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Conversations with the
President



YOUTH EMPLOYMENT PROGRAMME IS CHANGING LIVES

■ By **President Cyril Ramaphosa**

I was recently shown an inspiring and deeply touching post on a Facebook group for participants in government's school assistant programme.

At the end of this month, the second cohort of 245,000 young people will finish their ten-month placement in schools. They will join the ranks of approximately 600,000 young South Africans that have participated in the initiative since its launch in 2020.

To encourage those leaving the programme, a young man from Modimolle in North West wrote in the Facebook post:

"Don't forget what you've done for the teachers and the learners. Don't forget what you did for the school. Don't forget the lives you have impacted. Don't forget the tremendous difference you've made. But most importantly, don't forget the skill and the experience you got from the school."

This young man's words capture the essence of this outstanding programme. The school assistant programme is part of the Presidential Employment Stimulus, the largest youth employment intervention in our country's history, which has to date reached close to a million participants.

The school assistants have either supported teachers in the classroom or performed school maintenance, security, food gar-

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den production and other upkeep activities.

Updates sent by participants to the Department of Basic Education show the impact the initiative has had on more than 22,000 participating schools around the country. There are images of new libraries and reading corners. There are before-and-after pictures of barren school grounds now bursting with cabbages and of once dilapidated classrooms gleaming with new paint. There are videos of newly-trained sports enrichment coaches running exercise classes and participants at laptops doing school administration.

There are the stories of young South Africans who had been struggling to find work, and now have been able to make modest extensions to their homes, start small businesses or further their studies. One young participant with a mild mental disability said that he had been surviving off a disability grant and never thought he would be considered for the programme.

Of approximately 60,000 teachers and principals surveyed, more than 95% say the programme has greatly improved the learning environment in our schools and want it to continue. They say it has enabled them to focus more of their time on teaching.

Beyond the monthly stipend, the programme has provided young people with work experience and skills. They have received accredited training across several disciplines, ranging from digital literacy to basic bookkeeping, from child and youth care to brick-laying, plastering and plumbing.

As one participant said: *“My CV is no longer empty. Before this programme it was blank, now it has five certificates.”*

Having provided opportunities to these thousands of young people, we now need to open their path to formal employment, further education or entrepreneurship.

There are already many opportunities for people leaving the pro-

gramme. The Youth Employment Service aims to place many of these young people in work experience positions in companies and the National Youth Development Agency will help those with business ideas.

Participants get information on scholarships and bursaries for further study and organisations in the wider education sector are looking to absorb participants into literacy and library programmes.

I am calling on all our partners, especially business, to harness the energies, talent, skills and experience of these young people to grow our economy.

The quality work experience and training provided by this programme addresses the concerns of many businesses that young applicants lack skills and experience.

We call on businesses to participate in this process by taking advantage of the Employment Tax Incentive to hire more young people and create learnerships.

They can use the SAYouth.mobi platform to publicise opportunities that exist in their companies. There are currently 2.9 million young people registered on SAYouth.mobi and many organisations, companies and departments use the platform to provide opportunities to young people.

The platform is part of the Presidential Youth Employment Intervention, which brings together several government departments, the National Youth Development Agency, the Harambee Youth Employment Accelerator, Jobs Fund, the Youth Employment Service, National Business Initiative and Confederation of Associations in the Private Employment Sector, among others, to create pathways for young people into earning opportunities.

I have been greatly encouraged by the many online groups formed by former participants of the programme where they share work, training and other opportunities among themselves. Some of these young people

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would have liked to be on the programme longer. One person writes that she was grateful to have been given the opportunity,

but understands that others need to be given the same opportunity in the next intake.

As the young man from Modimolle wrote: *“Some of you got better opportunities. Some of you chose to further your studies. Some of you decided to come together to start businesses. Your minds are open right now.”*

As we build on the successes of this programme and bring opportunities to more young South Africans, I call on all of society – whether as businesses, community-based organisations or places of learning – to be part of building a new future for our young people.

Let us all do what we can to help these young people build their confidence, find decent work and bring dignity to their lives.



Songs of struggle: Peter Mokaba is Us

Dear Mr President

THERE are few people who will pinpoint exactly when songs entered our struggle folklore. However, songs as a form of expression have always been part of Africans in joy and sorrow.

It is instructive that this is not unique to Africans in Africa but also in the Diaspora, hence we learn about the negro spirituals that were sung in the cotton fields in America during slavery.

Closer to home, women coped with the arduous physical work in the fields through singing. When the colonial government plucked their men from their rural existence to work in the mines, it was through song they used as a coping mechanism. When they were bundled into single-sex hostels of the Witwatersrand, these oppressed men sought respite through song and dance on days they would not be working.

Indeed Mr President, it is this aspect of the African that has baffled anthropologists and Western imperialists; that even during hardship, we sought solace in song.

Songs were also used to encourage and motivate. One of our most famous songs, Shosholozwa was employed to motivate workers to do heavy lifting.



Comrade Pule Mabe

When the African National Congress was founded in 1912 by primarily middle-class and educated men to organise our people against the oppressive colonial regime, songs soon emerged as a rallying call.

These songs were not sanctioned by any committee and emerged at a particular epoch and were a composition of the membership itself.

When the ANC and other liberation movements were banished and some of our comrades were incarcerated, it were the songs that served as encouragement and motivation not to give up.

Struggle songs were sung in Robben Island when the oppressor sought to break the bodies and spirit of political prisoners through hard labour at the quarry. Songs also served as succour during the hard exile years far away from home in the camps where our guerrillas trained to prepare a military takeover of their country.

Mr President, the emergence of toyi-toyi is another baffling aspect to outside observers.

The industrial dance has been analysed by those who simply did not understand why the oppressed would chant and hop in expression of their dissatisfaction with the status quo.

When the ANC was finally unbanned in 1990 and exiles returned home and political prisoners released, they were welcomed in song, dance and chants.

Most of these songs were sung in indigenous languages and therefore did not raise eyebrows. They were understood by our people but were deaf to the oppressor.

In 1993, when racists assassinated one of our foremost struggle stalwart, comrade Chris Hani, it was through song that we gave him a fitting farewell and also as our expression of our anger towards the dastardly apartheid re-

gime that created the conditions that led to his untimely death.

In a packed FNB stadium, when then president FW De Klerk had lost control of a country teetering on the brink of civil war, we sang **Hamba Kahle Mkhonto**, whose lyrics are unequivocal about our intention to “*Kill the Boer*”.

However, it was only when then ANC Youth league leader Peter Mokaba chanted “*Kill the Boer, the Farmer!*” in English that the oppressor raised eyebrows.

Despite this ditty being part of struggle folklore and not a composition of Comrade Peter Mokaba, the white racists were sufficiently discomfited and sought an explanation of the meaning of the song and whether it was a call to arms and rise against their race.

In a media conference, Comrade Peter Mokaba explained at length that the chant had nothing to do with inciting an uprising against individual whites but was our expression to fight the system of oppression.

Later, during a submission of the ANC before the Truth and Reconciliation Commission (TRC), former ANC president Thabo Mbeki and his delegation explained the epistemology of struggle songs to the commissioners.

That ought to have been an end of the matter. However, 27 years after democracy, a court of law was asked to preside and pronounce against the same chant and struggle song.

Mr President, while this demonstrates that our democracy indeed works, it is also shameful that others would seek to use the constitution to censor our history because of their discomfort.



There is no shred of evidence that our struggle songs were deployed to incite the barbaric native to murder white people.

As a matter of fact, white people as a proportion of the population are shielded from the violence prevalent in our society, despite their loud protestations.

The victim of violence in this country remains black people in general and black women in particular and not white farmers.

It is in this spirit that the ANC welcomes the judgment this week that the chant *Kill the Boer* cannot be banned simply because it does not incite a race war.

Even in contemporary history, struggle songs continue to be composed to define a uniting cause such as we saw during the recent Fees Must Fall protests.

The labour movement is also prolific in composing songs that define their struggles to better their working conditions.

Songs have also proven a uniting force over centuries in Africa and will continue to be the case.

During the struggle against apartheid, the actual tradition of

political theatre existed and was associated with actor-playwright Athol Fugard in particular and director Barney Simon. Other theatre giants that pursued politics are Mbongeni Ngema, John Kani and Wilson Ntshona to mention but a few.

Political theatre is practically discontinued at present and for some years past, with the notable exception of the efforts of Kani.

Live theatre as a mass phenomenon is hardly present in our streets and towns and insofar as drama does exist, it is usually in casino theatres while theatres that formerly prospered are often standing dark and neglected.

