



PARLIAMENTARY  
CONSTITUENCY OFFICE (PCO)

Re betla **TSELA**

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## Seaparankwe - Andrew Mlangeni

Boitelo, nnete le boikokobetso

maholo a neng a tobane le ona ho holeng ha hae polasing e nngwe seterekeng sa Bethlehem, Foreisetata esita le Gauteng moo a ileng a iphumana teng, a ileng a phehella ho kena sekolo le ho ntshetsa dithuto tsa hae pele.

O nehetse bophelo bohle ba hae ntweng ya tokoloho ya naha ya Afrika Borwa, mme le ka hara maemo a tokoloho e bile mohlala o motle wa boikarabelo le nnete. Ka ntle ho leeme le tshabo o nyatsitse le ho seholla bofokodi le boitshwara bo hlephileng mokgatlong wa ANC le mmusong kakaretso.

Mohale enwa eo e neng e se e le yena feela ya setseng ho bohle bao e neng e le karolo ho baqusuwa ba tsebilweng nalaneng ya Afrika Borwa le lefatsehe ka bophara e le baqusuwa ba Rivonia.

O hloketse ka la 21 Phupu hona selemong sena, 2020 a le dilemo di 95. O ile a tlotlwa ka phupu e ikgethileng ya semmuso ke

Mopresidente Cyril Ramaphosa, mme a patelwa Roodeport.

Ntate Andrew Mlangeni o tsebahetse ka hara ANC le mahatammoho a yona le setjhabeng ka kakaretso e motho ya nang boikokobetso le tlhomphe. O ne a tsejwa ka kutlwisiso e kgolo ya ditaba tsa boitseko ka mohopolo o thehilweng ho ANC le SACP.

Sena ha se a tla feela ho Ntate Mlangeni, empa se tlisiswe ke maemo a kgethollo a neng a rena naheng ya rona ka nako e telele. Ke e mong wa ba neng ba hlaheletse ka mahetla ntweng ya boitseko – ya bileng le sebete sa ho lwantsha kgethollo le ho tsitlallela tekatekano le toka. Kahoo ha a ka a kgona ho qoba kahlolo e leeme ya mmuso wa kgethollo ya bophelo bohle tjhankaneng Robben Island.

Boitelo ba hae le sebete seo a se bontshitseng ho toba ditaba tsa dipolotiki ka hara mokgatlo le setjhabeng ka kakaretso se bonahetse le ditshing tsa moraorao

tsa bophelo ba hae moo a buileng a sa qeaqhe ka ho supa bofokodi bo teng ka har'a mokgatlo wa ANC, le ho nyatsa tse diketso tse ding tsa ditho tsa mokgatlo. Seabo sa hae ka hara mekgatlo ena e mmedi ya mahatammoho (ANC le SACP) se bonahetse.

E bile seabo se bonahalang seo qetellong se ileng sa mo beha boemong bo phameng bo ileng ba mo fumanela boema ba Seaparankwe/ Isithwalandwe ka hara mokgatlo wa ANC.

Ditho tsa ANC le tsa SACP di ke ke tsa tswa tseleng ha di ka hata mehlaleng e metle ya *boitelo, nnete le boikokobetso* ya Ntate Andrew Mlangeni. Ntate Mlangeni ke mohlala o motle wa moahi wa Afrika Borwa ya kgabane.

Jwaloka bo-mphato ba hae ba baqusuwa ba Rivonia ditaba tsa bophelo ba hae le lebitso la hae di dutse ka bokgabane ka hara nalane ya boitseko le demokerasi Afrika Borwa.

Ke ka hona bohle ba tsotang tokoloho le ntshetsopele ya demokerasi Afrika Borwa re lokelang ho re: Re ya o leboha Ntate Andrew Mlangeni ka seabo sa hao se ke keng sa lekannngwa.

Polelo ya Sesotho e reng: "Ha ho tume dimelala", e nepahetse mme e bonahetse ka ho phethahala ka bophelo le makgabane a Ntate Andrew. Ha a a ka a ikgalala le ho itjhebela fatshe hobane a ne a etswa seabakeng se sa tsebisahaleng.

Lerato la hae la thuto le supile tjhesehelo e kgolo eo a neng a ena le yona ya tsebo le tswelopele. Ke kahoo le hara mathata a

## Ho tloswa ha Mlamleli setulong - ho bolela'ng?

Ho tloswa setulong ha hae, ho tsoitse dipuopuo setjhabeng. Taba ena e melomong ya baahi ba ba ngata, mme ke sehloho se monate ho bahlopholli ba ditaba tsa dipolitiki, barutehi le mekgatlo ya dipolitiki ka ho tshwana.

Ho ile ha phethahala qetellong, ka mora' ditoko tse ngata tsa ho mo ketola setulong sa Majoro wa phethahatso masepaleng e moholo ka ho fetisisa profensing ya Foreisetata. Mme Olly Mlamleli, Majoro e Moholo wa Mangaung metro o ile a theolwa setulong ka mokgwa wa ho hloka tshepo ho yena ke balekgotla ba neng ba kenyeditse le bo-mphato wa hae ba ANC.

Sena se ile sa etsahala ka mora' ditoko tsa ho mo tlosa setulong nako e fetileng. 'Kgetlong lena ha a ka a phonyoha hobane le ha taba ena e ile ya sisingwa ke ba bohanyetsi, balekgotla ba ANC ba ile ba tlatsana le balekgotla bana ho theola Mlamleli setulong.

O tloswa setulong tjena ho latela phano e fokolang ya diitsebetso, ho putlama ha tsamaiso e phethahetseng masepaleng le menyenyetsi ya tsamaiso e fokolang ya ditjhelete tsa masepala boetapeleng ba hae. Taba ena e bakile kgothedi e kgolo, ya thabisa le ho halefisa ba bang. Lebaka?

Lebaka le leholo ke boemo dipolitiking tsa mokgatlo o moholo wa ANC. Bofokodi bo tlišwang ke ho hloka kopano ka hara mokgatlo le dibopehong tse ding tsa ona ho baka thahasello e kgolo. Ho theolwa setulong ha majoro ka tsela ya ho se kopane ha mehopolo le hoba ntweleng ha balekgotla ba ANC qetong ya ho tlosa e mong wa bona boetapeleng ho supile le ho tiisa diphapang tse teng ka hara mokgatlo.

Hona ke taba e bohloko, e nyarolang maikutlo hobane kopano le momahano ya ditho tsa yona, di bontshitse matla a ANC ka nako e telele maemong a thata. Jwale, kajeno, tseleng e lebisang tokolohong e phethahetseng, ditho tsa mokgatlo ona wa baholoholo, o e bileng tshepo le lesedi ho setjhaba, di

*di tswela pele leqhepeng la 3*

## Ho ipeha ha ho molaong



Baahi ba bang ha ba a ka ba senya nako ho hloma ntle le molao mobung wa mmuso.

Ho hlakile hore mmuso o tobane le diphephetso tse ngata mothating wa jwale. Tse ding tsa diphephetso tse ka sehlohong ke ho lwantsha le ho fumana pheko ya Covid19 le ho lwantshana le diketso tsa dikgoka tse etswang ho basadi le bana ke banna ba bang naheng ena ya Afrika Borwa.

Le ha ho le jwalo ho ntse ho na le diphephetso tse ding tseo mmuso o tobaneng le tsona. Makgotla a metse a

dula a thiba ka mona le ka mona moo baahi ba ikabelang mobu ho aha. Ho jwalo le mona Botshabelo. Batho ba qadile ho ipeha mobung wa masepala motseng o motjha wa R-section. Le ha ho ithoma ho le kgahlanong le molao, sena ke sesupo ho mmuso hore baahi bahloka ditsha ele ka nnete. Mobu bakeng sa bodulo entse ele thloba boroko e kgolo Afrika Borwa.

Nakong ya ho ngola taba ena batho ne ba ntse ba tswela pele ho ithloma motseng wa

*(di tswela pele leqhepeng la 2)*

## Auditor-General audit outcomes for local government for 2018-19, FS Provincial Overview

### Deliberate lack of accountability by political and administrative leadership

The overall audit outcomes continued to regress and the province did not achieve any clean audits for the third consecutive year. Two municipalities (Thabo Mofutsanyana

District and Ngwathe) improved, while four (Fezile Dabi District, Moqhaka, Nala and Nketoana) regressed. These outcomes were characterised by a lack of discipline to implement the basic accounting principles of promptly processing and reconciling transactions, proper record keeping and regular reviews of work done by management.

Another reason for the lack of improvement in these audit outcomes was the unwillingness to comply with legislation, specifically relating to supply chain management. In the previous year we reported a total breakdown in internal controls, as the political and administrative leaders did not exhibit any response to

improve their accountability for financial performance management. This was indicative of a deliberate lack of accountability by political and administrative leadership as the trend continued in the year under review, resulting in a further regression of the local government audit outcomes.

