and Port St John) Ga Rankuwa, Rustenburg, Lesotho and Cape Town, visiting each other and family. We were adventurous. Manzana, Tshepo and I even gate-crashed a state banquet of the Swaziland government. Skoni Manzana, sweetheart, you will be greatly missed by all of us. We wish to convey heartfelt condolences to the entire Manzana family, your siblings, children and grandchildren. A special word of thanks goes to your sons Nkosinathi and Tsebo, your elder sister Sis Matu, for all the hard work they have put in coordinating very successfully your many referrals from Welkom Hospital to Wits Donald Gordon Hospital. To Sugar Tshepo for the direct support to skoni Manzana's family when Yandi and myself were a bit far away in London and Swaziland.

We shall miss Sugar Manzana a great deal. She left her footprints to all of us her friends, sisters, brothers and colleagues. We also convey our heartfelt condolences from the Dlamini, Mabuza and Dladla families in Swaziland, Jolobe family in SA and the UK, Motsepe family and Madikiza family. The friendship we had, will continue for those of us who are still alive. A friendship and sisterhood well over four decades.

Do rest in peace, Sugar Manzana, please extend warmest greetings to Sugar Shorty Madikiza. You have lived a beautiful life.

You are now with our Lord. We are confident that one day we shall all be united in heaven.

Lala ngoxolo our beautiful and beloved Sugary."

Qhing Qhing Dlamini, is one of the 'Sugars' who formed the unbreakable friendship. She lives in Eswatini

*We wish to convey
heartfelt condolences
to the entire Manzana
family, your siblings,
children and
grandchildren.*



Manzana integral part of the MK Natal Machinery

I (Lemmy Chappie) met Dr Manzana in 1982 while working underground in the country as a lone wolf. My work was beginning to get complex, and I needed to work from a base I could trust instead of living in hotels and most importantly to have assistance in testing and configuring very sophisticated military devices we were going to use. My then commander Zweli Nyanda, proposed that I contact Comrade Manzana.

We met at the Doctors residence in Durban, where she was based at the time. My first impression was that she was a serious individual, cautious and highly disciplined. I immediately started to establish a base at King Edward hospital and making the acquaintance of her immediate circle of friends. Dr Manzana soon became an integral member of the Unit. Trustworthy, conscientious, courageous and beyond reproach. My cover as a businessman from Johannesburg looking at business opportunities in KZN was well guarded by Dr Manzana.

Our Unit was a well-oiled machine that operated in Natal from 1982 until 1985. We brought in tons of weapons into the country not only for ourselves but for other units operating within Natal. We also carried out reconnaissance and information gathering on a number of possible future targets, took photographs of these enemy installations and took these films back to Swaziland for further processing and execution.

We operated under the command of Zweli Nyanda until he was unfortunately killed in an enemy incursion into Swaziland together with Comrade Beasty (McFadden). Comrade TZ (Thami Zulu) then took over the command of the Natal Machinery and continued where Comrade Zweli left off. We then carried out further attacks in Durban. This increased pressure from the enemy to identify where these attacks emanated from as we operated without detection. This is attributed to Comrade Manzana's skill in continuously finding us multiple bases within the Durban CBD to operate from without detection.

The Natal machinery continued to battle the enemy even after the Nkomati Accord which was meant to stem the tide of supplies and logistics coming through Mozambique. It was during this period that we needed to demonstrate to the enemy that even though they thought they had cut off the rear supply lines into the country we still had the capacity to carry out sophisticated operations, but most importantly to raise the morale of the masses within the country that MK can never be stopped from its objective. At one point in the mid 80's Durban was called "the bomb city" and our unit contributed to that reputation. Comrade Manzana was prepared to make the ultimate sacrifice for the liberation of this country.

In preparation for one of our missions, I had received a coded message from Swaziland that the courier was en route to Durban with weapons specific for our mission. I was instructed to pick up the car that had been doctored and loaded with different kinds of explosives, detonators and sub-machine guns etc. After collecting the car, I met up with Dr Manzana and drove to our base. Unfortunately, we had no garage at the residence.

We needed to move this car into a safe space that had a garage for us to off-load and return the car to a normal state before returning it to the pick-up point to be driven back to Swaziland. We found a safe garage to use in Lamontville at Manzana's friend's house.

It was early evening when we made our way to Lamontville. I was not well and in pain as I had a boil and I occupied the rear seat. Comrade Ze drove on the day. We drove straight into a massive roadblock. This was such a strategic spot that the enemy had even mounted machine guns on either side of the road. We were instructed by the police to all get out of the car, I was in such pain that Dr Manzana tried to plead with the police that I was not well. Obviously, they insisted that I vacate the car, which I finally did. We were asked to produce our identity documents. I was using a genuine Bophuthatswana Identity document and Dr Manzana used her true documents and Ze. The car was thoroughly searched (As far as they were concerned) but they could not detect the secret hiding compartment. They finally had to let us go. As we were leaving, they yelled for us to stop (a common trick used by the security branch to get one to panic and run). I instructed Ze to reverse and comply. They then said we can go. We held our nerve throughout this episode and lessons learned that we should have checked (reconnaissance) the route prior to us embarking on the trip into a township to reduce the risk.

