



ANC TODAY

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1–7 November 2019

Conversations with the
President



THE TASK OF RENEWAL IS FAR FROM COMPLETE

EXCERPTS FROM THE LECTURE BY ANC PRESIDENT CYRIL RAMAPHOSA ON THE 50TH ANNIVERSARY
OF THE MOROGORO CONFERENCE HELD ON 27 OCTOBER 2019 AT NALEDI HALL SOWETO

THIS YEAR, we commemorate the 50th anniversary of the ANC's National Consultative Conference held in Morogoro, Tanzania in 1969, an event that will forever stand out as a turning point in our struggle for freedom.

We have chosen to mark this occasion on the day that we celebrate the birth of one of the most remarkable leaders of our people, Isithwalandwe/ Seaparankoe Oliver Reginald Tambo.

We do so to recognise the leading and exceptional role that OR Tambo played in

the Morogoro Conference and the contribution that he made to its success.

We do so also to acknowledge the unmatched contribution that OR Tambo made to the unity, strength and integrity of the ANC during its darkest and most trying times.

We recall these pivotal events in our past so that we may better understand the challenges and opportunities of the present, and so that we may work together to achieve a better future.

Reflecting on a historical event like the Morogoro Conference enables us to give

meaning and context to our current experience.

The history of our movement allows us to interrogate the forces impacting upon the collective lived reality, empowering us to be effective agents in moulding the events of tomorrow. It gives us a tool to critically examine the tapestries woven by the threads of time.

Today as we reflect on OR Tambo's life, we desire to follow in his footsteps.

It was at Morogoro that the strength of his character and the quality of his leadership were most severely tested.

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CONVERSATIONS WITH THE PRESIDENT



To those who may have doubted, Morogoro confirmed that, more than anything else, Oliver Tambo was a unifier.

He understood that nothing of value could be achieved unless we were united in our efforts.

Even during periods of great danger and great difficulty, when it seemed that things were falling apart and the centre would not hold, President OR worked tirelessly to ensure that the movement and the members of the ANC remained united and focused.

Oliver Tambo was also a builder.

He not only built our liberation movement but also built alliances and forged partnerships. Of course in all this he worked with other comrades, but there is no doubt that he was the Master Builder.

For three decades he travelled the globe, meeting heads of state, union leaders, activists, business people, cultural workers, celebrities, community leaders, revolutionaries - mobilizing the whole world against a racist and murderous state.

He ignited in all he met and engaged with a shared determination to fight for the rights and freedoms of all people.

He rallied the world behind a shared vision of a different society and a different world.

Oliver Tambo was a person of great humility and selflessness.

He put the needs of the people above his own, to the detriment of his career, his family life and, ultimately, his health.

The Morogoro Conference took place at a time of great distress within the liberation movement.

Following the Sharpeville Massacre of 1960 and the subsequent banning of the ANC, PAC and other organisations, South Africa entered a period of brutal repression.

The leaders of the movement were arrested, driven into exile or forced underground.



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The ANC struggled to adapt to these fundamentally changed conditions, where established forms of organising were disrupted, activists were dispersed across the continent and the world and resources were scarce.

The adoption of armed struggle and the formation of Umkhonto we Sizwe in 1961 established a new avenue of resistance and gave great hope to the oppressed masses in South Africa.

But the conditions under which armed struggle was adopted meant that the relationship between political struggle and military action was not well defined.

The Wankie and Sipolilo campaigns – which saw the first direct confrontation between MK guerrillas and the racist forces of the then Rhodesia – demonstrated the great challenges of infiltrating fighters back into South Africa.

They also heightened dissatisfaction among MK combatants at the conditions in the camps and grievances about the perceived attitudes of some within the ANC leadership.

The depth of dissent within the ranks was evident in a document produced by Chris Hani and six other members of Umkhonto we Sizwe that became known as the **‘Hani Memorandum’**.

It began:

“The ANC in Exile is in a deep crisis as a result of which a rot has set in. From informal discussions with the revolutionary members of MK, we have inferred that they have lost all confidence in the ANC leadership abroad. This they say openly and in fact show it.

“Such a situation is very serious and in fact a revolutionary movement has to sit down and analyse such a prevailing state of affairs.”

While there were some within the movement that wanted to take harsh action against those who held such views, leaders such as OR Tambo recognised the need for the movement to confront these challenges.

OR was particularly disturbed by the memorandum because it was a reflection of the low morale that was clearly developing in the camps. The movement clearly needed a shakeup – so much evidence of disappointment, anger and division had been expressed. In the collective leadership were individuals who had behaved in ways that were not in keeping with the ethos of the ANC. He asked himself many questions such as how was one meant to restructure the movement and constructively assess its progress and challenges. He went on to hold discussions with several comrades about the situation the movement faced. His conversations went beyond the paid-up membership to include discussions with the Congress alliance partners.

OR used his customary lateral approach to view this setback as a window of opportunity. Following intelligent listening and groundwork, he felt that it was neces-

CONVERSATIONS WITH THE PRESIDENT



sary to call for a consultative conference to address the problems raised within the movement.

The purpose of the conference would be to redefine or re-examine the role of the movement in relation to the internal structures and its strategy and tactics in dealing with the way forward. The outcome was to be reorganising and rebuilding of the ANC.

This was seen as a bold move. He then sent word via his secret route to Robben Island that a consultative, decision-making event was not only vital, but also overdue. In due course he received a reply agreeing to the conference.

Preparations were made for a National Consultative Conference, to be held in the town of Morogoro in Tanzania.

In the words of a directive by the NEC, the Conference was to:

"[Bring] together militants who constitute the entire spectrum of the progressive and revolutionary forces within our movement, for a down-to-earth appraisal of every aspect of our liberation struggle as led by the African National Congress."

The Conference was therefore the culmination of several months of discussion, criticism and consultation among ANC leaders and members stationed across the world.

The preparations included the submission of numerous documents, outlining the challenges in the movement and suggested remedies.

Morogoro produced the first ANC Strategy and Tactics document, which outlined the objectives, key tasks and methods of struggle of the movement.

It enabled free discussion and debate at the deepest level. Nothing was left unsaid. Names were named. Events were cited.

It provided clear direction to all within the movement on their respective responsibilities and on the theoretical basis that informed the actions and activities of the ANC.

It also defined the role of the armed struggle as an essential part of the political programme of the movement and its relationship to the development of a mass movement inside the country.

The election of a new NEC and the establishment of a Revolutionary Council was among the decisions that contributed to greater organisational coherence and prepared the ANC to better operate under the changed circumstances.

After a long and difficult discussion, stretching back several years, Morogoro decided to open membership of the ANC to coloured, Indian and whites.

This was a greatly significant moment, where the long-standing principle of non-racialism was given expression in who could consider themselves full and equal members of the struggle for liberation.

The Morogoro Conference had an immense impact not only on the unity and

coherence of the ANC, but also on the course of the struggle for the next two decades.

The legacy of Morogoro stretches into the present. After a period of organisational malaise, dissent and disunity, the ANC emerged from Morogoro into a new era of unity, revitalisation and intensified struggle.

Now, 50 years later, the African National Congress finds itself at another such moment.

The 54th National Conference, which was held in December 2017, recognised that the movement was in decline.

A Diagnostic Organisational Report presented by the Secretary General described a growing deficit of trust between the people and the movement, which was evident in declining electoral support.

The movement was no longer united.

Factionalism and patronage had become entrenched in the organisation as leaders contested fiercely not only for positions, but for the access to resources that these positions provided.

This contestation had distorted almost every aspect of the life of the movement, from the recruitment of members, to the functioning of branches, to the organisation of conferences.

No longer did it appear to our people that cadres of the movement were guided by the values of honesty, humility, hard work, commitment, sacrifice and selflessness.



President Cyril Ramaphosa and Secretary General Ace Magashule with ANC Gauteng Provincial Officials.

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The movement was weak, divided and floundering.

Yet, the most devastating effect of this malaise was its impact on the ability of the African National Congress to be an effective instrument of fundamental economic and social change.

Many branches were no longer engaged with the issues that affected their communities.

Effective governance was sacrificed as ANC public representatives fought over the spoils of office. Under such conditions, corruption became widespread, state capture emerged and critical institutions of our democracy were undermined.