Source: Auditor-General report 2018-19

## Tsohle di amehile ka hara *new normal*, Mohapi

Dintho di tsamaya ha boima nakong ena ya 'new normal', empa re lokela ho ikamahanya le melawana le dipeelo tse beilweng ka sepheo sa ho lwantsha sewa sa Covid-19 le ho leka ditsela tse ding tsa ho ntshetsa bophelo pele maemong a jwale. Sena se builwe ke Monghadi Teboho Mohapi, molekgotla wa

batho ba a senyetswa, mme le batjha ba a sokola, ha ba na mesebetsi. *Service delivery* ka hara motse e ya fokola ka lebaka la diphelelo tsa maemo a jwale." O tswela pele ka ho re ditsela ka hara motse ha di maemong a matle. O re hona ho pakilwe ke ba mokgatlo wa di-taxi wa BATA ba ileng ba tla ho



**Molekgotla Teboho Mohapi o tshohla ditaba tsa motse le Itumeleng Makoloane ya sebetsang ANC Parliamentary Constituency Office, Ofising e Tshweu**

ward 36 Botshabelo puisanong ya hae le re Betla Tsela tekolong ya yona ya maemo boemong ba jwale ba lockdown.

Mohapi o hlalosa ha maemo ana a sa ba le tshwaetso tshabetsong ya dikolo feela empa le mesebetsi le kgwebo ka hara motse di amehile haholo. Tse ding tsa dikgwebo tse nyane tseo baahi ka hara motse iketseditseng tsona, jwaloka 'di-carwash', ha di sebetse hantle. Sena se mpefatsa maemo a ho hlokeha ha mesebetsi.

Tlhokeho ya mesebetsi e kenya letsoho ho ateng ha botlokotsebe bo kenyeleditseng boshodu. Mohapi o re: "Batho ha ba na mesebetsi. Sena se baka botlokotsebe ka hara motse,

yena ho lla ka maemo a mpefetseng a ditsela tse mmalwa ka hara motse.

"Bo-ntate bana ba ile ba tlisa lengolo leo ke ileng ka le fetisetsa moo le lokelang – mme re sa emetse karabo ha jwale. Ke ile ka buisana le Motlatsa Majoro ka taba ena.

Re boetse re kopanya dihloho; ho sebetse mmoho le Parliamentary Constituency Office ho disa le ho lekola maemo ditabeng tse ngata ka hara motse esita le ho sebetse le dibopeho tsohle tse tlang ho tswela setjhaba molemo" Ho bolela Mohapi. O kgothaleditse baahi ho leka ho kopanya dihlooho ka dikgwebo tse nyane tseo ba ka iketsatsang ho tlisa lekeno ka malapeng. Empa hape o ipileditse ho baahi ho ema ka maoto ho lwantsha botlokotsebe ka hara motse.

## Kganna kgwebo ka molao le botshepehi kapa tobana le molao



**Mapolesa a thota thepa lebenkeleng le leng W-section**

Ho bonahetse sepolesa se kene mosebetsing o matla mmoho le bahlanka ba masepala dibakeng tse ding tsa metse ya Botshabelo. Dikoloi tsa sepolesa tse akgang lori di bonahetse di tloha sebakeng se seng ho ya ho se seng moo ba bonahetseng ba ntsha le ho thota thepa e tswang ka hara a mang a mabenkele a motse.

Baahi ba ba ngata ba supile ha ditheko ka hara a mang a

mabenkele a teng metseng di ile tsa phahamiswa haholo nakong ya sewa sa Covid-19.

Le ha mabenkele a mang a ngodisitswe ka molao ho teng a mang a mangata a sa ngodiswang. Pelaelo ke ya hore ha a molaong, a phahamisitse ditheko ho tswa taolong, kahoo a nkelwa thepa.. Ha ngata ke ona mabenkela ana a rekisetsang baahi (dijo) tse feletsweng ke nako, mme sena se beha maphelo a batho tsietsing.



**E meng ya mehlongwafatshe mobung wa masepala o sa kgwethelwang ditsha tsa bodulo.**

### Di tswa leqhepeng la 1

R section Botshabelo, Ward 37 e tsamaisong ya molekgotla Lebona Nkgahle. Ba bang ba baahi bahlalositse hore ha bana moo ba dulang teng, ba phela ka ho hira. Athe ba bang bona ba hlalositse ha ba rekiseditse ditsha ka makgolokgolo a diranta ke ba bang ba batho ba tlahang ha ba sebeletsa lefapha la matlo masepaleng. Diphuphutso di supile ha taba ena e se nnete.

Ho hlakile hore bokunyata ba thekiso ya mobu bo jele setsi motseng ona. Lehlohonolo ke hore ba lefapha la matlo Botshabelo ba boletse ha ba ile ba tlahelwa taba ena ke ba bang ba

baahi ka thekiso ya ditsha ntle le molao, mme ba ntse ba sebetšana le taba ena esita le ho hlaola bobodu bona.

Lefapha la matlo le

ipileditse ho baahi ho kgaotsa ho reka ditsha ho mang kapa mang hobane ditsha tsa mmuso bakeng sa bodulo ha di rekiswi.

Mang kapa mang a rekiseditsweng setsha ka bokunyata a ka tlahela taba eo sepoleseng kapa kantorong ya matlo Botshabelo (Ofising e Tshweu).

Molekgotla Nkgahle o hlalositse hore o eme ka ditshetsekwane ho hlaola bobodu kapa tlolo ya molao e etsahalang motseng ona.

Diketsahalo tsena di bontsha hantle bohlokwa ba ho potlakisa taba ya phumantsho ya mobu ntle ledithlapiso (expropriation of land without compensation).

## Local economy is key

More and more people and organizations in Mangaung metropole are adding their voices in the stagnating local economy. Many, particularly black people argue that the economy is still not inclusive; it remains largely in the hands of whites. In townships part of the economy is driven by foreign nationals.

Residents say local economy is in the hands of foreigners and white people. "Most local shops are operated and owned by foreigners. Factories are owned by Chinese who are deliberately oppressing and exploiting the working class.

We can't even control the *kasi* economy because it is not in our hands. This is a special type of colonization because the economy is not in our hands." Says Itumeleng Makoloane, a resident of W-Section in Botshabelo.

He added: "To reclaim the country's economy, education system must change. It must be a type of education that does not produce workers only, but must be geared towards enabling people to create work.

Locals, especially the youth, must be empowered through education and providing them with necessary and relevant skills to be able to take part meaningfully in the local economy."

He encourages young people to start initiating own projects, showcasing and putting them in the market, including selling locally. He says it is important to circulate money locally. When people(locals) know your product they will support you, he says.

He further says exploitation of the working class is a revolutionary crime that must be stopped by the



**Itumeleng Makoloane o bontsha se seng sa mofuta ya dieta tse etswang ke Thabang Phirinyane ya emeng pela hae.. Phirinyane o hloka tshetso ya ho ntshetsa kgwebo pele.**

revolutionary alliance, especially the vanguard of the working class, the South African Communist Party and society in general. Makoloane says it is hurtful and sad to see how capitalism has turned people into slaves in their own country as they work for foreigners.

Makoloane believes that justice will only be served if capitalism is replaced by socialist system and should be championed by the working class under the banner of South African Communist Party. "The tillers of the land and factory workers must be part of production centres and fully benefit from the country's resources including land." He says.

### On this Women's Month

*We salute the courageous deeds of women from all walks of life, for the courage to stand firm and speak out against inequality, injustice and violence unleashed against them by men. We hail their relentless fight for survival to attain social and economic justice. -*

**Re Betla Tsela**

## Thibelo ya sekgahla sa Covid-19, ho motho a sa kuleng haholo

Ke batho ba dimilione milione ba seng ba lahlehetswe ke maphelo ke sewa sa Covid-19 lefatshe ka bophara. Batho ba kotsing ya lefu lena haholo ke batho ba maemo a itseng a bophelo kapa ba nang le mafu a itseng esita le batho ba dilemo tse ka hodimo ho tse 60.

Batho ba nang le lefu la tswakere (diabetes), lephallo le phahameng la madi (hypertension), lefu la dipheo, lefu la pelo le mafu a amang matshwafo, lefuba (TB), HIV le kankere, ha o le motho ya ikemelang ke monono (overweight) kapa o sa kwetlisi mmele (unfit), bona ke bona ba tsietsing e kgolo ya ho futuhelwa ka sekgahla se seholo ke covid-19.

Covid-19 e bakwa ke mofuta o itseng wa kokwanahloko ya corona, mme e fetisetsa ho motho e mong ho tloha ho e mong ha ngata ka ditsela tse latelang hara tse ka bang teng: ho fumana marothodi a tswang

### di tswa leqhepeng la 1

harolana jwaloka dibatana tsa naha, mme ho bonahala ho ba bang ba bona, kopano e le ntho e thata ho bopeha.

Hore na se tlang ho etsahala kamora hore Mlamlaleli a tloswe ke se fe, nnete ke hore ketsahalo ena ke leqeba le tlang ho dieha ho fola mme le tla eketsa ho fokodisa diteko tsa kopano le ho bopa ANC botjha.

