



## Need for more engagement between ANC and its alliance partners

There is a need for honest and more effective engagement between the ANC and its alliance partners.

The Mangaung debacle could have been better handled if approached within the historic alliance logic that has steered the movement for decades. And perhaps, things couldn't have gotten out of hand as they have today, to a point where both provincial and national intervention was necessary. This is more so because the challenges facing the municipality extend beyond the ANC structures at both political and administrative levels within the municipality, but to all levels of society - including playing themselves out in the terrain of all the alliance partners as well.

Evidently, the ANC leadership at these levels, and perhaps the provincial leadership as well, dropped the ball at some critical stage(s) of managing the affairs of the municipality. To this end, today, some nuances of deliberate negligence and maleficence are evident. If not, the national intervention would have been arbitrary.

There is consensus that the intervention is right, albeit late - it should have come earlier

than to have people subjected to desperate supplications for services without any positive outcomes, to which they are constitutionally entitled.

Reports indicate that several attempts by both SACP and SAMWU have been made to engage the ANC leadership on the crises the municipality faces. These however, yielded little or no positive results. The ANC (regional and provincial) leadership had consistently demonstrated little interest in accepting alliance partners' gesture to actively assist in resolving the municipality's problems.

This indicates not only naivety, immaturity and myopic view of leadership, but it is also an indictment to ordinary members of the ANC who passively or deliberately stand aside as the rot sets in, instead of upholding their vanguard status in society by acting against all that hinders and hamstring progress to a better life for all. It is their duty (members) to rebuke those in leadership if they go astray. However, there is this evidently flaccid character of the general membership and leaders, possibly as a result of not having been properly inducted (if inducted at all) in the ANC when they took membership, or are



Matlakala a qalantsweng ke baipelaetsi bao nako le nako ba dulang ba hwanta ho bontsha ditletlebo tsa bona kgahlano le masepala

complicit and partners in the weak and corrupt-prone administration of the once promising municipality.

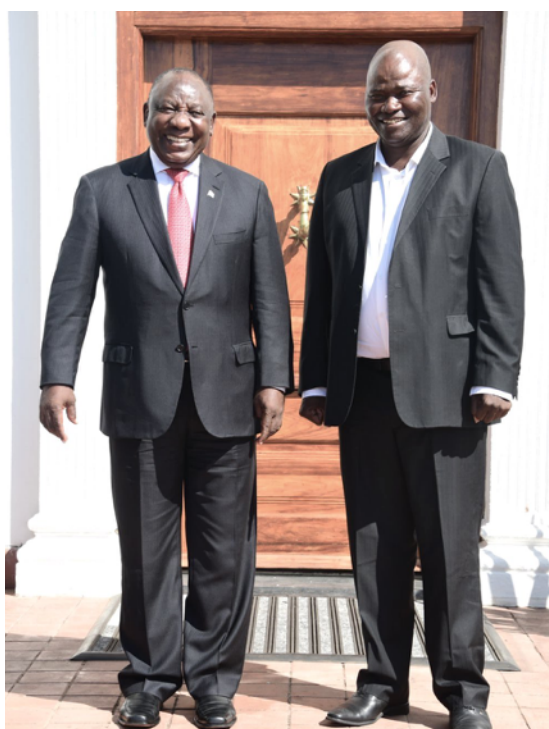
It will therefore be difficult for some, including those in the leadership, to understand the symbiotic relationship between the ANC and the alliance partners, thus the existing hiatus in engagement. And again, it may not only be as a result of poverty of knowledge of what the ANC is and stands for, but a deliberate move to derail its agenda for selfish motives.

It is important and critical, for the relations between alliance members to be vibrant and encourage members, even on informal basis, to dialogue regularly so as to build and maintain relationship as well as gain more knowledge on all relevant and current issues in their areas.

In addition to the programme of unity and rebuilding, there is also a need to cater for the many clueless members, to create an intensive and targeted approach to educate the (confused and nefarious) membership to develop and build a quality, worthy

and committed cadreship in the organisation.

Regular and honest engagement between the ANC and its alliance partners is a *condicio sine qua non* for total democratic transformation of the country, and therefore part of relevant strategic interventions in Mangaung is to make all components of the movement take part in solving the crises in the municipality and to rebuild public confidence in the leadership of the ANC.



Former leaders of National Union of Mineworkers; President Cyril Ramaphosa and Mr Bheki Stofile, SALGA President. (Phpto: supplied)

## Projeke ya Wifi e thabisitse setjhaba

Ha e ya ba feela puo ya molomo, empa porojeke ena e thehilweng ke Councilor ya ANC, ward 36 Mangaung etswela pele.

Monghadi Itumeleng Makoloane, o ile a tshepisa ho kenyetsa baahi Wifi holong ya setjhaba. O phethisitse tshepiso eo mme baahi ba ward 36 le baahi ba bang ho tswa dibakeng tse ding Botshabelo ba sebedisa Wifi ena e bulwang 24/7.

Makoloane o re o thabiswa ke ho bona baahi ba sebedisa tshebeletso ena. O re e sebediswa haholoholo ke batjha ba seng ba se dikolong mmoho le baithuti le barutwana bakeng sa mesebetsi ya sekolo.

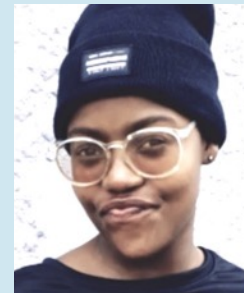
"Re thabiswa ke ho tseba hore tshebediso

ena ya Wifi e tla tswela ba ba ngata molemo ka tlhahisoleseding, ntshepele ya tsebo le phumantsho ya menyetla ya mesebetsi kapa kgwebo." Ho bolela Makoloane. O re yena mmoho le mokgatlo o kentseng Wifi ena ba thehile meedi le mekgwa ya taolo ya tshebediso ya Wifi. Sena se etswa ho thibela tshebediso e fosahetseng esita le ho fana ka tlaleho ya dipalopalo tsa tshebediso ya yona nakong e itseng.

Molemo Maleke ke emong wa batjha ya hlahosang ha projeke ena e thusa baahi, batjha ka dikopo tsa mesebetsi le *di-cv* le ho tshwara dikopano tsa bohlokwa ka marangrang.



Molemo Maleke



Nosipho Bob

"Re e thabetse. E molemo hobane ka yona batjha ba fumana tlhahisoleseding le ho etsa dipatlisiso 'online'. Ho bolela Nosipho Bob ha a hlalosa melemo ya Wifi ena ya setjhaba

Projeke ena e supa boitelo le le ho sebeletsa setjhaba ka botshepehi le lerato. E thabisitse ba ba ngata, e seng feela Botshabelo kapa ka hara masepala wa Mangaung empa le dibakeng tse ngata ho phatlalla le naha eka sitana le dibophehong tsa mmuso le Palamenteng. Ke mesebetsi o tswellang, o tswileng matsoho, o bontshang ka diketso, ho tswa ho ANC e le mesebetsi o supang boikarabelo le boikemisetso ntshepelelang ya setjhaba.

# Mangaung municipality paralysis result of factional in-fights

The SACP Caleb Motsabi District SAMWU SM Pule region added their voices to the chorus of complaints about the Mangaung metro municipality's inability to provide services and conduct its business effectively. They issued a joint statement with hope that this will help to make the situation better in the embattled municipality.



Leaders of SACP Caleb Motsabi District, L to R: Itumeleng Segalo (Secretary), Adv. Makhabane Mopeli (Chairperson), Masabata Botsane (Treasurer), China Sephoko (Deputy Secretary) and Olga Mophethe (Deputy Chairperson)

The South African Communist Party (SACP) in the Caleb Motshabi District and the South African Municipal Workers Union (SAMWU) SM Pule Region would jointly like to express concern about the situation in the Mangaung Metropolitan Municipality. The situation in the municipality is a crisis of leadership with poor political oversight and lack of monitoring of delivery of basic municipal services. There is also worrying inaction in the light of serious reports of corruption and mismanagement of municipal finances.

The SACP and SAMWU are concerned that poor leadership in the Mangaung Municipality and oversight failures are extending even to the municipal entities like CENTLEC which needs

urgent attention because CENTLEC continues to impose torturous and unaffordable electricity tariffs on the working-class and the poor masses.

With regard to the collapse of general delivery of basic municipal services like non-collection of waste, unattended spillages from burst

drains which flow down our streets, unmaintained roads, serious potholes and unpaved gravel roads all came as the result of paralysis in both the governance of the municipality at a political level as well as the administrative level, and this paralysis is largely as a result of factional in-fights amongst political leaders in the council and top municipal administrators.

The SACP and SAMWU are concerned that this state of paralysis in the municipality has now reached a crisis level and our observation is that there is irretrievable breakdown of relations between leading figures in the municipal council political leadership as well as in the ranks of top administrative leadership of the municipality.

It is the view of the SACP and SAMWU that the basis of this irretrievable relationship is the fight for access to the purse of the Municipality with no regard whatsoever to the interests of the people in the communities that this institution must serve. Personal interests and greed are at the centre of this crisis.

This observation and conclusion is further confirmed by the actions of individual Councillors who go out of their way to hold the municipality at ransom in a very clear factional behaviour. The SACP and SAMWU therefore call for the imposing of intervention in terms of Section 139 1(b) in which not only an Administrator, but a multi-skilled team from primarily the COGTA National Office is sent to stabilize governance and administration of different departments of the municipality, and owing to the dysfunctionality and the chaotic nature of the municipal council the terms of reference for the Administrator should be tailored in a manner that circumvent possibilities of the Council stalling the urgent task of stabilizing the municipality.