Dr Manzana organised all the safe houses we had at the time in and around Durban. For obvious reasons we preferred houses that were within the city, that decreased our chances of getting into roadblocks unnecessarily with armaments we had to move to different operational or target areas.

After one of our missions, the then minister of Defence vowed that they were going to track us down and arrest us. Dr Manzana had me admitted into a hospital for a week. Dr Ramlakan was my doctor during that period, and this was arranged by Comrade Manzana.

Type to enter textA week later I had to leave the country to report and be debriefed in Swaziland. We knew that going towards Swaziland was risky as we had picked up that several roadblocks towards Swaziland were active and the enemy anticipated that this was going to be our retreat route. We headed towards Lesotho instead with Comrade Manzana. We spend the night in Thaba-Nchu to cross by morning. We slipped into Lesotho through one of the economic border posts near Butha-Butha (Caledonspoor). Our legend was that we had a daughter in a boarding school in Lesotho who was not well. Dr Manzana would then return into the country to continue with her other tasks.

This merely provides a glimpse of what I knew about this gallant fighter. When I met her, she was already active within the ranks of Umkhonto we Sizwe and continued to operate long after I retreated to the rear for redeployment within MK ranks.

COMMENT



We continue our special tribute to a sister, friend and comrade, who recently passed on, Dr Edith 'Yoba' Manzana. This we do to suggest we must be proud of her contribution herein outlined.

That like Chinua Achebe's 9 year old son said then, during the Biafran war when he heard his family friend, Christopher Okigbo, who he was close to, had died; "Please do not let him die," he pleaded, crying, with his father.

In a sense, by the stories we publish in this edition; we urge our readers 'Please do not let sis Yoba die'. That her spear must not fall down!

Thirty-two years back at the city hall in Cape Town, this past 16th February, replying to the debate of the State of The Nation address he delivered, the President urged us to be mindful of what he called a second decisive moment in the history of our country.

Then, thirty-two years ago, he held a microphone for Madiba, Nelson Mandela, so he speaks to excited crowds in the grand parade.

He had just been released from prison heralding a great moment for our country from there, on.

We share snippets of the remarks of some of the speakers during that debate plus some of his own vision for the coming period. We are not spectators.

We must urgently actively reflect on our roles to realise the best of his vision. This to be done in the interests of people we represent, and, emphatically, in memory and as a tribute to those like sis Yoba who have gone.

Their sacrifice, the heroes who died at the Matola raid and elsewhere, must be what inspire us to reclaim the confidence of the people.

Acting with integrity, ethically in managing affairs of the state and of the people, we insist on clean governance. We must act swiftly whenever appropriate to right our wrongs but patiently too when hearing out people.

By our practical actions, we can reverse the skepticism or the downright cynicism that is at large in our communities. The achievements of the past must be built upon, learning crucial lessons to accelerate projects and programs underway.

Mistakes of the past must also be honestly acknowledged and learned from as well!
It will make a huge difference in changing the mood in our neighbourhoods.

Let's do it!



NEWS FROM PARLIAMENT



CONCERN ABOUT US EMBARGO ON CUBA

Parliament, CAPE TOWN – The 7th of February marked 60 years since the United States(US) has enforced its unilateral economic embargo against Cuba and which severely restricts the flow of goods to the island.

The extraterritorial laws of the US punish foreign companies that do business with Cuba. The United Nations General Assembly has consistently passed a resolution every year since 1992, demanding the end of the US economic embargo against Cuba.

The committee said the policy continues to impoverish the Cuban population. The United Nations and the government of Cuba have estimated that the embargo has cost the Cuban economy \$130 billion over

the last six decades. The committee said although it is harder to quantify the consequences of the sanctions, but have been severe to the people of Cuba.

"As the committee, we clearly understand and value the historical-political connections between South Africa and Cuba. The relationship has grown into a collective ideological basis of resistance and social development that increasingly incorporates aspects of economics and health," said the Chairperson of the committee, Mr Supra Mahumapelo.

The committee said it supports the South Africa-Cuba relations as that serves as exemplary model of the South-South cooperation in a



Mr Supra Mahumapelo.
(PHOTO: townpress
Newspaper, South Africa)

variety of areas where there is growing cooperation.

"We applaud the government of South Africa for having been

consistent with its support for Cuba, and for standing with the people of Cuba. We thank the Cuban people for having fought selflessly alongside the people of

South Africa during the struggle against apartheid," said Mr Mahumapelo.