The effect of television has been to commodify and render unfruitful the impact of drama on the lives of the people. In the apartheid years there was a performing group called Amandla Cultural Ensemble. It was high quality and it made a great impact as recorded musicians. There is at least one clip of them on YouTube.

Singer Blondie Makhene also recorded some of our struggle songs in the early nineties and there was never an issue by those who sought to erase our history.

We are pleased that these songs will live on in memory and new ones will be composed to unite our people on our mission to transform our society.

Yours sincerely

Pule Mabe

National Spokesperson and Head of the Department of Information and Publicity

What is An ANC member? – Going back to basics

■ By **Lumko Mtimde**

THE digitisation of the membership management system in line with the ANC's 53rd Conference resolution is a great development to improving the functioning of the organisation. For it to reach its full implementation, it must improve to a point where each member can provide her/his profile information, be able to update her/his full details online, express views, directly participate in all policy making processes and input in ANC decisions, including being able to directly vote for leaders at all levels including in the National Conference without being a delegate. The new membership system, new technologies and automation enable this; it is easy to ensure this happens and it militates against many of the ills that bedeviled the organisation for many years that enabled corruption and criminality, gate-keeping, ghost members, commercialisation of membership, parallel structures and members of members.

With the new membership system, the ANC is on track towards this achievement, despite challenges like alleged manipulation of the system by some and lack of access to affordable fast speed broadband connectivity in



some areas. These challenges should not be used against the system. The system can expose the finger/footprints of those manipulating it, be it branch secretary or officials at the organising department at Head Quarters. Government has a National Infrastructure Plan (NIP2030) aimed at rolling out fast speed broadband in all corners of our country, in addition to previous and current efforts. The cost to communicate is increasingly going down and more interventions are being implemented in this regard.

The right to communicate is essentially a human right and our regulatory bodies like ICASA

must ensure that citizens enjoy this right.

Having improved and continuously improving the membership system is not the end. The ANC constitution defines who is the member and on joining the ANC, a member makes commitments and signs a pledge. This does not end there; the OR Tambo School provides interventions aimed at political training and education of ANC members and leaders. The branch is also expected to induct and provide political training of new members, including ongoing membership training. An ANC member should be ideologically trained to understand the ideolo-

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gy and historical mission, values of the ANC and abide by its Constitution. ANC is a people's movement and an agent of change for a better life for all, as such, ideological clarity is critical from an ANC member, let alone an ANC leader and must be seen to have integrity and public standing.

A member then takes an oath and solemnly declare, that:

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

Accordingly, an ANC member should be exemplary in her/his ward in terms of behaviour, ethics, discipline, trust, honesty, selflessness, abiding by the Rule of Law, fighting the scourge of criminality and corruption, and be a community builder. ANC membership is NOT about access to positions, resources and opportunities. The behaviour of an ANC member, even on social media platforms must reflect an outlook of leaders in the struggle to extricate the masses of our society from the grip of poverty and living up to the vision contained

in the Freedom Charter.

Certain negative and completely unacceptable tendencies and behaviour we recently experienced in some ANC meetings, like rudeness, insults and beating up others you differ with; is unANC and exposed the ideological poverty and ill-discipline of those involved in such activities. These are to the detriment of our movement and threaten the very survival of the ANC as the trusted servant of the people and leader of society. Robust engagement in ANC and political discourse is not amounting to disrespect of others (old and young) and ill-discipline. ANC must implement political disciplinary measures against all these ills, root out anarchy and decay, in order to rebuild, unite the organisation and bring back hope to the society that ANC lives, ANC leads.

In this article my emphasis is on what an ANC member is. Automatically, an ANC leader is a member in good standing and therefore, the above applies

even more to ANC leaders. As we commit to the new political cadre of the ANC, in line with the call by President Mbeki in 2000 at the PE (now Gqeberha) National General Council (NGC), let's assess ourselves, individually and collectively, whether we are indeed ANC members and are capable to self-correct. This is critical to give hope and for the society to regain the trust they have in the ANC.

As President Kgalema Motlanthe puts it: *"We need cadres who have proven leadership and political capacity, a good track record, public standing and the moral integrity to provide leadership to the ANC, the motive forces of our struggle, and society in general. We need the NEC [National Executive Committee] to reflect our values and our united, non-racial and non-sexist character."*

Lumko Mtimde is a member of the ANC Ward 118 Raymond Mhlaba branch, Johannesburg, Gauteng and an SACP member. He writes in his personal capacity.



ANC members from Ward 7 in the Collins Chabane subregion cleaning the house of an elderly woman at Ha-Mashau as part of the Letsema Campaign

The end of the age of innocence of South African media

■ By **Donovan Williams**

ONE of the unintended consequences of the fracas within the National Union of Metalworkers of South Africa (NUMSA), has been the magnifying glass it has thrust upon the South African media. Because NUMSA has been so closely associated with the online publication of New Frame, it was just a hop, skip and a jump away for media pundits to relate New Frame's funding crisis to NUMSA's internal political battles.

The so-called independent or politically-left media (both print and online) was all abuzz on New Frame's problems and running titillating stories of their funding sources, especially with links to China. A genuine case was being made of New Frame being a Tro-

jan Horse for China and its plans to dominate the world.

The various platforms that sought to rubbish the credentials of New Frame, have had their own integrity questioned. In detailed research on the online media website mronline.org, Ajit Singh, an investigative journalist with the No Cold War project, and Roscoe Palm, the founder of the Pan-African Institute for Socialism, raise some serious questions on the financing and funding of the Mail and Guardian (M&G), The Daily Maverick (DM) (which is the largest daily online news publication), and the media investigative outfit of amaBhungane.

Their research and investigations into these three media publica-

tions put forward a strong evidentiary based argument that these publications have been captured by the United States (US).

According to Singh and Palm, the roots of this deception are found within the Cold War era in the mid-80s. The Reagan administration in the US acknowledged that the progressive credentials of a media organisation would be questioned if they were found to be funded by their Central Intelligence Agency (CIA). In response, Reagan established the National Endowment for Democracy (NED). The essential aim of the NED was to provide cover for the CIA counter-intelligence programmes against Marxism and the Soviet Union. The NED was an inconspicuous vehicle to fund



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media publications rather than the CIA.

Reference is made to internal communication of the US government which admits that from 1986, they, through the NED, channeled hundreds of thousands of dollars to South Africa so as to recruit many South African journalists to “create awareness of (and hopefully adherence to) democratic ideals and principles among black (sic) communities.” One of these programmes was a bi-weekly feature produced with Drum Publications and published in the City Press, called “How Democracy Works”. Programmes like these were carried out in previous times by the CIA but as mentioned above, anything funded by the CIA in the 1980s would be viewed suspiciously. So, the NED was set up as a non-governmental, independent and non-profit foundation, so as to carry out the counter-intelligence programme of the US’ CIA!

Fast-track to 2021, and the newly-elected President of the US, Joe Biden, establishes the International Fund for Public Interest Media (IFPIM). The IFPIM is the coordinating agency for US government agencies and the private sector, with the express purpose of funding the media in economically vulnerable countries. Prior to the establishment of IFPIM in 2021, the NED had disbursed around \$20 million to organisations in sub-Saharan Africa. The NED is a funder of the M&G’s Adamela Trust, specifically to support the M&G’s WhatsApp-based Africa-wide digital publication The Continent, as well as assist in establishing a regional network of journalists and media outlets. Quite scarily, the grants specify that there would be a



“monthly disinformation column” and “quarterly in-depth investigations on the role of public, private and NGO actors’ role in disinformation trends in Africa”. The concern herein is that through what can be termed in today’s language as ‘fact-checking’, one can easily control the narrative on what and who should be believed!

The Singh Palm research also highlights the close relations between the M&G and the Open Society Foundation (OSF), the baby of billionaire, George Soros. The OSF is a long time government partner of the NED, and since 2017 the OSF, through its investment fund, owns the M&G! I think we would all baulk if any organisation closely associated with the South African government acquired a majority stake in the M&G, so how can we allow OSF, a partner of a front for the CIA, the NED, to be the owner of one of SA’s premiere independent media publications?

The talons of the CIA seem to be firmly stuck in the M&G, because its editor, Chris Roper (from 2009-2015) moved from the paper to become the deputy CEO of Code for Africa, which is a NED-funded data journalism initiative. Code for Africa is a part of the umbrella body for Code for All, which is mainly funded by the NED. Roper is also doing a

fellowship with the International Center for Journalists, an institution also sponsored by the NED. The M&G’s editor, Khadija Patel, from 2016-2020 left the paper to become the Chair of the International Press Institute and, in 2021 she became the head of programmes of the IFPIM. In my opinion, Patel is sitting firmly in the belly of the beast!