The SACP and SAMWU further call for effective involvement of the Law Enforcement Agencies including a Presidential Declaration of a focused Special Investigation Unit (SIU) to thoroughly investigate the financial affairs and financial outflows from the municipality and ensure that any illegality and wrongdoing is dealt with without fear, favour or prejudice. The SACP and SAMWU believe that residents of Mangaung deserve better and that sweeping and decisive action on intervention will be in the best interest of rescuing Mangaung municipality from those

hell bent on paralyzing and completely collapsing the institution, and the intervention team should also create a platform and The statement concluded with the following recommendations:

mechanism for direct interaction with

\*Political Interference in administration of the municipality must stop.

\*Serious shortage of staff, tools of trade and fleet. communities to ensure community participation in the running of municipal affairs.

\*Independent investigation on ghost employees

\*Municipal Land audit

\*Consequences on illegal launching of Metro Police in the municipality \*Dissolution of Centlec Board.

\*Non- payment of municipal services by the Provincial and National Government.

Issued by the SACP Caleb Motshabi District and SAMWU SM Pule Region

## Lengolo la Ditokelo tsa Mokudi

Mokodi o na le tokelo ya:

- tikoloho e maemong a loketseng bophelo bo botle mme e bolokehile
- phumantsho ya tshebeliso ya bophelo bo botle
- tshwaro e ntle maemong a tshwaanyetso ao bophelo ba mokudi bo leng stietsing
- tshebeliso ya ditaba tsa hae ka thompho le ka seriti
- tshebeliso ya hae ka thompho le ka tlhoko ke basebetsi bohle
- ho tsebiswa ka lefu kapa ho kula ha he le pheko
- Kgetho ditabeng tsa tsamaiso ya bophelo bo botle tse mo amang
- Ho nka karolo moo ho etswang diqeto ditabeng tse amang bophelo ba hae
- Ho batla maikutlo a bobedi ka seo a sebolellawng ka ho kula ha hae
- Ho fumana tlhokomelo e tswellang
- Ho tletleba le hore tletlebo ya hae e batlisiswe
- Ho tseba lebitso la mosebeletsi wa bophelo ya mo thusang
- Ho hanana le pheko ya ho kula ha hae kapa ho hanana le tlhahisoleseding ka ho kula hae

Mokudi le ena o na le boikarabelo bo latelang:

- Ho ithokomela le ho phela ka mokgwa o bolokehileng
- Ho hlokomela le ho sireletsa tikoloho
- Ho hlomphe ditokelo tsa bakudi ba bang esita le tsa basebetsi ba bophelo bo botle
- Ho nehelana ka tlhahisoleseding e loketseng le ho nepahala ho basebetsi ba tsa bophelo bo botle bakeng sa tlhahlobo, tlhabollo kapa pheko ka dikeleto
- Ho lemosa basebetsi ba tsa bophelo bo botle ka takatso ya hae mabapi le ho hlokalaha
- Ho ikamanya le pheko eo hlahositsweng ke dingaka/ mekgwa e behilweng ya tlhabollo
- Ho botsa hre ditjeo e tla ba tse kae tsa tshebeliso kapa pheko, le ho etsa ditlhophisano tsa ditello.

## Menyatso o kgothaletsa baahi ho iqalla 'kgwebo tse nyenyane

Tlhokahalo ya mesebetsi ke koboanela naheng ya Afrika Borwa, mme e baka bofutsana le tla e keneletseng. Baahi ba masepala wa Mangaung jwaloka baahi ba bang ba naha ena ba amehile haholo ke tlhokahalo ya mesebetsi. Baahi ba lokela ho ema ka maoto ho iqalla dikgwebo tse nyenyane e le ho ho theha mesebetsi, ho fedisa tla le ho lwantsha bofuma ka kakaretso.



Mong. Thabang Menyatso

Molekgotla wa lebatowa la 32 la Mangaung le Botshabelo, Monghadi Thabang Menyatso o kgothaleditse baahi ho iqalla dikgwebo tse nyenyane. Sena o se entse ka ho hlophisa pitso ya setjhaba, Imbizo ya kgwebo lebatoweng la hae. Morero wa Imbizo ena e ne e leng ho tla tshohla le ho hlabana malotsana ka theho ya dikgwebo tse

nyenyane e le karolo ya ho fehla mesebetsi le twantsho ya bofuma. O ile a mema ba nang le thahasello kapa ba nkang karolo mererong ya kgwebo, jwaloka Small Enterprise Business Academy (SEDA) mmoho le National Youth Development Agency (NYDA).

Bobedi ba yona mekgatlo ena e ile ya nehelana ka tlhahisoleseding ka seo mekgatlo ena e ka se etsang ho thusa ho tshelisa 'kgwebo tse nyenyane. Ba-nkakarolo ba ile ba botsa le ho batla tlhakisetso ka ho theha, tsamaiso le tsheliso ya kgwebo ho kenyeleditse dikgwebo tse seng di ntse di le teng kapa tse lohothwang ho thehwa.

Emong wa baahi, Mme Thobeka Petu o boletse ha mesebetsi ona o tsamaisitswe ka thompho le tshelisoleseding e kgolo, mme bolokolohi boo batho ba nileng ba buwa ditaba tsa bona ka teng bo bonahetse bo thusitse haholo. O re setjhaba se unne molemo ka tlhahisoleseding eo se e fumaneng. O boletse a bolelaha ho bonahala thase ya tshelo ya hore ntlafatso e tla ba teng ka hara motse.



Mme Thobeka Petu

Athe Monghadi Tshotetsi Leuta, yena o boletse hore mesebetsi oo ke wa bohlokwa o butsenseng ba ba ngata mahlo. Le ha ho le jwalo o ipiletsa ho ba ikarabelang ho ntshetsa pele mehopollo e hlahisitsweng le ho dula ho etsa tekolo le ho sala morao tsohle tse builweng kapa tse entsweng ho latela kopano eo. Leuta o re katleho e itshetlehile tekolong ya tsohle, kahoo mmuso o lokela ho kgutla kamehla ho hlaloba tswelopele.

Monghadi Menyatso o kgothaleditse setjhaba ho tshelisa dikgwebo tsa lehlae. O boletse a kgothaletsa bohle ba batlang ho qala dikgwebo ho etsa jwalo hanghang.

O hlahositse hore bohle ba batlang thuso kapa tlhahisoleseding efe kapa efe, ofisi ya hae e butswa ka nako tsohle ho nehelana ka tshebeliso ena setjhabeng.

Raymond Suttner, respected struggle icon, academic and social commentator wrote about Noby Ngombane's assassination that took place 17 years ago. The story had been written before, but reprinted, perhaps with the hope that it will come to its final conclusion as the Sesotho idiom says: "**Letlalo la motho ha le thakhiswe fatshe**".

#### Introduction

December 2017. This is reprinted at the time when Ace Magashule was elected Secretary-General of the ANC.

I do not say that Magashule murdered Ngombane, but it happened when he was in a top leadership position. Surely he knows more about the circumstance of Ngombane's death and should share this with the public and help ensure that the killer(s) are brought to book

On 22 March 2005 Noby Ngombane, his wife Nokwanda and two children, Zandile and Khanya, were watching a video when Ngombane went to answer the door and was gunned down in front of his children. While it was widely speculated that the murderer was known in the townships, Nokwanda and her two siblings and two cousins were charged with the murder. Eventually charges were withdrawn and an inquest found in 2008 that none of the family was involved. The person or persons who were responsible for the murder have never been apprehended.

One of the important gains of our liberation struggle has been to establish a constitutional state, in which there is growing confidence in the law and its processes. Consequently most of us say: 'Let the law take its course.' I regret that I am unable to follow this fundamental principle, without qualification, in the

unfolding Free State murder trial in which the wife of Noby Ngombane, her siblings and cousins are the accused.

Why should this be so? It is a case that is riddled with press leaks about the Ngombane marriage, with allegations that Nokwanda was supposed to be inheriting millions of rands, and various other personal matters, some true, some totally false. Ngombane was a controversial person in Free State politics. He was in the thick of battles that are publicly known. Long before his murder he was depicted as the mastermind behind all sorts of Machiavellian activities against the dominant group surrounding the ANC provincial leader Ace Magashule (who subsequently became the premier of the Free State).

Given this context, it is reasonable to deduce that this was a political assassination and, if that were so, it constitutes a great danger to our democracy, as Nokwanda said at the funeral. There was, however, no statement forthcoming from the government. There was one from the ANC, however, to the effect that no ANC member kills another ANC member.

I understand this discourse of 'closing ranks':

it has served the liberation movement well through many crises and the difficult years of repression. It is a way of protecting the ANC from damage. But is it not possible that by closing ranks, one is also enclosing someone who may be the killer of Noby Ngombane?

It is also important to ask how this statement may have been interpreted. Could the police not have understood it as an intervention, in effect saying, 'Leave no stone unturned, but no ANC member may be investigated'?



The ANC leadership understands the fractious nature of Free State politics. It would be naive to expect that these divisions have not seeped into the ranks of the security forces. Could this intervention have had an impact on their investigation?

