



ANC TODAY

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Conversations with the **President**



LET US UNITE FOR THE COMMON PURPOSE OF RECOVERY AND REBUILDING

■ Address by **President Cyril Ramaphosa** at the
Announcement of the 2021 Local Government Election Results

IN a month's time we will mark 25 years since the signing into law of our democratic Constitution.

Its founding values – of democracy, human dignity, the advancement of human rights and the achievement of equality – have been our guide for a quarter of a century.

We mark another milestone in the advance of our democracy.

This local government election was contested by a record 325 political parties and nearly 95,000 candidates, of whom over 1,500 were independent candidates.

In the run-up to election day, we have seen images of parties and candidates everywhere, on billboards, on street posters and on social media, all making a case for why they should get our vote. This is a sign that multiparty pol-

itics is flourishing in South Africa, and that everyone has an equal chance and opportunity to run for public office. This enriches us in many ways.

It advances openness and transparency. It affirms that we are a diverse and tolerant society.

It affirms the principle that leaders must be chosen by the people and be accountable to the people.

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CONVERSATIONS WITH THE PRESIDENT



I want to thank the 12 million South Africans who cast their ballots in this election.

By performing this important civic duty you have contributed to strengthening and consolidating democracy.

I want to congratulate all South Africans for holding an election that was peaceful, free and fair.

The people have spoken.

Those in whom they have placed their trust – the elected councillors – now need to get down to work.

Over the past few weeks we have all spent time with South Africans from all walks of life, meeting them in the streets and being invited into their homes.

They told us about leaking houses, of frustration at electricity cuts, of feeling unsafe because of crime, and of being despondent after years of not working.

At the same time, many have told us about the good work that municipalities – supported by dedicated councillors – are doing in their communities.

They have told us of infrastructure that has been built in the poorest areas and of essential services that are being delivered.

They also gave us advice on how we can do things better.

Listening to them, I was reminded how important it is that those in positions of responsibility enjoy the confidence of the South African people.

They want their lives improved.

They want better services.

They want their representatives to be responsive and accountable.

They want to live in a better South Africa with equal opportunity, where their rights are realised, and where they are treated with dignity and respect.

Local government must be a force for good, for development and for progress.

If we are to make this a new and better era, we, as leaders, must put aside our differences and work together in a spirit of partnership and common purpose.

At the end of the day, we all want the same thing: to better the lives of the South African people.

We need to strengthen the trust between citizens and elected representatives through competence, integrity, performance and delivery.

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If we are to make this a new and better era, we, as leaders, must put aside our differences and work together in a spirit of partnership and common purpose.

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CONVERSATIONS WITH THE PRESIDENT



Public representatives need to be more visible and active in our communities.

They need to focus on implementation and make the people partners in development.

Above all, they need to listen to the communities they serve.

I want to thank all those people who have contributed to the success of the 2021 local government election.

I want to thank the commissioners, leadership and staff of the Independent Electoral Commission, who have once again conducted themselves with professionalism and impartiality.

I want to thank the South African Police Service and the South African National Defence Force for ensuring the safety of voters and the integrity of the election process.

I want to thank the staff of the Department of Home Affairs for processing voters and enabling them to have the correct documentation on voting day.

I want to thank all the political parties and candidates who stood in this election for their conduct, their discipline and their commitment to the people. Through their efforts, they have proven that our democracy is enduring and strong.

Last week in Cape Town I received a letter from a young woman called Rubi.

"I have faith in the leaders of South Africa," she wrote to me. "I believe that South Africa can

take her rightful place in the world, and that the dreams of our great leaders can be realised."

In these difficult times, these words from a young South African encouraged me.

They should encourage us all.

We owe it to Rubi and to the millions of young South Africans who dream of a better South Africa, to do no less than our very best.

We owe it to the millions of South Africans who voted in this election to bring about the change they are asking for.

Let us turn the promises that we made on the campaign trail into reality.

Let us unite for the common purpose of recovery and rebuilding.

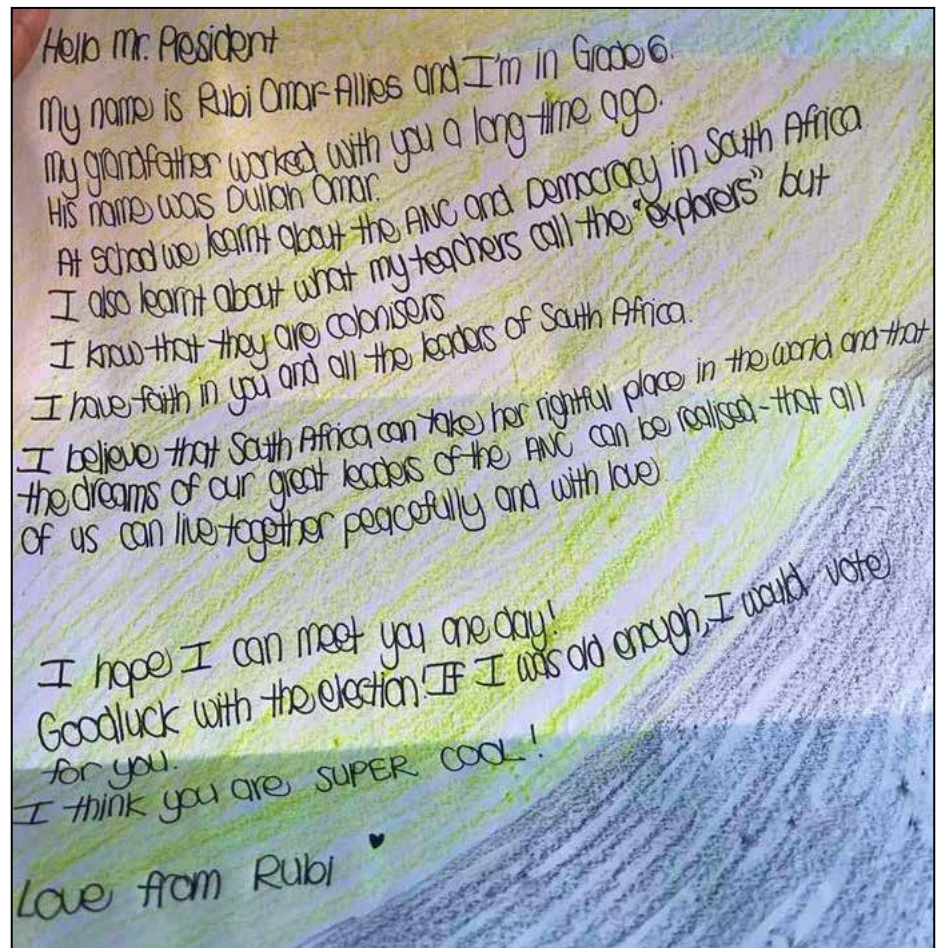
Let us work as one for a South Africa of equality, freedom and shared prosperity.

Let us keep moving forward.

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We owe it to Rubi and to the millions of young South Africans who dream of a better South Africa, to do no less than our very best.