"We call upon the US to end the unilateral economic embargo. This has been counterproductive and difficult for Cuba during Covid-19, as Cuba was denied access to medical supplies, equipment, and more recently food supplies," he said.

Source: Parliamentary
Communication Services



Many South Africans have joined the world -wide call to the USA to end economic blockade against Cuba.(Photo: plenglish.com)

COMMITTEE RECOMMENDS PARLIAMENT REQUEST EXTENSION ON AMENDMENT TO ELECTORAL ACT

Parliament, Cape Town– The Portfolio Committee on Home Affairs resolved to recommend that Parliament apply to the Constitutional Court for an extension on an order to remedy the unconstitutionality of the Electoral Act 73 of 1998. Following the June 2020 Constitutional Court judgement on the *New Nation Movement NPC and Others v President of the Republic of South Africa and Others* case, Parliament was given 24 months to remedy the defect. This lapses in June 2022.

The primary reason for the resolution was the need for the committee to undertake an extensive and meaningful public participation process. Following the adoption of a draft programme of public participation across the country, the committee believes that an extension is necessary to enable the portfolio committee and, thereafter, its sister committee in the National Council of Provinces enough time to remedy the defect.

"The committee is collectively of the view that thorough work needs to be done to ensure that the amendments meet constitutional muster. This will give Parliament the space to engage the people and hopefully arrive at an Act

that strengthens our Constitutional order," said Mr Mosa Chabane, the Chairperson of the portfolio committee.

The Constitution in Sections 59(1)(a), 72(1)(a) and 118(1)(a) compel Parliament to undertake meaningful public participation, an obligation the committee hopes to meet with the adopted public hearing programmes.

While the committee has always endeavoured to meet the Constitutional Court deadline, processes outside the committee's control and the impact of Covid-19 have had an unavoidable impact on the committee's ability to meet the deadline.

Meanwhile, the committee took account of previous deliberations on the Electoral Laws Second Amendment Bill [B34 – 2020], a Private Members Bill sponsored by Mr Mosiuoa Lekota, as well as observations made by the Minister. The committee will finalise the matter in its next meeting.

Regarding the Department of Home Affairs' (DHA's) performance for quarter one to three, the committee appreciated progress in establishing

the Border Management Authority as an independent body. The committee also welcomes the conclusion of implementation protocols with sister departments and the South African Revenue Service. The committee calls for the conclusion of implementation protocols with the remaining departments.

The committee has raised concerns about the DHA's high vacancy rate, which impacts on its ability to deliver quality services and contributes to the long queues and delays in rendering services at DHA offices. Nonetheless, the committee welcomed the piloting of the e-booking system, which aims to resolve these issues.

Meanwhile, the committee welcomes the progress made in resolving the ICT downtime in DHA offices. The committee recommitted itself to its oversight on the ongoing information technology challenges and long queues. "We must not rest until the issue of downtime and long queues are resolved for the benefit of the people of South Africa. While we note the improvements, the committee calls for enhancement of performance to ensure quality service delivery," Mr Chabane concluded.

(ISSUED BY THE PARLIAMENTARY
COMMUNICATION SERVICES)



CENTENARY OF THE RAND REVOLTS: A CLOSE LOOK AT THE NATIONAL AND CLASS ASPECTS OF THE REVOLUTION

By Dr Lehlohonolo Kennedy Mahlatsi



From its inception in 1921, the Communist Party grappled constantly and seriously with the problems of analysis and understanding of the theory of the South African Revolution. Nothing has proven difficult of resolving, so thorny as the problem of the relationship between the national and class factors in the South African Revolution. Clearly, these pioneer socialists in South Africa saw the solution of the national question as tied up with the socialist revolution. With the emancipation of labour from capital, the black worker, it was hoped, would then rise to a position of equality with his white counterpart.

The nascent Communist Party which was destined to play a part in the history of our country, was almost immediately plunged into a furious storm of activity and crisis, the 1922 strike, which newspaper writers of the time called the "Red Revolt". Indeed, at the height of the strike and the armed clashes between military groups and workers' commandos, the capitalist press had no hesitation in describing the events as a "Bolshevist Revolution". These sensational reports were of course greatly exaggerated, but it is nevertheless true that the young CPSA did play an important part in the strike.

The strike defence committee found that at least 214 were killed in the five days' fighting, of whom 78 were strikers, 76 members of the government forces, and 62 'ordinary' residents. Some 30 Africans were killed by strikers or hooligans. 78 Of 4,758 persons arrested, 953 appeared before the courts, 46 on charges of murder; of these last, 18 were sentenced to death and 4 were hanged. Sixty-seven were convicted of treason or sedition and fined or sentenced to imprisonment for periods ranging from 10 years to 14 days. All those still serving sentences were released under the Strike Condemnation Act of 1922 on or before 17 May 1924, immediately prior to the general election.