Sacred as the principle that the law should take its course may be, it can only operate when an investigation has integrity and is conducted within the norms of our Constitution. This has not been the case with the Ngombane investigation. At the bail hearing of Nokwanda (which received little publicity in the media, which has in the main focused on unsubstantiated gossip), the advocate raised the following issues:• The torture of Nokwanda's brother Bongani Mlambo, accused of murder, photographs of whose torture wounds have been presented by the defence;

- The removal by the police of Bongani Mlambo to the Eastern Cape, without informing the defence and in violation of the law, allegedly to look for the murder weapon;

- The searching of the home of Noby Ngombane's parents without a warrant; and

- The failure of the prosecutor to provide the defence with a docket.

In each of these instances the prosecutor conceded the illegality and undertook to abide by the law. However, immediately after the hearing, he ran for his car, chased by messengers of the attorneys, to avoid providing the docket.

That very evening people claiming to be members of the police again arrived at the home of Noby Ngombane's parents and asked for access to their five-year-old granddaughter, to hear her recollections of the night her father was killed. The entire investigation has proceeded with a focus on the Ngombane-Mlambo family.

When we established democracy in 1994, we said that torture would never again be used to extract information. We said that never again would a person be convicted on the basis of false evidence. People accused of a crime should have a fair trial.

It could well happen that, after great expense, the case may collapse. What then happens to the investigation? What happens to the trails that were not followed? And what happens to those who have been accused of this murder? How will Nokwanda and her family rebuild their lives?

I write this as an ANC cadre who was tortured under the apartheid regime and who has seen people railroaded to jail and even hanged for murders they did not commit. We defeated apartheid to ensure that such things should never happen again.

I am writing this because I fear that the Free State prosecuting authorities acted too quickly and without following correct procedures. I am writing this because there does seem reason to doubt whether the investigation has been sufficiently wide and conducted on a basis conforming to policing procedures and within the law. I write this as a cadre who believes in the rule of law. I therefore plead with the government and the ANC, in the spirit of our liberation movement, to ensure that the authorities are instructed to conduct a careful and procedurally correct investigation – under close monitoring.

I also call for the immediate release of the accused, against whom no basis has so far been shown for a legitimate charge. I make this plea to prevent a scandal and a grave injustice.

(Sunday Times, 4 September 2005), also printed in slightly different form in my book *Recovering Democracy in South Africa* (2015)

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## Chris Hani, the undying memory

No amount of reason, remorse or compensation will ever be able to obliterate from memory the callous murder of Chris Hani.

Thembisile Hani was born on 28 June 1942 in Cofimvaba, in the Eastern Cape. He attended Lovedale school in 1957. In Lovedale Hani joined the ANC Youth League when he was only 15 years old. He studied English, Latin and modern and classical literature at University of Fort Hare in Alice, Eastern Cape. He did not participate in any sport, reportedly saying "I would rather fight apartheid than play sport".

As a student he was active in protests against the Bantu Education Act. He worked as a clerk for a law firm. Following his graduation, he joined Umkhonto we Sizwe (MK), the armed wing of the ANC. Following his arrest under the Suppression of Communism Act, Hani went into exile in Lesotho in 1963. Because of his involvement with Umkhonto we Sizwe he was forced into hiding during which time he changed his first name to Chris. He received military training in the Soviet Union and served in campaigns in the Zimbabwean War of Liberation, There were joint operations between Umkhonto we Sizwe (MK)



and the Zimbabwe People's Revolutionary Army (ZIPRA) in the late 1960s.

In Lesotho he organised guerrilla operations of the MK in South Africa. By 1982, Hani had become prominent enough that he was the target of assassination attempts, and he eventually moved to the ANC's headquarters in Lusaka, Zambia. Many MK female operatives admired Chris Hani for having protected women's rights and caring about their wellbeing at military camps.

Having spent time as a clandestine organiser in South Africa in the mid-1970s, he permanently returned to South Africa following the unbanning of the ANC in 1990, and took over from Joe Slovo as head of the South African Communist Party on 8 December 1991. Hani was assassinated on 10 April 1993, by a Polish racist, Janusz Jakub Walus. This was at a time when negotiations to end apartheid were taking place. Walus drove to Chris Hani's house in Boksburg, Johannesburg, around 10:20 am. Hani had just returned home and, as he got out of his car, Walus called out his name, at which Hani turned around and was shot once in the body and then three times in the head.

Hani died on the scene, while Walus fled. Walus fled the scene but was soon arrested after Margareta Harmse, a white Afrikaner housewife, saw Walus straight after the crime as she was driving past, and called the police. Walus denied any participation in the assassination, but made the mistake of assuming one of the policemen was a right-winger and exposed his own story. Thorough investigation revealed that Clive Derby-Lewis had instigated the assassination and organized the acquisition of the weapon for Walus. The police found a hit-list that suggested Hani was only the third on Walus's and Derby-Lewis's list, which also included the names and addresses of Nelson Mandela and Joe Slovo, among others.

Walus is serving a life sentence for the 1993 assassination of Chris Hani. On 13 November 2020, Walus was refused parole for the fourth time. His lawyer's claimed that he was completely rehabilitated. South Africa has been robbed of one of the greatest revolutionary that would surely contribute immensely in building a truly non racial, democratic and prosperous society that would have been pro-poor as his love for serving the poor was immeasurable.

The memory of Hani lives on today, still inspiring many people, transcending social boundaries and seeking justice for the poor and working class.

**Long live the spirit of Chris Hani,  
long live!**

## China

### Epidemic is a watershed moment for use of robots in everyday life

By Zhu Shenshen



**Ti Gong:-** A dog-like robot is patrolling in a Shanghai community for epidemic prevention and health announcements.

Robots used for epidemic prevention in areas such as publicity, disinfection and deliveries are a foretaste of a digital future.

A video of a dog-like robot, which is patrolling a Shanghai community making health announcements, has gone viral on social media. But more importantly, service robots with similar functions and features are expected to be used in China after the epidemic, to help solve social problems like labor shortages and how to serve an aging society.

COVID-19 is clearly an unfortunate epidemic, but it has been a catalyst for service robot development in China.

It has shown how robots help where people are not able or willing to work, such as locked-down and dangerous areas.

"The service robot industry has reached a watershed for rapid scale and development," said Zhang Tao, Pudu Robotics' chief executive. "The epidemic has accelerated digital transformation, and billions of people around the world have realized the value of robots."

Pudu, which launched several delivery robots in March, expects its customer's investment return period will be controlled within one year, with technology and product maturity in the industry.

OrionStar makes robots used in Hongqiao Metro Station in Shanghai and cabin hospitals nationwide. They will become "necessities"

for many companies and families in China in the near future, said Fu Sheng, chairman of OrionStar.

With touch-less service demands in the epidemic and even after the epidemic, service robots market will grow rapidly in China in categories like hotels, restaurants, shopping centers and homes, according to International Data Corp, a US-based IT consulting firm.

The price of the four-legged dog-like robots starts at 9,999 yuan.

China-developed service robots have been shown or used in overseas markets, such as World Expo 2020 (held between October in 2021 and March in 2022) hosted by Dubai in the United Arab Emirates and big convention centers in Washington. They showcase advanced technologies and mature industrial eco-system in China. (Edited)



**Attending the CPA Africa region in Ghana - incidentally on its anniversary of its birth in 1957, is the Deputy Speaker of the National Assembly in the Parliament of the Republic of South Africa, Mr. Lechesa Tsenoli.** With him are from left: Ms. Phumeza Masiza ( Official in the Deputy Speaker's Office), Ms Ntombi Mekgwe (Speaker for Gauteng Provincial Legislature and Treasurer of CPA Africa Region) , Ms Grace Jeanet Mason (South African High Commissioner in Ghana), Col. Lorraine Ndlovu (SA military Attache in Ghana), Mr. Given Sombane (Liaison), and Ms Simthandiwe Mbovu (Manager Ir, Gauteng Legislature).

Commonwealth Parliamentary Association is an organisation which works to support good governance, democracy and human rights. The African Region of the Commonwealth Parliamentary Association comprises of the 63 national and subnational legislatures. It is governed by a Coordinating Committee and Executive Committee which is made up of representatives from across the region.

The Mission of the CPA Africa Region is:

"To promote and protect the interests and perspectives of CPA Africa Regional Parliaments and countries, into the Commonwealth and beyond, and to promote gender equality, emancipation of women, and respect for human rights, freedoms, democracy and good governance."

## Charter of Patient Rights

- A healthy and safe environment
- Access to safe health care
- Emergency care in life threatening situations
- Confidentiality and privacy
- Be treated with courtesy and consideration by all staff
- Be informed about his/her illness or condition and treatment
- Exercise choice in health care
- Participate in decision-making that affects his/her health
- Be referred for second a second opinion
- Continuity of care
- Complain and have complaints investigated
- Be treated by a named health care provider
- Refuse treatment or information about his/her illness

### The patient also has the responsibility to:

- Take care of his/her life and live a healthy lifestyle
- Care for and protect the environment
- Respect the rights of other patients and health care providers
- Provide health care workers with relevant and accurate information for diagnostic treatment, rehabilitation or counselling purposes
- Advise the health care providers about his/her wishes with regard to death
- Comply with the prescribed treatment and/or rehabilitation procedure s
- Ask what the related costs of the treatment and/or rehabilitation would be and arrange for payment

## Mangaung metro - ho senyehile kae?

E ne e le e nngwe ya dimasepala tse tshepisang haholo ka diphetoho le ntshetsopele mmusong o motjha wa demokerasi. Haholoholo hobane ke masepala o moholo ka har'a profensi ya Foreisetata. Hodima tsena tsohle Mangaung ho ya ka nalane ya dipolotiki tsa boitseko, e bile setsi sa ntwa ya boitseko le tokoloho mme tebello e bile kgolo ho sebaka sena hore se tla ithloma pele ntshetsopeleng le kahong botjha.