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Letter from Rubi to President Cyril Ramaphosa

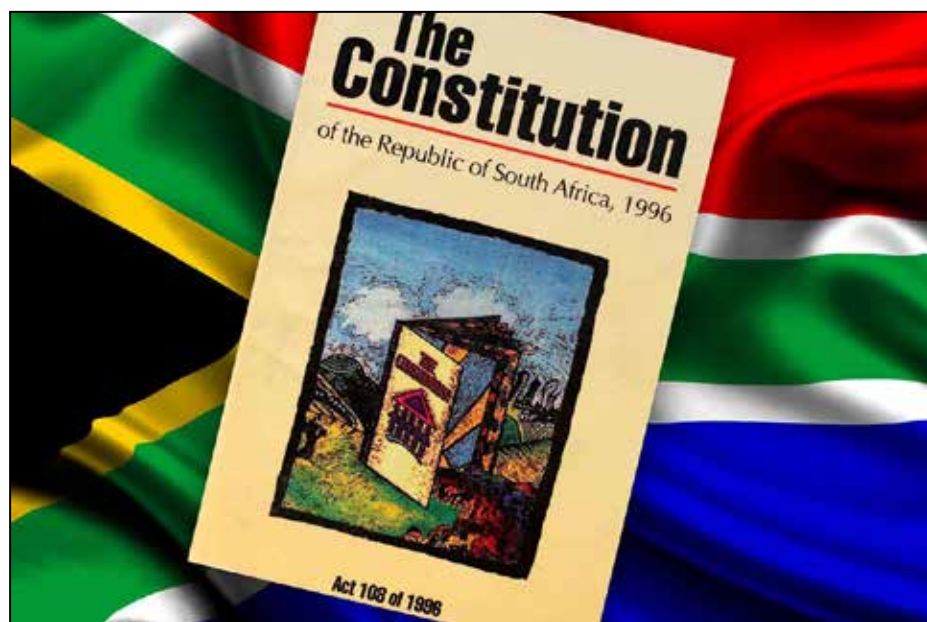
The relationship between the State and the Organisation (ANC)

■ By **Gugile Nkwinti**

INTRODUCING the final draft of the Democratic South Africa's Constitution to the NEC, on behalf of the NEC's Subcommittee responsible for the task, Cde Albie Sachs (later appointed Judge of the Constitutional Court) made the following remark:

"Cde President, we have attempted to draft a constitution for the best and worst of times."

There was no discussion on that remark, despite the depth and significance of its meaning and implications. Viewed simplistically, as some of us in the NEC meeting did, **the best of times** would be when the ANC had control over state power; and, **the worst of times** would be when it had no such control. The NEC adopted the report, after a lengthy discussion; and, it became the centre-piece of the negotiations at the Constitutional Assembly, resulting in the adoption of the Constitution that was signed off as the supreme law of the Democratic Republic by the first post-Apartheid President, Nelson Rolihlahla Mandela, on December 10, 1996.



The following is the Preamble to the Constitution of the Democratic Republic:

We, the people of South Africa, Recognise the injustices of our past;

Honour those who suffered for justice and freedom in our land; Respect those who have worked to build and develop our country; and,

Believe that South Africa belongs to all who live in it, united in our diversity.

We, therefore, through our freely elected representatives, adopt

this Constitution as the supreme law of the Republic so as to:

Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;

Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by the law;

Improve the quality of life of all citizens and free the potential of each person; and

Build a united and democratic South Africa able to take its right-

ful place as a sovereign state in the family of nations.

May God protect our people.

Nkosi Sikelel'iAfrika. Morena boloka setjhaba sa heso.

God seen Suid Afrika. God bless South Africa.

Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika.

The post-Apartheid South Africa emerged as a **constitutional democracy with three arms of the state and a political party-based electoral system**:

Parliament, with two houses – the **National Assembly** and the **National Council of Provinces**;

The **Government**, headed by the **President**, with **Three Spheres** – National, Provincial and Local; and,

The **Judiciary**, with its apex being the **Constitutional Court**.

The third sphere of government has district, and local municipalities, each with Executive Authority and the power to pass By-laws and oversee their implementation and impact.

It is the public representatives in the third sphere of government that have a direct contact with the people on the ground, almost daily; and, have a direct feel and experience of how government programmes, or, lack thereof, from all three spheres, impact ordinary people's lives.

QUESTION:

- (i) Are they listened to by the two upper Spheres of Government and Parliament – when they raise issues neg-



atively affecting the quality of life of their constituents on the ground – ***if at all they do proactively refer issues affecting their constituents to them?***

- (ii) If they do raise serious service delivery challenges facing their Constituents with the ANC Leadership holding positions of authority in the two upper Spheres, but are not taken seriously, what alternative recourse do they have, if at all, to get the attention they need, apart from appealing to the Top Leadership of the ANC, at the risk of further inflaming internal factional conflicts – given the factional battles that now and again tend to embattle the Party?

To illustrate the complexity of this apparently simple and straight forward question, let us make reference to Chapters 26 and 27 of the Constitution, which deal with issues that relate to deepening unemployment, poverty and inequality in the country:

S26: HOUSING.

- (1) Everyone has the right to

have access to adequate housing.

- (2) The State must take reasonable legislative and other measures, within its available resources, to achieve the progressive realization of this right.
- (3) No one may be evicted from their home, or have their home demolished, without an order of court made after considering all the relevant circumstances. No legislation may permit arbitrary evictions.

S27: HEALTH CARE, FOOD, WATER AND SOCIAL SECURITY

- (1) Everyone has the right to have access to:
- (a) health care services, including reproductive health care;
 - (b) sufficient food and water; and
 - (c) social security, including, if they are unable to support themselves and their dependents, appropriate social assistance.
- (2) The State must take reasonable legislative and other



measures, within its available resources, to achieve the progressive realization of each of these rights.

- (3) No one may be refused emergency medical treatment.

Quarterly reports of the Statistician-General and independent researchers indicate that the areas mentioned above are contributing immensely to South Africa being one of the most unequal societies in the world – **if not the most**, as some media articles so report.

The topic under consideration here is: **THE RELATIONSHIP BETWEEN THE STATE AND THE ORGANISATION.**

The question inherent to the topic under discussion here has been answered in paragraph 3 above, where it is indicated that

the constitution of the democratic South Africa provides for a Political Party-based Electoral System, rather than a Constituency-based one. The **Organisation** is in charge of the State. In addition to that, it is in charge of both Houses of Parliament.

This decision by the authors of our Constitution, to opt for a Political Party-based Electoral System, rather than a Constituency-based one, means that Political Parties are referees and players at the same time.

For us in the National Liberation Movement, led by the ANC, this goes contrary to the first Clause of the Freedom Charter – **THE PEOPLE SHALL GOVERN!** Let us take a look at the Preamble of the Freedom Charter, and juxtapose it to that of the Constitution of the Democratic South Africa presented above.

THE PREAMBLE TO THE FREEDOM CHARTER

We, the people of south africa, declare for all our country and the world to know:

That South Africa belongs to all who live in it, black and white, and that no Government can justly claim authority unless it is based on the will of all the people;

That our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;

That our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;

That only a democratic State, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex, or belief;

And, therefore, we, the people of South Africa, black and white together equals, countrymen and brothers, adopt this Freedom Charter;

And, we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes here set out, have been won.

