



ANC TODAY

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23 -28 March 2019



Conversations with the President

Indigenous languages as fundamental to our Human rights culture

Good morning. Goeidag. Sanibonani. Dumelang. Avuxeni. Molweni. Lotjhani. !kai//oab. Ndaa. I offer tribute to the diversity of our great land, and to the rich cultural tapestry on which the story of our people and their history has been woven since the dawn of time.

U kona u amba luambo lwau lwa damuni, u ri nwana wau a kone u funzwatshikoloni ngal uambolwawe lwa damuni, ndi yone pfanelo ya ndemesa ya muthu. [To be able to speak one's mother tongue, to have one's children taught in their mother tongue, is the most fundamental of human rights.]

Puo ke karolo ya bohlokwa e

supang seo batho re leng sona, e bohareng ba seo re leng sona ebile ke setso sa batho, puo ke ka moo batho ba itlhalosang ka teng, mme ke lefa la bohlokwahadi leo ba le fetisetsang baneng ba bona. [Language is an integral part of the identity of a people. It is at the heart of who they are, of their culture, of how they define themselves, and the most important legacy they pass to their children.]

We dedicate Human Rights Day this year to the promotion of indigenous languages as a fundamental part of our human rights culture, coinciding with 2019 as the United Nations International Year of Indigenous Languages.

By giving respect to all our languages, we affirm the dignity,

worth and humanity of every South African.

It is said that when a language dies, a way of understanding the world dies with it. We therefore highlight what is being done to conserve languages that are in danger of becoming extinct.

The Nama language of the Khoisan people is now being taught in primary schools in the Northern Cape, and a language rule book is being finalised by the Pan South African Language Board.

The Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities is actively involved in resuscitating Isihlubi, Isibhaca, Northern Ndebele and other indigenous languages.

A proposal has been submitted to Parliament to elevate South African Sign Language to the status of an official language.

Next month, the very first Xitsonga drama series will premiere on SABC.

In ons verlede istaalas 'n instrument van onderdrukking gebruik. Vandag is dit 'n bron van bemagtiging en trots. [In our past, language was used as an instrument of oppression. Today, it is a source of empowerment and pride.]

Every time an indigenous language is spoken freely and without restraint, every time one is broadcast on our airwaves – re dira se e le segopotšo go motheo wa tumelo yeo e hlagišitšwego go matsenyagae a Molaotheo wa rena. [...we are paying homage *continues on page 5*]

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Cyclone Idai



A CALL ON SOUTH AFRICANS TO ASSIST NEIGHBOURING COUNTRIES AFFECTED BY TROPICAL CYCLONE IDAI

International Relations and Cooperation Minister, Lindiwe Sisulu, has appealed to South African NGOs, companies and individuals to make donations towards humanitarian aid for the **people of Malawi, Zimbabwe and Mozambique** affected by Tropical Cyclone Idai.

According to reports, at least 100 people have lost their lives as a result of floods that have left 400 000 displaced and in urgent need of shelter, food and other amenities.

The Minister urged any South Africans affected by the floods to contact the respective embassies or call the 24-hour DIRCO call centre on 0123511000.

Companies, NGOs and individuals who are able to assist are requested to contact the following officials:

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#CycloneIdaiHumanitarian2019



international relations
& cooperation
Department:
International Relations and Cooperation
REPUBLIC OF SOUTH AFRICA



Editorial

Banks, Racial Profiling and Access to Capital

The continuing evidence that comes to the fore is that the financial sector in South Africa remains untransformed and must be noted with dismay and deep concern. The reality is that the financial sector, and especially the South African banks and insurance companies, will never transform for as long as they fail to acknowledge the longstanding and fundamental inequalities that have been created over centuries because of colonialism and apartheid. These continue to be based on blatant racism through the deliberate exploitation of black people (especially Africans) by a system designed by whites to advantage themselves at the cost of the majority of black South Africans.

It is a fallacy to believe that justice can be achieved by behaving as if all South Africans are operating on an equal playing field. The most superficial assessment of the spatial planning that apartheid bestowed as a curse on our society, and ingrained through the Group Areas Act, shows that the majority of black (especially African) South Africans are still living in townships that are geographically far removed from commercial and industrial centers where they are employed. It is a basic real estate principle that location is the predominant factor in determining property value, and often this is also closely followed by the levels of services, in the case of many townships specifically the lack thereof, and high levels of crime. These factors, together with the



Dr. Elias Sekgobelo “Ace” Magashule ANC Secretary General

pervasive poverty among the majority of black South Africans, accompanied by high levels of unemployment, result in an almost insurmountable series of obstacles that prevent the majority of black South Africans from being able to access home loans and other financial services from our banks. It is truly disingenuous for our banks to claim that they simply apply ‘objective criteria’ in dealing with the bond and loan applications of all South Africans. There is no such thing as fairness and objectivity while the heavy yoke of the history of apartheid exploitation continues to weigh down on the shoulders of the majority of black South Africans. One is shocked to hear the lame explanations by senior executives across the board of *continues on page 4*

Lets ensure our kids get the same cultural treasure as us!

2019 | INTERNATIONAL YEAR OF
Indigenous Languages

#IndigenousLanguages

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Editorial

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Banks, Racial Profiling and Access to Capital

all our major banks, that average black South Africans often have their bond and loan applications turned down because of their 'adverse risk profiles', and in instances where they do get access to capital, the conditions of the loans and property bonds that are granted to them are more onerous with higher monthly repayments and insurance levies, than what is in general the case for white South Africans. These executives are defending the indefensible, because what they are doing is in fact racial profiling. In doing so they are allowing the insidious and evil consequences of apartheid to continue unabated and to severely disadvantage, and often destroy, the hopes for a better life for the majority of black South Africans. It is with utter dismay that one notices how our major banks fail to appreciate this glaringly obvious situation that undermines the ability of the majority of black South Africans to advance and improve their lives, despite hard work and their own best efforts.

It must be understood that black South Africans have in every respect of their daily lives, including the accumulation of assets and capital, been deliberately and systematically held back and disadvantaged by racially defined practices and legislation for centuries by white colonists, and since 1948 when the National Party came into power this situation worsened and was further solidified by the policy of apartheid. Let us not forget that the United Nations (UN) declared apartheid a crime against humanity. For our major banks and financial institutions to still continue to recognize the legacy and consequences of this crime against humanity as so-called 'legitimate financial criteria', and to apply such in considering access to financial services and loans to black South Africans, is not only to perpetuate the institutionalization of racist injustice, but is in fact criminal in itself. It falls short of every single just and fair intention that our liberation struggle was all about. It adds insult to injury! No black South African can, or should, ever tolerate this.