Dilengwaneng tsa pejana tsa demokerasi le thehong ya makgotla a matjha a metse, Mangaung e ne e tlisa tshepo mme ya kgothatsa baahi le setjhaba ka kakaretso ka mafolofolo le ho kenya tshebetso maano le merero ya ntlafatso. Le ha ho ne ho ntse ho na le bofokodi le ho qhwebeshana ka hara dipolotiki, haholoholo tsa ANC, tema e ne e bonahala.

Ponahalo ya ka ntle e ne e tshepisa. Ho ne ho bonahala bohleki le phano e tswelang ya ditshebetso. Tokiso ya marangrang le mebile e ne e le dinto tse setlwaheding. Mapetjo a masepala a ka reng: *Mangaung: 'City on the move' le 'Mangaung, at the centre of it all'* a ne a kgothatsa le ho thabisa, mme a ne a supa nnete hobane mona le mane ho ne ho bonahala ka diketso hore mosebetsi wa kaho botjha o tswela pele.

Empa dilengwaneng tsa moraorao tjena ke mehau feela Mangaung. Ditshebetso boholo di putlame, marangrang a mang ha a sebetse

mme tsamaiso ke e fokolang, haholo ka har'a masepala, ho kenyeditswe le bofokodi ka nehelano ya tlhahisoleseding ho baahi kamehla. Diratswana tse kgabisitseng toropong, lekeisheng le dibakeng tse ding di fetohile mefero, mme ditsela tse ngata ha ditsamaehe – ke dikgatampi, mme tse ngata di mmetse le qhaqhawe. Ka kakaretso tshilafalo ya tikoloho Mangaung ke e otlang pelo, maleiri amesangwana a bana a tletse-tletse.

### Ho senyehile kae?

Nnete ke hore bofokodi bo boholo bo bakileng tshenyho e kgolo le putlamo ya ditshebetso bo hlahile boetapeleng ba dipolotiki le tsamaiso masepaleng.

Mekgatlo eo e seng ya mmuso, mekgatlo ya setjhaba le mekgatlo ya kgwebo e lekile ho hlahisa dingongoreho le ho lokisa empa ho bonahala ba teha kalala. Bofokodi bo nammeng jwalo ka mofetshe o hlaselang mmele boetapeleng ba masepala, bo tlišitsweng ka 'tsela tse fapaneng. Bo tlišitswe ke ho hloka tsebo ya boetapele dipolotiking, ho hira ka leeme mme ho hirwa batho ba se nang tsebo kapa boiphihlelo ba mesebetsi e itseng e jwaloka mesebetsi ya se tekgeniki. Mehoro le manyonyonyo le tsona di bakile hore masepala o put-lame.

### Na ho sa na le tshepo?

E, tshepo e sa le teng ha baahi ka bo bona ba ka ema ka maoto ho thusa baetapele ba lokileng ka hara mokgatlo o moholo, ho nka karolo tsamaisong ya masepala. Sena ba ka se etsa ho tswa mabatoweng a bona

metseng eo ba dulang ho yona. Baahi ba se be lesisitheho ho tlaleha baetapele le barumuwa ba sa sebetsoeng ka nepo le ka toka. Ba ka tlaleha dibopehong tse lokelalng tsa mmuso le dikomiting tse lokelang tsa Palamente.

Baahi ba lokela ho nka boikarabelo ka ho thibela tshilafatso ya tikoloho. Moahi e mong le e mong o lokela ho ba modisa le moeletsu wa e mong tlhwekisong le paballong ya tikoloho le dithoto tsa masepala.

Ka hara mokgatlo o moholo ho bonahala nnete ya polello e reng: "Dintja tsa setsumi di jana maro" nakong ena ho tshwanelwang ho lwantshwa sebata seo e leng bofumanehi setjhabeng.

Tshepo e sa le teng hobane ka hara boetapele ba ANC ho ntse ho ena le ba ba ngata ba emetseng, nnete, boitelo le ho sebeletsa setjhaba ka botshepehi, e seng ba itjhebeleng bo bona.



**Setswantsho se nkuweng ho video e hlahelang ho social media se bontshang ketso e swabisang ya bahlanka ba phahameng masepaleng ba tsekisana ho kena monyako ofising tsa masepala Bram Fischer. Source: Twitter**

## COMMENT



The most significant news of the month is the persuasive, though brief address recently to the IPU by the speaker of the National Assembly, Nosiviwe Mapisa-Nqakula.

The final message of the Inter Parliamentary Union (IPU) embraced this intervention which arose from a special emergency item on the agenda, for the IPU to mediate between Russia and Ukraine to call for peace and cessation of hostilities.

A position consistent with what the president Cyril Ramaphosa told the world is our preferred approach to the conflict in that region.

We take an even stronger position, that the imperialists, driven by the military industrial complex in the USA, must stop their violent interventions in the world in pursuit of profits at the expense of people. It is this USA pressure on the North Atlantic Treaty Organisation (NATO) to go too close to the Russian border via Ukraine - despite agreements signed to prevent such actions and the plea from Russia itself that clearly prompted the Russian military operation in its perceived defence against a looming threat. The consequent human horror all round is unacceptable.

The USA NATO nefarious conduct concealed in 'diplomatic' fabrications and suppression of alternative views is totally unacceptable. It is undemocratic and must be condemned.

The disaster in the metro - Mangaung - is embarrassing. How could the city so soon after being given a mandate to rule by voters behave so despicably?

he residents deserve some respect and so does the movement they are supposed to be leading, the African National Congress and its allies in COSATU and the SACP including SANCO. We have to urgently sort this mess up and in the interest of all residents, improve the environmental health and appearance of the city, its services to the public and act consistently in line with Batho Pele principles.

To ensure this happens swiftly, the province and any national departments must pay for services rendered and so must all businesses and us residents who can afford. All these resources must demonstrably be protected from corrupt capture and maladministration and be directed to carry out the agenda we refer to herein.

Nothing less will be acceptable.

This month we observe and celebrate the lives of Solomon Mahlangu, Chris Hani and Oliver Tambo and others to inspire our renewal of the revolutionary alliance.

We observe and celebrate too, our 28th national birthday on April 27. Let's undertake to double down to serve people even better than before. We owe it to their memory and to the service of the people not to disappoint them.

Our condolences to the families of over 430 people of KZN who lost their lives in the devastating disaster that occurred a short while ago. We wish the injured, displaced and those who lost almost everything, speedy recovery. Let's help them every way we can. Are we everywhere in the country disaster ready? Homes, buildings, offices etc?



## NEWS FROM PARLIAMENT



## SPEAKER MAPISA-NQAKULA TOUCHED BY MAKHANDA LEARNERS

**Parliament, Makhanda:** Makhanda learners need heightened support to overcome many societal challenges and achieve better educational outcomes than last year's improvements in matric results.

These were views and aspirations expressed by over 180 learners during National Assembly Speaker Nosiviwe Mapisa-Nqakula's outreach programme held at the Settlers' Monument in Makhanda on Monday 11 April 2022.

Learners took turns to articulate challenges of high poverty levels, mental illnesses, unemployment, drug abuse, poor sanitation and poor school infrastructure that limit their capacity to achieve their full human potential in the generally underdeveloped Makhanda district.

The first day of the Speaker's two-day outreach programme in Makhanda was lively with learner representatives boldly stating their appreciation of the engagements, and challenges they faced in

schools and in the communities they live in.

They also made various proposals on solutions the Parliament should consider and implement to build a more enabling environment for even better educational and training outcomes in years to come. Learner representatives informed the Speaker and other Members of Parliament that most of the schools in the area had never been renovated since they were built, some were built about 40 years ago and in a state of bad condition. They listed drug abuse, toxic masculinity, and teenage pregnancies as some of the causes of high school dropouts and crime levels. Schools vandalism also came out as a major problem that learners say deprives them of opportunities to have decent school facilities.

One of the learner representatives, Sikelelwa Maneli said many child-headed households also contributed to school drop-out rates as many learners opted to seek jobs to earn some money to support their families:

Absence or lack of access to



Learners participate in discussion with Speaker of the National Assembly, Nosiviwe Mapisa Nqakula. Pic. Facebook

counselling services in many schools and communities, compounded by the stigmatisation of mental illnesses, was listed as other youth development inhibitors that government should prioritise, as learner Bebe Banyard said:

The learners condemned toxic masculinity which contributed in worsening Gender-Based Violence (GBV), and made a plea for positive masculinity to be taught and encouraged among young boys in schools to prevent the scourge, while also strengthening the combating of violence against women and children.

Speaker Mapisa-Nqakula said the Parliament's presence in Makhanda was part of rethinking methods of better connection with children and youth, working closely with other legislative arms in the provinces and local municipalities, to implement the mandate of promoting citizen participation in law-making and executive oversight. She said the needs and aspirations of young people, must be at the core of not only

state institutions, but all stakeholders in society in order to improve their quality of life and a better future.

"Policymakers, government departments, implementing agencies, private sector and community-based organisations, should be involved in supporting our children's qualitative development from the earlier stages of life," said the Speaker.

The two-day outreach programme of Speaker Mapisa-Nqakula included the re-launch of the remodelled Makhanda Parliamentary Constituency Office (PCO) as an extension of Parliament at the grassroots level. Speaker Mapisa-Nqakula said the PCOs must progressively ensure beneficial parliamentary presence, especially in the deeply rural and under-resourced local communities.