Ho lokelwa ho theola maikutlo, mme ho shejwe dithla tsohle ka botebo. Ho tlosa kapa ho kgutlisetsa ha Mlamlaleli setulong ho ke ke ha feta mosebetsi o moholo oo ANC e tobaneng le ona; ka sehlohong e le ho kgutlisa seriti sa ANC, ho tsoseletsatsa phano ya ditshebeletso, ho bopa tsamaiso e phethahetseng le taolo e matla ya ditjhelete tsa setjhaba ka hara masepala, esita le kgodiso ya moruo.

molomong kapa dinkong tsa ya nang le tshwaetso. Sena se ka tla ka: ho hohlola, ho thimola, ho thetsa kapa ho tshwara dibaka tse nang le marothodi a jereng kokwanahloko.

Motho ya nang le tshwaetso a ka ba le matshwafo a latelang hara a mang: hoba le motjheso o fetang tekano, ho hohlola le ho sitwa ho hema kapa ho fellwa ke moya, dinko tse thibaneng mme di nale mamina a mangata, hlooho e opang, qoqotho e opang, mokgathala le ho opa ha mesifa esita, ho hlatsa le le ho tshollaesita le ho lahlehelwa ke tatso ya dijo. Ha o se o hlahlobilwe hore o na le covid-19 kapa o sa kgone ho etsa diteko empa o belaela hore o na le Covid-19 o ka etsa tse latelang, haholoholo ha o sa kule haholo:

theola maikutlo, dula hae matsatsi a 14., se ke wa ya mosebetsing, sekolong kapa ho eta, se ke wa sebedisa dipalangwang tsa setjhaba kapa ho ya dibakeng tsa setjhaba, se ke wa ya dikpanong tsa thapelo, se ke wa tjhaka kapa ho tjhakelwa.

Seo o lokelang ho se etsa ha o na le Covid-19:

\* kgohlalela kapa thimolela ka bokahareng ba setsu kapa sebdisa tissue eo o lokelang ho e lahla ka polokeho kamora tsebebediso

\* kenya face mask ho thibela ho atisa kokwanahloko

\* hlapa matshoho kgafetsa ka sesepa metsotswana e ka hodimo ho e 20 kapa sebedisa sanitizer enang le alcohol ya boleng ba diphesente tse bonyane 60.

\* I tseke thajana ho batho ba bang ba lelana (se kopane le batho ba bang ba lelana) \* se kopanele disebediswa le batho ba bang ba lelana.

\*Hlwekisa disebediswa le dibaka tse thetswang kapa ho tshwarwa ha ngata.

\*Se ke wa ba haufi le batho ba bang lapeng, bonyane etsa sebaka sa 2 metres ho tloha mothing e mong.. Seo o ka se etsang ho ikalafa ha o ntse o le boinotshing mme o sa kule haholo: Eja dijo tse phethahetseng le ho nwa metsi, robala le ho phomola ka tekano empa o dule o tshwara mona le mane hore mmele le mesifa di setbetse.

O lokela ho kgaotsa ho tsuba hanghang. Sebedisa pheko kapa meriana ya ka mehla ha o tshwerwe ke sefuba (cold and flu remedies).

Keletso ya dingaka ka kakaretso e kenyetsa tsebebediso ya tse latelang: Vitamin D 50 000 iu lekgetlo le le leng feela, \* zinc 200mg ha nngwe ka letsatsi matsatsing a 5, \* Vitamin C 500mg ha 3 ka letsatsi matsatsing a 5, \*Pidisi e le nngwe ya Vitamin B complex ha nngwe ka letsatsi.

Dingaka di re motho a ka sebedisa hape le dipilisi tsa Panado bakeng sa mahlaba le motjheso o phahameng. O ka nwa metsi a futhumetseng a tswakilweng ka manyeme a dinotshi le suurlemoen kapa wa momona *di-lozenges* ho fokotsa ho opa ha qoqotho. Metsi a futhumetseng a letswai le ona a ka thusa haholo ha o kgakgatsa ka ona. Moya o omeltseng ha o molemo matshwafo.

O ka thusa matshwafo ho ba maemo a matle ka ho arubela ka Vicks kapa Eucalyptus.

Dikeletso tse ding tsa kakaretso tsa hae ho ka sebediswa tse latelang lengana, kgemere, konofolo, *black seed*, *turmeric* le tse ding tse seng kotsi tsebebedising ya tsona mmeleng wa motho. Mohlodi:Lesedinyaneng le ngotsweng ke: **Dr Aysha Kola and Dr Waasila Jassat**

## Ho tshireletswe le ho thoholetsa basadi

Basadi ke karolo ya bohlokwa setjhabeng mme ba lokela ho fumantshwa toka le tshireletso jwaloka mang le mang ho latela Molaotheo wa naha, mme ho lokelwa ho eketswa manane a ntshetsopele ya basadi. Sena ke tabatabelo ya basadi ba ba ngata.

Letsatsi la 9 Phato 1956 ke la bohlokwa nalaneng ya naha ya Afrika Borwa, mme le hlalositse e le letsatsi la phomolo le bitwang Letsatsi la Setjhaba la Basadi. Ka letsatsi lena ke mohlang makgologolo a basadi ho

dinako tsohle, e seng feela ha nako eo e fihla. O tswela peleka hore: "Basadi ba na le ditokelo jwaloka mang le mang ... re le bo-

Mme, re kgahlanong le tlheketso ya bo-Mme. Molao o tshwanetse ho tiiswa kgahlanong le tlheketso ya bo-Mme."

Mohlodi o re hape ho lokelwa ho tiiswa lentse kgahlanong le diketso tsa dikgoka ho bo-Mme jwaloka ha basadi ba nako e fetileng ba ile ba etsa. O ipiletsa ho banna ho hlomphe le ho sireletsa ditokelo tsa basadi.

Masabata Botsane, e mong wa baahi ba Botshabelo yena o re kwedeng ena ya basadi ho lokelwa ho thoholetsa



Mamopa Mohlodi

Masabata Botsane

tswa dibakeng tse fapaneng tsa Afrika Borwa ba ileng ba phutheha le ho kena mokolokong o moholo wa boipelaetso Pretoria.

Boipelaetso e ne ele ba ho tlisa diphetoho le toka tshwarong ya basadi naheng ena, mme ka sehlohong e ne e le boipelaetso kgahlanong le taolo ya hore basadi ba tsamaye ba jere dipasa. Mokgatlo wa Federation of South African Women (FSAW/FEDSAW) ke ona o ileng wa hlophisa mohwanto oo, mme basadi ba ka bang 20 000 ho tswa mekgatlong e fapaneng le dibohong tsa setjhaba ba ileng ba nka karolo.

Kajeno kamora dilemo tse 64 letsatsi lena le ntse le hopolwa le ho ketekwa. Maikutlo a basadi ka bongata a ya tshwana: ba labalabela toka, ntshetsopele le tshireletso. Molekgotla Mamopa Mohlodi, ward 32 o re ho bohlokwa hore letsatsi lena le dule le hopolwa ka

(basadi) bohle ba sebensang moleng o ka pele, jwaloka ba sebensang dipetlele. O re hona ho bohlokwa haholo nakong ena ya sewa sa Covid-19. "Re thoholetsa le bo-Mme ba mapolesa, ba sebensang ka thata ho sireletsa setjhaba. esita le ba bang ba ba ngata ba sebensang dibakeng tsa setjhaba". O rialo a hlalosa bohlokwa ba basadi ka hara setjhaba. O ekeditse ka hore e ne e ka banna kaofela ba ka bona bohlokwa ba seabo sa basadi, mme ho lokelwa ho leboha bo-Ntate ba hlomphe ditokelo tsa basadi.

Botsane o re ho bohlokwa ho tsoseletsatsa matsholo kapa meqoqo ya ho hlaha setjhaba leseding ka bohlokwa ba basadi. O re le ha ho na le ntshetsopele ya basadi ha ho 'so lekane hobane letsatsi le letsatsi ho hlaha tse ntjha bophelong.

## ANC Parliamentary Constituency Office e boela e thusa basebetsi

Ho bonahetse ha basebetsi ba bang difemeng tse ding Botshabelo le Thaba Nchu ka hara masepala wa Mangaung ba sa ngodiswa jwaloka basebetsi lefapheng la mesebetsi. Sena se hlaheletse haholo nakong ena ya Covid-19 moo basebetsi ba ba ngata ba ileng ba sitwa ho fumana tjehelele ya Covid-19 UIF.

Mosebeletsi wa Parliamentary Constituency Office ya ANC, Botshabelo, Monghadi Itumeleng Makoloane o re sena se hlaheletse hoba basebetsi ba ba ngata batle ofising ya hae ho tla batla thuso. O re ofisi e se e ile ya thusa ba sebeti ba ba ngata tabeng ena. Le moraora tjena

basebetsi ba bang ba sa ngodiswa jwaloka basebetsi lefapheng la mesebetsi ba feme ya Top Fashion, Botshabelo, ba thusehile kamora hore a ofisi e kene dipakeng. Sena se latela katleho e ileng ya fihlelwa ho thusa basebetsi ba bang ba feme ya Queentax ba nang ba sa ngodiswa. (Re Betla Tsela e ile ya tlaleha taba ena kgatisong ya kgwedi e fetileng).