As had been the case nearly five decades earlier at Morogoro, it was the delegates to the 54th National Conference – the representatives of the branches of the ANC – who determined that the ANC was in deep crisis.

It was they who determined that radical steps were required to restore the movement and return it to a path of revolutionary change.

It was they who declared that:

“Organisational renewal therefore is an absolute and urgent priority, and we may go as far as to say, [is essential] to the survival of our great movement.”

True to the mandate of the 54th National Conference, we have been engaged in a concerted effort to unify the organisation, to restore its moral fibre and its moral compass and to rebuild its structures.

The delegates to the Conference determined that the national leadership of the movement should not be dominated by one slate or another, but should reflect the diversity of the organisation itself.

They determined that comrades who had fiercely contested each other and held different perspectives before the Conference, should now sit in the same NEC – at the same ‘top table’ – to lead the organisation into a new era.

The leadership has responded to this clear instruction, working to unite and rebuild the organisation; fighting a difficult, but ultimately successful, election campaign; and beginning to rebuild the public

institutions that had been eroded through state capture.

Yet, although we have made clear progress, the task of renewal is far from complete.

There is a growing sense in some quarters that the process has stalled and that there are vested interests seeking to resist it.

And while there is much support and enthusiasm for renewal and rebuilding, ANC members and supporters – and broader

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society – have not been sufficiently involved in giving effect to the important resolutions of the 54th National Conference.

Therefore, as we gather here to mark the 50th anniversary of Morogoro, as we pay tribute to the immense contribution of Isithwalandwe OR Tambo, let us solemnly affirm that we will deepen the renewal of our movement, of our society.

Let us affirm here that we will not relent, we will not falter and we will not, under any circumstances, retreat.

And let us remember, at all material times, that we undertake these tasks not merely for the sake of our movement, but to advance the interests of the South African people.

We undertake these tasks for no reason other than that the ANC becomes the most powerful and most effective instru-

ment for the achievement of a better life for all South Africans.

We must attend to our internal problems without being inward-looking.

We must build unity within our ranks so that we can work to unify society.

The unity that we seek is ideological, principled, political and organisational.

We have been united around a common objective, and through debate have sought consensus on our strategy and tactics.

With the Freedom Charter as our lodestar, the Congress movement has consistently worked to build a South Africa that belongs to all who live in it, black and white.

We recall the memorable words that Nelson Rolihlahla Mandela spoke at the funeral of OR Tambo, when he said:

“I say that Oliver Tambo has not died, because the ideals for which he sacrificed his life can never die.”

“I say that Oliver Tambo has not died because the ideals of freedom, human dignity and a colour-blind respect for every individual cannot perish.”

“I say he has not died because there are many of us who became part of his soul and therefore willingly entered into a conspiracy with him, for the victory of his cause.”

“While the ANC lives, Oliver Tambo cannot die!”

And so it falls to all of us – leaders, members, veterans, supporters – to do everything within our means not only to ensure that the ANC lives, but that it thrives and it grows and that it endures as a powerful instrument for peace and freedom.

In his closing address he summed up the mood of sober determination:

“These are the orders to our people. The order that comes from the conference is, close ranks. Be vigilant comrades. The enemy is vigilant. Beware the wedge drivers! Men who creep from ear to ear, driving wedges among us, who go around creating splits and divisions. Beware the wedge driver! Watch his poisonous tongue.” ■

The Struggle is On and The Festival of Ideas must Continue

Dear Mr President

The rich legacy of the African National Congress is rooted in the intellectual capacity and ideological orientation of its leaders, past and present. Since its founding in 1912, the ANC has been blessed with leaders who understood the mission to liberate the African people and restore their dignity. From AB Xuma to Sefako Makgatho, Albert Luthuli to Oliver Tambo, Nelson Mandela to Thabo Mbeki - this mission was articulated to hold the liberation movement together and ensure that the ANC is on the cusp of attaining its historic objective of ensuring that the land that was taken from the people through racist imperialist colonization is returned. That mission remains the glue that holds the ANC together and umrhlabulo remains as important today as it was during the dark days when cadres risked limb and life during the struggle for freedom and democracy.

It was during that climate when the circulation and exchanging of ideas were



By Pule Mabe

proscribed that ANC cadres fostered the best debates which best articulated the ideology that held the liberation movement together. The hostility and brutality meted out on the people by the oppressive system ensured that the leadership

and cadreship of the ANC became the loci and guardianship of the liberation of the African people throughout the years of struggle and beyond.

Following the liberation breakthrough 25 years ago, the membership of the ANC attracted a cadre who lacked intellectual content and sound ideological orientation. This paucity of ideological content has posed a threat to the survival of the ANC and attracted members who joined the movement for ulterior motives, far removed from the original purpose of building a free society devoid of racism and sexism.

In recognition of its original purpose, the ANC launched a political school in honour of the contribution of Oliver Reginald Tambo to the struggle for liberation.

This political school is the bedrock that will ensure the renewal and rejuvenation of the ANC in a post-liberation society through the understanding of the historic mission.

PRESIDENTS OF THE ANC | 1912-PRESENT



John L. Dube
1912-1917



Sefako Makgatho
1917-1924



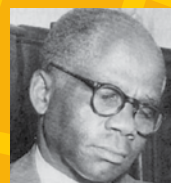
Zaccheus Mahabane
1924-1927
1937-1940



Josiah T. Gumede
1927-1930



Dr Pixley ka
Isaka Seme
1930-1936



Dr Albert B. Xuma
1940-1949



Dr James Moroka
1949-1952



Chief Albert Luthuli
1952 - 1967



Oliver R. Tambo
1967-1991



Nelson R. Mandela
1991-1997



Thabo Mbeki
1997-2007



Jacob Zuma
2007-2017



Cyril Ramaphosa
2017-Present



Now more than ever, the importance of political education has become vital to counter the rise of rightwing ideologies that have tilted the balance of forces in the free world.

The last ten years have seen the rise of rightwing populism which threatens to reverse the gains of our liberation heritage.

The best way to counter the rise of rightwing populism and its purported liberalism which places the individual above society is through anti-imperialistic education.

The Oliver Tambo Institute has the enormous task of developing a course content that will diffuse this rise of rightwing populism such as we have already seen.

Mr President, our people have always understood that their quest for a better society is conjoined with the National Democratic Revolution (NDR) led by the African National Congress. The historic Morogoro conference postulated that *"the art of revolutionary leadership consists of providing leadership to the masses and not just to its most advanced elements..."*

The above line from the ANC's Morogoro Strategy and Tactics of 1969 can be taken as the idea of the National Democratic Revolution in a nutshell. Next to the Freedom Charter, the Strategy and Tactics document of 1969 is the most important of all NDR documents.

Lenin wrote in *The State and Revolution* that democracy can train people to think together, take decisions together and act collectively. As a mass-based organisation and a liberation movement, the ANC exists to carry out the National Democratic Revolution since it incorporates the class alliance between all of the oppressed classes. While there is nothing unique about South Africa's class alliance, at the root of the National Democratic Revolution lies the alliance against class elements of imperialism.

In recognition of the dynamism of the evolving society, the ANC has in its wisdom amended its Strategy and Tactics several times. This was done by the subsequent conferences of the ANC to revise and remove any ambiguity.

To this end, the National Democratic Rev-



President Cyril Ramaphosa delivering the OR Tambo Memorial Lecture

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olutionary Alliance must be a united and broad alliance united in action.

In practice, the NDR works to extend democracy to all corners of the country, to the majority of the population. The living history of the NDR is that of the ANC embodying the class alliance at the heart of the functional democracy.

Mr President, it is this ethos that needs to cascade to every layer and strata of the ANC and be understood as the tenet of the founding of our great movement.

Last but not least, Mr President, political education lies at the root of ensuring that only the best cadres are chosen to lead the transformation towards a truly non-racial, non-sexist and democratic society. It is incumbent upon every cadre of the

ANC to be equal to the task of building and strengthening the ANC as a movement that organises and leads the people in the social transformation project.

Thus, we exhort every member and leader of the ANC to pass through the eye of the needle. Political education, as envisaged in the launching of the Oliver Tambo Institute, is the only way to meet the challenges of a revolutionary movement that will ensure that the ANC pursues fundamental change to create a better life for all.