The OSF and Luminate Foundation (established by Pierre Omidyar, a tech billionaire and funder of The Intercept, a US media publication, and also a part of the IFPIM) jointly fund the South Africa Media Innovation Program (SAMIP). SAMIP supports 24 South African media organisations, including the M&G, Daily Maverick, The Daily Vox, and a podcast network Volume. SAMIP has also provided grants to GroundUp, Africa Check and Viewfinder.

amaBhungane initially began in 2010 with two-thirds of its funding from the M&G and the remainder with the OSF. Today, the M&G only provides a third of the funding. The OSF and Luminate have provided amaBhungane with \$1.4 million worth of funding from 2016 to 2021.

Similar to the emerging pattern in the M&G, there is also a revolving door of sorts between those in amaBhungane and organisations

associated with the US and the NED. The Singh Palm research points to *“at least 15 amaBhungane fellows that have been directly tied to U.S. government programmes, ... members of U.S. embassy-partnered media organizations, and U.S. government-sponsored think tank Freedom House. The overlaps are too many, such that the research convincingly suggests that we must begin to question the political motives of amaBhungane.”*

I was an African National Congress staffer in 2019, stationed at their head office in Luthuli House, where we received a presentation on the then proposed Political Party Funding Bill. I was one of the staffers who opposed the bill, which is now an Act of Parliament, in its current form. My perspective was that the Act was conceived out of an interest of the public to know who funds our political parties. However, the text of the Act went far and above the need for transparency.

The Act actually sought to put a cap on funding, even going so far as to specify what could be funded. In my estimation, the public did not want to move the funding of political parties from private funders to the public; all they wanted to know was who was funding our political parties and leaders. Similarly for the media publications. In essence, most of us ordinary South Africans do not have a principled problem with the persons associated with the Chinese government or China itself funding media publications, or even the United States and their agencies doing likewise.

But we have a right to know who are the media’s funders. And we have a right to know what conditions come with that funding,



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The self-regulation watchdogs of the media have failed us. Sadly, it seems like for me that today marks the end of the innocence of our media!
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especially if there are conditions that you cannot publish anything critical of your financiers or their countries. Clearly, we cannot operate in a world of guilty by association, through speculation and whisper. In other words, we can-

not simply conclude that because the American government funds you, therefore you are doing the dirty work of the CIA. However, if you are receiving monies from an institution whose sole purpose is to provide cover for CIA counter-intelligence programmes, then at the very least, we have a right to know, so that we are able to interpret your opinions and what you are reporting!

If we are asking this of political parties, why can't we ask it of the media?

The media outfits that have been targeted by the NED and its partner-bodies are those that many would regard as the broad left of the South African media. They purport to be objective in their pursuit for truth and justice. The Singh Palm research exposes this as a big fat lie.

The self-regulation watchdogs of the media have failed us. Sadly, it seems like for me that today marks the end of the innocence of our media!



A Confidential Story to Zoe and Yusha

■ By **Sikhumbuzo Thomo**

IT'S a rather tough decision to write to you this way, but one has nothing to hide. It is about your mother Comrade Yasmin, and our beloved Deputy Secretary General. You may not know this, but your mother and our DGS was a war heroine. Not many may know this. In fact, nobody scratched the surface of this part of her life. You see, your mother had been deep in the underground structures and she had 'Category C' membership of the Party. She joined the struggle to fight for our people and was not just a volunteer.

The more and longer I read and listened to the tributes of your mother, our DGS, the picture un-

folds in my mind of an extraordinary and yet unassuming leader who was so popular, but never ever a populist. I was perplexed about how seemingly everybody had forgotten to mention her role in the underground as a part of her life. Well, perhaps some secrets are better left to themselves, so that we fold and take them with us to our resting place, even though I believe this is an attribute worth mentioning. However, as far as I can remember, in almost all tributes from a innumerable articles and stories on her life, there's been no mention of the burden of leadership she carried as a member of the National Office Bearers. She indeed executed the task at hand with

utmost distinction.

We thank her for the life we are living. The 6th floor is now different somewhat. There is a void in the engine room in the back offices. The silence was so loud in the 6th National Policy Conference with no one to say "*comrades not this way*", "*how far are you*"?, or "*I want this on my desk asap*".

What you may now know is that in her we lost the most rigorous task master in the ANC. Serving in the ANC full time is an involving profession. Being a former member of the underground and an operative made our lives a little easier under complex situation on day to day operations. Actually, hard



work was her way of life. Being an ANC Deputy General Secretary or holding any Office Bearer position for that matter is a truly herculean task. However, your mother, our DGS, performed this task with excellence.

Once she had joined the ANC, she exercised her right to choose to be in the fighting arm or any other department. So, it takes guts to choose to be on the front-line, ever prepared and take a bullet for your country, for your

people and for your family and children. And yes, our DSG, your mother, did exactly that. She chose to be in front trenches, facing the artillery arm of the regime and served the ANC with alacrity for the rest of her life.

As an official on the 6th floor, it meant she did not have time to rest during her tenure, and she never forgot to remind us of her family and you Comrade Zoe as her most valued critic. So it is in that light that we must always re-

member those that made her the special leader that she was. Most of us are yet to comprehend what it really takes to give your all for your country and your people.

Through your mother we now know what most did not know about this unwavering woman who immersed herself in ANC work until her last breath. We learnt from her what it takes to sacrifice so much to answer to the call of duty.

She taught us the harder lesson of what it takes to put the revolution above everything. She taught us what it means to willingly march to battle knowing very well that you have loved ones at home who you may never see again. We now know that combat is an honour of a life time. And she would not think of anything less. We knew from her that each time we adorned our ANC regalia meant we were now putting our lives at the service of our people.

Maybe your Mama's just called a mass meeting in heaven already.

Sikhumbuzo Thomo, an activist from afar.



ANC leaders paying last respects at the graveside of our late DSG, Cde Jessie Duarte.

Tribute to a Stalwart of the Underground ANC throughout the Period of Illegality

Hamba Kahle Mme Rita Alice Ndzanga (1933–2022)

RITA Alice Ndzanga, an icon of the liberation struggle is no more. All South Africans will miss her guiding light, wisdom, and experience. Yet her memory of activism will inspire the young and old to continue the fight for a better life for all South Africans.

Mme Ndzanga was born on 17 October 1933. She was the third child of Isaac and Alina More. Rita was born in a village called Mogopa, about sixteen kilometres from Ventersdorp in the Western Transvaal. The community Rita was born in, the Bakwena ba Mogopa, had been evicted from their ancestral lands in 1912.

At the age of six, Mme Ndzanga returned to Mogopa to attend primary school, but due to a lack of facilities, she had to return to Sophiatown years later to attend high school.

She was already in high school when Bantu Education was introduced in 1950. After Standard 6, she went back to Sophiatown in 1951 to attend school in Madi-bane High School, in Western Native Township, near to Sophi-



atown, where she lived with her father and two brothers as her mother stayed behind to tend to their homestead in Mogopa.

Sophiatown was a vibrant, colourful community that brought the best and the worst in its citizens. The progressive cultural and political milieu that existed in this community had a positive on Mme Ndzanga. It further heightened her political awareness and determination to change the social and political circumstances of black South Africans. Her family attended the Anglican Church

run by Bishop Trevor Huddleston. Sophiatown provided a vibrant social life for a teenager. Best of all, Mme Ndzanga was reunited with her doting father, Ntate Isaac More who was already a member of the African National Congress (ANC).

She became aware of his leadership role in the Mogopa community much later in life. In 1984, the community was once again threatened with eviction from the farms they had bought. The community turned to Isaac to be part of the leadership to resist the removal. He was part of the committee which lobbied the Applied Legal Studies and Black Sash to successfully resist the removals.

Mme Ndzanga only went up to Form 3 (Standard 10) because her father could not financially support a family of ten on his meagre salary adequately. At the age of nineteen, she had to give up schooling to help support the family financially. She refused to be defined by her circumstances but charted her own way to realise her own and her family's vision. Accordingly, she defied the odds and worked and believed in

TRIBUTE



Mme Rita Ndzanga and Mme Sophie de Bruyn visiting the graves of fellow 1956 Women's March stalwarts.

herself and developed to be one of the greatest heroines of the struggle.

Mme Rita worked at the Brick and Tile Workers Union. This began her journey in the trade union movement. Through her activism, she gained administrative and organising skills. Through her union, she played a key role in major campaigns waged by the South African Congress of Trade Unions (SACTU). Their union was to be significantly weakened by the banning of the ANC and its allies.