This is why the African National Congress on Wednesday, the 13th



of March, issued a media statement condemning the alleged use of race-based pricing to determine interest rates premiums on loans in general, and specifically property bonds. These allegations must be urgently investigated by the relevant authorities, and those who are found guilty of racial profiling, including the red-lining of residential areas that were previously defined as exclusively for the occupation of black South Africans by the Group Areas Act, and overall race-based pricing, should face the full might of the law.

It follows that black South Africans who have been victims of such racist and unethical business practices should be fully reimbursed for any and all damages that they have suffered. Their interest rate payments must be recalibrated to reflect the true cost of their loans. Such a recalibration process must also ensure that the continuing socio-economic consequences of apartheid, including apartheid spatial settlement patterns, are discounted. Our banks and other financial institutions have a moral obligation to promote the availability of loans, property bonds and the general availability of capital at cheaper discounted rates to black South Africans, in order to

In our South African context, these monopolies remain in white hands, and the excessive concentration of wealth and financial power in the hands of large corporations inevitably leads to abuse and exploitation.

effectively redress racist injustices of the past and to provide black South Africans with opportunities to escape the race-based poverty trap created by apartheid, and which still continues to be so insidiously prevalent. Race-based poverty perpetuated and abetted by our financial institutions can simply not be justified, nor tolerated in any form whatsoever in our democracy.

As part of preventing such racist practices from continuing, the ANC adopted pro Radical Economic Transformation (RET) Resolutions at its 54th National Conference.

They are absolutely critical to redress the continuing racist-based financial practices that the ANC condemned in our media statement of March the 13th. The foundation that must secure and underpin the effective implementation of those RET Resolutions is the critical Resolution for the expropriation of land without compensation.

It is of great importance that the intentions of those pro RET Resolutions, defining the just financial super-structure that needs to be erected on the foundation of the return of the land to the people of South Africa, have also found expression in our ANC Election Manifesto, with a specific commitment to address monopolies. In our South African context, these monopolies remain in white hands, and the excessive concentration of wealth and financial power in the hands of large corporations inevitably leads to abuse and exploitation. The ANC Elections Manifesto commits us to taking the necessary steps to fundamentally and radically transform and diversify our financial services. As part of this process it is absolutely urgent that we must establish a State Bank, and also take every step possible to ensure the establishment of truly black owned banks. ■

Conversations with the **PRESIDENT**

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Indigenous languages as fundamental to our Human rights culture

to the core belief expressed in the preamble to our Constitution.]

Ka gore re setšhaba se se kopantšwego ka go fapana ga rena.

We are a nation united in our diversity.

It was here in Sharpeville that President Nelson Mandela signed the Constitution of South Africa into law, enshrining the rights of all people.

Today, we gather here again, at a place where one of the greatest tragedies in our country took place.

The killing of unarmed civilians by a callous and brutal regime – both here and in Langa – showed the

WORLD DOWN SYNDROME DAY – 21 May 2019

“As South Africa marks Human Rights Day on the same day that the United Nations celebrates World Down Syndrome Day, because our approach to the needs and interests of persons with disability is at all times guided by our Bill of Rights. On this day, we must support efforts to raise awareness about down syndrome and confront discrimination, ignorance and prejudice. We must affirm our determination that in the struggle for human rights – to borrow the theme of World Down Syndrome Day – we must leave no one behind.

It is for that reason that we will move with urgency to sign and ratify the Africa Disability Protocol, in terms of the requirements of our law, so that it may soon become an official legal instrument of the African Union.” President Cyril Ramaphosa

world the bitter reality of life for black South Africans under the terror of apartheid.

The Sharpeville and Langa massacre came to symbolise the moral superiority of the anti-apartheid cause.

Though lacking the guns of their oppressors, they were determined to stand up for what was right, no matter the cost. Babeze ngoxolo, baze bahlangatyezwa yimvula yeembumbulu. [They came in peace, and were met by a hail of bullets.]

The regime had no regard for even the most basic of human rights, the right to protest freely. But try as they



might, they could not extinguish the torch of liberty carried by the brave men and women who came before us.

Kodwa ezo mbumbulo zange zibaphelise amandla, zange futhi ziphelise oko babekumele. [Those bullets did not kill their spirits, and what they stood for.]

They had set in motion a process that 25 years ago would free our people of their chains.

Because of them, the children of Sharpeville, of Langa, of Soweto, of Umlazi, of Zamdela, of Lephalale, will never know the pain and humiliation of being a stranger in the land of their birth.

Our freedom was won through their courage, and we owe them an immense debt. Ngakho-ke, sihlonipha lawo maqhawe namaqhawekazi abantu bethu abakhokhela inkululeko yethu ngezimpilo zabo. Amagama abo ayohlala eqoshwe emlandweni wethu, ngeke siwalibale. [And so we pay homage to these heroes and heroines of our people who paid for our liberation with their lives. Their names are forever etched on the scroll of our history, and they will never be forgotten.]

We invoke their memories when we look at just how far we have come as a nation in advancing human rights across our society.

Gompieno re tshela mo setšhabeng se se gololesegileng, moo ditshwanelo tsa batho botlhe di sirelediwang le go netefatsa gore di a obamelwa ka tiriso ya Molaotheo wa rona.

[Today we live in a free society, where the human rights of all are protected and enforced through our Constitution.]

Bound by our belief in our Constitution, we continue to work towards the realisation of a country that is united, non-racial, non-sexist, prosperous and free.

As the elected government of the people, for the people and by the people, respect for human rights is the bedrock of our actions.

Working together, we have transformed South Africa from a society driven by a race-based, exclusionary and divisive ideology, to a democracy where all citizens enjoy equal rights before the law.

The road travelled
The road we have travelled has been a long one.

ENERGY AS A HUMAN RIGHTS ISSUE

“Energy, like housing, water and health care, is a human rights issue. It may not be mentioned in the Bill of Rights, but it is fundamental to the dignity, safety, health and well-being of our people. None dare deny that we have made remarkable progress in providing our people with access to electricity.

In 1994, only 36% of the population had access to electricity. Today, 8 out of 10 South Africans have electricity in their homes.