The execution of H. K. Hull, D. Lewis, S. A. Long and C. C. Stassen for murders committed during the strike increased the resentment raging against Smuts regime. Even the racist parties like Labour and Nationalists said that his refusal to reprieve Stassen, convicted of killing two Africans, was a sop to Africans and Coloured. The execution of Taffy Long in particular caused bitter resentment. A leader of the Fordsburg commando, he was said to have shot an alleged police spy. Hull, Lewis and Long went to the gallows on 17 November singing the 'Red Flag'. Their funeral was turned into a great demonstration.

During the strike the Party was faced with the most formidable tasks. It had not only to give sound leadership to the workers in their struggles against the employers, the Chamber of Mines, and to the direct defence operations.

It had also to conduct a continuous propaganda amongst the strikers themselves, who were of the most heterogeneous character, and many of whom were deeply infected with revolutionary anti-African ideas, to prevent the strike taking on an anti-African character, to stop the strikers from attacking innocent Africans, to prevent anti-African incidents from spreading, and to intensify propaganda for the unity and identity of interests of all workers, white and black.

In his seminal work, *South Africa-No Middle Road*, Joe Slovo cogently observed that the white worker frequently constitutes a more recalcitrant opponent of African industrial advancement than the employer, particularly in the area of job elevation and differential awards for labour. Militant industrial action by white workers, as in the 1922 white miners' strike, often included an attempt to block African workers' advancement. In practice, principles which are seminal to every trade union movement in the world, such as 'the rate for the job' and 'one united trade union centre', have in the South African context been designed by the white workers to entrench rather than to undermine group inequality and to maximize rather than to minimize exploitation of the black worker.

The long-term interests of the white workers lie together with those of their African fellow-workers in the struggle for a new society which will put an end to race divisions and establish a true democracy, based on equality, as the only basis for the classless socialist society of the future. And it was the duty of Communists ceaselessly to educate the white workers in these truths. The Communist Party issued the following Manifesto to the striking workers under the heading 'The Fight to a Finish' on 30 January 1922:

To maintain the 'white standard' to build a 'white South Africa', is impossible under capitalism, whose nature is to degrade every class it employs."

The manifesto concluded that - "Our only permanent allies are our fellow workers-irrespective of race or colour-as this strike is plainly teaching. And the more militant the struggle, the greater is the circle of workers drawn in, and simultaneously the more revolutionary becomes the aim, until it is realised by all that every road must lead to one goal: the end of the capitalist system of profit and

establishment of the Workers' Republic of the World for the common and equal benefit of all workers."

The executive committee of the Communist International (Comintern) observed that the mine owners had turned a struggle for wages and daily bread into an armed conflict, leading to the murder of hundreds and the imprisonment of the proletariat. The nationalism of the oppressed black people in South Africa is not an imaginary grievance, it is a reflection of black people's concrete material conditions in the colour-defined position they occupy in relation to the wealth of the country, the political institutions of administration, education etc.

Capitalism in liberal democracies relies on ideological constructions of hegemony in order to maintain its ability to rule. This demands a battle to win over, significant sections of the working class with ideas that benefit the ruling class, in what Gramsci has called the hegemonic bloc.

An ideology of hegemonic whiteness has been historically necessary to this process, related to but continuing well beyond the period of Atlantic slavery. Racism is therefore not only about holding back a section of the population by exclusion from citizenship rights, equal wages, access to equal education and employment opportunities, positions of authority within the capitalist system, etc.; it is also about forging and re-forging the consent of the oppressor section of the working class in the hegemonic process.

The concept of class, in particular, can only be understood as a category which is both economic and political; which embraces both content and form. After all, classes are not merely economic formations; they are groups of people in struggle each seeking to dominate the other. The class which rules is the class which is able to concentrate its particular interests in a society-wide form - to express "basic" interests in an appropriate "superstructural" form. Historical materialism is concerned therefore not simply with economic determinations but with the dialectical linkages between politics and economics, form and content, class and nationhood. It is instantly mystified when one of these levels or dimensions is mechanically abstracted from the other.

This division of South Africa into oppressor and oppressed nations was of the essence of imperialism, and just like everywhere else in the world where the colonial question

had to be solved, this means, the right of the oppressed to self-determination. White revolutionaries had to learn that, although capitalism existed in South Africa, but because of the existence of colonialism as well, the principal slogan of the revolutionary movement had to be that of the right of the oppressed to self-determination. This was how the Comintern formulated the thesis on the national question.

The Comintern's position maintained that a struggle for national liberation must precede socialist transformation. This approach became the foundation of the Communist Party's policy on the national question, and on the relationship between the national and class struggle. Close study of Comintern's resolution reveals that the support of socialists for national liberation was seen as being 'a stage towards a workers' and peasants' republic. It stressed thereby the class content of the national liberation struggle. True national liberation was seen as being impossible without social liberation and a nationalism which ignored the class basis of national oppression as false.