The ANC has never been shy to ask difficult questions and foster a climate of open debates. Hence it was the ANC which finally dismantled the oppressive system of racial supremacy and introduced to this country a free society where democracy could thrive. As the saying goes, Mr President, when you open the window to let in the fresh air, the flies will also take advantage and enter.

Be that as it may, the ANC will always remain vigilant against those who seek to reverse the gains we have made towards ensuring a transformed society and a united organisation.

Yours sincerely

Pule Mabe

National Spokesperson
Head of the Department of Information
and Publicity

FIGHT, LEARN, PRODUCE: CHANGE THE GAME NOT THE WOMEN

By Precious Banda

I was part of a team that attended youth assemblies in the Limpopo Province over the past weekend. The youth assemblies happened across all five Regions; the venues were full and young people came in their numbers, the singing was energetic even before the assemblies started. The environment was electrifying. You could quickly conclude that young people are desperate for a youth league that represents them, their thinking, aspirations and ideas, a Youth League of vibrant, energetic, disciplined, radical and militant. They were there to participate in shaping the direction that the youth Congress must take and they were ready to engage in a battle of ideas with each other.

Having attended three of the five Regional Youth Assemblies, I noticed that when it was time for young people to express themselves, only men comrades queued up; women did not raise their hands to speak. In the three regions, I witnessed it myself. In the other two regions I didn't attend but enquired from

comrades and they confirmed that it was more or less the same pattern. I contend that this pattern does not happen in Limpopo alone but across all Provinces and in all progressive organisations of the movement. I saw it in SASCO during my days as a student leader and I see it in the Young Communist League of South Africa, including in ANC and SACP meetings.

This is not only scary, but a serious indictment on ourselves as a movement. Any renewal and rebuilding programme that does not take account of this reality will leave behind a significant section of young people. It begs for a deeper reflection on what is the psychology of young women in the movement and why would they attend the assemblies in their numbers, sing freely, cheer, dance and clap hands but not to be part of those who speak and raise their views on the direction the youth Congress must take.

Many would agree that the nature and character of our engagements in the organisation are inherently violent and

masculine. That's why we must change the game and not the women. There are intimidating factors that lead to young women being timid and discouraged to participate in debates. This happens when you don't have the protection of powerful men in the organisation who will accept your views as they are or sometimes sponsor them. So, it is safer to keep quiet than to speak. Those who speak risk isolation and being picked on.

Toxic masculinity in the organisation always takes serious a man who says the same thing as his woman comrade. They both say the same thing but the reaction is different, giving more credence to the man. Our systems are so male oriented and we all try to fit in as women. Instead of fitting in and fighting for space among ourselves as young women, we should radically change the status quo and demand an atmosphere that accommodates us equally. At the core is the value system that informs gender power relations in the ANC and its structures - so the ANCYL will be a mirror image of the capitalist patriarchal



chauvinism in the ANC, and the ANC mirrors Society. The change we therefore want should be one that confronts the social positioning of women in society and the ANC with its leagues.

The other thing we need to confront is the ANCYL being an ANC-Lite, which does and follows everything the older generation does, including the wrong things. Instead of young people experimenting new things and ideas, we choose to resemble the old guard and align our differences and views with those of the old guard. This is one of the reasons why the Waterberg Regional Assembly collapsed, young people fighting in the name of the old guard. So, the inherited violence against women is passed on to the younger generation, making it difficult for a young woman to express herself. Even the factionalism that plays itself out daily in the movement is very patriarchal and undermines women.

I agree that young women must not be forced to speak in meetings if they don't want to. But this must happen only if there are no factors that negatively contribute in their choice not to speak. We must ask young women where and when do they want to speak and their responses must inform a clear programme that we must adopt to give them the platform that they are comfortable with. The life of the organisation is not only sustained in meetings. So, our aim is to ensure that young women are there in all spheres of the organisation and contribute freely without fear, including in meetings.

Let us find voices of young women not only in its literal meaning, but start women-centric initiatives and programmes that are deliberate. In this way the battle of spaces, faces and voices of young women remain a necessary tool for gender equality. What we must establish is a Feminist agenda so that we don't mimic a male narrative of political posturing. The ANC renewal programme and the Morogoro 50th anniversary Commemoration can become the most immediate platform that respond to the lived experiences of young women in the movement, giving them confidence to express themselves. In the long run, the OR Tambo School of leadership must give us research on this question



of women participation in decision making and debates in the movement and what needs to be done pragmatically to change the status quo.

We must redefine these spaces, especially the mental space. Young women can only grow organically if they submerge themselves in daily realities of young women in their communities, both in and outside the organization. Young women must be mobilised behind the vision of the ANC and not individuals and factions. Idolising of our leaders, personality cults and ice-boyism must be condemned at all times. Let us encourage humility and servant leadership that will make those who lead not to live above their comrades and the people.

We must take advantage of technology and explore the creation of a portal on the ANC website where those who log in can leave their personal details and contacts and comment on the conversation of rebuilding, renewing and repositioning of the ANCYL to greater glory than its past. Those who want to be anonymous for fear of intimidation must be afforded that opportunity on the suggested portal. That way, we will be able to collect the views of those who can't speak in meetings for any other reason or who can't make it to meetings and youth assemblies. This will be more inclusive and accommodating. Maybe the

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young women who didn't speak in the assemblies will have this as a second chance to input their views.

We must be deliberate in our programme of renewal and rebuilding not to leave behind the rural young woman, the sex worker, the farm worker, the street vendor, the young housewife, the domestic worker. Included in this list should be the unemployed youth, the School drop-outs, the student, the young widow, the child headed family, the drug abuser, the alcoholic, the religious youth, the young worker, the abused and violated young woman, and all kinds of young women and young people. They must all know and be confident that the kind of ANCYL we will all work hard to rebuild is one that has room for everyone who believes in the mandate of the ANCYL and it's twin tasks.

That is why the Congress of young people is a place for the impatient youth who want to see change now, a place for learning. Together we will struggle to make tomorrow better than yesterday. The tomorrow we will fight for belongs to the young women and men. The political programme must reflect that. Everything for the revolution and nothing against it. ■

Precious Banda is National Convenor of the ANC Women's League Young Women's Desk

A LIBRARY OF RENEWAL:

THE BOOKS OF BRIAN AND SONIA BUNTING

By Andries Nel

ON SUNDAY, President Cyril Ramaphosa delivered the OR Tambo Memorial Lecture. It was a powerful and inspiring call to action: to unify and renew our movement.

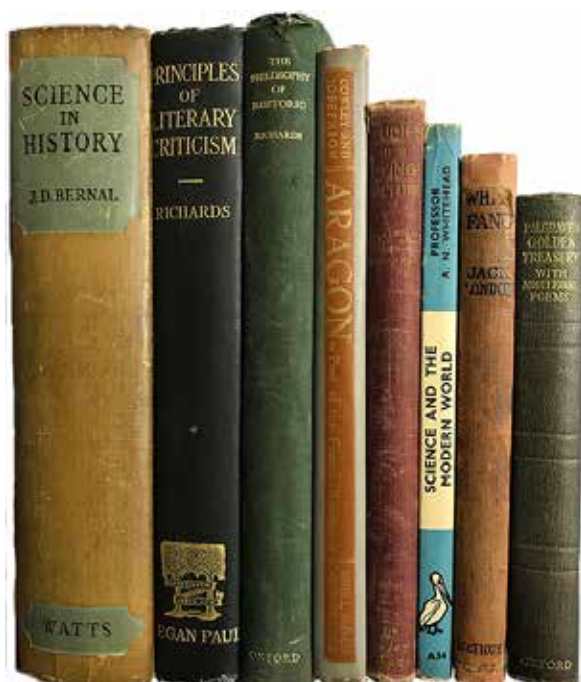
The President emphasized that, *"We must develop cadres who have both political and technical skills, who can organise, can theorise and can act. We need cadres who demonstrate as much knowledge of the global economy as they understand the operations of a small spaza shop. We must be an organisation that values knowledge, expertise and experience – and that invests in the development of its cadres. It is through these actions that we will restore the credibility of the ANC among the people."*

I thought of two giants of our struggle: Brian and Sonia Bunting – their library, and the centrality of reading, knowledge and culture in our struggle.