Yet, we are currently facing a severe energy crisis that is having a profound impact on the lives of our people and our economy. Restoring a reliable supply of electricity – and ensuring that we have a sustainable model for affordable energy into the future – is now one of our most urgent priorities.

We have confronted difficulties before – challenges that have seemed insurmountable – but we have prevailed, through working together and never giving up.

We will overcome the electricity crisis, just as we will overcome unemployment and poverty, crime and corruption.

The achievement of a society that respects fundamental human rights was hard won.

We fought, we resisted, and ultimately, we prevailed.

Ri tshimbila kha nayo dza Vho Nelson Mandela, Vho Robert Mangaliso Sobukwe, Vho Steve Biko, Vho Mme Winnie Madikizela-Mandela, Vho Mme Albertina Sisulu na vhañwe vhañvhaalea vha nndwa ya mbofholowo. [We walk in the footsteps of Nelson Mandela, Robert Mangaliso Sobukwe, Steve Biko, Mama Winnie Madikizela-Mandela, Mama Albertina Sisulu and many other luminaries of our struggle.]

We draw strength and courage from them as we confront the challenges of the here and now.

Together, let us deepen the culture of human rights and become true human rights activists – committed to dignity, freedom, justice and equality.

Not just for ourselves or our families or our communities, but for the sake of this beautiful land that we all share.

DOMESTIC

Choosing who we are is a Human Right

By Busani Ngcaweni

South Africa this year marks the first jubilee of freedom and democracy, and the question is whether our people are winning the fight against daily incidents of human rights violation.

On a global stage, the proposals by the International Association of Athletics Federations that aim to restrict female athletes' testosterone levels has left the nation and the world in disbelief.

It is one absurd strike directed at the heart of our value system, Ubuntu and Constitutional enshrined democratic principles that thrive to achieve an egalitarian society that is free from discrimination, whatever form it manifest itself. This is plainly a violation of Caster Semenya's human rights.

Apart from our Constitution's unequivocal stand on protection of human rights, the Universal Declaration of Human Rights defines freedom of expression

as the right of any individual, 'to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers'.

Human rights involves the right to express an opinion however with the limits on those expressions which incite violence or harmful.

When it comes to the issue of equality as a human right matter, much is still left to be done to redress past inequalities in our growing democracy. It is not enough for anyone to have the rights to dignity while such dignity gets trampled upon daily.

The rampant incidents of blatant racism are a clear confirmation that there are clear minorities who yearn for the return of their past glories that excluded majority.

Besides, human rights will have no meaning unless it involves the rights to social justice in a non-sexist society where redressing the past imbalances takes a centre stage. Many of our people

are still trapped in abject poverty and appalling living conditions.

The struggle against apartheid discrimination on the bases of gender or race was an unequivocal challenge to the system that was declared "crime against humanity".

The African National Congress Government continue to advocate for the interests and protection of the minority groups who continues to confront the daily abuses against their human rights and however more still remains to be done.

Incidents of human rights violation remains rife especially those that manifest through violence perpetrated against black lesbians and members of the LGBTI community. This clearly indicate that the campaign and strategies to address incidents of human rights violations need multipronged approach rather than leaving it to government alone.

The nature in which these incidents takes place confirms that it will be fruitless to leave the

matter at the hands of the police to deal with it.

Look for example the brutal murder 11 years ago of our former national football soccer player, Banyana Banyana, Ms Eudy Simelane who was brutally murdered and gang raped by five men in KwaThema township of Springs in the East Rand. The list goes on which includes among others rights activists from LGBTI whose members were harassed across the country.

However, we have a progressive Constitution and legislations that guarantee, prevent and prohibit unfair discrimination as well as harassment. It will however take the efforts of everyone in society to play our role to promote equality, be it at churches or universities corridors so that we can win the fight against unfair discrimination which is an enemy of human rights in South Africa.



DOMESTIC

Moral regeneration and Social Cohesion

The events preceding the formation of the South African National Native Congress (SANNAC) in 1912 should serve as an arsenal of knowledge and wisdom for our nation and the future generations. In 1870's the Ethiopian Church Movement was formed as a response to land dispossession from the 1800's. African Independent Churches (Ethiopian Churches) were formed as a further attempt to fight the injustice perpetuated by missionaries to our South African people. SANNAC was renamed African National Congress (ANC) in 1923. Both leaders and products of these churches were central in the formation of the ANC. Zionist and Apostolic Churches offered spiritual support and guidance to our Movement.

Efforts of nation building and social cohesion should not be separated from spiritual transformation. The latter serves as an embodiment of Ubuntu/Botho that is rooted in our culture as Africans. On January 12, 2019, the ANC celebrated its 107 years of existence and throughout those years it used spiritual guidance as its moral compass.

The re-launching of the Moral Regeneration Movement (MRM), may in many respects help in raising consciousness about the Charter of Public Values that our nation is in dire need of. The re-publication and dissemination of MRM founding documents to the general citizenry of our country should serve as a fitting response in this regard.

Like the re-birth of any nation, the re-launch of the Children's Right Committee depends on what society invests in the youth from early childhood. Education is a fitting tool to be used to inculcate the values of Ubuntu/Botho, to promote multilingualism among the youth and to promote the Bill of Responsibilities and the Charter of Positive Values in our schools. The establishment of partnerships with Faith-Based Organisations will enhance our efforts towards social and spiritual transformation.

Our eleven official languages should be treated equally. This



This compels us to not lose sight of other languages that are not mentioned as official in our constitution, like Khoisan, Libaledu, Indians and etc. who are defined as 'Blacks'.

is a constitutional obligation. It is within this context that the South African National Lexicography Units were 'created to develop material to assist government departments to meet their language obligations and for use in schools and tertiary institutions'. This milestone initiative must be embraced by the citizenry, more especially at grassroots level and in rural areas in particular. The ANC-led liberation Movement should jealously advance, deepen and defend this. In so doing, our resolve and pace of advancing the National Democratic Revolution would become consistent with the legitimate expectations of our people.

The facilitation of the formation of the Royal Forums of Kings and Queens is one of the initiatives whose objective is to create conducive condition to enable them to discuss matters of common interests as a



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single entity. They will be able to interact with the Royal Forums in the Continent, the African Diaspora and elsewhere. This will further promote the formation of traditional court structures at different levels and will significantly boost our efforts of reclaiming our proud and unique identity as an African Society. Further, the facilitation of the formation of Traditional Health Practitioners' Councils will further enhance the above in terms of promoting the regulation of traditional health practices; protecting and preserving the indigenous knowledge systems and above all of promoting and establishment of Medical Museums.