In 1928 a delegation of the Communist Party of South Africa attended the Sixth Congress of the Comintern in Moscow where the national question in South Africa was debated by communists from all over the world. The Congress noted the successes that had been scored by the Communist Party among the African workers, and encouraged it to continue more energetically the struggle for the complete equality of rights for the Africans, for the abolition of all special regulations and laws directed against Africans, and for the confiscation of the lands of white landlords. It further recommended to the Communist Party to struggle by all methods against every racial prejudice in the ranks of white workers and to eradicate entirely such prejudices from its own ranks.

The Party began to swing from its exclusive "class against class" position within a short time of its formation. The early shift of emphasis towards African liberation rapidly reflected itself in the changed composition of the membership. By 1928 it was no longer an all-white affair and its African membership made up 90% of the total. Influenced by its own experience and by Comintern discussions and directives, the Party was, in 1928, decades ahead of any other organisation on the continent of Africa in advancing the concept of black majority rule under the slogan of an "independent Native Republic" as a stage towards the overthrow of capitalism.

But it was to take many years before the strategic implications of the relationship between class

and national struggle were to be adequately synthesised in the form of the 1962 Programme of the South African Communist Party (The Road to South African Freedom) adopted at the Party's sixth clandestine Congress held in Johannesburg.

The ANC also travelled a long road of internal debate and contradiction before it reached its present level of revolutionary nationalism. One of the major catalysts of the ideological leap forward was the late 1940s crop of militants in the

ANC Youth League led by young revolutionaries like Nelson Mandela, Oliver Tambo and Walter Sisulu, and supported by leading communists like Moses Kotane, JB Marks and Thabo Mofutsanyana. Comrades like Yusuf Dadoo succeeded in transforming the Indian Congress and in radicalising the politics of resistance amongst the Indian community. They also helped set the scene for the growing all-black unity with characterised the rousing mass struggles from the early 50's onwards. This was demonstrated in 1947 when the Three Drs Pact was signed between Dr AB Xuma-President of the African National Congress, Dr GM Naicker- President of the Natal Indian Congress and Dr Y M Dadoo-President of the Transvaal Indian Congress.

In programmatic form, all these advances had the fullest expression at the 1969 Morogoro Conference which the adopted the ANC's Strategy and Tactics-A a document which goes further than any other mass national movement has gone in the linking of social and national liberation and in highlighting the dominant role of the black working people in the struggle for national liberation.

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

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Men and Boys for Gender Justice

DELHI DECLARATION AND CALL TO
ACTION

Continued

7. It is essential that each of us live the values of gender justice. This requires men and boys in particular to reflect critically on their own power and privilege, and to develop personal visions of how to be gender-just men. It requires all of us to base our work on deep personal and political convictions. Whenever and wherever any of us says one thing but behaves differently, it fundamentally undermines our cause. We must speak out both in private and in public when we see others acting unjustly; being a silent bystander to an unjust act means being complicit in that act.

Our beliefs, behaviours, relationships, and organisational structures must reflect those we want to see in the world. To do so, we must hold ourselves, as well as our friends, relatives, colleagues and allies accountable.

8. Investment in engaging men and boys in gender justice work makes this work more comprehensive. It should not detract from investment in other effective strategies, especially those undertaken by women's rights organisations. We reject attempts to weaken our alliances or to put complementary gender justice approaches in competition with one another. We are representatives of diverse organisations, pursuing multiple complementary approaches. We stand in solidarity with each other and commit to strengthening our shared vision of comprehensive gender justice work.

We call on policy makers and donors to dramatically increase the resources available for all gender justice work and to include effective gender justice strategies in all development programmes.

9. Priorities for specific policy areas and actions for engaging men and boys in gender justice work include: gender-based violence; violence against women; violence against girls, boys and trans-children;

violence among men and boys; violence in armed conflict; violence against human rights defenders; caregiving and fatherhood; gender and the global political economy; sexual and reproductive health and rights; sexual and gender diversities and sexual rights (LGBTIQ); men's and boys' gender vulnerabilities and health needs; sexual exploitation; HIV and Aids; youth and adolescents; the education sector; work with religious and other leaders; environment and sustainability; and strengthening the evidence base.

10. The Post-2015 Development Agenda must embrace a human rights approach and also transform unequal power relations. We believe that achieving gender justice requires engaging men and boys for the benefit of women and girls, men and boys themselves, people of all sexual orientations and gender identities. For a world that is just, safe and sustainable. **We advocate for all activists, civil society organisations, private sector partners, governments and UN agencies to actively promote these principles and ensure that the new international development agenda is just and inclusive.**

Delhi Call to Action

EXAMPLES OF HOW TO ADDRESS GAPS

Take work with men and boys from the programme and project level into policies and institutions.