When she worked as the Secretary for the Railway Workers Union, she was responsible for organising and educating members. She was also responsible for collecting members' fees; her passion and stand for better living conditions for workers was experienced by many who encountered her. At the time, her husband actively recruited members to join the trade union movement. As an organiser, he had to travel all over the country to organise workers.

A warrior for women emancipation

South Africa's Black women had always been faced with the challenges of economic exploitation as workers, national oppression as Black people and the reality of patriarchy. These constituted what came to be known as triple oppression of Black women. At the age of twenty-three, she was one of the organisers of 20 000 women from all national groups who marched to the Union Buildings against the pass laws.

Defiant to the end

Mme Ndzanga was not defeated by the brutal colonial and apartheid system. Despite the physical and emotional abuse by the system, she stood firm and never relented on the vision for a national democratic society.

Earlier, she had developed consciousness about the conditions under which the people lived. The forceful removal of her family twice experienced caused her pain, which was one of the turning points in her life.

It was here that she decided to actively participate in the struggle for the liberation of South Africa. Her political activities included organising protests events against the oppression of Black people.

For her activism, she was banned and detained multiple times and was denied the humane courtesy of attending the funeral of her husband, who died while in the custody of the police.

Mme Ndzanga fought for South Africa's freedom in various capacities, demonstrating her passion and love for her country and its people.

Mme Ndzanga marries Comrade Lawrence Ndzanga

In 1956, Mme Rita married Cde Lawrence Ndzanga who was a key SACTU leader in his own right. They settled in the Eastern Native Township (George Goch) and later moved to Senaone, Soweto. As a pair they were a force to be reckoned with in the fight to end injustice. She and her

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husband were amongst the twenty-two activists arrested for their political and trade union activism.

Mme Ndzanga and the ANC underground

The irony of the apartheid system was that a significant layer of the congress leadership remained inside the country and did not go to exile. It is this leadership of Lawrence Ndzanga, Samson Ndou, Winnie Mandela, Albertina Sisulu, Elliot Shabangu and Samuel Poloto that took it upon themselves to revive the ANC by recruiting the youth to undergo military and political training abroad. They did not have to wait for orders in that they were the ANC themselves. While working underground, the pair was banned, leading to uTatu Ndzanga reporting to the Moroka Police Station every Monday. After the death of uTatu Ndzanga, Mme Ndzanga reported periodically to Moroka Police station after work.

On 12 May 1969, they were detained under Section 6 of the Terrorism Act. She remained in prison for six months without a single change of clothing, save for the clothes she had on when she was arrested. She was in detention with Winnie Mandela, Thoko Mngoma, Martha Dlamini and Joyce Sikhakhane. Upon her release from captivity in 1970, Ndzanga was banned for another five years.

Mme Rita and twenty-one others were arrested the second time around and were detained for 17 months. As detainees, they were not allowed any visitors, nor were they allowed any change of clothes. Her children stayed with her younger sister and younger brother.

Neither the torture of imprison-

ment nor the death of her husband, Mr Ndzanga, in custody in January 1977 deterred Rita Ndzanga's continued involvement in the trade union movement and resistance to state repression. That caused deep pain to her and their family, most notably, Ndzanga, who was also detained, and was released a day after the burial.

Mme Rita Ndzanga and the rise of the progressive non-racial trade union movement

Mme Ndzanga and others seized on the opportunity created by the Wiehahn Commission's recommendations of liberalising the labour market. This allowed for the emergence of non-racial democratic trade unions in South Africa. This followed the impact created by the 1973 Durban Strikes which saw trade unions asserting themselves after a prolonged period of a lull. The Black Allied Workers Union (BAWU) was formed in the early 1970s. A few unions broke ways from BAWU. These included the South African Allied Workers Unions (SAAWU) and the General & Allied Workers Union (GAWU).

Comrade Rita, together with Samson Ndou, Samuel Poloto, Shabangu and Mary Ntsike and the young Turks like Sydney Mufamadi inspired and spearheaded the revival of the congress and inspired progressive trade unions that culminated in the formation of COSATU. Inscribed in the DNA of the current South African trade union movement is Mme Ndzanga's name. It owes its birth, growth and resilience to the tenacity and resolve of Mme Ndzanga and her generation of cadres. The challenges that confront the broad labour movement such as worker

unity and one country one federation principle require that we immerse ourselves into the legacy and wisdom left to us by Mme Ndzanga. The United Democratic Front (UDF) is a product of Mme Ndzanga's imagination on how to conduct the struggle under new conditions. She ensured that the trade union movement was the backbone of the fledging and assertive UDF.

Awards

In recognition of her contribution and leadership, Comrade Rita Ndzanga was deployed by the ANC to parliament in 1994. In Parliament, she participated in debates and relevant committees. In acknowledging her role in the freedom struggle, she was awarded The Order of Luthuli in Silver (2004) and later (2016) together with those (22) who participated in the 1969 trial and were given the same award as a group. In this regard, in her lifetime she got two Presidential Awards.

Conclusion

God blessed Cdes Lawrence and Rita with four children: Andile, Nomthamsanqa, Jongisizwe and Luthuli. Mme Ndzanga is survived by two children, Luthuli and Nomthamsanqa and grandchildren. Andile passed away in the country in the late nineties, while Jongisizwe passed away in exile. The two sons had joined Umkhonto we Sizwe, the ANC's liberation army, while in exile.

Hamba Kahle Comrade Rita Ndzanga

Mme you were a champion of the workers, women, youth, and the broad masses of South Africans. Your memory will inspire us to continue to fight for better life for ordinary South Africans.



MAM RITA NDZANGA'S CHILDREN

■ By **Baby Tyawa**

THIS message is from most activists who define themselves as Mam Rita's children, in particular the generation of SASO; the generation of 1973 SASM, the leaders and organisers of the 1975 Viva Frelimo Rallies, the 1976 generation, the 1979 founders of COSAS and the 1983 founders of the Federation of Transvaal Women.

This era spans one of the most profound phases of the struggle for a free and democratic South Africa that is non-racial, non-sexist and equal. This generation was catapulted into the struggles of reviving the then banned liberation movement and its organs. We were recruited into the ANC underground machinery.

Mama Rita Ndzanga emerged as one of the leaders of the ANC who worked covertly and silently underground. She was, to all who encountered her, circumspect, fearless and a resilient pillar of the struggle for the liberation of all.

Indeed, a lot has been said about her and her role in the workers union, in the women's organisation and in the underground machinery. I want to add that she must be celebrated as a heroine and legendary leader who was astute. With her calm demeanor, she did not rush to argue, but was very circumspect, often steadfast in her views.

Our generation, having been exposed to such a leader, could not have gone astray. We easily talk about mentors and mentorship, but Mama Rita was more than just a mentor, she cared and looked out for us. With all her children in exile, for a while she just adopted



us. However, she did select who she wanted at her front door.

It is during this era that we as that generation were exposed to many other legendary women leaders – Ma Albertina Sisulu, Ma Helen Joseph, Ma Ngoyi, Ma Ncapayi, Ma Winnie, and for some of us Uncle Joe Gqabi - under whom we matured in our strategy and tactics in pursuance of the struggle against the apartheid system.

With her passing – indeed the stalwarts and the struggle matriarchs are departing the physical world as we know it – they leave us a mix bag of successes and failures. They leave us with the big question of what should be done. I do know and we all know the answer lies with us. The answers are on how to rescue the gains we all fought for; how to not squander all that we have now and how to clean up our glorious movement.

Examples abound, such as, how do we defeat femicide and gen-

der-based violence? We need to reduce the gender wars and get our young people into meaningful skills training so they assume meaningful roles in communities. We have to be honest about what we stand for. Ask honestly what we truly stand for. How do we bring back the *isidima sika congolo*. These are some of the things we should confront to keep the legacy of Mam Rita and of the many who have left us alive.

I am reminded of some of Maya Angelou words:

"You may encounter many defeats, but you must not be defeated. In fact, it may be

necessary to encounter the defeats, so you can know who you are, what you can rise from, how you can still come out of it."

Mam Rita Ndzanga encountered defeats, but never abandoned her fight for the liberation of South Africans, instead, to paraphrase Maya Angelou, "nothing dimmed the light which shone from within" her.

Notwithstanding the harassment and merciless cruel treatment by the apartheid regime, never was her light dimmed

We once more must commit to honour her legacy; we must find ways to rebuild and renew our glorious movement.