Two weeks before, while enjoying a (rare) free moment at a second-hand bookshop in Melville, Johannesburg, I came across Louis Aragon – *Poet of the French Resistance*. I was fascinated.

Louis Aragon (1897–1982) was a French poet associated with the surrealist movement. He was a lifelong member of the French Communist Party, along with Pablo Picasso.

Even more fascinating, startling in fact, was the inscription in the cover of the book: **"BP Bunting"**.



Brian Percy Bunting (9 April 1920 – 18 June 2008), was an outstanding leader of the Communist Party of South Africa (CPSA) until it was banned in 1950 and, after 1953, of the reconstituted SA Communist Party (SACP).

He edited the **Guardian** (and the many aliases that it was forced to adopt) as well as the **African Communist**. He wrote **Moses Kotane: South African Revolutionary** and **The Rise of the South African Reich**. He served on the central committee of the SACP for over 50 years.

He was a Natives' Representative in Parliament from 1952 – 53 until he was expelled because of his SACP membership. He was elected as a member of Parliament again in 1994.

He was the son of Rebecca and Sidney Bunting, a founding member of the

Communist Party of South Africa (CPSA) in 1921.

A sticker in the book cover indicates that the book was sold by: *"People's Bookshop, Africa House, 45 Kerk Street, Phone 22-2070, Johannesburg."*

I wandered over to a charity shop nearby and found dozens more books from the Bunting library, from the 1930s to the early 1950s.

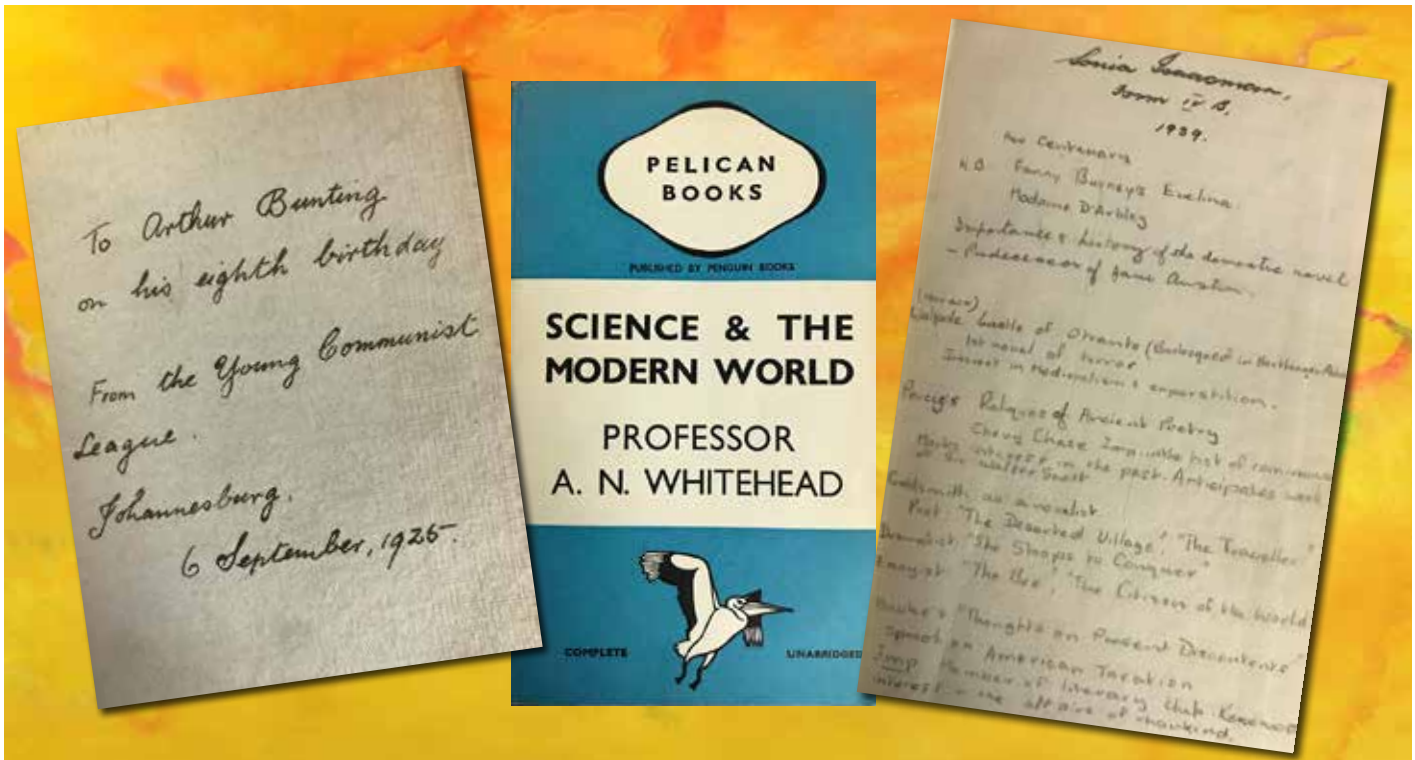
The **Golden Treasury of the Best Songs and Lyrical Poems in the English Language** is inscribed: *"Sonia Isaacman. Form IVb, 1939 and Form Vb, 1940"*.

Sonia Beryl Isaacman (9 December 1922 – 24 March 2001) joined the CPSA in 1942, worked on the **Guardian** newspaper and was a speaker at the Congress of the People in 1955. She was an accused in the 1956 Treason Trial. She and Brian were married in 1946.

Exiled in London, she continued working for the SACP, the Anti-Apartheid Movement and the World Campaign for the Release of South African Political Prisoners.

Another book, **White Fang** by Jack London, is inscribed: *"To Arthur Bunting [Brian's brother] on his eighth birthday from the Young Communist League, Johannesburg, 6 September 1925."*

Jack London (1876–1916) was an American author, journalist, and social activist – best known for his novels **The Call of the Wild** and **White Fang**. He was a member of the Socialist Party of America.



ca. He wrote the essays: **The War of the Classes** (1905) and **Revolution**, and other **Essays** (1906).

Studies in a Dying Culture by Christopher Caudwell was another treasured discovery, inscribed: "BP & SB Bunting".

Caudwell was the pseudonym of Christopher St John Sprigg (1907–1937), a member of the British Communist Party who died in battle as part the International Brigades during the Spanish Civil War.

Caudwell was a prolific writer and thinker (over 20 books) whose work ranged from **Illusion and Reality: A Study in the Sources of Poetry** to **The Crisis in Physics**.

I could not believe my eyes when I picked up the magisterial **Science in History** by JD Bernal, also inscribed: "BP Bunting."

John Desmond Bernal (1901–1971) was an Irish scientist who pioneered the use of x-ray crystallography in molecular biology, work that made the discovery of DNA possible.

He was also a leading scholar on the history of science, whose works included **The Social Function of Science** and **Marx and Science**. Bernal was a one-time member of the British Communist Party.

His son, Martin Gardiner Bernal (1937–2013) was best known for his work: **Black Athena: Afroasiatic Roots of Classical Civilization**, which argues that civilisation and language are Egyptian (African) in origin.

Another interesting find was Professor AN Whitehead's, **Science & The Modern World**, also inscribed: "BP Bunting."

Alfred North Whitehead (1861–1947) was an English mathematician and philosopher best known for co-authoring, with Bertrand Russell, **Principia Mathematica**, one of the most important contributions to mathematical logic.

Whitehead also formulated a philosophy of science known as process philosophy, arguing that the world is a web of interrelated processes.

This view has influenced scientists such Nobel laureate Ilya Prigogine, pioneer of complexity theory, and David Bohm, a leading theoretical physicist, who was a member of the Communist Party of the USA.

Whilst metaphysical in some of its content, process philosophy shares a number of the underlying perspectives of dialectical materialism.

The last two members of the Bunting library that space allows me to share are,

The Philosophy of Rhetoric and Principles of Literary Criticism by IA Richards, both inscribed: "BP Bunting" and sold by the People's Bookshop.

Ivor Armstrong Richards (1893–1979), was an academic and literary critic who pioneered the **New Criticism**. While studying at Wits, Brian ran a campus newspaper, and literary magazine, **Umpa**.