To complete the picture, I have decided to add to the Preamble the Clauses of the Freedom Charter.

THE CLAUSES OF THE FREEDOM CHARTER.

- **THE PEOPLE SHALL GOVERN!**
- **ALL NATIONAL GROUPS SHALL HAVE EQUAL RIGHTS!**
- **THE PEOPLE SHALL SHARE IN THE COUNTRY'S WEALTH!**



- THE LAND SHALL BE SHARED AMONG THOSE WHO WORK IT!
- ALL SHALL BE EQUAL BEFORE THE LAW!
- ALL SHALL ENJOY EQUAL HUMAN RIGHTS!
- THERE SHALL BE WORK AND SECURITY!
- THE DOORS OF LEARNING AND CULTURE SHALL BE OPENED!
- THERE SHALL BE HOUSES, SECURITY AND COMFORT!
- THERE SHALL BE PEACE AND FRIENDSHIP!

Let all people who love their people and their country now say, as we say here: THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY!

Let us have a look at the quotation from the former President of the ANC, Oliver Reginald Tambo, from the book *'Oliver Tambo Speaks'* (1987):

We of the African National Congress visualize a South Africa in which the people shall govern, in which the wealth of the country shall be restored to the people, and where the land shall be shared among those who work it. We aim to establish in our country a society free from the exploitation of man by man.

Given the current expose' of massive corruption by the State Capture and Corruption Commission of Enquiry, headed by Deputy Chief Justice Zondo; and, the fact that the abuse and theft of State resources went on and on, allegedly without detection, even by the State's Intelligence apparatus, until picked up by the



Public Protector, Adv Thuli Madonsela, should the democratic State not reconsider the placement of the power to identify and nominate public representatives in the hands of Political Parties (Political Party-based Electoral System) rather than in those of the voters themselves (Constituency-based Electoral System)?

Wouldn't that be in tandem with the first Clause of the Freedom Charter; and, the assertion by O.R. that *"We in the African National Congress visualize a South Africa in which the people shall govern?"* Right now, the people are spectators.

In conclusion, let us go back to the beginning:

We have attempted to draft a constitution for the best and worst of times.

South Africa is said to be one of the most unequal societies, if not the most unequal society in the world.

Now, reports/evidence presented to the Commission of En-

quiry into State Capture and Corruption, present a picture of a State that has been captured by thieves. Sadly, right under our noses; and under our control, our beautiful country has landed into the worst of times! But, we can pull it out of this mire. All that we need is political courage.

The ANC has pulled this country out of the mire created by Colonialism and Apartheid, into a free and democratic society – because it placed people before itself.

Do we still remember the slogan: **"ALL POWER! TO THE PEOPLE!"**

Let us return political power to the people. That is what the ANC stood and fought for; and, defeated Colonialism of a Special Type, against all odds.

Let us gather moral courage and revert to the political culture that brought freedom and democracy to our country – putting people first!

Where do we start?

Let us reconsider the current electoral system, which removed political power from the people and placed it in the hands of politicians.

The current **electoral system** has brought us to where we are, including destabilizing the ANC itself. As the saying goes: **Power corrupts!**; and, **Too much power corrupts even more!**

Let us return to where we were during the difficult days of the struggle – when political power resided with the people.



We must never abandon our vigilance

■ Address delivered by Minister of Defence and Military Veterans, Ms **Thandi Modise**, on the occasion of the 2021 Chief Albert Luthuli Research Chair Annual Founders Lecture (Abridged)

It is significant that the University of South Africa is hosting this historic event a few days after the local government elections. I am certain Chief Albert Luthuli is watching over us and expressing some level of satisfaction with the strides we have made since 1994 to entrench democracy and create a better life for all. The year 1994 fulfilled one of his key hopes – that a day will dawn in our country when the people shall govern!

However, we also know that wherever he is, he is also concerned about the pace and quality of service delivery as well as strange tendencies by some of those who are entrusted with the responsibility to lead and serve the people.

For he firmly understood that the attainment of freedom should mean a decisive break with our ugly apartheid past and all its manifestations.

Chief Luthuli believed that a free and democratic South Africa should be an anti-thesis of the unjust and inherently corrupt apartheid system. Indeed, the power is in our collective hands as citizens to ensure that those we have elected remain accountable, ethical and serve selflessly. This is the aspiration and ideal for which Chief Albert Luthuli lived and died pursuing.

In his book, *“Let my People Go”*, Chief Albert Luthuli depicts the oppressive and atrocious conditions

to which black South Africans were subjected in the 1950s and 1960s. The book gives a harrowing picture of the pain and suffering of South Africans at the hands of fellow South Africans. It was this injustice, indignity and heartless atrocities that Chief Albert Luthuli was determined to fight and defeat. He consciously chose to dedicate his entire life to this cause. In so doing, he voluntarily surrendered his personal comfort and security, and sacrificed prospects of a good life for himself in pursuit of the aspirations of his people.

His approach to the struggle was inspired by his religious beliefs and faith. In confronting the regime and fighting to free the op-

pressed masses of our country, Chief Luthuli invoked the spirit of Moses who, in the Book of Exodus, delivered a simple but profound message from the Lord to Pharaoh: *"Let My People Go"*. As Exodus 5 verse 1-2 records:

"... And afterward Moses and Aaron went in, and told Pharaoh: 'Thus saith the Lord God of Israel, 'Let my people go', that they may hold a feast unto me in the wilderness'. And Pharaoh said: 'Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go'."

When the Lord commanded: "Let my people go", Pharaoh hardened his heart. He continued to oppress God's children and defied God's call to free them from the yoke of oppression. He was determined to keep them in bondage.

The parallels between the Egypt depicted in the book of Exodus and apartheid South Africa are striking. As Moses did during those years, so did Chief Albert Luthuli who knocked persistently to no avail on the doors of successive Pharaohs of apartheid South Africa such as DF Malan, JG Strijdom and Hendrik Verwoerd to deliver God's message: "Let my people go!" Like Pharaoh, these apartheid rulers hardened their hearts and closed their ears. This left Chief Luthuli and his collective with limited options since all forms of peaceful engagement or protest was either ignored or violently suppressed.

This towering giant of our revolution was elected President-General of the African National Congress (ANC) in 1952 and served until his untimely and mysterious death in 1967. He was at the driving seat during some of the most decisive and critical moments in the country's liberation struggle. It



was under his leadership that the masses of our people engaged in many heroic acts of struggle such as the Defiance Campaign, the anti-pass campaigns, the fight against Bantu Education and the adoption of the Freedom Charter. This is a testament to his exceptional leadership qualities and unwavering commitment to the struggle to free the people of South Africa.

This year we commemorate 60 years since Chief Albert Luthuli was awarded the Nobel Peace Prize for his role in the struggle to defeat the institutionalised violence of apartheid.

He was also honoured for his dedication and selfless commitment to the freedom of our country. Being the first recipient from the African Continent of this prestigious award, this was indeed a historic moment for South Africa and the entire continent. As a nation and the continent, we must use this 60th Anniversary to reflect on the legacy of this towering giant and to assess whether we are still on course towards achieving the kind of society for which Chief Luthuli and his generation lived and died.