Speaking at the launch of the Makhanda Parliamentary Constituency Office, Speaker Mapisa-Nqakula said the PCOs need to play an important role in ensuring meaningful and sustainable engagement between Parliament and young people. She described the road ahead as a mammoth task and pledged to ensure that the Makhanda PCO will follow and help resolve challenges raised by the learners.

The outreach programme culminated in commitments and undertakings by Parliament and stakeholders to address the challenges facing learners. The Speaker had an exclusive meeting with stakeholders to reflect on how they can work more closely with Parliament to help build an environment in which learners want to realise their full human potential.

(ISSUED BY THE PARLIAMENT OF THE REPUBLIC OF SOUTH AFRICA)

who have lost identity documents in the storms in the area.

The speedy dispatch of a team to the area will alleviate concern over the lack of documents, which are essential to access social assistance, including grants. "We call on the Minister to dispatch mobile trucks to the area to ensure that access to Home Affairs service is closer to the people," Mr Chabane concluded.

ISSUED BY: PARLIAMENTARY COMMUNICATION SERVICES

## Committee welcomes arrests of Departmental officials

**Parliament, CAPE TOWN-** The Chairperson of the Portfolio Committee on Home Affairs, Mr Mosa Chabane, welcomes various operations aimed at rooting out corruption within the Department of Home Affairs, which have led to the arrest of departmental officials.

The arrests in Krugersdorp and at the OR Tambo International Airport, in which some of those arrested were departmental officials, should be strengthened to ensure the credibility of our population register and South Africa's security.

"We welcome the drive to weed out corrupt elements within the department who have compromised and undermined South Africa's laws. It is concerning those rotten elements within the department are single-handedly, as a result of greed, undermining our laws



Mr Mosa Chabane

and inadvertently compromising the security of our country," Mr Chabane said. The committee has on numerous occasions called for the strengthening

of the inspectorate division within the department to ensure that corruption is rooted out. Despite the arrests, the committee remains concerned about the existence of these syndicates that, assisted by department officials, undermine the country's laws.

"We, therefore, call for strengthened collaboration between the department, the community, and law enforcement agencies to ensure that those participating in corrupt activities are arrested. Furthermore, the committee calls on the department to strengthen their process to fight corrupt tendencies," Mr Chabane emphasised.

Despite this, the committee appreciates those officials who remain loyal to the Constitution and the law, and who continue to resist the temptation to participate in unlawful activities. These officials are a true embodiment of what a capable state should look like and must be commended.

Meanwhile, the Chairperson welcomes the announcement by the Minister of Home Affairs that a dedicated team will be sent to KwaZulu-Natal to assist residents



A video screen grab of arrested Home Affairs official at OR Tambo International Airport.

# US PROXY WAR AGAINST RUSSIA IN UKRAINE

By Dr Lehlohonolo Kennedy Mahlatsi

The United States (backed by the whole of NATO) is in a long proxy war with Russia, with Ukraine as the battlefield. This was confirmed by Leon Panetta, the former US secretary of defence and CIA director under Barack Obama and White House chief of staff under Bill Clinton, when he acknowledged recently that the United States is involved in a proxy war with Russia in Ukraine. He said:

"We are engaged in a conflict here, it's a proxy war with Russia, whether we say so or not." He then concluded: "I think the only way basically to deal with [Russian President Vladimir] Putin right now is to double down on ourselves, which means to provide as much military aid as necessary."

The US imperial grand strategy dates back to 1991 when the Soviet Union dissolved or even further to the 1980s. There are two prongs to this imperial grand strategy, one as geopolitical expansion and positioning, including the enlargement of NATO, the other as the U.S. drive for nuclear primacy. The first prong was enunciated in Paul Wolfowitz's Defence Policy Guideline for the United States in February 1992, just months after the dissolution of the Soviet Union. The grand imperial strategy adopted at the time and followed ever since had to do with the United States advancing geopolitically into the terrain of the former Soviet Union as well as what had been the Soviet sphere of influence. The idea was to prevent Russia from re-emerging as a great power. This process of U.S./NATO geopolitical expansion commenced immediately, visible in all the U.S./NATO wars in Asia, Africa, and Europe that have taken place in the last three decades. NATO's war in Yugoslavia in the 1990s was particularly important in this respect. Even while the dismemberment of Yugoslavia was going on, the United States began the process of enlarging NATO by moving it further and further East to encompass all of the former Warsaw Pact countries as well as parts of the former USSR. Bill Clinton in his 1996 election campaign made the enlargement of NATO part of his platform. Washington started to implement that in 1997, eventually adding 15 additional countries to NATO doubling its size and creating a 30-nation Atlantic Alliance targeting Russia, while also giving NATO a more global interventionist role, as in Yugoslavia, Syria, and Libya.

While it is understandable that subscribers to Western liberal interventionism should hold Russia responsible for the confrontation in Ukraine, it is quite obvious, on sober reflection, that the guilty party is actually the West. First of all, there is no disputing that the crisis has much to do with the enlargement of NATO and the EU. With the collapse of the former Soviet Union as well as the Warsaw Pact, NATO seized the unprecedented historic opportunity to expand eastward. By 1999, it had incorporated three of the Visegrad countries, the Czech Republic, Poland and Hungary; in 2004, it absorbed Bulgaria, Estonia, Latvia, Lithuania, Romania, Slovakia and Slovenia. By 2009, all these countries had become members both of NATO and the EU. At a summit in Bucharest in April 2008, NATO considered the addition of Ukraine and Georgia. But due to opposition from Germany and France, which feared such a move would unduly antagonize Russia and spark internal strife within Ukraine and Georgia, these countries were not admitted. NATO did, however, proclaim that the two countries would in time become members of NATO.

The West's goal of "promoting democracy" in Ukraine is consistent with the philosophy and values declared by the political elites in the West and also espoused by ordinary people. Their strategy has been to support those on the ground in Ukraine who are pursuing Western-style political agendas while keeping pressure on the governments in Kyiv through all available channels. The effect of these policies on Ukraine has been thoroughly destabilizing. Meanwhile, the West in its drive to expansion has proved unable to take Russia's strategic interests into serious consideration, or to act prudently with an eye to the results of its initiatives. This triggers some questions: would the Americans permit hostile powers to take its neighbours such as Canada and Mexico into their orbit? Russia, because of its weakness in the early post-Soviet years, may have been unable to resist the early phases of NATO enlargement and EU expansion. Today, however, the situation is different. The Ukraine crisis can be viewed as posing five threats to Russia: it constrains Russian foreign policy choices; it threatens the country's security and sovereignty; it challenges the entire post-Soviet order; it encourages the growth of Ukrainian

nationalism; and it threatens domestic stability. It is therefore not surprising that the Euromaidan revolution provoked a strong reaction in Moscow.

The situation in Ukraine today can be largely attributed to the rise of the ultra-nationalist and Russophobe groups that compelled the then-Ukrainian President Viktor Yanukovich to resign during the US-sponsored Euromaidan protests in Kiev in February 2014. Protesters called for Yanukovich to follow policies favourable for integration with the EU and NATO, even at the cost of harming Ukraine's traditional ties with Russia. The West may not have intended to provoke a civil war in Ukraine, but through its myopic policies it has achieved exactly that. Like the mayhem its interventions have created in countries such as Iraq and Syria, the outcomes of its meddling in Ukraine have taught the West nothing about self-restraint.

In the Russian narrative Russia and Ukraine did have not only a common history, but also a common memory. Ukraine is included into the national-imperial narrative of Russian history from medieval "Kievan Russia" until the Russian Revolution and the common victory in the "Great Patriotic War". The periods, during which Ukraine was part of other states, above all of Poland-Lithuania, are interpreted as times of national and religious oppression. They only interrupted the main stream of common history. The so-called "reunifications" of Ukraine with Russia in 1654, 1793 and 1939/44 are regarded as cornerstones of this Russian national vision. For Russian nation-building the inclusion of Ukraine and the Ukrainians was and is of crucial importance. In the Ukrainian national narrative Ukrainian history is separated from Russian history, beginning with medieval Kievan Rus', regarded a Ukrainian state, and ending with the independent Ukrainian state, with highlights in the Cossack Hetmanate of the 17th century and the independent Ukrainian Peoples' republic of 1917-1920. According to this narrative the Ukrainian nation had to suffer under Russian rule and had to fight against Russia, until the final goal of its history, the independent nation-state, was attained.

The legacy of the tsarist Empire and the Soviet Union is one of the crucial factors for an understanding and an explanation of current affairs in the post-Soviet space. This is especially true for Ukraine and for Russian-Ukrainian relations. It is undeniable that Ukraine and Russia have a special relationship. They are closer entangled than other nations by the common religion (Orthodoxy), by a partially common East-Slavic culture, by long periods of a common history and parts of a common memory. Most Ukrainians over centuries were parts of the Russian Empire and the Russia-dominated Soviet Union. So, the Russian-Ukrainian relationship was and is still characterized by an obvious asymmetry, a hegemony of Russia over Ukraine. This asymmetry is reflected in the competing discourses. Many Russians regard Ukraine as part of the Russian orbit and even of the Russian nation. Independent Ukraine tries to liberate itself from the Russian hegemony, while Russia wants to keep Ukraine in its own sphere of influence. Russia uses the Orthodox Church and the traditional dominance of the Russian language as instruments for its hegemonic policy. It is supported by a significant part of Ukrainians of Russian and of Ukrainian origin, who adhere to this view of a common Russia-led Orthodox East Slavic world.