Parliamentary Constituency Office ya Setho sa Palamente, Monghadi Lechesa Tsenoli e kene dipakeng hape ho thusa basetsi hore ba ngodiswe ka molao.

Makoloane o hlalositse hore basebetsi ba ile ba tla

Tsela e sa le telele ya ho fihlela toka ho basebetsi ba ba ngata difemeng tsa Botshabelo.

Mona le mane ka hara difeme ho ghoma diphapang moo ramosebetsi a batlang phaello ha basebetsi bona ba tseka meputso e phedisang le maemo a bolokehileng.



ofising ba tletleba ka hore ba na le dilemo tse fetang 10 ba sebeletsa feme ya Top Fashion empa ba sa ngodiswa jwaloka basebetsi Lefapheng la Mesebetsi. Ho ya ka Makoloane basebetsi ba hlokometse sena hoba yena a ba kgothaletse hore ba ye Lefapheng ho ya lekola hore na ba ngodisitswe jwaloka basebetsi.

Makoloane o ile a hlaba mokgahlo wa basebetsi wa SACTWU malotsana ka taba ena

O tswetse pele ka hore o ile a ikopanya le ramosebetsi ho ka buisana ka tharollo ya taba ena ya basebetsi ba hae. Ramosebetsi o ile a tshepisa ho ngodisa basebetsi semmuso. Ha morao basebetsi ba mo tlalehetse ha ramosebetsi a ile a ba ngodisa se-molao.

Makoloane o lebohile SACTWU le Lefapha la Mesebetsi ka ho kena dipakeng ho netefatsa hore toka e phethahetse.

O phetsetse ka hore basebetsi ba difeme Botshabelo ba sebetla tlasa kगतello e kgolo, mme sena se hloka hore basebetsi ba be ngatana-nngwe ho hlola maemo a na a kगतello mosebetsing.

## Mlangeni's political footprint venerated

*Andrew Mlangeni's life had a huge impact on the political landscape of South Africa and will certainly still have great reference in future. He is one of the most respected leader within and outside the revolutionary alliance. His unassuming demeanor enabled him to accomplish feats that many could not achieve. His footprints on the political landscape of our country and elsewhere in the world is clearly and succinctly depicted in his obituary below:*

Ntate Mlangeni was recruited to the Young Communist League by Mama Ruth First in 1944, where he worked with the likes of Mama Elisa Watts and Mr Joe Slovo. In 1959 he became a full-time 'functionary' of the SACP as well as its secretary for the Johannesburg region, responsible for black groups alongside Mama Esther Barsel who was responsible for white groups.

He also participated in the activities of the Rosettenville branch of the ANC Youth League (ANCYL) from 1944, where he worked with the likes of Joe Matthews, Duma Nokwe, Fats Ngakane and Henry Makgothi. However, he formally joined the ANCYL in 1951 and the ANC itself in 1954, and became the longest-serving secretary of the ANC Dube branch, which he also represented as a delegate at the Congress of the People in

Kliptown where the Freedom Charter was adopted. He served in the SACP and ANC leadership structures of the Johannesburg Area Committee where he worked with the likes of Nelson Mandela, Elias Motsoaledi, Alfred Kgasago, Arthur Hlapane, John and Obed Motshabi, Dan Tloome and Andrew Kunene. He also worked with Mama Ruth First to support the mineworkers' strike of 1946 spearheaded by the SACP-aligned African Mine Workers' Union under the leadership of JB Marks and Tloome.

When peaceful means of expressing dissatisfaction with political marginalisation and economic deprivation by the apartheid minority regime was barred to the majority, Tata Mandela recruited Ntate Mlangeni as the first Umkhonto we Sizwe (MK) foot soldier in 1961.

*"All that the Government has done is to reply to the people's demands by putting their political leaders in jail and breaking up families"*

Later that year, he, together with Joe Gqabi, Abel Mthembu, Raymond Mhlaba, Steve Naidoo and Wilton Mkwayi, became the first MK members to be sent for sophisticated military training in China. Here, he and Naidoo were specifically selected for advanced military communication techniques and manufacturing of explosives due to their advanced level of Mathematics.

During this time he met one of his heroes, Mao Tse-tung, who gave him a message to relay to the ANC leadership that the ANC should bring a bigger number for training than it had done with their group.

On his return in early 1963, he joined the underground unit of MK and became a member of its High Command. His major responsibilities at the time were to recruit people and dispatch them for military training outside the country. It was during these activities that he disguised as a priest under the aliases of Rev Percy Mokoena and Percy Mbatha. Among the people he dispatched to exile were Joe Modise and Chris Hani.

Ntate Mlangeni was arrested with Motsoaledi on 24 June 1963 on the national raid day and charged with the Zeerust group which had been intercepted by the security forces in Zeerust after he tried to dispatch them for military training outside the country. However, he and Motsoaledi were acquitted from the Zeerust trial because of lack of evidence against them.

Their acquittal was short-lived, however, because they were again charged in the Rivonia Trial, together with other leaders who had been arrested during a raid at Liliesleaf Farm in Rivonia, Johannesburg on 11 July 1963, as well as Madiba, who was serving a ve-year sentence following his trial in 1962.



Photo: sahistory

Before the court passed judgment on him, Ntate Mlangeni told the court:

*"Though leaders of many countries throughout the world have tried to persuade the Government to abandon its apartheid policy, and although resolutions have been passed in the United Nations against South Africa, this has met with no result. All that the Government has done is to reply to the people's demands by putting their political leaders in jail and breaking up families"*

He was found guilty alongside Nelson Mandela, Walter Sisulu, Govan Mbeki, Raymond Mhlaba, Ahmed Kathrada, Denis Goldberg, Wilton Mkwayi and Elias Motsoaledi, and sentenced on 12 June 1964 to life imprisonment. With the exception of Goldberg who was detained inland, the rest were sent to Robben Island. He was prisoner 46764.

He was released from prison after 26 years in October 1989 with the likes of Sisulu, Kathrada, Mkwayi, Mhlaba and Oscar Mpetha. He immediately became a member of the internal ANC structure led by Sisulu. He also served as Transport Head at the ANC's Shell House headquarters after his election into the National Executive Committee in 1991.

After the 1st democratic elections in 1994, he became an ANC Member of Parliament until he retired in 2014. In 2012 he became Chairperson of the ANC's Integrity Commission because of his integrity and ethical conduct.

*It is interesting to see that in his last days he was still rooted among the people he lived with and struggled with for decades – the people of Soweto and by extension many other people who live in townships and related black residential areas.*

*While it may have been at odds with lockdown regulations to converge in one place at one time, and to line up the street in close proximity to each other, the people of Soweto, neighbours of Ntate Mlangeni and others, would not have afforded to miss a once off moment of history, to salute a hero that has given so much selflessly to the country. The spontaneity of residents in the neighbourhood of Ntate Mlangeni's residence not only demonstrates reverence but typifies good relations and ubuntu that radiated from him and his family.*

*His life is punctuated with acts of valour, unwavering responsibility and outspokenness. His name is now inscribed indelibly in the annals of the liberation struggle in South Africa and its democratisation.*

*Not only with his stature as a former Robben Island political prisoner does he stand as reference in South African history, but his active role in maintaining the symbiotic relationship between one of the longest political alliance of SACP and ANC. But he also stands as a reference to progressive trade unions.*

*Lastly, Ntate Andrew Mlangeni leaves behind a good political legacy, for political parties and politicians, young and old, within and outside the revolutionary alliance. You do not have to adopt a Machiavellian posture to make a good political harvest. Honesty and humility go a long way in earning more in politics in the long run. For the ANC to survive in these trying times, its members need to look no further for solutions, the strategy and remedy for the disease gnawing its very soul is within reach - it is the life of Andrew Mlangeni a life that typifies a true and complete member of the ANC as reflected in the ANC's document: Through the eye of the needle.*

## Taking care of the infirm is noble, says Joyce



Joyce Ntwatsabone

Every community should take responsibility of those who cannot fully take care of themselves, the elderly, weak and the infirm.

Mental care is one important responsibility that every member of society has to play a role in the welfare of those who relatively are mentally unable to fully take charge. Says Joyce Ntwatsabone of Tiisetso Mental Healthcare Centre in K-section, here in Botshabelo.

The centre looks after people who need mental care, whose

families or relatives for some reasons are not able to care for them.

"It pleases me to take care of them. To see them healthy in mind and body and not eating from dustbins some taking off their clothes in public as some of them do." Says Joyce, who says it pains her to see these people being laughed and derided by other human beings.

She says the centre ensure healthy living to its residents including regular visits to public healthcare facilities.

Tiisetso Mental Healthcare Centre established and registered in 2018 is home to 24 adults, 20 males and 4 females. Joyce calls on anyone, including government, NGO's or any public or private entity in the country or internationally to assist in this project.

\*Meanwhile, Maria Lekaota,

a wheelchair-bound resident of W-Section, who initiated and assisted with the relocation of two fellow members of her



Maria Lekaota

organisation, Thuso Disabled to Tiisetso Mental Healthcare, says it is important for members of communities to take care of its fellow humans who are disabled in whatever way.