At this point, we must reflect on the words of Chief Luthuli when delivering the Nobel Lecture at

the Oslo University in December 1961:

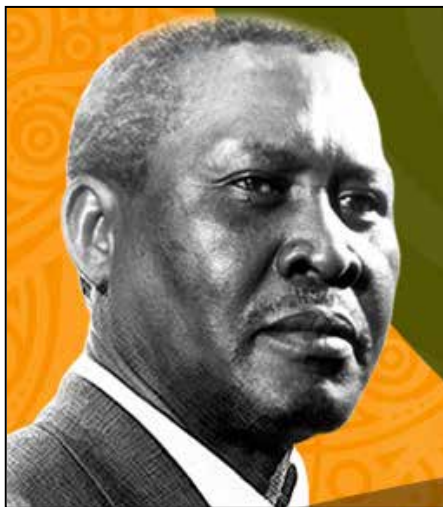
"... But beneath the surface (of political oppression) there is a spirit of defiance. The people of South Africa have never been a docile lot, least of all the African people. We have a long tradition of struggle for our national rights, reaching back to the very beginnings of white settlement and conquest 300 years ago."

He reminded his audience that the history of the African people was *"One of opposition to domination, of protest and refusal to submit to tyranny.."*

Chief Albert Luthuli believed in non-violent opposition to apartheid. It was only when all avenues for peaceful protest were closed, that the liberation movement was presented with no choice. It resorted to armed struggle as one pillar of our struggle after it became clear that the regime had hardened its heart and refused to let God's children to go.

This is demonstrated by the Manifesto of the military wing of the African National Congress, uMkhonto weSizwe (MK):

"The time comes in the life of any nation when there remain only two choices: submit or fight. That time has now come to South Af-



rica. We shall not submit and we have no choice but to hit back by all means within our power in defence of our people, our future and our freedom. The government has interpreted the peacefulness of the movement as weakness; the people's non-violent policies have been taken as a green light for government violence. Refusal to resort to force has been interpreted by the government as an invitation to use armed force against the people without any fear of reprisals. The methods of Umkhonto we Sizwe mark a break with that past."

On the 16th of December this year, we will also mark the sixtieth anniversary of the formation of uMkhonto we Sizwe, to which Chief Albert Luthuli agreed to its formation as all peaceful avenues of struggle had been denied with the banning of the ANC and other liberation movements after the Sharpeville massacre.

As we mark this 60th anniversary of uMkhonto we Sizwe, we must also reflect on the role and place of the armed struggle as an integral part of the four pillars of our struggle...mass mobilisation; the underground and the international mobilisation and isolation for the fall of the regime. These four pillars were interwoven and none

was deemed superior to the other. However, the key understanding was that the armed struggle was subordinated to the political struggle and was a means to pursue it.

The ANC has historically been a peaceful and non-violent organisation in its conduct and execution of the struggle for freedom. The role of MK and the armed struggle was primarily to defend the people of South Africa against the violence of the apartheid regime. Even as the armed struggle against the regime intensified, great care was taken to ensure that innocent civilians were not caught in the cross-fire. Yet, the brutal regime continued to slaughter and maim unarmed citizens in our townships and villages with impunity.

To understand Chief Luthuli's philosophical outlook and ideological orientation, you need to appreciate his background. His Christian faith, royal background and commitment to justice and freedom, all conspired to create this gigantic, visionary and ethical leader. Consistent with the background I have alluded to, Chief Albert Luthuli was a humble, yet fierce and uncompromising opponent of the apartheid regime.

His upbringing, education as well as witnessing injustices perpetrated by a racist and evil regime against innocent and defenceless citizens, helped to shape this distinguished revolutionary leader. Because he managed to straddle different aspects of life, he was generally an open-minded leader and tolerant of different views and belief systems. He understood how the system and values of traditional leadership could co-exist with grassroots democracy and the struggle to dismantle the status quo. He saw no inherent con-

traditions between the two world outlooks.

He was an epitome and an embodiment of what we call the broad church within the Congress movement. He was a Christian, but respected all religions. He was of the firm belief that all diverse faiths must have an equal place in a democratic South Africa. He acknowledged and worked with people who opposed his religion.

He embraced people whose beliefs were at odds with his ideology, tradition and faith. What was critical for him was that they all shared the vision of a just, free, democratic, non-racial, non-sexist and prosperous South Africa. He was always keen to work with all South Africans of goodwill across the political spectrum for the liberation of all our people. This is the proud legacy that Chief Albert Luthuli bequeathed to the African National Congress.

He was among prominent progressive Christian figures who rescued the Christian faith from those who were hell-bent on invoking it in support of a policy of racial oppression and exploitation. While some were determined to use the Bible to lend credence to the philosophy of apartheid, Chief Luthuli believed his God was the God of love and justice, while apartheid was based on hatred and injustice. He believed in an activist Jesus who was on the side of the poor and the downtrodden. He was thus inspired by his Christian faith to occupy the foremost trenches against the evils of colonialism and apartheid.

I can state without any fear of contradiction that Chief Luthuli's progressive version of Christianity inspired other religious leaders such as Archbishop Desmond

Tutu, Dr Beyers Naude, Dr Allan Boesak, Dr Franklin Chikane and many others who played a prominent role in the anti-apartheid struggle under the banner of the South African Council of Churches. For them Christianity was a tool for liberation and Christ was a revolutionary.

Chief Luthuli's Christian faith co-existed comfortably with his royal heritage and firm commitment to the liberation struggle. He remained true to the Christian faith. He remained true to his royal heritage. He remained true to the struggle for liberation. He and the generation that came after him believed that Christians have no inherent duty to obey unjust laws or respect an illegitimate government that is perpetrating injustices and atrocities against God's children. Thus, he was able to lead the defiance campaign against the apartheid regime in the 1950s.

Chief Luthuli, inspired by his faith, recognised that faced by one of the most unjust and oppressive regimes the world has ever seen, silence or neutrality was tantamount to collaboration with the regime. His conscience and Christian teachings would not allow any form of compromise or acquiesce with injustice and oppression. He refused to surrender to its heartless brutality. He refused to submit to an inherently evil and callous system.

Chief Luthuli belongs to that generation of freedom fighters who were prepared to pay the supreme price in pursuit of the liberation of our people. He is an example worthy of emulation by the younger generation. As part of the young combatants of the 1976 generation, we were inspired by leaders such as Chief Luthuli who never wavered nor retreated in the face

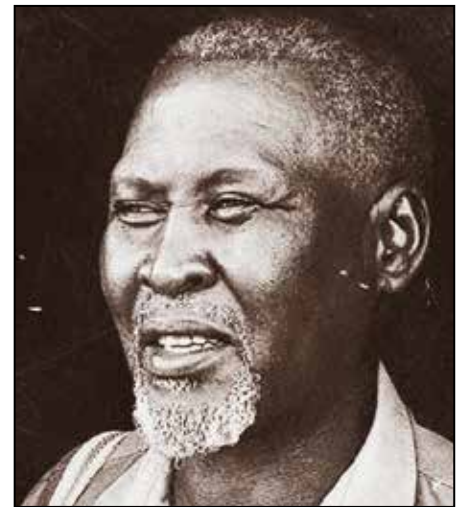
of difficulties. He never threw his hands in the air in the face of setbacks and what appeared to be insurmountable challenges.