The establishment of community based Advice and Paralegals Offices to make justice accessible to the

poorest of the poor, more especially in townships and rural areas. And thus, the poorest of the poor will be involved in the administration of justice. The establishment of community rehabilitation and social integration centers will enhance our efforts of combating all the social ills through the integrated approach. This should include an audit of the liberation war veterans across political spectrum to deal with the undesirable plight of their families and this should not be exclusive of the broader society.

The preservation and development of sacred heritage sites would promote and develop indigenous African Religions, languages and practice. When these areas are developed this would boost the level of tourism and thus, contributing towards the growth of our GDP of our country.

Our success to achieve the above depends largely on discipline and commitment, as these are constructive weapons of transformation. The assertion of the African hegemony can be best achieved through multi-cultural and non-racial society. This compels us to not lose sight of other languages that are not mentioned as official in our constitution, like Khoisan, Libaledu, Indians and etc. who are defined as 'Blacks'. When this reality is ignored, certainly it will be used to campaign for racial and/or ethnic divisions among citizenry.

DOMESTIC

Technology, a new threat to Human Rights?



Artificial intelligence (AI), internet of things and 3D printing form part of a bouquet of technologies that make up what has come to be known as the Fourth Industrial Revolution.

As with the technologies of the previous industrial revolutions, technologies of the fourth industrial revolution are critical drivers in reshaping the way human beings relate with each other and their external world.

They hold great promise for humanity inasmuch as they portend serious socio-economic and human rights challenges.

For the advantages, they range from medical breakthroughs such as AI's ability to detect tumours which doctors are, at present, unable, as well as AI's capacity to preserve indigenous languages.

A medical team led by University of Pretoria's Professor Mashudu Tshifularo recently performed the world's first successful 3D-printed bone surgical transplant into the middle ear of a patient who had lost their hearing.

Technology, however, exists in a social and historical context.

The majority of South Africans still contend with the bitter heritage of



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... the African National Congress (ANC) has put in place policy measures aimed at overcoming colonial and apartheid exclusion of the majority.

colonialism and apartheid. Since the democratic breakthrough of 1994, the African National Congress (ANC) has put in place policy measures aimed at overcoming colonial and apartheid exclusion of the majority.

The adoption of the 1996 constitution represented a great step forward towards the attainment of civil and political rights for all South Africans. The constitution envisaged both formal and substantive equality.

Yet, the replacement of human labour by machines runs the risk of undermining efforts to ensure access to valued goods and services for the majority of South Africans against whom history has conspired for more than 350 years. In their book: "Race against the Machine," Erik Brynjolfsson and Andrew McAfee of MIT University observe that "Many workers ... are losing the race against the machine... It may seem paradoxical that faster progress can hurt wages and jobs for millions of people, but we argue that's what's been happening..."

We now know that existing face recognition systems cannot accurately recognise darker skinned people, and self-driving vehicles suffer from the same problem.

These cars are more likely to hit darker skinned pedestrians. This means that we are challenged to develop technologies that are appropriate to our own social setting, including and in particular our developmental needs, which can only be achieved by accelerating the momentum of our national human resource development initiatives.

Yuval Harari postulates that: "As biotechnology and machine learning improve, it will become easier to manipulate people's deepest emotions and desires, and it will become more dangerous than ever to just follow your heart."

According to Harari: "As the pace of change increases, the very meaning of being human is likely to mutate and physical and cognitive structures will melt".

So, as the human "organic operating system" is impacted from without by technology, the concept of human rights will necessarily assume new meanings. Ways will have to be found to maximise the benefits of the fourth industrial revolution while at the same time mitigating its potential dangers. One area through which this can be achieved is the evolution of appropriate laws and regulations.

DOMESTIC

2019 UNESCO International Year of Indigenous Languages

By Terence Ball

During the International Year of Indigenous Languages, it is worth remembering that those involved in crafting our Constitution, now more than twenty years ago, recognised that the preservation and development of our indigenous languages were, and indeed still are, sufficiently important to warrant the inclusion of actions that must be undertaken by the State in their support. We believe the inclusion of these language Clauses in Chapter 1 of the Constitution further underscores the importance accorded to them.

The Constitution states as follows:

Chapter 1 6(2): “Recognising the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages.”

Chapter 1 6(4): “all official languages must enjoy parity of esteem and must be treated equally.”

Clause 237: “All Constitutional obligations must be performed diligently and without delay”

In order to assist in achieving these objectives, Parliament created the National Lexicography Units - one in each official language, and stipulated that the nine indigenous language Units - each based in the Province or geographical area in which majority of people speak their language - must develop: “dictionaries and other material in the indigenous languages which will elevate the status and advance the use of the language”.

In the early 2000's, work began on developing single volume monolingual and bilingual dictionaries in each of the nine official indigenous languages. The monolinguals are intended to elevate the status of each language and the bilinguals to advance their use, while also improving mother tongue indigenous language speaker's fluency in English.

Dictionary use by our people, in our schools and tertiary institutions is essential in improving spelling, expanding the user's vocabulary and developing basic reference skills. The majority of South African learners, from Grade 4 upwards, are studying in a language which is not their mother tongue. These learners need the support of our dictionaries to learn sufficient English, from the Foundation Phase upwards, to ensure they understand what is taught in their content subjects. Supporting learners in this category, and those learning an indigenous language as a second or third language is, in the opinion of the Units, as important as our Constitutional obligations.

On the 24th October 2017, Parliament announced that: “The dictionaries in indigenous languages should be made available to the respective groups and schools as soon as possible”. A statement which recognises the



importance of the work done by the Units and that the use of dictionaries, and not their development alone, will achieve our Constitutional obligations and improve the quality of teaching and learning.

During the course of 2019, the National Lexicography Units, in co-operation with SADiLAR, will be holding events to celebrate each of our official languages. SADiLAR, funded by the Department of Science and

Technology, is based at the University of the North West, Potchefstroom. They are in the process of digitising all our indigenous languages in order to create a full range of online dictionaries.

These events will be used to create an awareness of the functions of both parties and what we are doing, on behalf of Government, to fulfil the requirements of our Constitution.

DOMESTIC

Human Rights are also Children's Rights

By Ouma Khasu



A case in point was the community of Huhudi in Vryburg, in today's North West Province.