Ukrainian historians and politicians use the Ukrainian language and the Ukrainian historical narrative with its national myths of liberty and its closeness to Europe in their campaigns against the Russian hegemony. The on-going Russian-Ukrainian "War of memories" is of special interest. Both sides use and abuse history as a political weapon, and the controversies about the heritage of Kievan Rus', the interpretation of Mazepa, the Holodomor and World War II are not only academic, but also political issues. So, history and memory matter. It is impossible to understand and to explain what is going on in Russia and the other post-Soviet states without taking into account the imperial heritage of the tsarist Empire and of the Soviet Union and its interpretations and remembrances. The ongoing struggle over hegemony in Eastern Europe and the Caucasus between Russia on the one hand and the European Union and the NATO on the other hand, is focused on Ukraine, the second state in Europe by territory. In 2013 Russia again exerted considerable pressure on Ukraine in order to keep Ukraine in its own strategic orbit and to prevent the integration of Ukraine into the European Union.

The outcome of the struggle over Ukraine will have a decisive impact on the future development of the post-Soviet space and of Eastern Europe.

The Ukrainian Soviet Socialist Republic was established by the Bolsheviks after the 1917 Revolution and Civil War. It had a population of approximately 30 million people on a territory of 443,000 square kilometres, encompassing present-day Central and Eastern Ukraine. Western Ukraine came under control of the newly established states of Poland, Czechoslovakia and Romania. In December 1922, the Ukrainian SSR formally joined the USSR on the basis of the Treaty of Union. It was further enlarged during World War II with the annexation by the Soviet Army of Galicia and Volyn from Poland in 1939, northern Bukovyna and sections of Bessarabia from Romania in 1940, and Transcarpathia from Czechoslovakia in 1945. With the transfer of Crimea in 1954 from the Russian SFSR to the Ukrainian SSR, the republic further grew to its present size of 603,700 square kilometres.

In the course of its history, Ukraine has undergone a series of integrations and disintegrations. These have reflected its interactions with Poland and Russia, as well as a series of internal conflicts and wars that have been waged on its territory, beginning with the events that followed the rule of Bogdan Khmelnytsky and proceeding through Poltava and the civil war of 1917-1922. The history of the latter period is particularly instructive. Some Ukrainian nationalists fought with Germany and Austria-Hungary, and others against them. The more pro-Russian elements of the population joined with either the Reds or Whites in struggling for a united Russia, while others resisted both Reds and Whites in fighting for an independent Ukraine. The Second World War or the Great Patriotic War also swept across the territory of Ukraine, separating out two groups of people apart from those who were simply victims of that terrible conflict. The majority of Ukrainians, together with the Red Army, fought against fascism in all its manifestations, but a significant minority joined the detachments of Bandera and various other nationalist formations that were used as punishment units by the German fascists. They were in fact accomplices of the Nazis, sometimes even more ruthless than their masters.

Dr Lehlohonolo Kennedy Mahlatsi  
SACP Free State PEC Member.  
(Writes in personal capacity)

## Historic victory for U.S. Amazon workers

By Betsey Piette

Amazon Labor Union scored an historic victory April 1, becoming the first union at an Amazon facility in the U.S. From March 25 to March 30, all nonmanagement workers at the Staten Island, New York, Amazon warehouse, known as JFK8, had the opportunity to vote on whether to be represented by the ALU. The final totals, certified by the National Labor Relations Board, were 2,654 yes votes to 2,131 no votes, with 67 challenged ballots. Over half of the 8,325 eligible employees participated in the vote. A simple majority was needed to win.

The union campaign began in April 2021, when Amazon failed to address workers' concerns over the lack of COVID-19 safety precautions. The Staten Island warehouse is a major distribution hub for Amazon's massive network of delivery stations and fulfillment and sortation centers.

At a rally in Brooklyn in October 2021, ALU president Chris Smalls explained what the union hopes to achieve: "ALU has put together a list of demands which we have full intentions to fight for as a bonafide union. We intend to fight for higher wages, job security, safer working conditions, more paid time off, better medical leave options and longer breaks. We also want to fight to bring back monthly VCP [variable compensation pay] bonuses for attendance and productivity and for becoming shareholders again upon employment with the company on Day 1. Both ended in 2018."

Smalls emphasized, "This is truly a remarkable historical moment for all Amazon workers all over the country. ALU has already broken barriers and will continue to do so, but we're not getting complacent. We now need the support of the communities more than ever, as our fight is just getting started."

# Taba Kgolo

## Banna le Bashanyana HO TLISENG TOKA YA BONG

### Phatlalatsa ya Delhi le kgoeletso ya ho nka mehato

Re phela lefatsheng le se nang tekano

haholo le tshekamelo e sa tsitsang mabapi le dikamano tsa matla, moo ditlwaelo le makgabane a tiileng ho ya kamoo batho ba tshwanelang ho itshwara ka teng di fehang le ho mpefatsa toka. Re tlamehile ho fetola sena. Ke ka lebaka leo baitseki/diporofeshenale tse fetang 1200 tse hlahang dinaheng tse 94 tse nang le dinalane tsa mekgatlo tse fapaneng, e bitsitse Simphosiamo ya Lefatshe e bitswang MenEngage ya bobedi kwana New Delhi, India, ho tloha ka Pudungwana 10-13, selemong sa 2014.

Tekano ya bong ke karolo ya bohlokwa ya ditokelo tsa botho, jwalo ka ha di ananelwa ke maemo a matjhaba a

boletsweng, ho kenyelletsa Phatlalatsa ya Ditokelo tsa Botho tsa Matjhaba;

Kopano ho tsa Phediso ya Mefuta Yohle ya Kgethollo Kgahlano le Basadi, Kopano ya Matjhaba ho tsa Tokelo ya Setjhaba le Dipolitiki, le Kopano ho tsa Ditokelo tsa Ngwana.

Re pheta hape boitlamo ba rona ba ho kenya tshebetsong Lenaneo la Diketso la Khonferense ho tsa Setjhaba le Lenaneo la Diketso la Ntshetsopele (1994), Phatlalatsa ya Beijing le Polatefomo ya Diketso (1995), Khomishene ya Mekgatlo wa Matjhaba a Kopaneng ho tsa Maemo a Basadi Kopanong yabo-48 ka 2004, le ditumellano tse ding tse amehang. Re etsa tiisetso ya boitlamo ba rona ba ho kenya tshebetsong lenaneo Kgoeletso ya Diketso ya MenEngage ya Rio le Johannesburg (2009).

Re lebelletse ditumellano nakong e tlang tse kenyelletsang lenaneo la ntshetsopele ho feta 2015 le ho tswela pele ho phahamisa dipuisano tsa banna le bashanyana jwalo ka matsapa a bohlokwa a ho netefatsa tekano ka bong le toka ya bong bakeng sa bohle.

Simphosiamo e hlahisitse mathata le diphapano ka botlalo tsa ditaba tsa toka ya bong. E re phephetsa hore re lotho, re nahane ka maqheka, re tlole meedi ya maiketsetso, le ho matlafatsa boleka. Ho na le dikgeo. Jwalo ka ditlamorao tsa ketshahalo ya histori, mme jwalo ka boitlamo ba kopanelo le **Kgoeletso ya Diketso**, re fana ka dingongoreho le ditiisetso tse latelang:

#### 1. Phahamiso ya bonna le tlhokeho ya toka ya bong di dula di ntse di le

#### makgetha a hlahosang ditjhaba lefatsheng ka ho potoloha, ka ditlamorao tse senyetsang bohle bophelo letsatsi le leng le le leng.

Ho sa ntse hore re bomang, mme ho se natse hore re hokae lefatsheng, maemo ana a etsa hore dikamano tsa rona di sulafalle, di se be monate le ho sireletseha.

Ho tloha dilemong tsa bonyenyane, di tloha tshotleho, dikgoka, bokudi, lehloyo le lefu malapeng le setjhabeng sa rona. Di tloha ditokelo tsa motheo tsa botho tsa rona le ho sitisa bokgoni ba rona ba ho phela bophelo ka lerato, seriti, sephiri le tlhomphano. Di sitisa ntshetsopele ya meruo ya rona le ho thibela setjhaba sa lefatsheng la rona ho atleha. Tsena ke tsona disosa tsa ditshitso tse ngata tsa tswelopele e tswellang lefatsheng ka ho potoloha.

#### Re hloka ho hlola ditshosetso tse tse kgolo bophelong bo botle ba batho ka potlako.

#### 2. Phahamiso ya banna e ama e mong le e mong, empa ka tselo tse fapaneng.

Basadi le bananyana ba tswela pele ho tobana le maemo a sa lekaneng a hodimo a maholo le a ho hloka toka ya bong le tlheketso ya ditokelo tsa botho. Banna le bashanyana ba boemong ba ho fumana toka le ba ho senywa ke phahamiso ya banna, empa hangata ha ba ke ba e eellwe taba eo. Banna le bashanyana le bona e ntse e le batho ba nang le bong. Tekano ya bong e tsetsa basadi, banna le ba bong bo bong melemo.