Today, we stand on the collective shoulders of this towering giant and his generation. Most prominent of these was Oliver Reginald Tambo, who was the Deputy President during Chief Luthuli's tenure as President and he later became Acting President when Chief Luthuli died mysteriously.

OR Tambo became President at the Morogoro consultative conference in 1969. The ground breaking conference charted new strategies to wage the struggle against the apartheid regime and the cadres who had left the country with the formation of uMkhonto we Sizwe from 1961 to undergo military training were mobilised and formed into the Luthuli Detachment, so named by OR Tambo as they were to embark on the mission to infiltrate South Africa from the then Rhodesia and Bechuanaland.

These MK cadres, some of whom are still alive today to witness the 60th anniversary of uMkhonto we Sizwe, remain truthful and loyal to what Chief Albert Luthuli stood for. Some of those who fell in combat in operations at Huange and Sipolilo campaigns included Basil February, Flag Boshielo, Hlekani Gandhi and several others. We continue to walk in their noble footprints.

These were exceptional servants of the people who never aspired to personal gain or material wealth as a result of their participation in the struggle. Similarly, Chief Luthuli and his generation would have frowned upon a new culture of opulence and crass materialism that is eating away the moral fibre of our society.



It will be remiss of me, if I did not mention that Chief Albert Luthuli was a gender activist in his own right. He was fully committed to gender equality and the full emancipation of women both in his articulation and practice.

He believed that there could be no freedom if women remained oppressed. This was, indeed, a revolutionary pronouncement by a traditional leader, especially at a time when patriarchy was reigning supreme across society and organisations.

As our society continues to grapple with gender-based violence and negative manifestations of patriarchy, the firm voice of Nkosi Albert Luthuli on gender equality continues to reverberate within our movement and corridors of our government. Today we are able to invoke the visionary leadership of Chief Luthuli as ammunition to defeat this scourge. His contribution to promoting gender equality inspired the broader democratic movement and influenced the policies of our government.

Chief Albert Luthuli continues to embody and personify the best qualities and core values of the congress movement. As a true revolutionary and patriot, his contribution to the struggle for liber-

ation was aimed, not at seeking personal glory or fame. It was not motivated by the pursuit of personal ambition, self-interest and an undying lust for power and self-privilege. His was a genuine commitment to build a non-racial, non-sexist and prosperous South Africa. Indeed, his was a selfless contribution to the advancement of all the people of South Africa.

As we remember his life and times, we must make a solemn commitment never to betray the cause for which he dedicated his entire life. All patriots and freedom-loving people must recommit themselves to the ideals that he stood for.

More importantly, we must not lose sight of the legacy Chief Luthuli left us. This is the legacy of selflessness, sacrifice, humility and an unwavering commitment to serve the people. It is this legacy that must guide all our actions as we approach the difficulties and uncertainties of tomorrow.

As the current generation of leaders, we must concede that our movement may have veered off the path set for us by Chief Luthuli and his generation. In its 54th National Conference held in NASREC, the governing party committed itself to a programme of renewal, having acknowledged that it had veered off course and made a mockery of the values and principles that inspired our forebears. A call for renewal is in essence a call for the entire Congress movement to return to the values espoused by Chief Luthuli.

A call for renewal is a call for our movement to return to the time tested values that were embodied by leaders such as Chief Albert Luthuli. As the ANC, we have confidence in our capacity to self-cor-



rect and to renew ourselves. In this regard, we must continue our efforts aimed at uprooting corruption and abuse of power at all levels of society. Consistent with the spirit of Chief Luthuli, we must do all these things not to seek personal glory or self-enrichment, but as part of our selfless contribution to the national effort to improve the quality of life of all South Africans.

Chief Albert Luthuli's name will indeed be mentioned alongside those of the finest sons and daughters of the Continent who lived a life of service and selflessness. Among the other revolutionaries of Chief Albert Luthuli's time were leaders and luminaries such as Kenneth Kaunda, Julius Nyerere, Ben Bella, Abdou Diop, Joshua Nkomo, to mention but a few.

The people of our country will continue to treasure his memory as one of our most distinguished servants who consciously chose to fight a cruel and inhuman system at a time when it was extremely dangerous to do so.

I am convinced that no one would have dared challenge Chief Al-

bert Luthuli if he were to declare in 1967, as he was staring death in the face, that: "I have fought the good fight, I have finished the race, I have kept the faith." Drawing inspiration from him, let us all keep the faith, knowing that the vision of a better life for all is within reach.

The road that lies ahead will be long and difficult. The huge apartheid legacy we seek to eradicate is stubborn and will not surrender with sheepish timidity. It demands that we put our collective wheel to the shoulder. We must never abandon our vigilance. To relax our collective efforts now will be a fatal mistake. To let loose now would be to run the risk of aborting the sacred mission of building a better society.

In the name of Chief Albert Luthuli, let us stay on course and strive to work tirelessly in pursuit of the kind of society that enables all its citizens to taste the fruits of our freedom and democracy. He left us a proud legacy and it is this legacy that inspires us to confidently confront the challenges we currently face and those that lie ahead.



Women support growth of the biodiversity economy

■ By **Barbara Creecy**

THE biodiversity economy is an important contributor to job creation and currently sustains over 418 000 jobs, with over 256 000 of those coming from extractive use of biodiversity such as hunting of wild animals, fishing and wild harvesting plant species for bio-prospecting, biotrade and traditional medicines.

It is a sector which has injected at least R204-billion into the economy through the provision of ecological services, and a further R13.6-billion through domestic and international hunting activities.

As a growing sector of South Africa's economy, it is an area of economic development in which women are able to play an important role, not only as future business leaders, but also in the transformation of an industry that was previously exclusionary.

These dynamics are recognised in the National Biodiversity Economy Strategy (NBES), which was adopted and approved by Cabinet in 2015. The Strategy is the country's blueprint for sustaining the growth of the wildlife and bioprospecting industries, providing the base for addressing constraints for growth in the sector, and to monitor progress



related to transformative enabling interventions.

The Strategy provides the opportunity to develop the rural economy alongside the Constitutional obligation of providing for sustainable economic growth without harming the environment, and is consistent with the government's undertaking to assist in enhancing the natural ingredients or bioprospecting, wildlife and eco-tourism sectors.

Transformation of the biodiversity sector is a necessity in our changing world, particularly in a sector where the majority of our people were previously excluded from participating in certain sectors of the economy.

The biodiversity economy is a sector in which the custodians of our country's genetic resources and the holders of traditional knowledge can benefit from those resources, and an area in which women can play a growing and more important role.

With close to R1-billion in infrastructure grants committed to support black emerging game farmers, bioprospectors/traders and ecotourism entrepreneurs and communities, the Department of Forestry, Fisheries and the Environment is working closely with public entities, the private sector, traditional authorities and communities to create an additional 110 000 jobs by 2030.