This was indeed the library of the kind of cadres President Ramaphosa was referring to. Cadres who had both political and technical skills, who could organise, who could theorise and act.

These were cadres who demonstrated an all-round knowledge of the world in all its complexity as well as an understanding of the inter-connectedness of politics, economics, science and culture.

They belonged to an organisation that valued knowledge, expertise and experience. They were part of a movement that both produced, and attracted to its ranks, the most progressive and advanced thinkers of their age.

Emulating this example is indispensable to the renewal of our movement. ■

Andries Nel is ANC NEC/NWC Co-ordinator.

Retiring the Handheld Hoe to the Museum – Mechanization of Agriculture and Women farmers

By Fêbé Potgieter-Gqubule

IN A CEREMONY watched by hundreds of Burkinabe women farmers in the city of Bobo-Dioulasso, the farmers placed their handheld hoes in a crate, which the department of arts and culture symbolically carted off to the museum. This was followed by the unveiling of a statute in the city, representing ECOWAS and the African Union (AU), that shows a woman farmer with a mechanised tiller.

The ceremony was organised by the African Union with the government of Burkina Faso, to commemorate International Day of Rural Women, and four years since former AU Commission Chairperson, Dr Nkosazana Dlamini Zuma launched the campaign to Retire the Handheld Hoe at a Summit in Johannesburg in July 2015.

African women, according to the Food and Agricultural Organisation (FAO), produce 70% of food on the continent and yet the most common implement they use is the archaic handheld hoe. This impacts on the productivity of the land they till, as well as the time they spent on producing food, apart from the fact that this is back-breaking. It is therefore not surprising that the average age of African farmers are around 50 years and older, young people express little interest in agriculture and leave rural areas in droves.

The campaign to Retire the Handheld Hoe is therefore about mechanisation of agriculture, with a focus on women given their pivotal role in agriculture across the continent. Mechanisation is also an important pillar of the Common African Agricultural Development Programme (CAADP), an African Union policy frame-



work, to encourage countries to invest in agriculture, to aid food security, industrialisation and towards zero hunger.

The ceremony in Bobo-Dioulasso was preceded by a conference which assessed progress since the launch of the campaign in 2015. For one, most countries have moved beyond simply donating a few large tractors to small-scale farmers, to looking into smaller agricultural machines like tillers, which are multi-purpose, more affordable and appropriate for small scale farming. In addition, because CAADP links the modernisation of African agriculture with continental industrialisation, the approach adopted to mechanisation not only focusses on receiving or buying implements from other countries,

but also a focus on local assembly, distribution and maintenance of these implements.

Moreover, the forum highlighted many of the challenges that women farmers face, such as:

- a) **Access to land:** The AU Agenda 2063, the 50 year continental framework adopted in 2013, commits all member states to allocate at least 30% of land to women. Globally, according to the FAO, only 15% of agricultural land belongs to women and 85% owed by men. African countries like Malawi, Ethiopia, Tanzania, Niger, Ghana and Uganda have reached and/or exceeded this target (FAO, 2018), whilst the majority of countries,

INTERNATIONAL



“

African women, according to the Food and Agricultural Organisation (FAO), produce 70% of food on the continent and yet the most common implement they use is the archaic handheld hoe.

”

including South Africa, has yet to reach this target. This state of affairs is as a result of discriminatory laws, inheritance and other customs, which deliberately restrict ownership of land by women. The women's movement therefore, have to continue the struggle, as the continent looks at land reforms, to ensure that women are included.

b) **Mechanization across agricultural value chains:** The campaign to Retire the Handheld Hoe is symbolic not only about the push for mechanisation of production for women, but also mechanisation across the agricultural value chain: tilling, ploughing, planting, irrigating and harvesting, as well as storage, transport, and off course in food processing. The African continent a few years ago, still imported up to 70% of processed food, often made from the very raw agricultural materials she exports – from chocolates made from cocoa, to tomato paste, fruit juices and canned fruit. In line with CAADP, African countries are taking steps to put policies in place to encourage domestic agro-processing sectors. Nigeria, for example, has heavily invested in tomato farms and tomato paste processing plants, since tomato paste is a critical ingredient in not only the local but West African cuisine, and is planning on a total ban on the import of tomato products to the country.

c) **Building networks of women in Agribusinesses:** the African Union is launching an online network for

the campaign to empower women in agriculture, working with agricultural ministries in different member states. Already there are existing networks, such as the Afrikan Women Agribusiness Network (AWAN), which is a platform for women businesses in agriculture as “producers, processors, aggregators, export companies and input distributors”, and the Commission collaborates with such civil society organisations towards the building of women's networks.

d) **Agricultural extension services and training:** Although women are the major producers of food, agricultural extension workers are predominantly male (73% male in South Africa and 79% in Malawi), who are supposed to service both male and women farmers. Agricultural extension workers tend to engage with males in households, even if women are the main producers, contributing towards their exclusion and marginalisation. In the African skills revolution, focus is also given to encouraging girls and young women to study agriculture, as being done by the RUFORUM, a consortium of 42 Universities faculties of agriculture schools across Africa, which collaborate to ensure masters and PhD training for African students in agriculture and agricultural sciences.

The campaign to Retire the Handheld Hoe, according to AU Commissioner for Rural Economy and Agriculture, Josepha Sacko who addressed the event, is to ensure that “no-one, especially women, are left behind”. ■

Gender equality doesn't mean that men and women will become the same, but rather that their rights, responsibilities and opportunities will not depend on whether they were born male or female.

UN FAO

VERBATIM



“I say that Oliver Tambo has not died, because the ideals for which he sacrificed his life can never die.

“I say that Oliver Tambo has not died because the ideals of freedom, human dignity and a colour-blind respect for every individual cannot perish.

“I say he has not died because there are many of us who became part of his soul and therefore willingly entered into a conspiracy with him, for the victory of his cause.

“While the ANC lives, Oliver Tambo cannot die!”

NELSON MANDELA,
speaking at the funeral of
OR Tambo

Algeria and South Africa share a common destiny

INTERVIEW WITH THE OUTGOING AMBASSADOR
OF ALGERIA IN SOUTH AFRICA:
AMBASSADOR ABD-EL-NACEUR BELAID

By Molly Dhlamini: Member of the ANC International Relations NEC Subcommittee



1. What were your observations in your six-year post in South Africa?

It was a privilege for me to engage beyond the traditional diplomatic confines, more especially since I engaged with the African National Congress (ANC), the South African Communist Party (SACP) and the Congress of South African Trade Union (COSATU). This interaction resonated with my revolutionary persuasion. Like post-colonial Algeria, there were lots of expectations in SA. Realistically, twenty-five years is not enough to correct a system that damaged the society for many years. I am glad I witnessed serious efforts in the delivery of promises.

2. What is common between the two countries?

We share the same values and principles, the history of resistance and the struggle for independence and democracy. We have the same views on integration, development and defending our continental interests. One good example is our support for the struggle for self-determination of the Sahrawis.

Algerians and South Africans have a significant role to play in asserting and protecting the interests of Africans in the globalized space.

3. Have there been historical relations between the ANC and FLN?

The first contact was in Bandung, then in Accra in 1957 in a Conference of the African Parties/movements organized by the great Son of Africa, Kwame Nkrumah. Frantz Fanon and other delegates from FLN were also present. The other interaction was in 1961 when Mandela and his comrades underwent military training in

Algeria. Winnie Mandela informed me that in a secret meeting Walter Sisulu, Govan Mbeki, and Nelson Mandela decided that Mandela should go to meet FLN and ALN -the military wing. This was a strategic meeting between Madiba and the Algerians and it focused on the establishment of MK drawing from the Algerian experience. Since Algeria was at the threshold of independence, we pledged to fully support the oppressed South Africans in their fight against apartheid once Algeria was liberated. Mandela referred to this when he said 'Algeria is my country'.