The personal is political, and vice-versa. Accelerating change, moving from the personal to the structural, requires reaching larger numbers of men and boys. We have to put into place systems to ensure institutions and individuals are held accountable for gender equality. We must change systems and institutions, including government, schools, families, the health sector, and the workplace,

because they play a critical role in creating and maintaining gender norms, and have the potential to reach large numbers of individuals. We call for re-examining systems and institutions, including education and training, workplace behaviours and policies, legislations, management of public spaces, operation of faith-based institutions, and prevailing social norms. Policies and legal reform can institutionalise more gender-equitable relations in homes and offices, factories and fields, in government and on the street. Therefore we must:

- * Develop, implement and monitor policies to engage men and boys in gender equality and in building state capacity to implement those policies.

- * Actively advance institutional and governmental policies that address the social and structural determinants of gender inequalities, including through advocacy work.

- * Train staff to implement these policies.

- * Create public awareness campaigns to transform men's and boys' perceptions of gender roles.

Promote gender equitable socialisation

We are deeply concerned about the gender socialisation of girls and boys that begins at a very early age and hinders their full potential and inhibits their realising their full rights. We strongly believe that all parents—especially fathers—must demonstrate sensitivity, equitable and just behaviour, especially to boys, starting at home and school.

Reaching out to boys during their critically important formative stage, will contribute to realising a new generation of men with more positive behaviours toward women, children, men and trans-people. It is vital to sensitise and involve boys and girls from early childhood and continue involving adolescents, preparing them to become gender sensitive, equitable and caring adults.

Examples of specific policy areas and actions for engaging boys and men in gender justice include:

- * Empower children and young people to develop and foster gender transformative behaviour to break the cycle of violence and mobilise them as agents of change.

- * Develop comprehensive sexuality education and primary prevention of GBV as an integral part of school curricula, including human rights, gender equality, and sexual and reproductive health and rights.

- * Create curricula that challenges gender stereotypes and encourages critical thinking.

- * Train teachers and administrators to provide gender-sensitive learning environments.

- * Utilise lifecycle and socio-ecological based strategies beginning in early childhood and continuing with adolescents and preparing them to be gender sensitive, equal and caring adults.

Jack Simons for Glen Agricultural College - Oupa Khoabane

Harold Jack Simons
(1st February 1907 – 22nd July 1995)

In December 1937 Professor Jack Simons, attended the Annual Conference of the African National Congress, which was held in the 'City of Congresses', Bloemfontein. He met, for the first time, Moses Kotane and Thabo Mofutsanyana, who represented the CPSA at the All-Africa Convention which was also held in Bloemfontein at that time.

It is at that conference that Pixley kaIzaka Seme was replaced by Rev Mahabane, as the President-General. This was also a water-shed conference which started the revival of the ANC that became moribund during the Presidency of Seme. Interestingly, in that conference, Professor Simmons corrected an insinuation by Selope Thema that Africa developed because of the arrival of white man.

He had to be sneaked out of the township when the Police learned about his presence and came searching for him.

His influence in the politics of Namibia, through Toivo ja Toivo, became clear when the first meeting of Ovamboland People's Congress was held at his house in 1957, in Cape Town. This organisation became South West Africa People's Organisation (SWAPO) in 1960.

Similarly, in 1969, he assisted Hani's group to draft a letter of appeal against their expulsion from the ANC after refusing to attend a tribunal from the memorandum of grievances they wrote. He hosted, at his house in Lusaka, a meeting led by OR Tambo, Tennyson Makiwane and other leaders convened to discuss with the expelled Chris Hani's group.

In 1977, he joined the training camps of MK and worked with Mark Shope to teach Political Education. It is the curriculum he developed that became the cornerstone of the Political Education in the Camps of MK, and ANC structures (including Internal Underground).

In paying tribute to this selfless teacher, when I served as an MEC in the Department of Agriculture in the province, I submitted application for re-naming of the Glen Agricultural College after this giant of our movement – a pillar of knowledge, a visionary and intellectual, who truly was centre of unity, and yes, a Communist.

We wish a Happy belated birthday... posthumously, to Comrade Jack.

And I hereby wish to repeat that Glen Agricultural College be renamed Jack Simons Agricultural College, and therefore request that that relevant instance(s) in Government process the application to conclusion.

Oupa Khoabane is a member of the ANC and currently serves in the ANC IPC in the Free State. Oupa write in his personal capacity)

Continues



Re kgaba ka Diratswana



Mapotso Kena, Ph.D., Plant Pathology

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

Bophelo bo botle ba mobu

(Di tswa kgatisong e fetileng)

Mobu ho mojadi wa seratswaneeng kapa ho mohwebi e moholo wa dijalo ke ntho ya bohlokwa haholo. Mobu wa boleng bo botjle o bohlokwa bakeng sa bophelo bo botle le ho nonopela dijalong.