The two were finally relocated to Tiisetso Mental Healthcare Centre after the intervention of the ANC Parliamentary Constituency Office and the local Social Worker of the Department of Social Development, Mamiki Khanyetsi.

## Ho bohlokwa ho ngodisa kgwebo

Ke taba ya bohlokwa ho ngodisa kgwebo efe ka efe. Thuso ho fumanela borakgwebo lesedi le hlahang mmusong bakeng sa ditaba tsa kgwebo e teng.

Mokgatlo wa Mangaung Small Business Traders o re o thusa bohle ba batlang lesedi ka kgwebo le ho fana ka dikeletso ka ditaba tsa kgwebo ka kakaretso.

"Re thusa ba sa kgoneng ho tlatsa diforomo tse amanang le kgwebo le ba batlang ho qala dikgwebo, ba batlang ho ngodisa dikgwebo tsa bona ka molao. Ho bolela Dillo Mohlomi, Modulasetulo wa mokgatlo (Setshwantshong).

O ekeditse ka ho re: "Re boetse re thusa batho ka tsamaiso ya kgwebo." O bolela hore ba ile ba

elellwa hore batho ba ba ngata ba ngodisa dikgwebo ka tjelete e hodimo. "Re ile ra etsa qeto ya ho re rona re le mokgatlo re tla ba boemong bo tlase boo batho ba tlang ho bo kgonang." O boletse jwalo a hlalosa hore bona ba lefisa batho ho ya ka thuso eo batho ba e batlang, ka mantswe a mang ha ho na sekepele se beilweng sa ho lefisa batho ha ba kena monyako

bakeng sa thuso e itseng. Ho tswa hore na motho o batla thuso ya mofuta ofe, bona ba lefisa ho ya ka mosebetsi oo ba o etseditseng motho.

Mohlomi o re bohlokwa ba moruo wa selehae ke ho hlaola bofuma. O re ho latela puo ya Letona la Ditjhelete dikgwebo di lokela ho ngodiswa hore di tle di tsebahala, le hore di thuswe ha bonolo ha di batla thuso. Ngodiso e tla thusa rakgwebo le ho tsebahala Ditabeng tsa Lekgetho (SARS)

# COMMENT



The corruption stink hovering over the land is foul. This stink and the Covid 19 Pandemic must be forcefully pushed back and defeated - both are horrible pandemics. We must fight them in our homes, in our families, individually, in our neighborhoods, in our wards, zones and in our municipalities. There must be no oxygen left, if both live on it.

When we refuse to buy stolen goods, speak out. When we see inexplicable wealth, when we reject unfair treatment of others, speak out. Defend whistle blowers. When we call out those who steal or abuse public property, when we stop angry people from destroying, burning public property, then we will be acting as true citizens who value their country, its resources and relationships, as we all should.

Foreign nationals, of whatever origins must be welcomed as long as they are legal, conduct their work legally. Only those with the authority should be allowed to handle those who are not legal.

Legal or nor not they should however not be made the excuse for other forms of criminality. Let's work with community police fora to expose wrong doing by some in our community, whoever they are, whatever their status.

Let's stop generalizing - *ha re rate rona ha re etseletswa empa ho bonolo hampe ho etseletsa ba bang ntle le bopaki* - justice, fairness must apply to all of us, as long as you are human and you leave in South Africa. The constitution requires that from all of us.

Peaceful coexistence is what we expect in every neighborhood. Learning to work together, pooling our resources, identifying education and support we need and working with others with these skills, experience is the solution.

Usually, it does not end with complaining about foreigners. It then, in their absence, becomes about what language I speak, where I come from in the province, in the country. Now we know it also, often becomes whether you a man or a woman, even what your preferred sexual orientation is.

Must we really stoke these fires of discrimination, of bias that frequently lead to violence, even fatal violence? *Botho ba rona bo kae? Bu shona phi Ubuntu bethu? Wat gebeer met onse menslekheid?*

We pay tribute to isithwalwandwe/separankwe Ntate Andrew Mlangeni *ya tswa re siya ho ya boyabatho*. His departure is made even more painful given the climate in which he leaves the movement he served throughout his life.

His integrity and insistence that we conduct ourselves ethically in managing the affairs of the people, remain the most eminent of many messages he left us. The corruption that confronts us and others using the courts as a fig leaf behind which to hide wrong doing is a sad development indeed.

We publish the summary of "Through the eye of the needle", (ANC) leadership guiding document, to remind us always - we are guided, let's not flaunt one thing which will help us reclaim the trust of the people. We also publish the January 8 Statement to remind us of our tasks for the rest of the year!

We continue coverage of the coming centenary of the South African Communist Party next July 2021. If you know and have useful material relevant to the centenary - let us know. We also bid farewell to a veteran of the SACP and the trade union movement comrade John Nkadimeng - he too leaves us saddened given lessons of his example.

**Tsela tshweu bahale ba ntwana ya tokoloho le ntshetsopele!**

\* We will have more to say on the two; Messrs. Andrew Mlangeni and John Nkadimeng in the next edition.



## NEWS FROM PARLIAMENT



### PRESIDENT SIGNS LAW TO SECURE OUR BORDERS

The Chairperson of the Portfolio Committee on Home Affairs, Adv. Bongani Bongo, welcomes the signing into law of the Border Management Authority (BMA) Bill by the President of the Republic.

The BMA Act is intended to establish a Border Management Authority, which will remedy the fragmented border management model currently being utilised. The fragmented model has resulted in a variety of challenges in controlling South Africa's borders. The bill seeks to establish a single implementing entity under a single executive authority.

Furthermore, the committee has always been of the view that a seamless border environment bodes well for the movement of people into

and out of the country; will ensure efficiencies, especially for tourism into the country, which is necessary for job creation; and will be indispensable in facilitating the Africa Free Trade Agreement as it takes root on the continent.

"While we are aware that the legislation-making process has taken longer than initially intended, we are happy that the delay has strengthened the law to make the agency effective," Adv. Bongo said.

The committee's main preoccupation is ensuring that South Africa's borders are secured and that all stakeholders at ports of entry operate in a coordinated and seamless manner. The committee is also hopeful that the new border agency will move with speed to ensure

that South Africa's borders are secure.

The committee has highlighted the importance of an implementation plan with targeted milestones for the Act. The committee has also urged the Department of Home Affairs and the National Treasury deliver on their commitment to conclude an implementing protocol within six months of signing of the Act to enable the seamless functioning and co-ordination of border management areas.

The committee will exercise its oversight obligations by heightening its engagements with the department on the implementation of the Act.

ISSUED BY THE PARLIAMENTARY COMMUNICATION SERVICES – Cape Town

### 2020 Women's Parliament focuses on equality

This year, Parliament host the 2020 Women's Parliament in hybrid mode - in which both virtual and actual sitting will take place. This means that some MP's will attend the sitting physically in Parliament's buildings while some will take part through cyber-network. The move is necessitated by the prevailing state of emergency's regulations and precautions to curb the spread of Covid-19 pandemic.

The theme for this year's Women's Parliament is: "Generation Equality: Advancing our collective efforts to end Gender Based Violence and Femicide"

Participants in the session will include the heads of the three arms of the State; the President, the Chief Justice and the Speaker of the National Assembly as well as the United Nations representative, Women Executive Director. The occasion is inspired inter alia by Parliament's social participative democratic posture and its oversight responsibility, where the focus falls on issues affecting women, in particular the escalating violence against women. This is in line with decisions and actions taken by the Executive to arrest and eradicate the gender-based violence and increased murders of women that has gripped the country.



Sylvia Lucas Deputy Chairperson, NCOP

### Lelakabe la sehopotso (Flame of Remembrance)

Lelakabe le tukang motjha o tjehele lebaleng la palamente ya Afrika Borwa ke le leng la matshwao a matle a bontshang nalane ya tokoloho le demokerasi Afrika Borwa



Motho a ka re mmoho le matshwao a mang a teng Palamenteng, lelakabe lena le sa tingweng ke meya wa difefo kapa dipula tse matla, le supa hara meeelo e meng, boitelo, tjehehelo le botsitso a tabatabalong ya puso ya demokerasi eo motheo wa yona le matla di leng setjhabeng.

Se ngodilweng leboteng (English): **In commemoration of the brave of all our peoples who laid down their lives for their beliefs and ideals in wars within and beyond the frontiers of our country**

Ke ho re: *Sehopotsong sa batho bohle ba rona ba sebetse ba ileng ba tela maphelo a bona ho lwanela tumelo le mehopolohu ya bona dintweng tse neng di lwana ka hara naha le meeding ya yona.*

August, Women's Month, signifies an important period in South Africa. The historical significance of the 9th of August 1956 Women's march to Pretoria, then citadel of apartheid regime, to demand social justice and denounce the arbitrary and mandatory carrying of passes by African women, has kept the date alive to this day. The event has marked August in the national calendar as a month to enjoin the nation to review and recommit to women's equality and justice. This period instructs the public to embrace and stoke the fiery spirit of the women who marched in 1956, representing women from all walks of life in South Africa.