4. Is it true that Algeria was instrumental in the expulsion of the apartheid regime in the United Nations in the 70s?

Yes. Algeria chaired the 29th session of the United Nations General Assembly in 1974. At the time, the President of the UNGA was President Boufeliha. He was also the Minister of foreign affairs in Algeria. Before the session, President Boumedienne met President Boufeliha, Oliver Tambo and Johnny Makhathini. They crafted a strategy to expel the apartheid regime from UNGA. Tambo was also travelling to mobilise support. There was strong resistance at the General Assembly. However, after a robust debate, Boufeliha used his powers, and made a ruling to suspend the apartheid regime from the UNGA. This became known as Boufeliha's ruling and it paved the way for isolating the apartheid South Africa worldwide.

5. What role has Algeria played in the liberation of Africa?

We pledged to assist to free all the colonized countries when we attained our independence. Our support was militarily,

financially, politically and diplomatically, even providing diplomatic passports. The list of countries we helped to liberate includes: Mozambique, Namibia, Zimbabwe, Cape Verde, and Angola etc. At one congress hosted by the late Mozambique President Samora Machel, he requested that those who received military training in Algeria should stand. Almost the entire room stood. I was the Ambassador in Tanzania when the former Chief of Staff of President Nyerere narrated how he was assigned to meet FRELIMO at the Port of Dar Es' Salam to ship the first consignment of arms from Algeria to Mozambique. The first bullets of FRELIMO and SWAPO were from Algeria. In the Western Coast of Africa, another great son of Africa, Amilcar Cabral used to say: 'the Catholics go to Vatican, the Muslims go to Mecca, the Freedom Fighters go to Algiers.' Algerians still hold deeply to these convictions.

6. Many say Africa gained political independence but not the economic one. What do you think?

It's not a matter of thinking, it's matter of evidence. We know that foreign interest and former colonisers control other countries. There is a new generation of Africans who wage a struggle for economic freedom. They even revoke the revolutionaries like Thomas Sankara and Patrice Lumumba.

7. What do you think about integration in Africa?

We integrate or we perish. Not only through trade but through the infrastructure that connects Africans. The EU first integrated through their infrastructure. ■

IN THE SPOTLIGHT: Musa Zulu

Q & A

By Bongiwe Msweli
DIP Intern

1. What are some of the memories you most cherish about your childhood?

I had a wonderful childhood growing up in a close-knit family where we were taught to be disciplined in chasing after and achieving our goals.

Our parents, (I have five siblings) who by the grace of God are still well and alive, did not only emphasize on giving us a good education (all of us went to exceptional Bantu Education township schools which sharpened us as steel) but also on us developing a wide world view.

2. What do you appreciate about your journey?

I appreciate that I have lived a life where everything has always been carefully balanced.

I have enjoyed myself but there have been trying moments along the way. I have achieved so much yet also lost a lot through the years. I have sat alone to think of such amazing ideas but always knew they would only be realized if I joined effort with other people's contribution and guidance. I have seen my country transitioning from an enclosed prison into an open field of a possible dream.

3. Who played a pivotal role in your journey through recovery, especially on days when you felt like giving up?

My family, friends and complete strangers all came around me when I was paralysed.

There was not a single time when I had a question and no one was around to give a precise answer to it. They also allowed me ample space to deal with my early days of disability on my own.

I was never treated with kid gloves and neither have I ever wished to be a spoilt dependent. I was born a soldier.

My wife and kids also treat me the same way, with solid hands and tender hearts. They believe in me and trust I can always find the way. The positive role which all these people have played in my life has shaped the man I am today.

4. What is the biggest misconception that people have about the disabled community?

Other people still believe people with disabilities are not capable of living a full life.



Over the 24 years I have met many in the disabled sector who are in full charge of their fulfilled dreams and aspirations. I have also met a lot others who have been dealt a heavy blow by the cruel inequities of our society.

The worse scenario is when someone thinks people with disabilities are asexual. None of us alive has no sexual desires or a need to express ourselves sexually. People with disabilities are involved in meaningful relationships and many have gone on to make many many babies. To think someone is not capable of feeling things at the core of human nature is to dehumanise them.

5. As someone who is a motivational speaker how would you advise someone that has lost hope through disability?

It is natural to sometimes lose hope and collapse in despair but that is not where the story should always end.

After falling we should strive to rise again and give hope to both ourselves and others that we can still always graduate from our disabilities to our abilities.

Again, it is very important to compare your circumstances with those situations experienced by others around you.

A person with a disability in South Africa is fortunate to be living in a country with a developing infrastructure designed for equal accessibility to rehabilitation, reintegration and empowerment opportunities. Further, South Africa has an accommodating Constitution which stipulates that discrimination on the basis of disability is outlawed. We receive social grants and our public transport systems can at least take us from point A to B.

6. What role has writing played in your life?

I love writing and have authored four amazing books.

Musa Zulu is a South African published author, an award winning entrepreneur, international artist, celebrated motivational speaker and prominent disability activist in South Africa. Twenty-four years ago he got paralyzed and left in a wheelchair after a tragic car accident. Zulu is a self-employed and creative director for a company called Valhalla Arts, which manages his motivational engagements.

Writing has enabled me to tell my story in my own special perspective. Writing has also enhanced my speaking skills and made me a dynamic motivational speaker. Lastly, it has paid me a lot of money which has enabled me to live and enjoy the standard of life I am very happy about.

7. What is your vision about your career and which other avenues would you like to explore?

At this juncture my career is where I want it to be and I see it growing steadily with each day that comes to pass. I am a believer in biting as much as I can chew and swallow. I am not one to chance handling things far bigger than manageable.

So I do not wish to do a thousand motivational sessions all over the world in a month or even a year. At this point in time I do about three sessions a month and yes I do wish my strike rate could grow to six or even eight a month. I can handle that load and easily spread it in my time sheet in a way which makes sense to me and my stamina.

8. What is your Motto or Favourite quote?

My motto, which I first wrote in my autobiography 'The Language of Me' (UKZN Press; 2004), is; **"When the burning flame of spirit is ignited, it will transform any soul no matter what the circumstances"**.

My favourite quote is from the Teddy Pendergrass song 'In My Time' which reads:

*"I've won some and I've lost some
But as dreamers don't complain
We keep reaching out for passion
No matter what the pain". ■*



1–8 November 2019

Sources: : SA History Online (www.sahistory.org.za)**1 November 1995****First non-racial local government elections take place**

South Africa's first non-racial elections for municipalities was held on 1 and 2 November 1995, after the national and provincial elections of 1994 that heralded in a democratic country. As a result of civic and community struggles, a National Local Government Negotiation Forum was set up, made up of many similar local forums across the country. This forum eventually negotiated the Local Government Transition Act in 1993, which saw the inclusion of local government as a third sphere of government, and laying the foundation for the local government elections on 1 November 1995. KZN held its local government elections the next year in March 1996. The 843 racially based municipalities were reduced to 293, and as a result of changes in demarcations as the population grew and urbanization took place, these have been further reduced to 278, with 8 metropolitan, 44 district and 226 local municipalities. (<https://www.thejournalist.org.za/the-craft/local-government-in-south-africa>)

2 November 1930**Haile Selassie crowned Emperor of Ethiopia**

Emperor Selassie played an important role in the nation-formation of Ethiopia. He served as advisor and heir apparent in the court, before ascending to this position. He played an important role in Ethiopia joining the League of Nations (in 1923), in leading the resistance against Italian invasion in 1929, the creation of national institutions such as Ethiopian

Airlines (ET) in 1945 and the formation of the Organisation of African Unity (OAU) with Addis Ababa as its capital in 1963. Selassie was disposed as Emperor in 1974 by Mengistu Haile Mariam, who went on to form the Derg military government.

2 November 2007**Actor Henry Cele passed on**

Henry Cele, revered actor, was known for "his chilling portrayal" of the Zulu King, Shaka, in the 1985 mini-series, **Shaka Zulu**; landing Cele the role after he played King Shaka in a stage drama. He became famous for this role internationally, and went on to act in international and local films, such as the **Last Samurai**, **Ghost** and others. He was born on 30 January 1949 in Kwa Mashu, Durban.

3 November 1941**Ahmed Timol is born**

Ahmed Timol was born in Breyten Mpumalanga on this day. He grew up in Roodpoort and trained as a teacher. In 1964 he attended the funeral of Suliman 'Babla' Saloojee who had died in detention. This influenced him to join the liberation movement. He went for political training abroad in 1969, training with Thabo Mbeki and Anne Nicholson. In February 1970, he returned to the country and went underground. He was arrested at a roadblock and 4 days later, on the 27th Oct 1971, he died at the hands of the security police at the infamous John Vorster Square.