#### Re hloka ho dumela hore ho se lekane ka bong ha ho a amohela ho sa natse hore ke mang ya amehang.

**3. Re ahella hodima setso sa bohlokwa.** Re leboha ho eellwa ha rona ha tllokeho ya toka ya bong, matsapa a rona a ho phahamisa tekano, le ho ba teng ha Simphosiamo ena ka boyona ho mekgatlo ya masupatsela e sebete le e nang le tjebelopele ya basadi e lwanellang ditokelo tsa basadi. Re tsamaisana le mosebetsi wa mekgatlo ya ditokelo tsa bomme mme re ananela dipihlollo tsohle tsa ho fetola ditheo tsa setjhaba, setso, molao, ditjhelete le tsa dipolitiki tse tshetsang phahamiso ya banna.

**Re ntse re lemohile nalane ya moelelo wa yona, re tla ntshetsa pele mosebetsi wa rona le banna le bashanyana ho fihlella tekano ya bong e susumetswang ke metheo ya ditokelo tsa basadi le botho, mekgatlo mme ka moya wa bongwe.**

**4. Re dumela ho mekgatshebetso o kenyelletsang bohle ho fihlella toka ya bong.** Re batho ba banna, basadi le batho ba fetotseng bong ba etsang pileto ho e mong le e mong ho ba le seabo mekgatlong ya toka ya bong. Le ha ho buisana le banna le bashanyana e le karolo e bohlokwa ya matsapa a kang ana, hangata hona ho tloiswa mahlo hodima.

**Re hloka ho bontsha mekgwa e sebetsang eo banna le bashanyana ba ka etsang nehelo ho tekano ya bong, ntle le ho sebediswa jwalo ka disebediswa.**

**5. Matla a phahamiso ya banna, a hlahellang ka ho okamelwa ke botona, ke e nngwe ya ditshusumetso tse matla tse qobellang ditheo tsa tlhokeho ya toka le tshetso e mpe.** Re ngongorehiswa haholo ka ho iponahatsa ho ho ngata ha sesole le boliberale ba tshetso tsa matjhaba ka moruo, mohlala: dintwa; ho ata ha dibetsa, ho se lekane ha moruo wa lefatsheng le wa lehae; ho hlahella ha dikgoka tse bakwang ke tumelo e tiileng ho tsa dipolitiki le tsa bodumedi; dikgoka tse bakwang ke mmuso; dikgoka kgahlano le setjhaba; ho hweba ka batho; le tshenyoy ya mehlodi ya tlhaho.

**Re hloka ho pepesa kgokahano mahareng a phahamiso ya banna le tshetso e mpe ya batho le tokoloho, le ho thusa bashanyana le banna ho fetola boitshwara ba bona ho bo tloha ho "matla hodima" ho bo isa ho "matla le."**

**6. Ho se lekane ha bong ho tsamaisana le ho se lekane ho thehilweng hodima mmala, dilemo, maemo, maemo setjhabeng, morabe, naha ya tswalo, maikutlo a thobalano, boitsebiso ba bong, bodumedi, bokgoni le dintho tse ding.** Re nka diphapano tsa lefatsheng la rona jwalo ka ntho ya bohlokwa, mme re ke ke ra tswela pele ho sebedisana le tlhokeho ya toka ho tsamaisanang ka karohano.

Re itlame ho phahamisa ho kenyelletsa ha setjhaba le moru ka ho ba le seabo ho utlwalang, dilekanae tse tebileng, le diketso tsa kopanelo hara mekgatlo ya toka ya setjhaba. **(Di tswela pele)**

## 27 Mmesa, Letsatsi la Tokoloho

Letsatsi la 27 Mmesa ke la bohlokwa nalaneng ya Afrika Borwa hobane ke letsatsi le kgethilweng ho ikgopotsa le ho keteka tokoloho ka lona selemo le selemo. Ke letsatsi leo Dikgetho tsa pele tsa demokerasi di ileng tsa tshwarwa Afrika Borwa, moo motho e mong le emong ya neng a le dilemong tsa ho kgethat a nang le tokelo le bolokholi ba ho kgetha.

Pele ho 1994 batho ba batsho ba ne ba se na tokelo ya ho vouta kapa ho kgetha le ho ba le boemedi bo lekanang le ba merabe e meng Palamenteng ya Naha, makgotleng a Ketso ya Melao Diprofenseng esita le dibakeng tsa mebuso ya selehae.

Kajeno le ha leeto la ho ya tokolohong e feletseng le sa le lelele, batho ba batsho ba se ba ena le tokoloho ya ho etsa tse ding tsa dintho tseo ba neng ba ke ke ba di etsa pele ho phethahatso ya demokerasi le ho kenya tshebetsong Molaotheo wa naha. Le ha ho se ho fumanwe tokoloho ya tsohle tsa botjhaba, ho kenyeditswe le tokoloho ya dipolitiki, tokoloho e sa leng hojana ke tokoloho ya moruo.

Ho bongata ba batho ba batsho tokoloho ya moruo e sa le ntho e hole-hole jwaloka ka sekametsi (*mirage*). Re lokela ho tseba le ho ikgopotsa letsatsi lena - e le ho

ikgothatsa le ho ipha matla a ho lwanella tokoloho e phethahetseng e kenyang tokoloho ya moruo, ho fedisa kgethollo ya bong le tlheketso ya bong esita le phediso ya botlokotsebe ka kakaretso. Re lokela ho tiisa ditshika ho lwanella ditshebetso tse lekanang tsa bophelo le thuto e lekanang dibakeng tsohle.

Kahoo re lokela ho tseba bohlokwa ba letsatsi lena mme re le ele hloko; hore ka lona re bale le ho lekola tseo re di fihletseng le tseo re e song ho di fihlele tse bopang tokoloho e feletseng. Ho bohlokwa hore e re ha re keteka re boele re tshohle ka maikutlo a tebileng se ka etswang ka potlako ho imolla setjhaba maemong ao se leng ho ona a bofuma kajeno. Ho bonahetse dilemong tsena tsohle tseo re fumaneng tokoloho hore mmuso ha o kgone ho etsa tsohle o le mong

Ke boikarabelo ba rona bohle ba phetseng hantle ho kenya letsoho mohomeng



Nelson Mandela, Presidente ya pele mmusong wa demokerasi. Photo: [sahistory.org.za](http://sahistory.org.za)



Batho ba ile ba tswa ka bongata ho kgetha kgetlo la pele ka 27 Mmesa 1994. Photo Quartz Africa

hobane ha re sa etse jwalo re tla dula re emetse "Ntat'a Selala". Mmuso o ka etsa, empa e seng ho lekaneng.

Letsatsi lena ha ebe boitlamo ba ho sireletsa, ho matlafatsa le ho ntshetsa pele ntwala ya tokoloho. Tsohle di ka loka ha emong le e mong a nka boikarabelo; boikarabelo tlhokomelong le paballong ya tokoloho le mehlodi ya tlhaho, paballo le tlhokomelo ya marangrang le thepa ya mmuso. Ke boikarabelo ba moahi e mong le e mong ho tlaleha botlokotsebe le tlheketso ka mekgwa yohle ya yona. Ke boikarabelo ba moahi ka mong ho tlaleha tshenyoy le boshodu ba thepa ya mmuso.



# Re kgaba ka Diratswana



## Mapotso Kena, Ph.D., Plant Pathology

O re fa dikeletso tsa tjalo e atlehleng 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.

ho dinotshi, mme yona *crimson clover* le *hairy vetch*, ke lehae la dikokonyana tse jang tse ding jwaloka maeshwane, e jang dikokonyana tse ding tse ngata tse senyang.

**Tse seng molemo ka dijalo tsa mofuta ya dinawa**

**Kgolo e butle, le mobu o bophelo bo sa tsitsang:** Dijalo tsa mofuta ya dinawa di hlaha le ho hola butle ho feta tseo e seng tsa mofuta ya dinawa, mme di hlaha bophelo bo sa tsitsang ba mobu. Ho toba bothata bona, kamehla jala dijalo tsa mofuta ya dinawa e le tjalo ya phaphanyatsano ya nako e telele e le

hore di tle di qete mehato yohle ya kgolo ya tsona.

**Twantsho e fokolang ya lehola:** Dijalo tsa mofuta ya dinawa di sitwa ho lwantsha lehola ka matla jwaloka tseo e seng tsa mofuta ya dinawa, haholoholo moo nitrogen e leng ngata teng. Diratswaneng tsa Brooklyn, dijalo tsa mofuta wa dinawa di lwantsha lehola mobung o o nitrogen e leng tlase kapa e lekaneng feela, e seng jwaloka moo e leng hodimo. Masalla a dijalo tsa dinawa a bola ka pele, ka tsela e jwalo twantsho ya lehola ka dijalo tsa mofuta wa dinawa e kgutshwane. (**Di tswela pele**)

## Mefuta ya dijalo tse kgurumetsang tse ding, melemo le tseo e seng melemo ya tsona

(Mehlala yohle e lenaneng lena e fumaneha habonolo ditsing tsa diratswana le dibaka tsa tlhahiso ya peo)

Bahlahisi ba meroho ka mokgwa' tlhaho ba sebedisa dijalo tse kgurumetsang tse ding ho ntlafatsa boleng ba mobu, ho eketsa *nitrogen* (N) mobung ka nitrogen e hlalishang ke mofuta ya dijalo tsa dinawa, ho sitisa lehola, esita le ho hohela dikokonyana tse molemo diratswaneng.

Mona, re hlalisha dihlopha tse mmalwa tsa dijalo tse kgurumetsang tse ding. Mefuta ya dijalo tse kgurumetsang tse ding di ka hlophsha ho latela tseo e seng tsa mofuta wa dinawa (tse sa hlalisheng nitrogen (N), empa di kgona ho nka le ho hlalisha hape-hape dijo tse siilweng mobung ka mora' kotulo ya meroho). Hape ke dijalo tse hlalishang nitrogen (N). Mefuta ya dijalo tse kgurumetsang tse ding tsa mofuta ya dinawa le tse seng tsa mofuta ya dinawa di na le melemo ka bobedi ho dijalo.