Biodiversity conservation through sustainable use and management requires effort and partnerships between the state, private sector and communities. As a mega-diverse country, the role that biodiversity plays in the lives of people, and the role that people play in nature, has become more and more important as we work to develop a nature-based green economy. In this regard, South African women are already playing a leading role.

THE WILDLIFE ECONOMY

Within the wildlife economy, one of these women is Esther Mmboneni Netshivhongweni, the Headwoman for Mushavhedzi Village in the Makuya Traditional Territory of Limpopo Province. An entrepreneur and one of only a handful of black female professional hunters in South Africa, Ms Netshivhongweni is also the chair of the People and Parks programme in Limpopo.

Through People and Parks, Ms Netshivhongweni promotes collaboration with organisations that support inclusive economic growth, are willing to take community transformation in the wildlife sector to the next level, and work to find available land for the growth of the wildlife sector. The former teacher and lecturer is now the proud co-owner of a wildlife management solutions company and owns a game meat processing plant.

Considered a leading woman conservationist, Ms Netshivhongweni has made history on two fronts: by being appointed the first female headwoman of the Makuya and in successfully leading her community in a legal battle to save their hunting culture.

Ms Netshivhongweni's passion for wildlife and conservation has deepened through her involvement and leadership within the Makuya community nature reserve, which has become the example of community emancipation in hunting activities.

The community-owned Makuya Nature Reserve shares an unfenced border with the Kruger National Park



and is owned by the Makuya community and the Mutele and Mphaphuli Traditional Councils.

The rural community annually attracts domestic and international hunters generating millions of rands in revenue for community development and conservation initiatives in the area. Besides being involved in wildlife industry-related businesses, the headwoman is also a successful goat farmer.

THE ECOTOURISM ECONOMY

Ecotourism is an important contributor to the South African tourism industry, contributing 3% to GDP annually. This is a sector that has been hard hit by the COVID-19 pandemic, as international tourism was halted to stem the spread of the virus. But, this is a sector in which women are playing an increasingly important role.

One of these is Ms Nonkqubela Mayatula, a businesswoman and co-owner of the Miar Estate Hotel and Spa at Haga Haga in the Eastern Cape who believes that the benefits derived from ecotourism is a means for more previously disadvantaged South Africans to meaningfully participate in the biodiversity economy.

Ms Mayatula is no stranger to the wildlife economy, having rehabilitated the 740ha of land she purchased more than a decade ago, transforming it into a game farm and a luxury ecotourism breakaway. Ecotourism activities offered include bush walks, nature drives, mountain biking trails

through the forest and grassland. All activities at the estate are a balanced combination of biodiversity, conservation and hospitality.

THE BIOPROSPECTING AND BIOTRADE ECONOMY

Bioprospecting and biotrade is a sector that covers a variety of areas, from Rooibos tea to cosmetics and pharmaceutical products containing natural ingredients.

A woman who has become an important roleplayer in this sector is businesswoman and entrepreneur, Ms Patricia Mathivha, who is the owner of Vida Pharmaceuticals (Pty) Ltd in Pretoria, Gauteng. Ms Mathivha has worked with the CSIR to develop pharmaceutical and nutritional products derived from the Marula and Baobab trees.

The pharmaceutical company works with communities and tribal authorities to collect fruit from which the pulp is extracted to produce oil and powder. It is used commercially in food and pharmaceutical products to enhance nutrition.

In order to work with local communities to obtain the fruit needed for commercial production, Ms Mathivha applied for, and was granted, a BABS permit by the department to assist her in the development of her business.

A BABS permit is issued in line with the National Environmental Management Biodiversity Act and Nagoya Protocol on Access to Genetic Resources and the fair and equitable benefits arising from their utilisation. This permit enables her company to market her product globally, without any legal obstacles.

Transformation of the biodiversity sector will continue to be prioritised, in terms of improved inclusion of marginalised groups, especially communities living with or adjacent to these species.

*First published in **Business Update**, Issue 21*

Q&A

■ By **Leo Ndabambi**

IN THE SPOTLIGHT: Tefo Raphadu

1. Briefly tell us who comrade Tefo Raphadu is?

Cde Tefo Raphadu, born and bred in Alexandra, is a passionate and loving Activist from Alexandra. He likes to see meaningful change in his community and more passionate about community development

2. You are a candidate for the ANC in Ward 105, in Greater Johannesburg Region. Tell us your journey and how you came to be in this position?

Uhm, I am currently the ward councillor in 105. The previous term, the last 5 years has been a learning and humbling experience for me as City of Joburg councillor. I took it upon myself when ANC and the Community nominated me to come back into this position, and I think that is where the journey begins. I've been a community activist in Alexandra from a young age; I have led the Youth League, and also led the branch of the ANC as a BEC member. Working and serving the community is one of the things that drive me. I always want to be part of the change or part of the solution in my community. Being a councilor is bringing the change that I want to see together with the community and forming part of the solutions that need to solve and ensure that

there is **A Better Life For All by Building Better Communities Together** for ward 105 and take the development of Alex even further.

3. Tell us something about the Ward that you are in, the residents of the area, how the African National Congress performed in the last elections?

105 is a mixed ward, with 80% being developed and the remaining 20% in the old inner Alexandra. This 80% includes areas around the Gautrain Station in Marlboro, Tsutsumani Village, Eastbank and FarEast Bank are developed communities. The people that stay in the ward are diverse demographically – artisans, teachers and other professionals, as well as the unemployed. For me there is a need for a balance in the area to make sure that we deliver what the community wants, including needs. There's a need to hold many Public meetings per voting district, so that we sample views, aspirations, agendas and needs of the community and touch base with everybody, and therefore translate them in a programme of action.

4. How do you conduct an ANC campaign in such a diverse



*Comrade Tefo Raphadu
Ward Councillor Candidate,
Ward 105, Greater
Johannesburg Region*

area, what methods do you employ?

In the different VD's, I have set up community structures that I liaise and deal with, and other different stateholders with those VD's so that they too become part of the working team that will drive development. They hold community meetings on weekly basis, and if there are issues that

need councillor intervention, they would then invite me to come address and resolve those issues. Structures per area helps me to be embedded in the community and also become involved in the events. Committees in the area provide an interface between councillor and community that will allow for challenges to be dealt with in a decisive and progressive manner.

5. As a successful ANC candidate, what are your priorities as an ANC councillor?

My priorities are to conclude the process of title deeds. Majority of the community lives in developed area; the title deed matter has been a burning issue. We have started the title deed process and it is the number one priority. Number 2 is working with CPF, crime needs to be decreased in the area, particularly around the Gautrain Station where people are mugged and cars are stolen. Number 3 would be to have a Satellite Clinic and Police Station within the Extension 7 area, as well as a park, on the outskirts of Alexandra. The fixing of potholes and installation of traffic calming measures like speed humps will mitigate loss of life for our children in the street; the reroofing of old council properties is needed; the improvement of sanitation infrastructure to accommodate those who want to provide for themselves, while increasing the number communal toilets within the Greater Alexandra to the population boom is key. More importantly is gabions to be installed around Juskei River as it has started to erode. Houses and structures along the river bank are endangered. These are a list of the priorities for the next 5 years. We must continue with accelerated service delivery.