Mam Rita's spirit must rest in peace and rise in glory

Deep condolences to her children, grandchildren and the broader family as she joins Baba Ndzanga and her sons, as well as the matriarchs who departed.

Amandla



WOMEN IN BUSINESS: Levelling the playing field

■ By **Stella Ndabeni Abrahams**

WOMEN in business face many challenges. From unequal pay to harassment in the workplace, the playing field is decidedly uneven. Of those women, black women face the biggest challenges, especially if they reside in townships or marginalised rural economies.

For South Africa to build on its commitment to foster a developmental state, it is crucial for the country to better understand the barriers to work that women face.

Only then can we work out collective strategies to address these barriers, with the ultimate goal to level the playing field.

THE GLOBAL PLAYING FIELD

The current state of women empowerment globally makes for depressing reading. According to the United Nations Entity for Gender Equality and the Empowerment of Women, also known as UN Women, women make up 70% of the world's poor.

Women bear the brunt of climate disasters and are 14 times more likely than men to die from a disaster. COVID-19, which destroyed hundreds of millions of livelihoods worldwide, affected women worse than it did men, with those most affected more highly represented in informal micro enterprises.

Yet, it is in the labour market where women remain more vulnerable. 75% of unpaid work – mostly family and care work – is done by women. And while women only make up 13% of the world's agricultural landowners, one third of the world's women are employed in the agricultural sector.

Women in rural areas still carry the burden of energy and water poverty. Gender-based violence and femicide remains a global and national scourge. In fact, it is something we know all too well, as women in South Africa are subjected to violence at the hands of men on a daily basis.

And the harm done is not only emotional and physical. The global economic cost of violence against women is estimated to be



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a staggering US\$12-trillion annually.

THE CHALLENGES WOMEN FACE

To move forward as a society and as a country, we need to better understand the challenges faced by women in the economy. We need to ask ourselves why men still control a higher share of resources and power. These resources include easier access to education than what is available to women, together with unfair advantages in the arenas of productive assets, finance, markets and technology.

Additionally, there is the issue of limited legal protection for women from discriminatory practices entrenched in society. Collectively, these factors keep women entrepreneurs trapped in poverty cycles where they remain stuck, unable to transition from survivalist informal enterprises to more productive and formalised businesses.

Even the real contribution of women to national economies is not fully captured in national accounting systems and statistical databases. The result is that the real work and value of women remains invisible.

It is true that South Africa has made some headway in reducing gender bias for women, especially against those who participate in early-stage entrepreneurial activities. The country enjoys a moderately healthy overall ranking of 22nd globally for its efforts on these fronts.

But women still only comprise 18.8% of all business owners in South Africa, a statistic that ranks it 42nd in this area. Compared to countries such as Ghana, in



which 46.4% of business owners are women, and Uganda, at 33.8%, 18.8% is a relatively poor performance. Indeed, it's nothing to be proud of.

A recent International Trade Centre (ITC) survey of 20 developing countries revealed striking disparities between men's and women's participation in trade. Only one in five businesses that trade internationally are owned or managed by a woman.

Such gender differences are generally attributed to the tendency of female-owned businesses to be smaller than male-owned ones, lacking the resources needed to expand into global markets. They are also concentrated in service sectors, which are less trade intensive.

The numbers speak volumes. It is clear that these outcomes are not simply a reflection of choice, but rather are the result of the unique constraints and challenges that women entrepreneurs face. We have much work to do if we are to turn things around.

THE LOCAL PLAYING FIELD

In South Africa, empowering women must be at the centre

of our efforts towards economic recovery. This is not just a nice to-have but is essential for economic recovery and sustainable growth. It is estimated that empowering women to participate equally in the global economy will add US\$28-trillion to GDP growth by 2025.

Women's economic empowerment will add US\$60-billion annually to the African economy. Locally, we are busy with the task of putting our economy on the road to recovery after the decimation of the COVID-19 pandemic. During the pandemic, the country lost more than two million jobs and estimates are that one quarter of micro enterprises closed up shop.

To address this crisis, the government is implementing the Economic Reconstruction and Recovery Plan (ERRP) to build back better. Linked to the ERRP, a number of structural reforms under Operation Vulindlela are being actioned, together with a host of industry-level masterplans.

The Department of Small Business Development (DSBD) plays the lead role in this work. Our role is to ensure that SMMEs are at the centre of the country's economic recovery, and that each masterplan is specific about op-

portunities for small enterprise and for women owned small enterprise.

In this, we seek to fundamentally alter inherited apartheid spatial patterns, and redress the exploitation and marginalisation of women. In addition, as the DSBD, we have our own masterplan, which we call the National Integrated Small Enterprise Masterplan.

The masterplan defines our priorities and enables the partnerships needed to co-create within the SMME development ecosystem. Our focus as the DSBD over the short term is on cutting red-tape and amending legislation that constrains small business. Here, we are working closely with the Presidency and will extend this work to provincial and local government levels.

We are also upscaling our products and services to SMMEs, especially those operating in the township and rural economy. This includes financial products such as grants for equipment, blended finance packages, and credit guarantee schemes, which we implement together with commercial banks and non-bank financial institutions.

We need to up-scale our efforts to address financial exclusion. We are accelerating support to incubators and accelerators. We have supported the establishment of 110 incubators and have an overall target of 250 incubators over the medium term, which we intend to implement together with the private sector and other stakeholders.

But this support is meaningless if we do not address market access for SMMEs. As we curb excessive market power and increase competitiveness in key sectors

through the work of the Competition Commission, we must at the same time work with the private sector to co-create more competitive and inclusive markets within which women-owned SMMEs can thrive.

In all these initiatives, we are prioritising black-owned, youth-owned and especially women-owned enterprises. Currently, our core programmes – like the Township and Rural Enterprises Programme and the Youth Challenge Fund – ensure that at least 40% goes to women-owned SMMEs.

We are intentional that this should shift to 50% as we develop capacity and competitiveness among women-owned enterprises in targeted sectors. We have recently launched the SheTradesZA platform, which is a partnership of the Department of Small Business Development and the International Trade Centre (ITC), and implemented in partnership with our agency the Small Enterprise Development Agency (Seda).

This initiative forms part of our arsenal to support women entrepreneurs access domestic, continental and international markets. We call upon our women entrepreneurs, and especially young women, to make use of this platform to make sure that their businesses not only thrive but continue to expand and multiply.

DISRUPTING THE DIGITAL DIVIDE

We must also make sure women benefit from the transition to the digital economy. To do this, we must recognise and address the gender digital divide. This gender divide has exacerbated inequities in education and opportunity, especially now in the times of COVID-19.

At 37%, Sub-Saharan Africa has the world's second-widest gender digital gap (after South Asia), preventing women from accessing education, health, and financial inclusion in a world that has become digital overnight.

South Africa has a very youthful population, which will be its growth driver and give the country its competitive edge going forward. But only if we deal with digital infrastructure, digital skills, and the costs of data will this growth driver thrive.

Without digital development, South Africa's future as a leader of global innovation will be still-born. We must ensure that we enable the full participation of women in all areas of the economy as we agreed at the Women's Economic Assembly last year. Women in business must organise and become a force that cannot be ignored. Working together we will change the development path of our country.



PERSPECTIVE

THIS WEEK IN HISTORY

27 August – 2 September 2022

Source: SA History Online, O'Malley Archives and The Africa Factbook (2020)

27 August 1943 Renowned author Sindiwe Magona born



Sindiwe Magona, author of a large number of books, including children's books, was born on this day in the village of Gungulu, Transkei. A social worker and teacher as well, she writes about the experiences of women, her own experiences and tells South African stories. She has also produced plays and her internationally acclaimed books include *Beauty's Gift*, *Living, Loving, and Lying Awake at Night*, *To My Children's Children*, *Teach Yourself Xhosa*; and *Push-Push and Other Stories*. Her plays include *I Promised Myself*, *A Fabulous Middle-Age* and *Vukani!*.