What strikes you glaringly as you peer into the period of the 1980's is the gross violation of the rights of children by the apartheid system. Thousands of

children languished in prisons through unlawful detentions without trial and imprisonment. Parents and adults in communities were left helpless in the midst of an abominable system that had no mercy and no regard for the rights of children.

It was in the 80's, where the state of emergencies were proclaimed in succession and brought our communities to a complete standstill. A case in point was the community of Huhudi in Vryburg, in today's North West Province.

Years later, the Truth and Reconciliation Commission (TRC) collated horrific, traumatic stories of young people then, who suffered under those conditions of utter distress which were a direct and unquestionable conduct of the repulsive system of apartheid

colonialism. Sadly, to date, redress remains a mirage. Worst recently, we saw the masses in Vryburg demonstrating against non-service delivery such as water. It is sad that such common inhumane deeds affect women and children.

The conditions of the community of Huhudi in the form of basic services such as water, sanitation and roads have no immediate solution even in a Democratic state we are in. The rural areas in the entire South Africa are still neglected in terms of being provided with basic Human Rights needs. This, in my view, is a Betrayal to the Trauma and sacrifices of the young activists of the 80's. The consciousness of a democratic state must be awakened to begin to recognise that Human Rights Day is not

necessarily a celebration, but a painful reminder of the atrocities of the 80's directed at the youth and particularly children. It should remind us of those painful experiences that destroyed the lives and livelihood of families.

The ANC, as a critical embodiment of the wishes and aspirations of the down-trodden masses of the people, must raise the awareness of the state apparatus to bring redress to millions of children and the youth, not only in Huhudi, in the restoration of their rights to dignity through education and provision of all basic services. It is important that 21st of March emphasize and highlight such matters.

DOMESTIC

We stand tall and proud on their broad shoulders

50 years since Nicodemus Kakadi Kgoathe was callously murdered by the apartheid police.

Early in 1969, in one of the remote area in the North West Province, whose combined community of the villages Hebron, Kgabalatsane and Rabokala, known as Bakwena ba Mogopa, Nicodemus Kakadi Kgoathe was brutally murdered by the apartheid police. This heinous crime shocked the people of South Africa to the core, in what again exposed the inhuman way in which the apartheid regime dealt with its opponents.

Kgoathe, a member of the Khudu Tlou community organisation, was arrested in November 1968 with 16 others for protesting against the appointment of a new headman who was clearly a lackey for the apartheid regime. Attempts had been made to burn the offices of the headman at the tribal offices in Hebron. The apartheid police were swift in their pursuit to crush this protest action which they feared would serve as an example for other communities to rise up against the hated Bantustan system. Most of the members of Khudu Tlou were hunted down and summarily arrested. Some of the detainees were held for up to eight months before being charged. However, Kgoathe's detention took only four months before he met his cruel death at the hands of the apartheid police.

According to documents gleaned from archives (JB00113/03NWRUS), Kgoathe was taken from the Silverton police cells to the HF Verwoerd (today's Steve Biko) hospital on 21 January 1969 and died on 4 February, because of "pneumonia". Kgoathe had been moved to hospital after admitting to the district surgeon, Dr PJE Joubert, that he had been assaulted at the Compol Building in Pretoria.

At the inquest, the district surgeon, Dr PJE Joubert, testified that he had examined Kgoathe two weeks before his death and had arranged for him to be admitted to hospital after finding that he moved with extreme difficulty. Dr

The story of Nicodemus Kgoathe is the embodiment and expression of the struggle of those men and women in South Africa who dared to challenge the obnoxious system of apartheid.

Joubert stated: "It is my opinion that he was suffering from the after-effects of a concussion and needed to be treated by a specialist." He went on to testify that Kgoathe had told him that he had fallen in the shower room but, after the surgeon refused to accept this explanation, Kgoathe admitted that he had been assaulted. "It is my opinion that Kgoathe's injuries were the result of an assault," the surgeon told the court. He said that linear marks on the shoulders of the deceased could have been caused by a sjambok (whip) and the three u-shaped wounds behind the right thigh by the buckle of a belt.

A sergeant at the Silverton police station also testified that Kgoathe had complained of body pains and said that he had been assaulted by the security police during interrogation, but said he refused to lay a charge. Police witnesses, including Warrant Officer F Smith, Warrant Officer J Venter and Detective Sergeant A de Meyer of the security police who interrogated Kgoathe on the 16 and 17 January, insisted that he had slipped and fallen during a shower on that day. The magistrate, Mr CG Jordan, found that, in the light of the evidence, he was not in a position to conclude that any person was to blame for Kgoathe's death.

In excerpts from the Truth and Reconciliation Commission (TRC), horrendous stories emerged which shocked not only members of the Commission, but the whole world as these were televised for the world



to see. Hereunder are conclusions from the TRC regarding the case of freedom fighter.

"The Commission finds that Mr Nicodemus Kgoathe died in police custody on 4 February 1969 after having been assaulted by members of the SAP Security Branch namely, Warrant Officer FA Smith, Warrant Officer JM Venter and Detective Sergeant A de Meyer.

The Commission finds further that the failure of the Magistrate to find the police responsible for the torture and subsequent death of Nicodemus Kgoathe created a climate and culture of impunity that directly contributed to the commission of further gross human rights violations by the South African Police... "

(TRC Final Report, Volume 3, Chapter 6, Subsection 11)

The story of Nicodemus Kgoathe is the embodiment and expression of the struggle of those men and women in South Africa who dared to challenge the obnoxious system of apartheid. It is one of countless painful episodes in our history that happened to the finest sons of South Africa, and indeed of Africa. What makes it more poignant is the fact that the struggle for freedom was fought in the rural areas, far from the glare of the bright city lights. It is a story that should constantly remind us that freedom was never free and that the struggle for freedom and social justice continues.

DOMESTIC

Dr Essop Jassat - serving the ANC-led Alliance for 70 years

By Haroon Aziz

On January 13, 1949 Essop Jassat entered the liberation movement by licking envelopes to raise funds for the victims of public violence. He was 14-years old.

His love for history and debates saw him elected as the Chairperson of the History and Debating Society at the Johannesburg Indian High School.

His legendary teacher, P S Joshi, raised his consciousness of apartheid, colonialism, and imperialism and inculcated in him his lifelong reading habit.

In 1951 he was elected as the Chairperson of the Transvaal Indian Youth Congress, President of the South African Indian Youth Congress, executive member of Transvaal Indian Congress, and member of Youth Action Council (led by ANCYL).