In recent years, it (August) has become a period of poignant reminder of gender-based violence and rampant femicide perpetrated by men. As part of its responsibility and contribution to eradicate the scourge of violence and advance women's rights, Parliament annually lines up activities in August, with specific reference to human rights, focused on women. This usually culminates in Women's Parliament. Further, with its internationalist character, the South African Parliament features global programmes, including a kaleidoscope of women issues, which are integrated in the annual Women's Parliament agenda.

Women's issues are high on Parliament's agenda. This is indicated by Parliament's involvement in programmes geared towards advancement of gender equality, evidenced by Parliament's pivotal role in the Women's Charter review process carried out recently throughout the country, with the Deputy Chairperson of the National Council of Provinces, Sylvia Lucas playing a leading role.



## SACP Centenary Series

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

### 60<sup>th</sup> ANNIVERSARY OF THE PEASANTS REVOLTS

by Dr Lehlohonolo Kennedy Mahlatsi



Dr Mahlatsi

This year marks the 60<sup>th</sup> anniversary of the Peasant Revolts when Amapondo warriors fiercely protected against the apartheid draconian laws. By introducing the Bantu Authorities Act ("BAA"), the apartheid regime made our people to administer their own oppression.

The implementation of the so-called "Bantu Homeland" called for a wave of protest and resistance in the rural areas. There were unprecedented unrests and revolts in almost all the reserves. Outstanding battles were waged by the peasants in Witsieshoek, Zeerust, Sekhukhuneland, Zululand, Tembuland and Pondoland.

Witsieshoek opened a decade of turbulence and struggle against apartheid and its armoury of unjust laws. Many thousands took part in the great Defiance Campaign of 1952 and women demonstrated against the pass laws. The Witsieshoek protests resulted in 14 Africans shot dead and two policemen killed. Many were arrested and imprisoned. In January 1958, four people were

shot dead at Gopane village in the Bafurutse reserve, near Zeerust. In May 1958, an unknown number of people were killed in Sekhukhuniland, scores were sentenced to long term of imprisonment and sixteen, including one woman were sentenced to death. The militant and bitter struggles took place in Pondoland. The problem started when the regime unilaterally appointed Botha Siqawu as the Paramount Chief of Amapondo.

A vast popular movement of resistance arose amongst the people in March 1960, and although meetings were illegal, they were held just the same and attended by thousands of peasants, who came on foot and on horseback to chosen spots on the mountains and ridges. This is how the movement became known as 'Intaba' (the Mountain). Prominent leaders of the ANC and SACP like Govan Mbeki held clandestine meetings with the peasants in the dark forest of Pondoland. The ANC Headquarters in Johannesburg deployed emissaries to pledge solidarity with the peasants. Thomas Nkobi recollected that the peasants would insist: "Xelesa undlunkulu, sifuna izixhobo" (Tell headquarters, we want weapons).

The Mountain Committee rallied most of the peasants in their Bizana

district into open struggle against the authorities and their henchmen. But its series of huge meetings, summoned to discuss the plight of the Amapondo and make plans to carry on their struggle, inspired neighbouring compatriots from other districts in East Pondoland who carried back the news to their areas.

The leaders of the Amapondo rebellion had organised a mass demonstration of 50 000 people in Bizana at the same time presenting a list of their grievances and demands, which echoed the Freedom Charter and rested on the declaration that the peasants would stop at nothing short of representation in parliament. The intensity of the regime's attempts to repress this resistance, and the determination of the people to continue, led to their adopting the tactics of guerrilla struggle. Entire area came to be controlled and administered by the peasant resistance movement.

The AmaPondo then found that news of their meetings was reaching the magistrate's ears and that their unity was being undermined from within by enemy agents. Drastic action was taken against these informers; their huts were fired, and many were forced to flee from the area. 27 kraals were reported to have been burnt down. The most serious clash took place on 6 June

1960 in a valley adjoining Ngquza Hill, between Bizana and Lusikisiki. Africans from a score of kraals had met there to discuss their complaints. Two aircraft and a helicopter dropped tear-gas and smoke bombs on the crowd, and police vehicles approached from two directions. The Africans raised a white flag to show that their meeting was a peaceful one, but police suddenly emerged from the bushes surrounding the meeting-place and fired into the crowd. About thirty people were shot dead.

In Pondoland and the neighbouring Transkei, fear and violence have spread steadily ever since the Nationalists decided to turn the area into the first great Bantustan and set about appointing chiefs who would carry out their policies and sacking those who resisted. The regime resorted to extensive military actions. A state of emergency-which has still not been lifted-was declared over the whole area of the Transkei. More than 5,000 peasant leaders were arrested and detained. Hundreds were sentenced to long terms of imprisonment. Thirty-two leaders were sentenced to death.

The Anti-Bantu Authorities Act Committee was established in the Lusikisiki district and had submitted a memorandum to the Department of Bantu Administration, averring, *inter alia*, that their Paramount Chief was supporting the regime and unpopular. Taxes under Bantu Authorities were higher, and they felt that the taxes were only used to pay the salaries of the illegitimate regime-appointed chiefs. They objected to the new Bantu Education Levy.

They claimed that bribery and corruption were commonplace, and that only those who could afford bribes were given fair treatment at the new "tribal courts". The regime arrested and banished prominent leaders like the Ganyile brothers, Anderson and Mthethunzima. Anderson Khumani Ganyile was also a leading figure in the ANC Youth League. Women played an active part in the campaign against Bantu Authorities. They dressed in black as a sign of mourning. The Bantu Authorities Act, the taxes, pass laws and labour control regulations and other methods of the regime to suppress the African majority were under fire and were met with a fierce resistance.

Most of the demands and aspirations of the Peasants featured prominently in the great ANC Maritzburg Conference of 1961 where, inspired by militancy and charisma of the revolutionary people's leader Nelson Mandela, 1500 delegates pledged themselves to fight to the end to compel the Nationalist regime to submit to the will of the people; for a constituent assembly to promulgate a democratic, non-racial constitution for South Africa. Madiba's brilliant leadership of the historic Conference marked the opening of the new phase of militant mass struggle in South Africa.

AmaPondo Revolts have been a shining example of how simple peasant had risen to noble heights of human leadership. The white

minority regime had been threatened with an assault on the very foundations of brutal apartheid policy. The camouflage description of "separate but equal development" had been wrenched aside. The Revolts marked the beginning of an armed resistance movement and this profoundly influenced the ANC leadership to seriously confront the question of armed struggle. In the 1950's the regime consolidated its Bantustan strategy by taking the provisions of the 1913 Land Act to their logical conclusion. It is in this context that the expropriation of land without compensation and land redistribution should form tenets of radical social and economic programme to address the injustices of the past. This will be in honour of our gallant martyrs who perished in the heroic struggle against colonial conquest and land dispossession.

The year 1960 was characterised by state repression and brutal murder of the innocent. It all started in Coalbrook near Sasolburg on 21 January when 435 mineworkers were suffocated by methane gas and crushed to death by rockfall more than 152m underground. This was a ghastly fate for the 435 mineworkers on 21 January 1960 and the biggest catastrophe in the history of South African mining. The reconstituted clandestine SACP played a central role in highlighting the plight of the workers. Joe Slovo was representing families of the workers at the inquest and was on the verge of pushing a mass murder case against mine managers. Communist leaders like Ruth First, Jack Simons, Moses Mabhidha and many others were spearheading the campaign for solidarity with the workers.

Approximately 20 kilometres from Coalbrook, 69 people were brutally murdered in Sharpeville on 21 March 1960. The day after the Sharpeville massacre a clandestine meeting of the SACP and the ANC was called, and two general decisions were taken. Firstly, there was to be a call for a three-day national general strike. Secondly, advantage should be taken of the deep public revulsion at the Sharpeville murders to launch a campaign for the destruction of the pass books. The sub-committee comprising of Nelson Mandela, Walter Sisulu, Duma Nokwe and Joe Slovo was appointed to give effect to these decisions. Duma Nokwe was also tasked to brief the Chief Albert Luthuli about the latest developments.

The contribution of communist cadres in these struggles was immense. It is not surprising that the SACP will be celebrating the centenary of unbroken struggle next year. From the moment of its birth, the Party has been hated and feared by the racist regime and, in 1950, was the first organisation to be driven underground. Its leaders and members have suffered unending persecution, imprisonment, torture, execution and even assassinations. The communist heroes and heroines whose names have come to symbolise the very spirit of resistance and defiance to all forms of oppression- men and women who dedicated and often sacrificed their lives in the cause of freedom.

Dr Mahlatsi writes in his personal capacity.

South African Communist Party has lost one of its brave and utility member in the Free State Province. The party's Deputy Provincial Chairperson, Mboyiselo Jacobs has died after a short illness.

Jacobs was known for his fearless condemnation of corruption and wrongdoings in government and his tireless efforts in pursuing the objectives of the National Democratic Revolution. He is remembered for his commitment in serving his people.

The party expressed its condolences to the Jacobs family, the communities and Congress movement in a statement issued after his death.