Dijalo tse kgurumetsang tse ding tseo e seng tsa mofuta ya dinawa di kenyeletsa mofuta ya jwang e jwaloka *oats*, *rye*, *sorghum* (mofuta wa mabele), dijalo tsa *Brassicas* (mefuta ya di dijalo tse kotola jwalo ka khabetjhe) tse kang *radishes* le *rapeseed* esita le *mustards* mmoho le *canola*.

**Melemo ya dijalo tse kgurumetsang tse ding tseo e seng tsa mofuta ya dinawa**

**Thibelo ya kgoholeho ya mobu:** Dijalo tse tseo e seng tsa mofuta wa dinawa di mela kapele, di kwahela mobu kapele, mme di na le metso e teteang e tshwarang mobu.

**Kaho ya mobu o phelang:** Dijalo tseo e seng tsa mofuta wa dinawa di hlalisha bophelo bo hodimo ba mobu, mme sena se eketsa boleng ba mobu.

**Ho tshwara le ho boloka dijo:** Dijalo tseo e seng tsa mofuta wa dinawa di nka dijo tse setseng mobung ka morao ho kutulo ya meroho, e leng se thibelang dijo tse na ho phalla le ho monyela le metsi seratswaneng nakong ya dipula tse matla tsa selemo.

**Thibelo ya lehola:** Ka kgolo e matla le ho tlokoma, dijalo tseo e seng tsa mofuta ya dinawa di hlophisana le lehola, esita le mobung o nonneng. Tse ding dijalo tseo e seng tsa mofuta ya dinawa jwaloka *winter rye*, *sorghum-sudangrass* le *Brassicas*, le tsona di ntsha di-khemikhale tse thibelang ho mela ha lehola le ho hola ha lona. Masalla a dijalo tse kgurumetsang tse ding tsa mofuta ya jwang di fana ka mahlaku a shweleng a sitisang lehola bohola ba sehla sa ho jala.

**Taolo ya mafu:** Tse ding tsa dijalo tse kgurumetsang tse ding di ntsha di-khemikhale tse ka thusang ho laola diphedi tse bakang mafu le tse phelang ka tse ding, mohlala; *fungi* (hlobo) le *nematodes* (diboko tse nyenyane tse bakang mafu).

Mohlala, ho kenyeletsa mobung dijalo tsa mofuta ya khabetjhe kapa rapa ho fokotsa haholo mafu a mobung ho ditapole le tamati.

**Tse seng molemo dijalong tse kgurumetsang tse ding tseo e seng tsa mofuta ya dinawa:**

**Phano ya dijo e fokolang le ho dieha -** Dijalo tseo e seng tsa mofuta ya dinawa di dieha ho bola. Ka tsela e jwalo, masalla a dijo ho tsona a dieha ho fihla dijalong tsa meroho ka pele. Ho bohlokwa ho ema dibeke tse mmalwa ha o kenya dijalo tse kgurumetsang tse ding e se tsa mofuta ya dinawa pele o jala meroho.

**Dijalo tse kgurumetsang tse ding e le mofuta ya dinawa**

Tsena di kenyeletsa dijalo tse kang dinawa tse latelang: *peas*, *soybean* le *cowpea*. (Hopola hore se seng le se seng sa dijalo tsena di na le melemo ya tsona esita le tsela eo di jalwang ka yona, ka tsela e jwalo ho hlokeha hore o be le keletso e ntle pele o ka di kenyeletsa dijalong tsa hao.

**Melemo ya dijalo tse kgurumetsang tse ding e le mofuta ya dinawa**

**Di lokisa nitrogen** – Nitrogen ke mofuta o mong wa dijo tse hlokalang mobung wa diratswana. Dijalo tse kgurumetsang tse ding tsa mofuta ya dinawa di eketsa nitrogen (N) 'e ntjha' ka ho lokisa kapa ho etsa nitrogen.

Sena se etsahala ka bakacteria e bitswang *rhizobia*, e metsong ya dijalo tsa mofuta ya dinawa. Bakacteria ena e nka Nitrogen moyeng e be e fetola hore e sebediswe ke sejalo. Ha semela sa mofuta wa dinawa se 'shwa, N- e kena mobung mme e sebediswa ke meroho e meng. Ke feela dijalo tsa mofuta ya dinawa e jwaloka *soybean* tse ka lokising nitrogen e moyeng ho e fetola ho ka sebediswa ke dijalo tse ding. Dijalo tse kang tamati, ditapole, mokopu, *butternut*, *sweetcorn* le tse ding tse ngata di una molemo ka tsela e tjena.

**Kaho ya mobu o phetseng o boleng bo hodimo**

Le ha dijalo tsena tsa mofuta wa dinawa di sa hlalisha bophelo bo itseng tjha ba mobu jwaloka dijalo tseo e seng tsa mofuta ya dinawa, empa le tsona di thusa ho bopa mobu o phetseng hantle. Dijalo tsa mofuta ya dinawa ke dijalo tse behang mobu maemomong a matle – hobane metso ya tsona etswa tsekwere e kgomathetsang mmoho karolwana tse nyane tsa mobu ho bopa karolo tse kgolo. Hona ho etsa hore 'karolwana tsena di kopane ho etsa mobu o bonolo, o bulehileng.

**Kgohedi ho dikokonyana tse molemo**

Mefuta e mengata ya dinawa e nehelana ka mehlodi ho dikokonyana tse molemo. *Crimson clover* e fana ka phofshwana ya tulafatso le lero

## Temo diratswaneng tsa hae e ka thusa haholo kgaellong ya dijo le phepong e nepahetseng

Dilengwaneng tse mmalwa tse tlang ho bonahala ho tla ba le kgaello e kgolo ya dijo. Ena ke phephetso ho naha ena ho ntshetsa temo le thekenoloji ya yona pele ho qobq kgaello ya dijo le phepo e fokolang.

E meng ya mofuta ya dijo tsa kajeno tseo re di rekang ka theko e hodimo, ke dijo tseo malapa a ka kgonang ho iketsa tsona, ke dijo tseo ditjhaba tsa maAforika ba nileng ba phela ka tsona mengwahakgolong e fetileng. Empa kajeno ba se ba le botswa kapa ba timeletswe ke ho di etsa hobane ba itshetlehile ho tse etswang ke ditjhaba tse ding.

Temo ka mekgwa e fapaneng e ka tliisa tharollo e kgolo ya mathata a teng naheng ya rona. Temo ka tlhahiso ya dijo tse nang le phepo e ntle e ka imolla di-tshebetso tsa bophelo bo botle ka ho fokotsa mafu a itseng a bakwang ke kgahello ya dijo.

Temo e ka boela ya thusa ho fokotsa bofutsana ka theho ya mesebetsi e fapaneng letotong la tlhahiso: tjalong kapa ho rueng diphoofole, thekisong le tsebedisong ya dihlahiswa tsa temo.

Phumaneho ya mesebetsi ka bongata, ha hoholo batjheng, e ka fokotsa tsebediso ya dithethefatsi le botlokotsebe ka kakaretso. Temo e lokelwa ho behwa ka sehlohong ntshetsopeleng ya setjhaba sa Aforika Borwa. Ha ho na le temo e tsitsitseng, ho ba le setjhaba se fepehileng mmeleng le dikelellong. Ke batho ba phetseng hantle feela, ba sa kgathatsweng ke tlaala, mahloko

le mathata a tliwang ke bofutsana, ba ka nahana ka botebo le ho kena lebelong la thekenoloji leo ditjhaba tse ding di leng pele ho lona. Ba ba phetse hantle dikelellong le mmeleng. Temo ya mantjha e ka thusa hore setjhaba se hlalise ha bobebe mofuta e fapafapaneng ya dijo ho kenyeletsa tjalo ya meroho le lero la diphoofole tse nyane.

Ho lokelwa ho ba le tjhadimo, kabo le tsebediso e ntjha ya mehlodi ya dithuso. Nehelano ya dithuso ho dihlopha kapa mekgahlo e nang le thahasello kgwebong ya temo e ka thusa haholo ho fedisa bofuma le ho eketsa tlhahiso ya dijo le mesebetsi.

Mmuso o lokela ho ba le taolo e keneletseng ho dithuso tseo o fanang ka tsona le ho tataisa ka botebo mekgatlo le dihlopha tse tshheditsweng.

Empa ka lehlakoreng le leng setjhaba ha se ya lokela ho emela mmuso ka dithuso. Setjhaba se

lokela ho ipholosa ka bo sona. Malapa a ka qala le ho ntshetsapele tjalo ya meroho diratswaneng tsa hae.

Meroho e na le phepo e hodimo e ka thusang ka bophelo bo botle le phepo e nepahetseng malapeng. Katoloso ya tlhahiso ya meroho diratswaneng tsa hae e bolela qaleho ya kgwebo e nyenyane empa e etsang lekeno le bonahalang malapeng.



**Molekgotla wa lebatowa la 32 Mangaung, Mong. Itumeleng Makoloane ore tjalo ya meroho seratswaneng sa hae ke se e fetohile tsela ya bophelo. O kgothaletsa baahi hore ba jale meroho diratswaneng ho fokotsa tlaala le ho eketsa phepo e ntle malapeng.**