3 November 1955**Phumzile Mlambo-Ngcuka born**

Educationist, gender activist and former ANC NEC member, Phumzile Mlambo-Ngcuka, who is the UN Women Ex-

ecutive Director, and former deputy president and minister of South Africa, was born on this day in Claremont, Durban.

4 November 1922**Discovery of King Tutankhamen's tomb in Egypt**

Archeologist Howard Carter and team searched for years in Egypt's Valley of the Kings for the tomb, known only through rumour. The discovery of the tomb on 4 November 1922 of King Tutankhamen, who became pharaoh at the age of nine and died around 1352 B.C. at age 19, was found mostly intact. Items from the tomb are exhibited in Egypt's National Museum in Cairo. (<https://www.thoughtco.com/tomb-of-king-tut-discovered-1779242>)

5 November 1987**Govan Mbeki released from Robben Island**

After 23 years in prison, Govan Mbeki, a member of African National Congress (ANC) National Executive Committee and Umkhonto we Sizwe (MK) High Command, was released from Robben Island. His release followed a call for all political prisoners to be freed, as apartheid was dying. Upon his release, the government restricted him to the magisterial district of Port Elizabeth until November 1989. In February 1990, when the ANC and other liberation movements were unbanned, he resumed duty on the ANC's NEC as well as the Central Committee of the SACP. A teacher and intellectual, while on Robben Island, Mbeki wrote many songs and manuscripts, which were smuggled out of prison. These writings are housed at the University of Fort Hare, as the **Govan Mbeki Collection**. In 1954, Govan Mbeki joined the editorial team of the political newspaper, the **New Age**. He was sentenced to life imprisonment

THIS WEEK IN HISTORY



during the 1964 Rivonia Trial with Nelson Mandela, Ahmed Kathrada, Dennis Goldberg and others. In 1980 he received the Isithwalandwe/Seaparankoe Medal, the highest award within the ANC, for his dedication to securing freedom and democracy in South Africa. Govan Mbeki passed away on 30 August 2001 at the age of 91.

6 November 1962

United Nations condemns

Apartheid and calls for Sanctions

The U.N. General Assembly adopted a resolution condemning South Africa for its apartheid policies and recommended economic sanctions.

6 November 1964

Vuyisile Mini, executed by the Apartheid regime



Vuyisile Mini (1920–1964), a trade unionist and uMkhonto we Sizwe (MK) combatant was hanged for his role in the MK and anti-apartheid resistance. As a member of the South African Congress of Trade Unions (SACTU), he was responsible for the organisation of metal workers at a time when the government had increased its repressive measures against Black trade unions. He became the first African National Congress (ANC) member to be executed by the government. Vuyisile Mini was hanged together with Wilson Khayinga and Zinakile Mkaba. After his 1964 execution, Mini was secretly buried in a pauper's grave at Rebecca Street Cemetery in Pretoria. The bodies of Mini, Khayinga and Mkaba were exhumed in 1998 and Mini was given a hero's funeral at the Emlotheni Memorial Park in New Brighton Township in Port Elizabeth. At the time of his death, Mini was married, and had six children. His daughter, Nomkhosi Mini also joined MK and survived a March 1979 South African Defence Force attack on the Novo Catengue camp in Angola. She was shot dead by members of

the notorious Vlakplaas hit squad during the 1985 Maseru raid. Seven members of the Security branch, including its then deputy chief were refused amnesty for this killing.

7 November 1917

Helen Suzman is born



Doyen of South African liberalism, politician and anti-apartheid activist, Helen Suzman, was born in Germiston, South Africa on this day. During her 36 years in the whites-only Parliament, she used every opportunity to speak out against discriminatory legislation. She entered politics when she represented the United Party (UP) in Parliament in 1953. Six years later, she founded the Progressive Party (PP) and became its sole representative in Parliament. As a Member of Parliament, she was able to visit prisons, among them Robben Island, where she inspected the living conditions of prisoners. In the course of her career, the Universities of Oxford, Cambridge and Harvard awarded her honorary doctorates; she was awarded the United Nations Human Rights Award in 1978 and in 1980, the Medallion of Heroism. The Helen Suzman Foundation was established to promote liberal democracy in South Africa.

8 November 1922

Heart doctor Chris Barnard born

Pioneering heart surgeon Christiaan Barnard (1922–2001) was born in Beaufort West on this day. He headed the surgical team that achieved the first-ever human heart transplant at Groote Schuur hospital in 1967.

8 November 1887

The Johannesburg Stock Exchange established

The Johannesburg's Stock Exchange (JSE) was established to facilitate the explosion of trade sparked by gold mining in the Witwatersrand. The Witwatersrand

gold rush started in 1886, resulting in the formation of mining and financial companies with investors who needed a central facility to access primary capital. Initially, trading took place in a miners' tent and moved to the stables at the corner of what is now Sauer (Pixley Seme) and Commissioner Streets. Benjamin Minors Wollan proposed to a meeting of the Exchange and Chambers Company board and members that 'the Johannesburg Stock Exchange should be established. On 8th November 1887, Wollan founded the JSE by providing a facility to conduct trading. The establishment of the JSE at this time made it the oldest stock exchange facility in the subcontinent. Growth in the mining industry was reflected in the economic boom of the 1890s that the JSE experienced. Between 1887 and 1934, an estimated 200 million pounds was invested in the gold industry with more than half from foreign investments. In 1933, a rival exchange known as the Union Exchange was formed in Johannesburg. It continued to trade until 1958 when it was closed by the Treasury Companies, and the companies listed under it were transferred to the JSE. In 1947, the Stock Exchanges Control Act was passed to regulate the operation of stock exchange by stating capital requirements for members and the conduct for brokers. In 1963, the JSE joined the World Federation of Exchanges, an international association of the world's leading regulated markets. The physical location of the JSE changed several times throughout its existence as it grew. On 7 June 1996, the open outcry trading floor (where traders shout across the floor or gesture to sell or buy shares) was closed and replaced by a centralised, automated trading system known as the Johannesburg Equities Trading (JET) system. The JSE moved from its CBD location to Sandton, Johannesburg. ■



THIS WEEK IN HISTORY



INTERNATIONAL DAYS

Source: <https://www.un.org>

2 November

International Day to End Impunity for Crimes against Journalists



Since 2006, according to UNESCO, over a thousand journalists have been killed for reporting the news and bringing information to the public, on average one death every four days, with only one in ten cases where the killers are convicted. Impunity leads to more killings and is often a symptom of worsening conflict and the breakdown of law and judicial systems. Governments, civil society, the media and everyone concerned to uphold the rule of law are being asked to join in the global efforts to end impunity. The day is commemorated in line with the UN Resolution adopted in 2013 which urged Member States to implement definite measures countering the present culture of impunity for crimes against journalists. The date was chosen in commemoration of the assassination of two French journalists in Mali on 2 November 2013.