He had been one of the long-standing member of both the ANC and SACP who understood the synergy within the alliance. He seamlessly participated in activities and served in various positions in the alliance. Jacob censored and scolded the

#### Jacobs put his people before anything else



plundering of resources in government through corrupt, fraudulent and wasteful means.

He served in SADTU, COSATU, ANC and SACP in his fulfilling political life. He also served as an Executive Mayor of Dihlabeng municipality.

In a statement it issued the SACP said: "In honour of Comrade J and in living up to his exemplary leadership and anti-corruption commitment, the SACP in the Free State will deepen its campaigns on service delivery and pursuit of access to water to all communities in Qwaqwa and the whole province"

The statement further pointed out what it termed 'lack of decisive leadership against corruption' in the province: "...the skeletons of the Gupta-linked parasitic patronage networks remain intact and continues unabated to suck both provincial and municipal government coffers dry."

**\*And further afield the Party has again lost one of its stalwart and respected member, Ntate John Nkadimeng who died in Johannesburg early this month, 6 August 2020 at the age of 95 years.**



Pic: Times Live

**He was one of the leading figures in the re-establishment of SACP structures after the unbanning of progressive liberation organisations and a forerunner in workers' struggle for justice in the workplace.**

**His political and trade union activism can be traced as far back as early 1950's.**

**The SACP describes him as a trade unionist of note who fought for workers' rights and universal emancipation.**

**In memory of the memory of Ntate Nkadimeng the SACP calls on all the working class and the progressive trade movement to unite and fight corruption.**

## TASKS OF THE ANC IN 2020

In line with its longstanding tradition and in accordance with its political programme, the African National Congress issues a statement every year, to briefly reflect on the previous year's work and outline the current year's programme of action.

This annual statement, commonly known as January 8<sup>th</sup> Statement serves not only as a tool of communication but somehow a measuring tool as well, monitoring and evaluating throughout the year the tasks the organization sets for itself. Simply put this is a 'to do list' for the organization for a particular year.

For the current year, 2020, the ANC has issued its January 8<sup>th</sup> with specific tasks. These have been communicated to its structures and shared with all its partners. More importantly it (ANC) has communicated the statement to the public and committed to the tasks:

The tasks of the ANC for 2020 are informed by the 54<sup>th</sup> National Conference resolutions, which identified two strategic priorities for the five years: organisational renewal and unity, and radical socio-economic transformation. They reflect the organisation's commitment to implement the Conference resolutions. They also reflect the ANC's response to the issues raised by South Africans in the 2019 elections.

Therefore, the tasks of the ANC for 2020 are as follows:

\*We will renew the ANC as the most effective force for social change. Branches will be rebuilt as centres for community development. Through the implementation of the new membership system we will empower members to engage in political work and tackle patronage, gate-keeping and vote-buying within our structures. We will roll out a mass political education campaign as part of a national effort to develop our cadreship throughout the organisation.

\*We will build a movement united in action. We will work to heal the

divisions with our organisation and Alliance and end all factional activity through a cohesive programme of action that places the needs and interest of the people above all other interests. We will work to strengthen the ANC Women's League, Youth League and Veterans' League. We will take forward the engagement on strengthening and reconfiguring the Alliance. We will use preparations for the National General Council and the conferences of the ANC Women's League and Youth League as well as the MK inclusive conference to forge unity and cohesion within the movement.

\*We will prepare for a decisive local government mandate. In addition to the implementation of our far-reaching resolutions to strengthen local government, we will undertake a radical review of our approach to this sphere of governance, the selection of candidates and the deployment of cadres to various positions. This will include the establishment of a permanent Electoral Commission. There will be intensive engagement with communities on their needs and concerns.

\*We will mobilise all social partners to grow and transform the economy. The focus of the efforts of all South Africans needs to be directed towards an economic recovery that creates jobs and

\* opportunities. We will intensify all measures to increase investment, stimulate greater growth, deepen skills development and remove all impediments to greater economic activity.

We will strengthen governance and tackle corruption. The work to rebuild public institutions will

continue, ensuring that all appointees are fit for purpose and demonstrate the highest levels of integrity. We will deepen efforts to root out corruption and tackle mismanagement, incompetence and wastage. The effort to end state capture and hold those responsible to account will receive priority.

\*We will work to end gender-based violence and femicide. Communities, civil society, faith-based organisations and others will be mobilised to confront violence against women and children in all its forms. Broader society needs to become more involved in the work of government and civil society formations to implement the National Strategic Plan on GBV.

\* We will work for peace, integration and development in Africa. We will support South Africa's programme as AU Chair for 2020 by working with fraternal organisations across the continent for the implementation of the African Continental Free Trade Area, to advance peace and stability, and to promote sustainable growth and development.

### CALL TO ACTION

The fundamental transformation of South African society and the economy requires the efforts, ingenuity and energy of all South Africans working together in pursuit of a shared vision.

We call on the workers of South Africa to be at the forefront of revolutionary change, to intensify the struggle for a living wage and decent working conditions, and to be partners in the urgent task of promoting investment, growing an inclusive economy and creating jobs. We call on young people and students to lead the skills revolution, and to be

the champions of innovation and entrepreneurship. Following in the footsteps of earlier generations, we call on the youth to take a leading role in building a better, peaceful country, Africa and world.

We call on women to remain at the forefront of struggles for equality and justice, to challenge patriarchy in whatever form it takes, and to consistently remind their male counterparts of their shared responsibility to advance gender equality across society.

We call on civil society formations to continue to champion the values of our democratic constitution, to fight for social justice and equality, to intensify the campaign for ethical governance and to hold those in positions of authority to account.

We call on faith-based organisations and leaders to continue to provide spiritual and moral guidance to society, to challenge crime, corruption and violence, and to care for the poor, the marginalised and the mistreated.

We call on all farmers, farmworkers and traditional leaders to work together in support of meaningful land and agrarian reform, to build relations of trust and respect within rural communities, and to significantly expand food production and ensure food security.

We call on business leaders to support the national effort to grow an inclusive economy through greater investment in productive sectors of the economy, by promoting ethical business practices and progressive labour practices, and by ensuring the advancement of black and women South Africans throughout the economy.

We call on public servants to diligently

serve the people of South Africa, to fully implement the electoral mandate while remaining non-partisan, to ensure that public funds are not wasted or stolen or unused, and to build a state that is capable and developmental.

We call on cultural workers, artists and intellectuals to actively contribute to social cohesion and nation building by giving expression to the great diversity of views, traditions, cultures and practices of the South African people.

We call on the South African people to join us as we advance towards a better society founded on the principles of unity, democracy, non-racialism, non-sexism and equality.

### COSATU welcomes level 2

The Congress of South African Trade Unions (COSATU) have acknowledged the Government's decision to notes President Cyril Ramaphosa's decision to move the country to lock-down level 2 and opening of . more sectors of the economy. In a statement issued recently the trade union says it hopes this will save jobs.

In equal tone the statement states that compliance with health and safety procedures and protocols will be put in place to combat the corona virus. It (COSATU) is concerned about the poor performing economy and lament the Government's economic framework that does not pay attention and prioritise employment creation.

The federation believes that the UIF Covid -19 TERS fund should be extended to give relief to workers. COSATU argues further that government should force banks to defer loans of workers as they struggle to service loans on houses and vehicles.

### A summary of Through the Eye of the Needle

#### ANC's document on good leadership

- \* A leader must uphold collective decisions and never define himself/herself outside the collective
- \* He/She must understand ANC policy
- \* He/She must always strive to improve his/her capacity and must not strive to be a monopoly of wisdom
- \* A leader must win people's confidence.
- \* A leader must lead by example
- \* There are no ready-made leaders but they emerge from various revolutionary struggles.
- \* A leader must be able to influence and to be influenced.
- \* A leader does not seek popularity by undermining those in leadership positions.
- \* A leader must subdue his/her personal interests to those of the collective and organisational interest.
- \* Must not use leadership position to gain material possession and status.
- \* Handle conflicts with understanding of its origin.
- \* A leader must possess the ability to inspire people in good and bad times.
- \* A leader must be able to win members acceptance not through suppression, threats and or patronage.

### When will women's freedom come?

Writes Dibeela Mthupi

(This is an edited version of the article.)

Women are not safe anywhere. Their safety is not guaranteed even in their own homes, their churches, shopping centres, work places and not even in the streets. Society always wants to make a woman feel responsible for violations of her rights, no matter how and where it happened, society always judges women who are themselves victims, and therefore giving perpetrators reasons to continue violating women's rights.

When a woman goes out to drink at a tavern and gets raped, the society asks "what was she doing at a tavern, why was she drunk? However, the same society is quick to blame the alcohol for the rapist's behaviour.

Perpetrators are not made to account for their actions - so why would they stop? People even go to an extent of asking why was a woman where she was, because if she was not there she would not have been raped. This, despite of being in a free society, where people have freedom of movement.