Pele hoqalwa ka tlhahiso kappa tjalo ya dijalo, ho bohlokwa ho utlwisisa molemo wa mobu o phetseng hantle. Temong ya meroho, esita le ho ntlafatsa mobu o fokolang hore e be mobu wa tlhahiso e hodimo.

Mobu o phetseng hantle ona dikahare tse pheleng le diphedi tse molemo. Ka tsela e tjena mobu o na o kgona ho laola phepo e ntle esita le metsi ka tsela e lokileng, o matla kgahlanong le kgoholeho ya mobu, ho ema kgahlanong le dinthwana tse tshwenyang le mafu, mme o fetoha lehae le letle bakeng sa dijalo tsa hao tse ntjha tseo o di ratang Mobu o tloheletsweng feela, o fokolang ka phepo e ntle, o le thata, o baka kgo ya dijalo e fokolang e hlokisa dijalo thasimoloho le matla.

Ha re atoloseng taba ena ya hore mobu o

hlokang hore e be mobu o phetseng hantle, le ho ba mohlodi o wa tlhahiso e hlokang hore e be mobu o phetseng hantle, le ho ba mohlodi o wa tlhahiso e ntle ya dijalo le diratswana tse itjereeng hantle. Ho lokelwa ho utlwisisa hantle hore sepheo sa ho tsitlalla taolong ya bophelo bo botle ba mobu ke ho tlisa tekatekano ho tsohle tse kenngwang le ho ntshwa mobung e le karolo ya phepo e ntle ya mobu dijalong.

Tekatekano ena e hloko ho tswakatswaka mehato e mengatanyana ya taolo ho kenyeletsa ho phetholwa ho lokileng ha mobu, nosetso, taolo ya masala a dijalo, taolo ya leholo le temophaphanyetsano ya dijalo kapa yona meroho. Ho se etse enngwe ya tse boletsweng ka hodimo ho ka baka bofokodi bophelong bo botle ba mobu, mme ho ka ba ha tswaetsa le kgolo ya meroho le ho baka mathata a tshilafalo ka baka la kgoholeho, tahleho ya phepo e ntle ya mobu ka ho monyela.

Dintlha tsa mantlha tsa mobu o phetseng hantle le molemo ya ona. Mobu o phetseng hantle le ho sebetsa hantle o

lekane ho nehelana ka maemo a lokileng ho fepa dijalo le nehano ya ditlhoko tsa diphedi tse bohlokwa tse phelang ka hara ona.

Mobu o bopilwe ka moya, metsi, masala a seng a fetohile podiswa a dimela, dintho (organic matter) tse tswang dipheding tse phelang le tse shweleng le diminerale ho tswa mobung o fapaneng o kang o lewala, seretse kapa o letsopa.

Ho eketsa tsohle tse bopang mobu tse phelang (organic matter) ho eketsa bophelo bo botle ba mobu hobane tsena tse phelang mobung di na le tshwaetso ho tse ngata tse etswang ke mobu. Mobu o phetseng hantle ha o wa teteana, ka mantswe a mang moya le metsi di kena ha bobebe ho ona. Tekatekano ena ya popeho ya mobu e tlisa tiisetso ya lehae ho diphedi tse molemo tse tshetsang ho hola ha dijalo. (Di tswela pele)

Bophelo bo botle ba mobu bo bopilwe ka dintlha tse nne (4)

Dintlha tsena tse nne tse latelang tsa tsamaiso ya bophelo bo botle ba mobu di bohlokwa ntlafatsong ya maemo a mobu le keketsong ya tlhahiso:

*Leka ka hohle ha ho kgoneha hore o se tshwenyane le mobu; se ke wa dula o phethola mobu kgafetsa

*Tswakatswakanya tjalo, ka ho jala ka mokgwa wa temophaphanyetsano le tjalo ya meroho kappa dijalo tse sa tshwaneng nqa e le nngwe, esita le ho jala dijalo tse kgurumeditseng tse ding; kenyeletsa ho fula ha diphoofolo mobung oo ha ho kgoneha, mme o jale mefuta e fapaneng ya dijalo jala

*Eba le dimela tse dulang di hola

selemo ho pota e le mokgwa wa ho fepa mobu; dula o jetse le dijalo tse kgurumeditseng tse ding, Thuo ya diphoofolo tse nyenyane le dijo tsa tsona tsa dijalo tse di ka sebetsang ho kgurumetsa tse ding mariha

*Dula o kwahetse mobu ka nako tsohle ha ho kgoneha; mohlala – o ka kwahela mobu ka masalla a tjalo selemo ho pota.