27 August 1963 WEB du Bois passed on

William Edward Burghardt Du Bois was a giant among African American and Pan African activists. He was a key founder of the NAACP, the largest and old-

est civil rights organization in the United States, and from 1910 to 1934 served it as director of publicity and research, a member of the board of directors, and editor of the *Crisis*, its monthly magazine. During this period NAACP advocacy was instrumental in securing anti-lynching legislation. WEB Du Bois was also active in the global Pan African movement, initiating the second and third Pan African Congresses. Du Bois published numerous important works on race. By the time of his death in 1963 he had written 17 books and edited four journals, and greatly influenced public discourse on race relations

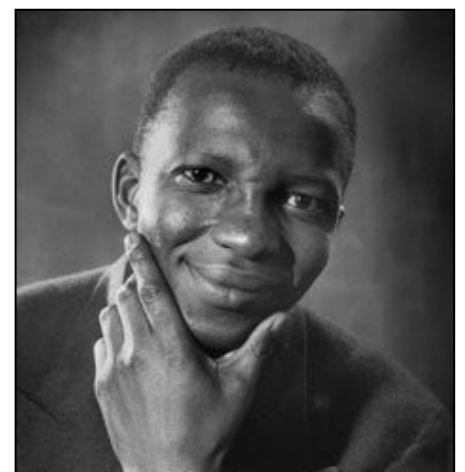
27 August 1975 Emperor Haile Selassie passed on



Haile Selassie was born Lij Tafari Makonnen, in the village of Ejersa Gor, in the Harar Province of Ethiopia. Heir to a 13th century dynasty, he ascended to the throne of Ethiopia in 1930, proclaiming himself "Haile Selassie", which means "Might of the

Trinity". In 1936, Emperor Selassie led the resistance against Italy's invasion of Ethiopia and also spoke out against the use of chemical weapons at the League of Nations. Exiled in 1936, he was restored to power in 1941. However, by the 1970s, Emperor Selassie's apparent indifference to a major famine in the country resulted in the loss of popular support. In 1974, he was de-throned in a military coup by his successor, Mengistu Haile Mariam. It was reported that Emperor Selassie had died on 27 August 1975, but the cause of his death remained a mystery.

28 August 1923 Gifted journalist and author Bloke Modisane born



Journalist, short-story writer and actor William (Bloke) Modisane was born in Sophiatown, Johannesburg on 28 August 1923. Modisane left South Africa in 1959 and while in exile he published his only and much acclaimed

THIS WEEK IN HISTORY

book *Blame Me on History*. *Blame Me on History* was an examination of what apartheid did to the character and self-esteem of the educated Black man. The book was banned in South Africa in 1966. Modisane died in 1986 in Dortmund, West Germany and is rated as one of the finest Black writers and intellectuals of the 20th century.

29 August 1987 FEDSAW Western Cape region Relunched

On 29 August 1987, a new FEDSAW region of the Western Cape was launched. Leading women in the South African struggle were honoured at the launch. Breaking restrictions placed on naming and honouring various people, the launch nevertheless honoured amongst others Ray Alexander Simons, Hilda Bernstein, Lillian Ngoyi, Frances Baard, Helen Joseph, Dorothy Nyembe, Amina Cachalia and Albertina Sisulu. Organisations such as the African National Congress Women's League (ANCWL) and the women's branch of the South African Congress of Democrats (COD) were also honoured.

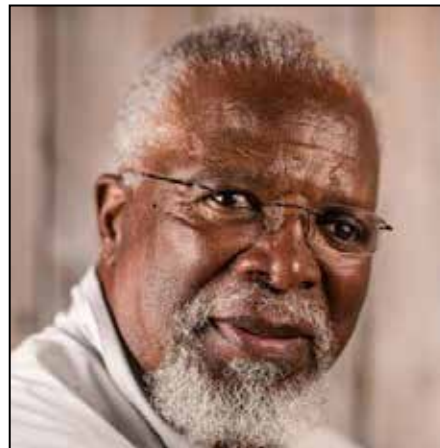


29 August 2012 ANC honours Tryphinia Jokweni



Tryphina Mboxela Jokweni was amongst the women who organised the 1956 Women's march to the Union building. She was a member of the ANC at the time and when Umkhonto we Sizwe was formed, she joined in 1962, amongst the women pioneers of MK. She was arrested in 1966 for her political activities in her hometown, Umkhumbane, Durban and detained for six months. After her release, she moved to Umlazi, where she continued working in the underground, using her home as a safe house for MK cadres. In 1987, she was detained and tortured by the police, and she gave testimony to the TRC on this. Jokweni passed away in 2002. On 29 August 2012, the ANC commemorated Jokweni and recognized her contributions to the liberation struggle by laying a new tombstone for her at the Wentworth Cemetery, Durban, where she is buried.

30 August 1943 John Kani born



On this day Bonisile John Kani was born in New Brighton, in the Eastern Cape. He matriculated at Newell High School and his love for theatre led him to work with several drama groups in the New Brighton area where they also performed at schools and for communities. He joined the Serpent Players drama group in 1965 where he met Athol Fugard. In collaboration, they produced some of the most well-known plays, including *Sizwe Bansi is Dead* – which launched his career in theatre locally and abroad. The play also won numerous awards, including the Tony Award in 1975. His numerous other involvements in theatre led him to become one of the most celebrated actors and playwrights in South Africa.

31 August 2012. Sister Bernard Ncube passed on



On 31 August 2012, anti-Apartheid activist Sister Bernard Ncube died at the age of 80. She was a practicing Roman Catholic nun and was recruited into the anti-Apartheid struggle by Albertina Sisulu. Despite reservations from the church, Sister Ncube used her faith to defend her activism and was outspoken about the human rights abuses of the Apartheid state, the dangers of capitalism,

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and the importance of reproductive rights. Sister Ncube was detained at various times throughout her life; her longest prison sentence lasting over a year in solitary confinement. She was informally known as the 'commie nun' who was the first sister to be arrested in South Africa. Her threat to the Apartheid state was evidenced in 1986 when the security police bombed the nunnery in which she was cloistered. Nevertheless, she persisted and was an active member of the United Democratic Front. After being elected to parliament in 1994, Sister Ncube chaired the portfolio committee on Arts and Culture and was elected mayor of the West Rand municipality in 2002. She continued to be active in politics throughout her life despite the church maintaining that nuns should not be politically active. She further distanced herself from the church by being a strong proponent of abortion and supporting the 1996 Choice of Termination Act. Her funeral was held at the Regina Mundi Church where President Jacob Zuma paid tribute to her saying that "South Africa has lost a compassionate human being who was fearless and never relented in her convictions".

31 August 2001 World Conference Against Racism starts in Durban



The third UN World Conference Against Racism, delegates representing hundred and sixty countries, started in Durban to attend the weeklong third United Nations-sponsored World Conference on Racism. Former Ireland Prime Minister, Mary Robinson was the secretary general of the Conference. Two previous UN anti-racism conferences were held, in 1978 and 1983.

1 September 1969 Gaddafi seize power in Libya



On 1 September 1969, Muammar Gaddafi seized power in Libya after a coup d'état. Gaddafi, the leader of the Free Unionist Officers movement, overthrew the monarchical rule of King Idris, who had ruled Libya since its independence in December 1951. After his deposition, the king went into exile in Egypt. In 1970, leaders of the Pan Africanist Congress (PAC) visited Libya to negotiate the use of Libyan territory for military training purposes for its armed wing, the Azanian People's Liberation Army (APLA). In 1974 Libya permitted not just the PAC but also other South African political organizations fighting Apartheid to use Libyan territory for military training.

1-2 September 1976 Students march through Cape Town City centre

About 2 000 students from Langa, Nyanga and Gugulethu marched without notice or public declaration through the Cape Town CBD unhindered. On 2 September the ban on public gatherings throughout the country was re-imposed until 31 October. Just a day after the ban was re-imposed, Coloured students marched to the CBD. However, the police were prepared and subsequently closed down the CBD. Tear gas was sprayed on students, affecting people working in the area and forcing them out into the chaotic streets. A day after the peaceful 1 September march, students once again marched through the heart of Cape Town's CBD to protest and condemn police brutality, inferior education and segregation laws, and called for the release of all political detainees. Police tear-gassed the students in an attempt to break up the march. The students at the Cape were influenced by the 16 June 1976 uprising of Soweto school children to take action against Apartheid and demand better education.

1 September 1990 Goldstone report on Sebokeng killings

The report of the inquiry, led by Justice Richard Goldstone, into the shooting by the police of anti-Apartheid protesters in the township of Sebokeng on 26 March, 1990, was made public. On 26 March police had opened fire on anti-apartheid protesters in the township of Sebokeng, near Johannesburg, killing at least 14 people and wounding more than 380. The people of Sebokeng were protesting against high rents and the racial segregation

THIS WEEK IN HISTORY

of local facilities. The report criticised the actions of the police, saying that they had used force, which was “quite immoderate and disproportionate to any lawful object sought to be attained”.