Cde Tefo Raphadu with the President and other comrades

6. As a community activist, how will your experience assist you as a ward councillor?

It has taught me to be amongst the people. You get to know what the views and needs of the community are, also build rapport. We run a successful Juskei Hip-hop Event every month in Alex where we organise local young people to showcase their talents. I have been working with the community for the past 20 years, and that gives me experience which translates into being more accessible, understanding, more driven to ensure that my community succeeds and services are delivered.

7. What has been your proudest moment thus far?

My proudest moment is the birth of my children, daughter (Moloko) and son (Kwame)

8. What are your messages to youth and women about making themselves available to serve as candidates/councillors/public representatives?

I think that the youth, together with women, and the LGBTQIA+ community need to play a pivotal role to ensure that the development is currently taking place. They are going to be the custodians. They need to play an active role in shaping and directing the development that is needed. They need to become a part of the change and the solution, so that their views and aspirations can be heard moving forward. For them to detach themselves from community issues will be detrimental to their future. I think that *"The future is youth, the future is young!"*, their participation is significant in changing the situation in the community of Alexandra. A vast percentage of the community in Alexandra is youth and it is them that can understand their own needs and also bring them to platforms that will assist in solving the challenges.

9. What is your motto?

A plan today is better than a perfect plan tomorrow.

6 – 12 November 2021

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

6 November 1929
Ray Alexander, trade unionist arrives in South Africa



Ray Alexander Simons neé Alexandrowich arrived in South Africa from Latvia where she was born on 12 January 1913. After her arrival, she realised that many workers in Cape Town and the rest of the country were not organised into unions. She became involved in the labour movement by organising Black workers' unions in the Western Cape. After joining the Communist Party of South Africa (CPSA) she took part in the anti-pass campaign. Ray Alexander in 1941 founded the Food and Canning Workers' Union (FCWU) in the Western Cape. By 1945, the Food and Canning union obtained a wage determination for the fish canning industry and in the 1950s, members of FCWU played a leading role in the South African Congress of Trade Unions (SACTU). In April 1954, Ray Alexander together with Helen Joseph, Lilian Ngoyi and Florence Mkhize helped found the Federation of South African Women (FEDSAW) which fought for women's rights.

She was issued with a banning order in 1954 which forced her to resign from FEDSAW. Ray Alexander was forced into exile where she continued to support the struggle against apartheid. Between 1981 and 1983 Ray Alexander wrote a series of articles for the African Communist under various pseudonyms and in 1986, she was elected life president of FAWU. She died on 12 September 2004 at the age of 91.

6 November 1938
Feminist Diana Russell born

Diana E.H. Russell was born in Cape Town on 6 November 1938. Her mother was British and her father South African. After completing her bachelor's degree at the University of Cape Town, Russell left for Britain. In 1963, she moved to the United States where she completed her PhD at Harvard University, focusing on sociology and the study of revolution. Russell is known for her research on sexual violence against women. She has written books on the subject and was the first person to offer Women's Studies. In 1963, Russell joined the Liberal Party of South Africa and was arrested while participating in a peaceful protest in Cape Town.

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 heroes 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

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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.

6 November 1964 Names of 303 banned persons published

A government notice published on 6 November 1964 gave the names of 303 persons on whom banning notices under the General Laws Amendment Act of 1963 (the so-called 90 Day Act), consisting largely of amendments to the Suppression of Communism Act, had been served up to 30 April 1964. Of that total, 68 were listed Communists, but 235 were not. Amongst this last group were Liberal Party members. The strict security legislation aroused huge protests. By the end of 1964, 671 persons had been charged with contravention of the security laws and the campaign of violence to overthrow the South African government had almost been broken. Nearly all the revolutionary leaders had either been banned, jailed or fled the country.

6 November 1982 Paul Biya becomes Cameroon president



After Ahmadou Ahidjo resigned as president of Cameroon, he was replaced by Paul Biya, the serving Prime Minister. Biya is the second-longest ruling head of state and the oldest president in Africa.

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.

7 November 1989 Namibians to vote for a constituent assembly

Voters went to the polls from 7-11 November to vote for a Constituent Assembly in the first non-racial and democratic elections in South-West Africa/Namibia. The Constituent Assembly was to draw up a new constitution for the territory as a sovereign state. More than 97% of the registered voters voted. The South West Africa People's Organisation (Swapo) won the election overwhelmingly.

7 November 1994 Former MK members dismissed from SANDF

The government discharged 2,221 trainees who had gone absent without leave in October from the newly instituted South African National Defence Force (SANDF). After they were released, defence minister Johannes (Joe) Modise set midnight, 6 November, as deadline for their return. More than 4000 trainees complied with the minister's deadline and returned to camp. The trainees cited their unhappiness with the slow pace of integration into the SANDF and conditions in the camp. All the dismissed recruits were former members of the armed wing Umkhonto we Sizwe (MK) of the African National Congress (ANC). Those who failed to return, were viewed as deserters who missed an opportunity to remain in the SANDF.

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. Mining and financial companies with investors needed

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a central facility to access primary capital. Initially, trading took place in a miner's tent and moved to the stables at the corner of what is now Sauer (Pixley Seme) and Commissioner Streets. On 8th November 1887, Benjamin Minors Woollan founded the JSE by providing a facility to conduct trading. The JSE is the oldest stock exchange facility in 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 1958 All African People's Conference held in Accra, Ghana



A year after Ghana's independence from Britain under the presidency of Kwame Nkrumah, the All African People Conference (AAP) was held in the capital city Accra on this day. Nkrumah felt that Ghana independence would be meaningless if other African states were still colonised by the European powers. Earlier in the year, Nkrumah as a pioneer of Pan-Africanism convened the Conference of All Independent African States (Libya, Ethiopia, Liberia, Morocco, Tunisia, Sudan



United Republic of Egypt and Ghana), which was followed by this historic AAP Conference. The AAP Conference was attended by all independent and non-independent African states, liberation movements and public organisations. The slogan for the conference was *"Hands off Africa"*, meeting to chart a way forward on how to achieve continental freedom. The conference committed African countries and liberation movements to anti-colonialism, anti-imperialism, anti-racialism, African Unity and non-alignment.

8 November 1974 Olympic Swimmer Penny Heyns born



Penelope Heyns, was born on the 8th of November 1974 in Springs, Transvaal. Her parents later moved to the Natal South Coast. She attended Doon Heights Primary and Amanzimtoti High, where she excelled in both academics and in athletics. At the age of 13, she became the swim team captain at school. In 1992 she was the youngest member of the South African Olympic team at the Barcelona Games. While she did not win any medals, she did attract the attention. She was offered an athletic scholarship from the University of Nebraska, where she later earned her Degree in Psychology. She was also a member of the South African squad at the 1994 Commonwealth Games, where she won a bronze medal in the 200 m breaststroke event. Heyns continued her swimming career and was asked to represent the USA in the Olympic games, but she decided instead to represent her native South Africans in the 1996 Olympic games in Atlanta. She won both the 100m and 200m breaststroke event and this made her the only woman in the history of the Olympic games to do so. In 1999 she set four world records. Penny Heyns established herself as perhaps the world's greatest female breaststroker of all time, breaking 14 individual world records during her career. In the year 2000, Penny announced her retirement from swimming.