Matshwao a mobu o phetseng hantle ka tlhahiso e ntle

Mobu ke karolo ya tsamaiso ya tlhaho ya tikoloho e ka fanang ka phepo ho dijalo, mobu o ka tshwara le ho monya metsi a pula, mme wa sefa le ho thibela tse ka silafatsang dijalo.

Tse latelang ke matshwao a mobu o phetseng hantle:

*Mobu o phetseng hantle o hlaha dijalo tse ntle – ka mantswe a mang hona e ba tshebedisanommoho pakeng tsa mobu le dijalo; ke hore mobu o fepa dijalo le dijalo di fepa mobu.

*Metsi a monyela kapele mobung o phetseng hantle kamora ho na ha pula

*Boteng ba dinonometane (earthworms) ho supa mobu po phetseng hantle

*Mobu o phetseng hantle o dula o le leswe

*Boteng ba diphedi tse nyenyane tse molemo mobung di supa bophelo bo botle ba mobu

*Mobu o phetseng hantle o kgona ho emela tshenyho e ka tliswang ke komello le dikgohola

Matshwao a mobu wa boleng bo fokolang

Na o ka bona jwang hore seratswana sa hao se na le mobu wa boleng bo fokolang? Dimjalo tsa hao ke tsona tse tlang ho bontsha! Ha mobu o le boleng bo fokolang o k eke wa etsa mosebetsi o phethahetseng ha tlhahisong ya dijalo. Tse latelang ke matshwao a mobu o fokolang seratswaneng kapa polasing ya hao:

*Dijalo tse fokollwang ke bophelo; (tse nyane ka tjebeho, tseo mahlaku a tsona a bang masehla ka mmala, tlhahiso e fokolang mme dijalo di dula di tshwarwa ke mahloko le ho tshwenngwa ke dikokwanyana tse kgathatsang

*Mobu o tihileng haholo oo boholo o hlokang dimela tse phelang ho ona

*Metsi a monyela butle mobung o sa phelang hantle

*Mobu o sa phelang hantle o hloka dinonometane ka baka la ho tiha haholo

(Di tswela pele)

Minister of Employment and Labour, Mr TW Nxele MP says on President's State of the Nation Address (SonA)

"The Presidential Employment Stimulus, which has placed 800 000 over two years young people through meaningful jobs in the public-sector operations in health, education and social development is testimony to our efforts of job creation. This project is growing additional funding will be allocated.

Remember – Covid-Ters was critical in mitigating the effects of the lockdown during the pandemic. Over R60 billion was dispersed to over 5 million laid-off workers – supporting them, their families and communities across the country.

National Minimum Wage Increase 2022

As Minister of Employment and Labour, I have recently announced a 6.9% increase in the National Minimum Wage (NMW) to R23.19 per hour, effective from 1st March 2022. The NMW was extended to cover farm workers last year, and for the first time this year will fully cover domestic workers, who are majority women in the 800 000 beneficiaries of this increase.

The NMW is not a 'living wage', but it does begin to set a minimum threshold which we seek to review annually, and it has already directly benefited millions of vulnerable workers. **Kodwa siyazi ukuba oyihlo noyihlomkhulu banikhulisa ngokumfifitha igazi labantu abamnyama. Iyonke lento yenza ukuba ningawahlonipi amalungelo wabasebenzi, nifuna ukuqhubeka nokubaxhaphaza. Aninazo neentloni ngalamanyala namanyundululu!**

Labour Migration Policy

Kunesankxwe sokuba abantu abasuka kumazwe angaphandle koMzantsi Afrika bathabatha imisebenzi yabemi beli ngesantya esixhomisa amehlo. Ebangela isikhalo esikrakra kuluntu luphela, sileli Candelo Lwezemisebenzi nengqesho asikwazi kengoko ukuthula ngathi asiboni, asiva. Lonto isibangele ukuba khesidibanise iintloko sishukuxe lombandela nkalo zonke size nesisombululo kubantu bonke abachaphazelekayo yilemeko. Ngendlela esemthethweni nomgaqo sisekho. Silelisebe sijonge ukuphumeza umthetho ozakuqwalasele le ngxaki. Masiqaphele oku mawethu akukho namnye umntu onelungelo lokugrogrisa okanye uku gxaxamisa nabanina kulemeko engalandeli umthetho.

It is for this reason that the President established a multi-disciplinary 12 member Inter-Ministerial Committee on Migration. Cabinet has since approved the release of the National Labour Migration Policy for public consultation. The policy seeks to address the growing concern by our citizens, that some employers are distorting the labour market by employing foreign nationals and subjecting them to sub-standard conditions and in the process displacing locals.

We will introduce quotas on the maximum number of foreign nationals that can be employed in the different economic sectors. This will be done in line with the scarce and critical skills required by business as announced by the President in order to balance the needs of the Labour Market."