2 September 1879

British-Zulu Peace Treaty

In mid-January 1879, Lt-Gen. Lord Chelmsford invaded Zululand with three columns of British troops, starting the war that ended Zulu independence. After the initial crushing defeat of the British at *Isandlwana* and the Britain’s defense of Rorke’s Drift, the tide turned against the Zulus. Ulundi, the capital of Zulu Chief Cetshwayo was burnt down and his soldiers were defeated. Cetshwayo was captured on 28 August and on 2 September Britain signed a peace treaty with the Zulus. According to the treaty, Zululand was divided into thirteen separate chiefdoms under a chief elected by the British. The treaty ensured that future unification of the Zulu was not possible, creating ripe ground for internal

divisions and warfare. Cetshwayo was exiled and dispatched to Cape Town on 15 September 1879. The Zulu nation did not accept the pro-British chiefs and civil war reigned. Cetshwayo was restored as ruler in 1883.

2 September 1929

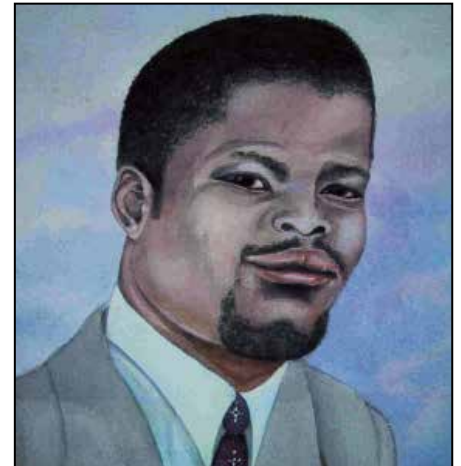
Sir Jeppe passed away in London

Sir Julius Gottlieb Ferdinand Jeppe passed away in London on 2 September 1929 at age 70. He was a mining and property magnate who was knighted for his pioneering role in the development of Johannesburg. He was born in Rostock, Germany in July 1859. Jeppe and his family immigrated to South Africa in 1870 and settled in Pretoria.

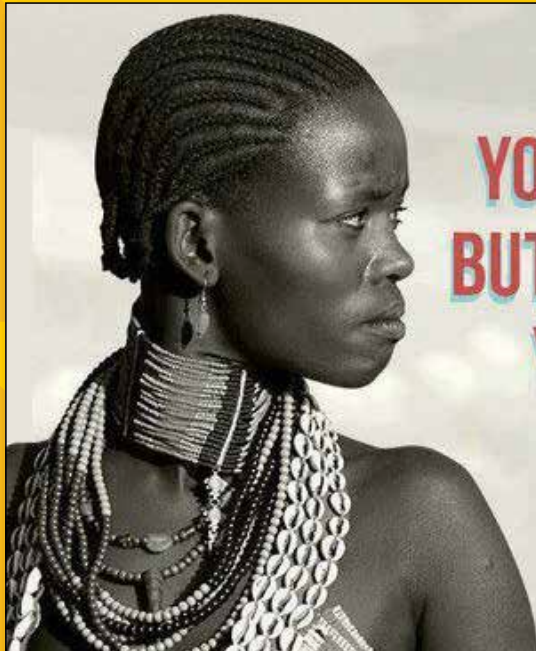
2 September 1932

Limpopo artist David Mogano born

David Phaswane Mogano was born in Pietersburg (now Polokwane), in 1932. Upon completing his high school studies he left for



Johannesburg, where he got a job in a hotel as a cook. Blessed with a natural ability to draw, Phaswane began training in fine art at the Polly Street Art Centre in 1959. He trained under great artists such as Cecil Skotnes and Sydney Khumalo. He mastered the watercolor medium and painted exclusively in it, joining the group of artists known as Artists Under the Sun. The group exhibited annually at Joubert Park in the Johannesburg inner city. One of his biggest exhibitions was of a collection of his work spanning 25 years, held at the Standard Bank Gallery in Johannesburg in 1999.



“IF YOU EDUCATE A MAN
YOU EDUCATE AN INDIVIDUAL,
BUT IF YOU EDUCATE A WOMAN,
YOU EDUCATE A NATION.”

— AFRICAN PROVERB

THIS WEEK IN HISTORY

INTERNATIONAL AND
NATIONAL DAYS

27 August – 2 September 2022

Source: www.un.org, www.au.int and *The Africa Fact Book (2020)***28 August**
International Day for Universal Access to Information

Access to information is key to democratic rights, and enshrined in our Constitution. The International day in 2020, spearheaded by UNESCO focused on the right to information in times of crisis and on the advantages of having constitutional, statutory and/or policy guarantees for public access to information to save lives, build trust and help the formulation of sustainable policies through and beyond the COVID-19 crisis.

28 August
Bow Tie Day

Bow ties are seen as worn by older men, nerds and scientists; but they are versatile and stylish and not just restricted to men. The day celebrates this dashing accessory!

29 August
International Day against Nuclear Tests

The first nuclear bomb, named Trinity and part of the Manhattan project, was tested by the USA on 16 July 1945 in New Mexico. Just over a month later, the first bomb was dropped on Hiroshima, Japan on 6 August 1945, immediately killing 80 000 people and tens of thousands' others later as the effects of radiation were felt in the years and decades to come. Since 1954, eight countries collectively have



carried out over 2000 nuclear tests, with damaging impact on people and the environment. France, for example tested most of its nuclear weapons tests in its then colonies, Algeria and French Polynesia. The UN eventually adopted the Comprehensive Nuclear Test-Ban Treaty in 1996, although this has not stopped countries carrying out nuclear tests.

29 August
Independent Bookstore day

Independent bookstores are not linked to a chain store, often owner operated, allowing them to stock books of choice. Some independent bookstores specialize in poetry, progressive literature, crime or science fiction with a combination of new and secondhand books. Research showed that having an independent bookstore in a neighbourhood increases the value of properties. In South Africa, bookstores are mainly found in formerly white areas, and booksellers have looked at innovative ways of getting books into all communities; with authors self-publishing and selling out of the boot of their cars, to an initiative like the Eyethu Pop-up library that sells books at a taxi-rank stand in Kimberley and the 'Booksellers of Mzanzi' initiative in Durban, that support homeless people to make a living by

THIS WEEK IN HISTORY

selling secondhand books on the streets of the city.

29 August.

More Herbs, less Salt day



Most of us consume more than 1.5 teaspoons of salt every day, which is way, way too much for our bodies. Salt contains sodium, which can lead to high blood pressure, heart disease and stroke. On this day, try using herbs instead of salt in your food. You can use garlic, turmeric or ginger for anti-inflammatory benefits, or use onions, dill, cloves, nutmeg, or fresh herbs like parsley or coriander.

30 August

International Day of the Disappeared

Enforced disappearance has frequently been used as a strategy to spread terror within the society. The feeling of insecurity generated by this practice is



not limited to the close relatives of the disappeared, but also affects their communities and society as a whole. Disappearance has become a global problem and is not restricted to a specific region of the world. Once largely the product of military dictatorships, enforced disappearances can nowadays be perpetrated in complex situations of internal conflict, especially as a means of political repression of opponents. Of particular concern today are the ongoing harassment of human rights defenders, relatives of victims, witnesses and legal counsel dealing with cases of enforced disappearance; the use by States of counter-terrorist activities as an excuse for breaching their obligations; and the still widespread impunity for enforced disappearance. Hundreds of thousands of people have vanished during conflicts or periods of repression and conflict in at least 85 countries around the world.

30 August

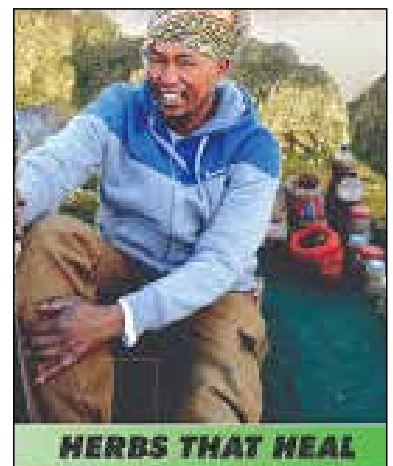
Amagwinya Day

Every culture has at least one fried bread dish. For South Africa, that's the Amagwinya. Buy it from a local vendor, or try making your own at home.

31 August

African Traditional Medicines Day

Traditional African medicine is a holistic discipline involving the use of indigenous herbalism combined with aspects of African spirituality. About 80% of Africa's population relies on traditional medicine for their basic health needs. In some cases traditional medicine is the only health-



care service available, accessible and affordable to many people on the continent. In this case the significant contribution of traditional medicine as a major provider of healthcare services in Africa cannot be underestimated. There remain entrenched a historical bias against traditional medicines, although pharmaceutical companies and researchers often raid medicinal plants used by traditional healers on the continent, without recognition of the indigenous knowledge intellectual property.