A woman is not safe even in public institutions, she cannot go to a post office without fearing for her life. Just because she is a woman, every man that looks at her suddenly is entitled to her body. She gets raped when she goes to consult a doctor, and when she goes to the police station to report violation of her rights, she gets raped, she is either 'raped' by the attitude of the officer who assists her.

She is raped over and over again because the very same person whose duty is to serve and protect South Africans not only judges her, but also rapes her and threatens her into silence. He judges how she is dressed, where she walks and when. She is raped by the justice system which fails her by letting her rapists get away with bail only to come back to threaten her if not murder her. She is raped by the system because it fails to procure and or ensure that enough DNA evidence kits are distributed to police stations throughout the country. She is failed by the system for not ensuring that she gets necessary

services without having to wait the whole day at a hospital before she is checked by a doctor to ascertain the rape. She is not safe when waiting for the doctor in a hospital because she might get raped in the same hospital while waiting.

She cannot be safe even at her own home - it is broken into and she is raped. If she is lucky she survives. her and if she is lucky she is left fighting for her own life, otherwise they kill her and still the society ask why she was alone in the house, why she forgot to close the window from which the perpetrator gained access to her house. A girl child (woman), stays in one house with family members, she is preyed upon and raped. She is murdered to silence her or she dies inside because she is raped by someone she trusted. No one believes her story, she is admonished, scolded and submitted to silence, or out of fear of losing security and benefits the from perpetrator, no one breaks the silence and speak out against the perpetrator.

Where exactly is a woman safe, safe from being harassed, raped and murdered?

Dibeela Mthupi is a Commissioner for CGE for Free State and Northern Cape. she writes this article in her personal capacity

# Michael Lapsley and Ronnie Kasrils

Celebrating the life of Comradante Fidel Castro



Fidel Castro (Pic. CNBC)

table of the southern part of Angola, as to how that epic Cuito Cuanavale battle had been won.

I was privileged when at the presidential inauguration of Nelson

Mandela, in Pretoria on 27<sup>th</sup> March, 1994, the greatest approval for a foreign guest by the cheering masses, was reserved for the legendary Cuban leader: Fidel! Fidel! And Cuba! Cuba! They chanted in unison.

I was yet again privileged to escort Fidel on a naval ship out of Cape Town to Robben Island, when he visited Nelson Mandela's one-time prison cell, and was so deeply moved.

It is the privilege of Southern Africa's people to have shared trenches, trained and studied in Cuba, received unstinting aid in countless ways not only on the battlefields, including presently that of the gallant Cuban health workers in the struggle against Covid-19. This of course is the experience of people around the world, particularly in Africa, Asia and Latin America, but amazingly too in European countries such as Italy.

As it does elsewhere in the Caribbean and Latin America, Cuba continues to send medical professionals to Africa – over 50,000 Cuban doctors worldwide including in 32 African countries. When we launched our armed struggle in the 1960s there was a popular song we composed to a calypso beat: "Take the country the Castro way!" By the time freedom and independence came through bloody struggles, we came to realise so much more about the examples Cuba provided in people's living conditions, health care and education, housing and social welfare, overcoming colonial backwardness and inequalities, the provision of security for the people and defence of the revolution. In the enormous global struggle against imperialist domination, exploitation and racism; military aggression and counter-revolutionary regime-change; capitalism's gargantuan divide between wealth for the privileged few and crushing poverty for billions; horrific diseases such as Covid-19 in the wake of environmental peril; those words "Take the country the Castro way" are alive in our hearts. The song inspires hope, motivates united action, signposts Fidel's immortal teachings and vision of the future. We salute Fidel this 13<sup>th</sup> August along with the Cuban People and humanity. Fidel will live on in Africa, as everywhere else, as an everlasting icon of liberation in all its forms. Fidel Lives! Siempre. Venceremos! Ronnie Kasrils is a veteran of the anti-apartheid struggle, was chief on military intelligence in the ANC's armed wing, a former government minister (1994-2008) and is an author of several books on the liberation struggle.



Ronnie Kasrils Pic. sahistory

## Ronnie Kasrils The Legacy of Fidel For Southern Africa

From the 1960s the nom de guerre of "Castro" was popular among freedom fighters in Southern Africa. Today the sons of many offspring of those guerrillas bear the name Fidel or Fidelis.

That generation were immensely inspired by Fidel Castro Ruz's epic leadership of the Cuban Revolution in overthrowing tyranny, confronting imperialism, transforming society and the historic lessons of international solidarity. Generations since have learnt those motivational lessons, have studied in Cuba, continue to follow his legendary footsteps, in theory and practise, of one of the foremost revolutionaries of modern times. His life and legacy are intrinsically bound up with Africa's destiny and the undying gratitude of its peoples.

In Fidel's immortal words, after forcing the ignominious retreat of the racist South African military from Angola in 1988: "The history of Africa will be written as before and after Cuito Cuanavale." From 1975 Cuban internationalist forces under the direction of Comradante Fidel, had helped save the independence of emergent People's Angola from those same racist invaders and the CIA-backed counter-revolutionary bandits. Becoming aware of these historic developments from his prison cell through secret means, Nelson Mandela wrote in praise that "it was the first time that a country had come from another continent not to take something away, but to help Africans to achieve their freedom."

Assisting Angola over the following years those self-same reactionaries finally met their fate at the five-month long battle for Cuito Cuanavale, which saw them packing. The outcome was Angola being free of foreign forces from that time on; the subsequent independence of Namibia from Pretoria's occupation in 1990; followed by freedom for South Africa in 1994. Mandela stated that victory at Cuito Cuanavale "destroyed the myth of the invincibility of the white oppressor and inspired the fighting masses of South Africa." It can be said that it helped provide the key to unlocking racist rule in the southern part of the continent. Alleviating the menacing shadow of apartheid over the entire region.

I had been privileged to have been present in Havana, as member of a South African Communist Party (SACP) delegation in 1988, when Fidel briefed us at a huge topographical

their fallen comrades and the honor of a duty accomplished" And "the educational centers in our country have already graduated 26 294 African professionals and technicians .....80 524 Cuban civilians have participated in internationalist missions in Africa" Since the triumph of the revolution till today; South Africa has experienced Cuban solidarity.

For the people of Southern Africa the most important military victory was the Battle of Cuito Cuanavale in 1988 in which Cuban forces were under the overall command of Fidel. During his state visit in 1998 the Comradante met with the Friends of Cuba Society and gave us a blow by blow description. The defeat of the South African Defence Force at Cuito Cuanavale was the turning point leading to independence for Namibia followed by democratic elections in South Africa in 1994.

Thanks to an agreement between Nelson Mandela and Fidel Castro every year there are more South Africans from disadvantaged backgrounds completing their medical studies in Cuba.

When Fidel died in 2016 it was decreed that there would be nothing in Cuba named after him. There was

no need because already Fidel is us and We are Fidel.

In the next life I am sure Fidel smiles as he sees the army of white coats traveling the world to help us defeat COVID 19. In the age of COVID 19

Cuba is the most shining example of internationalism in the world through the Henry Reeves International Medical brigade, so named by Fidel himself. In the face of COVID 19, Cuban doctors are fighting the pandemic side by side

Rest well Comradante Fidel... We shall carry your spirit with us as we fight to create a more humane and just world."

Activists and social commentators Michael Lapsley and Ronnie Kasrils reflect on the life and contribution of one of the world's renowned revolutionary and politician, Fidel Castro.

Castro, who was admired by many all over the world but disliked by some elsewhere, stand firm like a colossal and immortal figure in the middle pages of history of struggle against the western powers, that embrace capitalism over the blood and sweat of the working class and the masses.

South Africa, thanks to the selfless sacrifice of Fidel and the Cuban people, difficult as it is today, enjoy human rights and democratic rule.

We look through the lens provided by the brave citizens of our country who share their personal accounts of the world's greatest soldier and statesman of our times:

### Father Michael Lapsley:

"I am Father Michael Lapsley, Chairperson of the Friends of Cuba Society in Cape Town, South Africa



Fr. Michael Lapsley. Pic. fidelcastrocu

(Today) we pause to celebrate the birthday of Comradante Fidel Castro Ruz. As South Africans, we will be forever grateful for the role of Fidel Castro in our liberation

On September 4, 1998, President Fidel Castro addressed the South African Parliament in what he described as "like a love letter to a sweetheart written thousands of miles away, without knowing how she thinks or what she wants to hear and without even knowing what her face looks like"

On the same occasion Fidel reminded us that 461 956 Cuban soldiers fought side by side with Africans for their liberation and "From these African soils, where they worked and fought voluntarily and selflessly, they have only taken back home to Cuba the remains of

## Important contacts - Mangaung Municipality

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

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

Cost of wild fires! As billowing smokes punctuate the sky, wild flames licking up the hot and dry north westerly winds near Sannaspos between Botshabelo and Bloemfontein, uneasiness creeps in, heralding yet another depressing agro-economy ahead.



Kgomo e wetsel! Ntate Thomas Mazinyo ya dilemo di 86, Section U, o kula haholo. Ntlo ena ya hae e ya nela mme e wele ka makgetlo. Bohle ba ka thusang ho lokisa ntlo ba koptjwa ho etsa jwalo .



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