5 November

World Tsunami Awareness Day

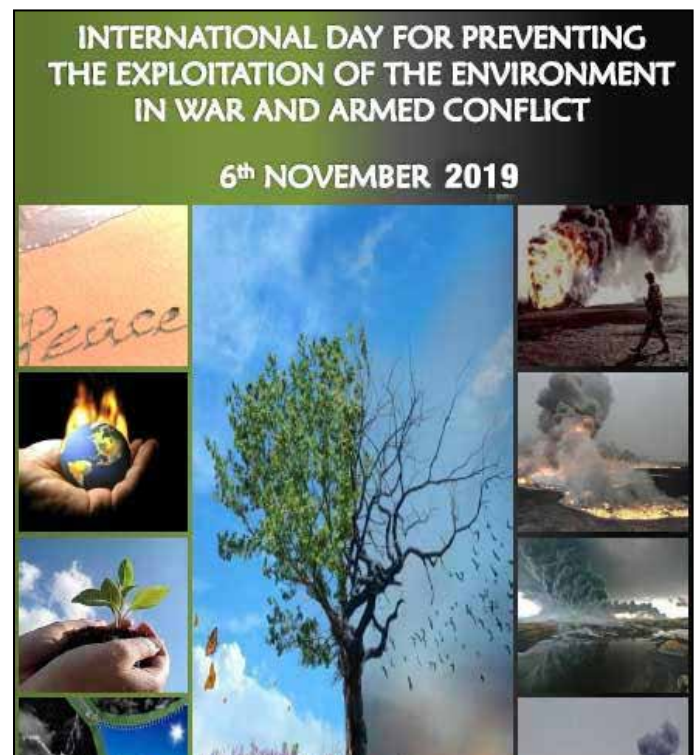


Though rare, tsunamis are among the most devastating natural disasters. They know no coastal borders. Coastal communities – often concentrated in low-lying and highly populated areas – are the most potentially vulnerable to coastal hazards including tsunamis, with heavy human and economic losses. International cooperation is key for deeper political and public understanding; as well as involvement in reducing our risks from these coastal natural hazards. In December 2015, the United Nations General Assembly designated 5 November as World Tsunami Awareness Day to promote a global cul-

ture of tsunami awareness. A tsunami is a large ocean wave that is caused by sudden motion on the ocean floor, as a result of an earthquake, a powerful volcanic eruption, or an underwater landslide. The strongest recorded tsunami was in 1958 in Lituya Bay, Alaska, reaching waves nearly half a kilometre high and resulting in five deaths. The worst recorded was however the 2004 Asian tsunami of 26 December 2004, affecting 13 countries and causing 230,000 human deaths.

6 November

International Day for Preventing the Exploitation of the Environment in War and Armed Conflict

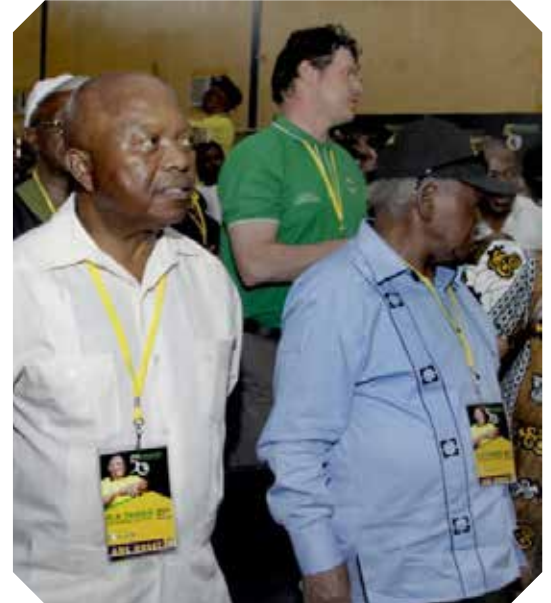


Though mankind has always counted its war casualties in terms of dead and wounded soldiers and civilians, destroyed cities and livelihoods, the environment has often remained the unpublicized victim of war. Water wells have been polluted, crops torched, forests cut down, soils poisoned, and animals killed to gain military advantage. Furthermore, the United Nations Environment Programme (UNEP) found that over the last 60 years, at least 40 percent of all internal conflicts have been linked to the exploitation of natural resources, whether high-value resources such as timber, diamonds, gold and oil, or scarce resources such as fertile land and water. Conflicts involving natural resources have also been found to be twice as likely to relapse. The United Nations attaches great importance to ensuring that action on the environment is part of conflict prevention, peacekeeping and peacebuilding strategies – because there can be no durable peace if the natural resources that sustain livelihoods and ecosystems are destroyed. ■

in pictures

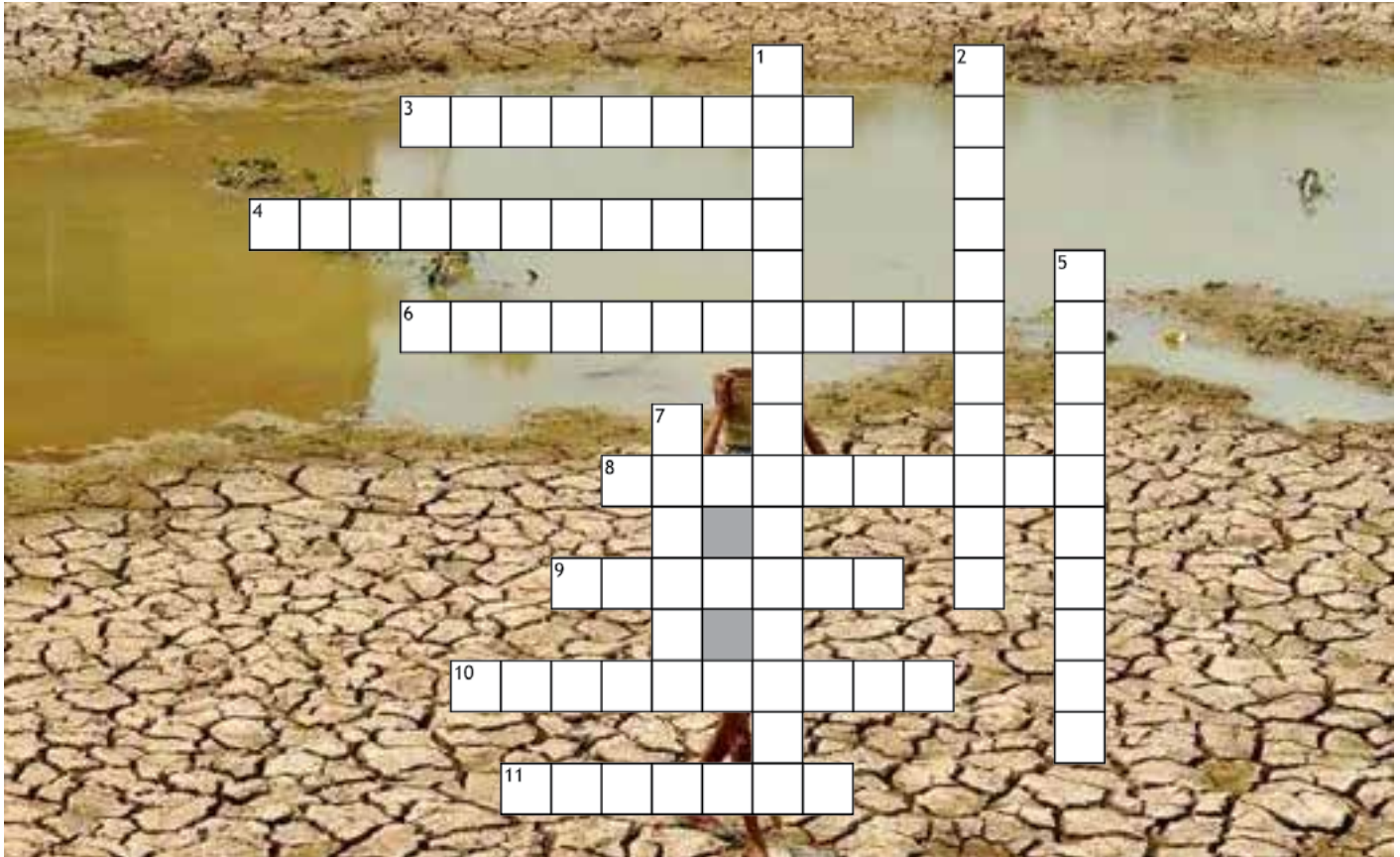


in pictures



X-WORD

DROUGHTS AND WATER SCARCITY



Across

3. A drought is an event of prolonged in water supply.
4. Droughts have a major impact on ... and therefore food security and prices.
6. Climate change results in drier and higher air ..., more severe or frequent droughts.
8. Area in South Africa declared emergency for drought of over 5 years.
9. Droughts affect humans as well as ...
10. Our water systems consist of both engineering and ... infrastructure.
11. Gauteng, North West and Limpopo provinces do not have their own water supplies, but rely on dams and ... from outside.

Down

1. Droughts also contribute to more rapid...
2. South Africa is regarded as a ... country.
5. Greenhouse gas emissions into the air cause rising air temperatures and more moisture... from land and lakes, rivers.
7. Abnormal weather patterns from the Pacific Ocean that impacts on African weather.

WORD BANK

desertification
temperatures
animals

pumping
El Nino
water-scarce

ecological
agriculture
Klein Karoo

evaporates
shortages

write for us

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

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