THIS WEEK IN HISTORY

31 August

International Overdose Awareness Day

The day aims to reduce the number of deaths caused by overdose, by raising awareness and erasing the stigma associated with it. Besides death, drug overdoses also cause permanent injuries. Both of these scenarios devastate family members and friends of those who have suffered an overdose. This observance seeks to help people cope with the pain and grief overdoses cause. Another important message on this day is to discuss how overdoses are entirely preventable.

31 August

International Day for People of African Descent



The International Day for People of African Descent was celebrated for the first time on 31 August 2021, in the aftermath of the #BlackLivesMatter movement. Through this Observance the United Nations aims to promote the extraordinary contributions of the African diaspora around the world and to elim-

inate all forms of discrimination against people of African descent.

September

Childhood Cancer Awareness Month

Although childhood cancer is relatively rare, the incidence rate has been increasing. According to a 2014 report by the American Cancer Society, it is now estimated that one in 408 children worldwide will be diagnosed with cancer before the age of 15.

September.

Albinism Awareness Month

Albinism is an inherited condition where a person is unable to produce normal colouring of the skin, hair and eyes (lack of pigments). The condition can be limited to the eye or involve the eye and the skin. The condition affects about 1 out of 20,000 people in the world. In South Africa, according to Mswela (2016), the incidence of albinism is about 1 out of 4000.

2 September

World Coconut Day

World Coconut Day is observed on September 2 to commemorate the formation of Asian Pacific Coconut Community (APCC). The APCC is headquartered at Jakarta, Indonesia and all major coconut growing countries including India are members of APCC. Leading African producers of coconut are Tanzania, Ghana, Nigeria, Mozambique, Kenya, Cote d'Ivoire, Madagascar, Guinea, Benin, and Togo. Tanzania also is ranked as eleventh biggest producer of coconut (FAOSTAT, 2015).



ALBINISM AWARENESS MONTH

"Her **albino** hair illuminated my dreams, shining brighter than moonlight."
Anna Kavan

#Khawuleza
 #AlbinismMonth
 #BuildingtheSouthAfricaWeWant

ANC

The Lenses of Gender

by Sandra Lipsitz Bem

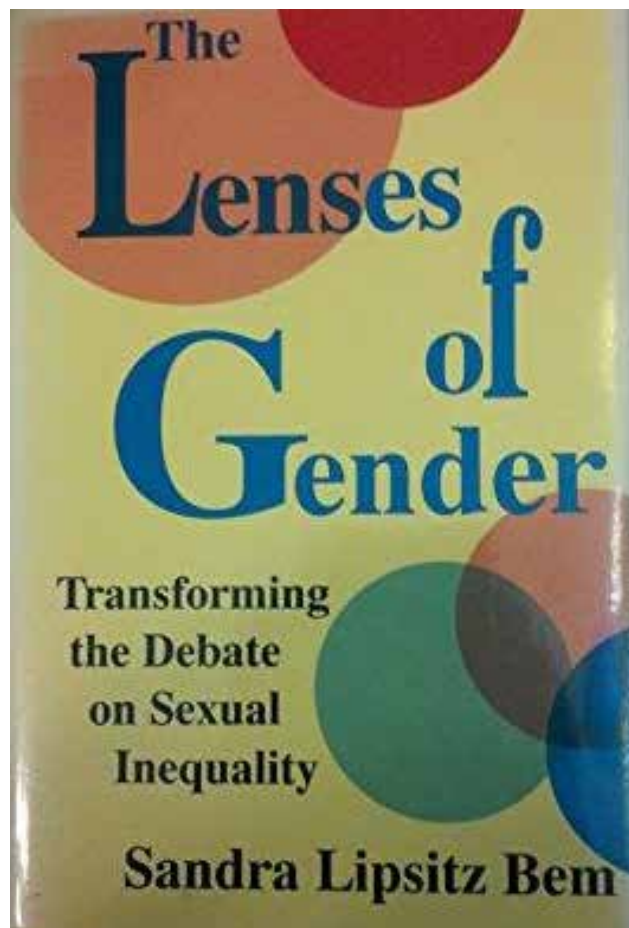
(1993. Yale University Press)

AS Women's Month 2022 draws to an end, we should remind ourselves about the continuities and changes of the struggles for gender equality and building non-sexist societies. This Women's month theme focused on the economic empowerment of women, and events therefore deal with these issues ranging from the persistently stubborn gender pay gap to enforceable quotas for women businesses in public and private procurement.

At the same time, the specter of gender-based violence and femicide again loomed large in the ongoing incidents of war against women and children (Krugersdorp as just one example), the latest crime statistics, the allegations of sexual harassment.

And yet, during the same month, we celebrated remarkable women: Ruth First, Jessie Duarte, Letta Mbuli, Charlotte Maxeke, Sindiwe Magona, Rita Ndzanga, and African champions Banyana Banyana, to name but a few.

Revisiting **The Lenses of Gender** (gifted to me by my female boss at the time), is a reminder



about why fighting patriarchy and building a non-sexist society is a humanistic, progressive, democratic and ultimately Left, project. Sandra Lipsitz Bem (1944-2014), leading gender theorist and psychologist, in the book writes about “hidden assumptions embedded in our cultural discourses, social institutions, and individual psyches perpetuate male power

and oppress women and sexual minorities.” She therefore propose three gender lenses – for men, women and other – to, in our analysis, commentary and daily engagements to not fall into the trap of these patriarchal assumptions.

The three lenses are firstly, **male-centeredness (androcentrism)**, which “defines males and male experience as a standard or norm and females and female experience as a deviation from that norm.” This lens explains dominant male responses to sexual harassment and domestic violence (“bedroom matters”), the erasure of women’s history, perspectives and voices, to resistance to gender representation in

structures, because it will mean ‘you are taking away our (male) positions’.

The second lens is **gender polarization**, which “superimpose male-female differences on every aspect of human experience”. Therefore, instead of seeing the gender pay gap or gender based violence (and again lack

Lenses of Gender

- 1) Androcentrism
- 2) Biological Essentialism
- 3) Gender Polarization

● “These 3 gender lenses provide the foundation for a theory of how biology, culture, and the individual psyche all interact in historical context to systematically reproduce male power.”

of representation) as a societal problem, which both men and women must tackle, in common and varied ways, the gender polarization lens results in building trenches, instead of finding common ground and isolating the most reactionary patriarchal elements.

The third lens is **biological essentialism**, which “rationalizes and legitimizes the other two lenses by treating them as the inevitable consequences of the intrinsic biological natures of women and men.” This kind of biological essentialism thus underpins the justifications for unequal gender roles, the gender pay gap, gender based violence and women’s exclusion. But it also serves as justification for not recognizing other gender iden-

tities and therefore ongoing discrimination against the LGBTQI+ community.

The three lenses may sound like old news, and indeed the **Lenses of Gender** is a classic feminist text. At the same time, the

persistence of these lenses, and their intersection with other lenses that justify inequality, means that we should remain vigilant and continue to sharpen our analytical tools, about the assumptions which underpin and reproduce patriarchy.



X-WORD

Rita Alice Ndzanga (1993-2022)



ACROSS

- 4. Father of Mme Rita who was ANC member.
- 6. An organiser for these historic actions in 1973.
- 9. Vibrant township where she attended high school.
- 14. Family part of Anglican church ran by Bishop Trevor ...
- 15. Mme Rita was part of and helped organized the 1956 ...
- 17. Police station that she had to report to daily after work.

DOWN

- 1. Detained in 1969 under section 6 of this law.
- 2. Her community forcefully removed in 1912 from their ancestral land.
- 3. In her first job, union that she joined.
- 5. Union official in this union.
- 7. In detention with Winnie Mandela, Martha Dlamini, Joyce Sikhakhana and ...
- 8. Number of years Mme Rita was first banned for after her detention.
- 10. Trade union federation mobilizing for workers rights.
- 11. The only twice recipient of this national order.
- 12. Ensured trade unions backbone of this united front launched in 1983.
- 13. Women's organisation formed in the 1980s.
- 16. North West Village near Ventersdorp where Mam Rita was born.

WORD BANK

- Mogopa
- Isaac More
- Railway Workers Union
- Terrorism Act
- UDF

- Bakwena ba Mogopa
- Brick and Tile Workers Union
- Womens March
- Thoko Mngoma
- Order of Luthuli

- Sophiatown
- SACTU
- Moroka
- five
- FEDSAW
- Durban Strikes
- Huddleston