In 1951-53 he studied for a B.Sc. degree at Wits University, where he qualified as a medical doctor in 1960.

In 1959 he was recruited into the MK Guard/Reconnaissance Unit, which kept watch outside the premises where the banned SACP were holding their underground meetings. The Unit also identified possible sabotage targets.

Driven purely by altruistic motive he opened his surgery at 13 Bree Street, Fordsburg, Johannesburg, in 1962. There he served the sick for fifty-five unbroken years, during the course of which he performed about 40000 circumcisions, successfully. His altruism was motivated by his desire to serve humanity through his healing hands.

In 1964 the apartheid government banned him for five years, which meant that his movement was restricted to the Johannesburg area, that he could not socialize with people, and that he could not take part in political activities. In the same year he married Shereen Patel with the permission of the Minister of Justice, Police, and Prisons. His comrades gave him and his young wife an underground wedding reception. His wife proved to be his comrade-in-arms through a difficult struggle, for which his three children (Aadil, Yumna, and

Jassat's unique contribution to South African history in the post-Rivonia era of totalitarianism was that he had the rare insight and foresight to ensure the organized continuity of history in the valid Congress tradition of being embedded amongst the masses.

Zaheera) had to sacrifice a normal family life.

When asked was she not mad in marrying a banned person, Shereen replied softly that once she had committed to marriage she could not withdraw. The marriage endured lifelong. Both believed in the institution of the family being the basic unit of the nation.

His mother, Khatija Haffejee, an enthusiastic follower of Dr Yusuf Dadoo, was his alarm clock on every Monday morning to remind him to report to the police, in terms of his banning order. His humble father, Essack, was a hawker of soft goods.

In 1964 he was arbitrarily detained for ninety days without trial. He was suspected to be a bomb-constructor because of his B.Sc. degree.

In 1965 he was charged and convicted for breaking his onerous banning order and sentenced to two-year imprisonment.

In 1969 another five-year banning order was imposed on him.

In 1974 when his banning order had expired he was elected the Chairperson of the Johannesburg Indian Social Welfare Association (JISWA), which was formed on August 13, 1934 with the moral and material support of the government of India to address health, welfare, and education matters.



In 1978 he helped form the Solidarity Front (comprised of Congress and Black Consciousness organizations) to oppose participation in the South African Indian Council (SAIC), which was a structure of apartheid's STRATCOM.

In 1980-82 he oversaw the deracialization of social welfare agencies.

In 1981 he was elected the Chairperson of the Anti-SAIC Committee, which successfully boycotted the ethnic election.

In 1985 he together with Ma Albertina Sisulu and others were charged for high treason in the Pietermaritzburg Supreme Court. After a lengthy trial all the accused persons were found not guilty, thanks mainly to the legal skills of Senior Counsel Ismail Mahomed.

In 1991 he was elected the Chairperson of the Talimul Mosque and Madressa Trust. In 1992 he was elected as the trustee of the Suleman Nana Memorial Trust. In 1994-2002 he served the ANC as an MP. After his retirement from parliament he served on the ANC Ethics Committee.

On December 10, 1983 he delivered the keynote address at the AGM of the National Medical and Dental Council (NAMDA). The address was shaped out of his thirty-four years of direct experience in the

political struggle, medical practice, and human welfare activities. His theme was medical ethics and he used the martyrdom of Steve Biko to illustrate the lack of ethics of apartheid medicine. He defended the nobility of medicine as a compassionate science. He seminally outlined the Health Promotion Model (HPM) in contrast to the out-dated biomedical model, which relied on the germ causation of diseases and syndromes. Serious HIV/AIDS researchers began using HPM and discovered that its causes could be traced back to benign syphilis in the 1930s when the expansion of the manufacturing industry attracted migrant workers into the cities. HPM was the theoretical apex of his political, medical, and human welfare activism.

Jassat's unique contribution to South African history in the post-Rivonia era of totalitarianism was that he had the rare insight and foresight to ensure the organized continuity of history in the valid Congress tradition of being embedded amongst the masses.

Ahmed Kathrada who was Jassat's first mentor said of him, "He is an ideal role model that should inspire young people to emulate him."

INTERNATIONAL

Human Rights Day 21 March and Purim Day



By Wendy Kahn

This year, Human Rights Day coincides with the Jewish festival of Purim. While the two events appear to have little in common, in actual fact, there are numerous interesting parallels between them. The Purim narrative, based on events recorded in the Book of Esther, abounds with human rights themes. The festival commemorates how a plot to massacre the entire Jewish population of the Persian Empire was thwarted through an extraordinary chain of events which in retrospect could only have been Divinely-orchestrated. Its message of how the attempted genocide of an entire people on the part of those driven by unreasoning hatred was defeated, resonates strongly in our own troubled times, and imbues us all with the strength and courage to resist such evils.

A final point of comparison between Purim and Human Rights Day is how both show how even in the darkest, apparently most hopeless times can contain within them the seeds of future redemption.

The dangers of racial and other forms of hatred and the need to take a stand against it, is obviously the central theme of the Purim story, but there are others that

likewise resonate strongly with the broader theme of human rights. Another powerful message of the festival, as demonstrated by the commandment that Jews give generously to charity exchange and gifts, is that we all have a responsibility to love and care for one another. Creating a just society is not just about ensuring equal rights for all, but also about assisting and supporting its more vulnerable members. In terms of women's rights, the heroic example set by Queen Esther, who intervened to save her people at the risk her own life, has long been a source of inspiration to feminist thinkers.

A final point of comparison between Purim and Human Rights Day is how both show how even in the darkest, apparently most hopeless times can contain within them the seeds of future

redemption. In ancient Persia, a dispossessed, scattered and largely powerless Jewish nation were saved from the greatest threat to their existence they had ever faced and went to regain freedom in their ancestral homeland. Similarly, 21 March 1960, when scores of unarmed civilians were massacred merely for protesting against the iniquitous pass laws, was one of the darkest days in South African history. It was a frightening demonstration of the ruthless power of the apartheid state and the apparent impossibility of ever defeating it. And yet, far from breaking people's will to resist, the tragedy instead became a rallying point for the resistance movements, contributing to greater, more sustained and ultimately successful acts of resistance in the future. ■

LIFESTYLE

Hair identity

The rules of hair are unfair. We are not allowed to express ourselves in a way that we feel. Hair is a personal thing, it is an extension of a person's personality and if you are denied that, then you are denied the true essence of who you are, if you were to ask me to cut my hair or tell me how to wear it, I shall take offence.

My hair, my rules.

There is nothing wrong with my hair. Why should I take away my identity so that I conform to certain standards that make other people comfortable? I consider my hair as neat and appropriate but it also has nothing to do with my ability to learn.

School pupils face this problem on a regular basis, the rules that have been made for one type of hair are being imposed on all students. We live in a democratic era and it is disturbing to still be facing the same issues our parents faced during the time of apartheid. Why is a white person making rules about hair for a young black woman? We understand that schools need to have rules and we respect the rules, but that should never make a person feel like an outcast or that they are not good enough.

School governing bodies need to take cognisance of the fact that hair could represent a person's culture or religion. Policies that go against this give us flashbacks of the dark days of apartheid, where your appearance determined where you'd be positioned in life.

The hair conversation was sparked a couple of years back when two schools (Pretoria Girls High and St. Michael's Girls High) made headlines for revealing patterns of racism against their students and their African hair. The argument was that black hair is "unruly" and should be straightened or relaxed using chemicals. It should be noted that these chemicals are generally damaging to the hair itself as well as one's scalp. The main focus in this case may be in schools but the issue affects every black African woman in our country; it is an uncomfortable conversation but vital.

The fact that mostly private schools are at the forefront of this controversy also reveals that there may be fear to raise this matter in public schools, especially the erstwhile Model-C



Young children at a tender age must grow up not being taught to judge a person by how they look, but by the content of their character.

type schools. Our decency and mental capacity has nothing to do with our hair. So, the focus must be on educating students and making sure that they are efficient enough to perform to the best of their ability. Young people today are facing an identity crisis because society creates the narrative that says straighten, relax your hair, or better yet wear a weave and hide your natural hair so we can label you as classy, educated or decent.

South Africa is one of the most diverse countries in the world, and

if you have a set standard of how one should look, you are bound to discriminate and infringe on someone's rights. Young children at a tender age must grow up not being taught to judge a person by how they look, but by the content of their character.

It is ridiculous and this is not the South Africa we envisaged.

Remember, Tata Madiba did not wear a tie ■

Bongiwe Msweli & Aviwe Gwayi are interns at Luthuli House, the ANC Headquarters.

THIS WEEK IN HISTORY

16-22 MARCH



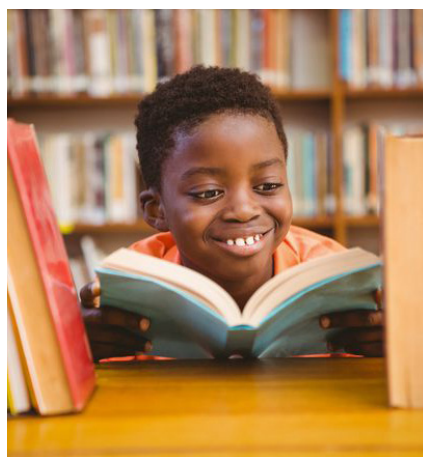
16 March 1984: Mozambique signed the Nkomati Accord with apartheid South Africa, a non-aggression pact where the South African government undertook no longer to support the RENAMO rebel group and the Mozambique government undertook to no longer provide harbor to the liberation movements (ANC and PAC). President Samora Machel signed this accord under great pressure, with RENAMO engaged in a civil war and the SADF incursions into Mozambique. The Nkomati accord did not last long, with further invasions by SADF.



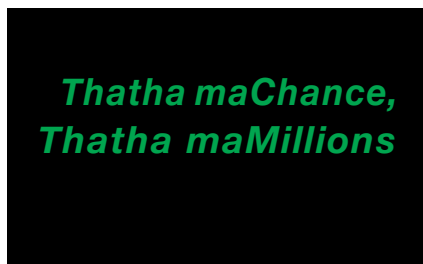
16 March 1994: The Transitional Executive Council unveils South Africa's new "interim" national flag and Die Stem and Nkosi Sikelel' iAfrika as joint national anthems.



17 March 1820: first British Settlers arrived in South Africa, till then a Dutch colony, and started the process of the British takeover of South Africa, especially the Cape colony and Natal. They are sent to settle in the Eastern Cape, as a buffer against the amaXhosa and to boost the English-speaking population. The settlers were given farms and equipment to support them, near Bathurst. Others continued on to Natal (now KwaZulu Natal).



17 March 2004: start of annual celebrations of National Library Week (17-22 March), to promote libraries and the culture of reading.



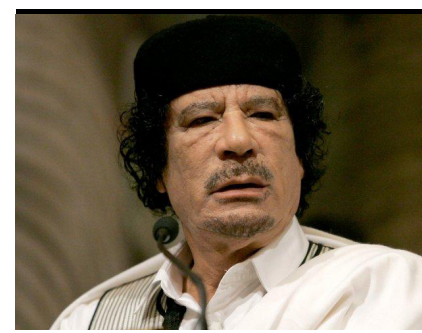
17 March 2000: the first national lottery started in South Africa, with its slogan Thatha maChance, Thatha maMillions. A percentage of proceeds of the Lottery goes towards arts, sports, culture and community development.



18 March 1963: Guinea-Bissau, the home of Amiclar Gibril launched its war of independence against Portugal (joined by Cabo Verde).



19 March 1998: Makhaya Ntini becomes the first black cricketer to represent South Africa in a test match, played at Newlands, Cape Town.



19 March 1999: Libya, led by Brother Leader Gaddafi sets a date to hand over the two Lockerbie suspects, in a letter to the UN Secretary General by 6 April 1999. The date is confirmed in a letter to the UN Secretary-General, Kofi Annan.



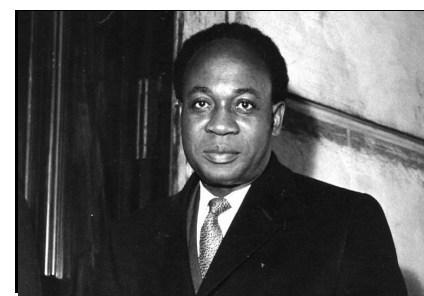
20 March 1993: eminent South African artist, Gerald Sekoto dies.



20 March 1956: Tunisia gains independence from France.



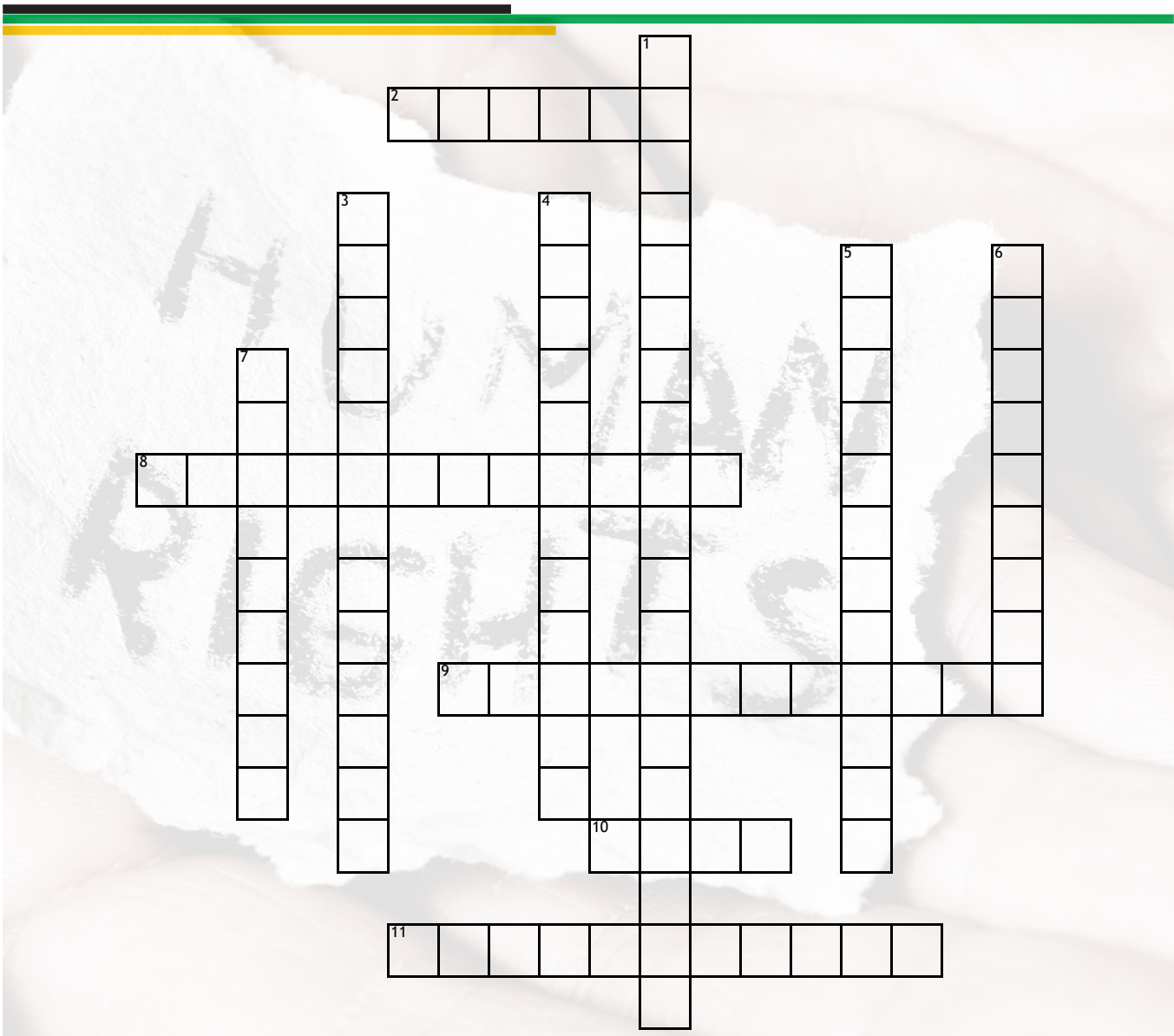
21 March 1961: peaceful protesters protesting against pass laws are gunned down by the apartheid government in Sharpeville, with 69 people killed. The massacre became a tipping point in South African history, and in the aftermath liberation movements launched armed struggle. 25 years later, on 21 March 1985 between 20 and 28 people on their way to a funeral are shot by the police in Langa, Uitenhage.



22 March 1961: in the aftermath of the Sharpeville massacre, Kwame Nkrumah, president of Ghana and one of the founders of the Organisation of African Unity (OAU) calls for the 'total political and economic sanctions' against apartheid South Africa. ■

Source - SA History Online.

CROSSWORD



Across

- 2. Number of official languages currently recognised
- 8. According to President Ramaphosa to speaking one's... is a fundamental human right
- 9. From the Beijing conference in 1995, the slogan came that ... are also human rights
- 10. Which Khoisan language is now being taught in schools in the Northern Cape
- 11. On 21 March in 1961, 69 peaceful protesters in this town were killed by the apartheid police

Down

- 1. Theme for this year's human rights day focuses on
- 3. The human rights in our Constitution includes political as well as ... rights
- 4. African leader who called for sanctions against Apartheid South Africa the day after the Sharpeville massacre
- 5. Document adopted in constitutional negotiations to guarantee human rights of all South Africans
- 6. These ... also happened in other parts of the country, Galeshewe, Soweto, Bisho, Athlone
- 7. 25 years later, on exactly

Word Bank

- | | | |
|----------------|---------------|----------------------|
| Uitenhage | massacres | socio-economic |
| Bill of Rights | Nama | womens rights |
| eleven | Kwame Nkrumah | indigenous languages |
| | Sharpeville | mother tongue |

write for us



Maximum contributions of 600 words, in accesible language, in any South African language, adequately properly referenced. We reserve the right to edit.

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VERBATIM

**LET'S
GROW
SOUTH
AFRICA
TOGETHER**

VOTE ANC



2019 ELECTION MANIFESTO
A PEOPLE'S PLAN FOR
A BETTER LIFE FOR ALL



2019 ELECIONS MANIFESTO

We will fast-track the promotion and implementation of indigenous language programmes, including finalisation of language legislation in provinces for inclusion in the school curriculum.



**THE POWER IS
IN YOUR HANDS
GROW SOUTH
AFRICA**



VOTE ANC



www.voteanc.org.za



BAROMETER

www.voteanc.org.za

ANC President Cde Cyril Ramaphosa on a campaign trail



ANC Deputy President Cde David Mabuza on a campaign trail



BAROMETER

www.voteanc.org.za

ANC Treasurer General Cde Paul Mashatile on a campaign trail