8 November 2014 African Union organise Africa Against Ebola round-table with Private sector

The Ebola crisis in West Africa, especially Guinea, Liberia and Sierra Leone saw the WHO declaring a 'public health emergency.' Shortly thereafter, the African Union Peace and Security Coun-

cil resolved to deploy a joint humanitarian/military mission of volunteers (ASEOWA) to the three countries, to assist with tackling the pandemic. After a joint visit by AU Commission Chairperson Dr. Nkosazana Dlamini Zuma, UN Economic Commission Executive Secretary, Carlos Lopes and African Development Bank President Donald Kaberuka to the three countries in October 2014, Dlamini Zuma wrote to all African Presidents, requesting them to provide more health workers to strengthen ASEOWA. On 8 November 2014, the AU Commission Chairperson, with UNECA and the AfDB convened the Africa against Ebola roundtable at the AU Headquarters in Addis Ababa with the private sector. At this roundtable, the private sector pledged 32 million USD towards the additional deployment of African health workers. By December 2014, 178 Nigerian health workers, 187 Ethiopian health workers, and 81 health workers from the DRC joined the ASEOWA contingent in Guinea, Liberia and Sierra Leone. On the 9th of January 2015, 170 health workers joined the ASEOWA team from Kenya. The ASEOWA contingent in the three countries played a critical role in supporting the health departments and communities of the three AU member states to bring the pandemic under control.

(Source: <https://au.int/sites/default/files/documents/30999-doc-factsheet-26jan2015.pdf>)

9 November 2008 Mama Africa, Miriam Makeba passes on

South African singer Miriam Makeba died at the age of 76 after a 30 minute performance in the Italian town of Caserta. Nicknamed '**Mama Africa**', Makeba's music transcended South African



borders and entered the global stage. Makeba built her reputation in the music industry in the 1950s singing for the Cuban Brothers, the Manhattan Brothers and the Skylarks. In 1959 Makeba starred in the anti-apartheid documentary *Come Back Africa*, after which she was subjected to harassment by the apartheid government. Her passport was revoked and withdrawn while she was outside the country, leading to her stay in exile in London. When her mother died in 1960, she could not return for her funeral because her passport had been revoked. In 1963 Makeba testified before the United Nations (UN) of how the apartheid government had stripped her of her citizenship. She performed at the inaugural conference of the Organisation of African Unity (OAU) in May 1963 in Addis Ababa. After speaking out against apartheid at the United Nations, her music was banned by the state broadcasters in South Africa. Makeba lived in numerous countries such as the United States of America, France, Guinea and Belgium; and whilst in exile, she received passports from Ghana, Guinea, Tanzania, the US, and Belgium, whilst being denied a South African passport. Makeba toured various parts of the world in the 1970s and 1980s and continued to speak out against apartheid in various forums. At the end of apartheid,

she returned to South Africa and continued with her singing career. In 2005, Makeba announced her retirement from the mainstream music industry but she continued to make appearances and to do smaller performances.

9 November 2004 Mbeki and entourage welcomed in Abidjan

South African President Thabo Mbeki, accompanied by Defence Minister Mosiuoa Lekota and Deputy Foreign Affairs Minister Aziz Pahad, arrived in Abidjan, Cote d'Ivoire to help find a solution to the political unrest in the country. Thousands of people turned out on the streets to greet President Thabo Mbeki and the rest of his delegation. Mbeki was received in Abidjan by the secretary general of the Economic Community of West African States (Ecowas), Mohammed Ibn Chambas, as well as local ministers.

10 November 1871 Stanley finds Livingston at Ujiji, Tanzania

David Livingstone (1913-1973) was a Scottish missionary and explorer, also known as an anti-slavery advocate, whilst promoting British colonial and economic expansion in Africa. His first postings were in Southern Africa, which he abandoned to travel, convert and explore and map the rivers or highways of the continent. He left the London Missionary Society and was appointed as Her Majesty Queen Victoria's consul, paving the way for explorations across the continent. He is credited with being the first European to discover the Mosi-o-Tunya (*"the smoke that thunders"*) waterfalls, which he named Victoria Falls. In 1886 he returned to Africa, this time seeking the origins of the riv-

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er Nile, starting his journey in Zanzibar. After much tribulations, he ended in Ujiji, Tanzania, gravely ill. Livingston by then lost contact with Europe, and New York Herald newspaper sent journalist and explorer Henry Morton Stanley to try and find Livingstone. He found him in the town of Ujiji on 10 November 1871, and greeted him with the now famous words: "Dr. Livingstone, I presume?"

10 November 1985 Dr JS Moroka passes on



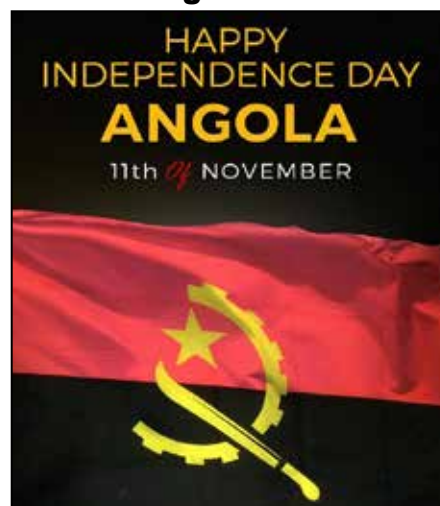
Dr James Sebe Moroka, a medical doctor, politician, and great-grandson of Chief Moroka I of the Barolong Boo Moroka in Thaba Nchu died in his village of Ratlou. He was an active member of the African National Congress and in 1949 he became its president until 1952.

10 November 2002 Mass grave found near SADF base in Namibia

Reports were made that two mass graves were found at a former South African Defence Force base, Eenhana, in northern Namibia. Construction workers discovered the first mass grave containing human bones and ammunition 400 metres from the former military base on 9 November. The second grave was discovered the next day near the base's air-

strip. It contained human remains. The bones were suspected to be those of South West African People's Organisation fighters who may have been killed in the so-called nine-day war near the end of South Africa's occupation of Namibia, which ended in 1990. It was not known how many bodies the grave contained. Constand Viljoen, who was chief of the army from 1977 to 1985, reacted to the finding by saying that it was impossible for well-disciplined South African troops to have buried guerrillas in mass graves.

11 November 1975 Angola gains independence from Portugal



Angola became independent after 14 years of armed resistance to Portuguese colonial rule. The three major movements, the Movimento Popular de Libertação de Angola, (MPLA), the Front for the National Liberation of Angola (FLNA) and National Union for Total Independence of Angola (UNITA) signed the Alvor agreement in January 1975. Due to political differences amongst the parties that signed the agreement, civil war broke out. The MPLA, which seized power was supported by Cuba and the Soviet Union and UNITA, which went to war was supported by South Africa and the USA. The independence of Ango-

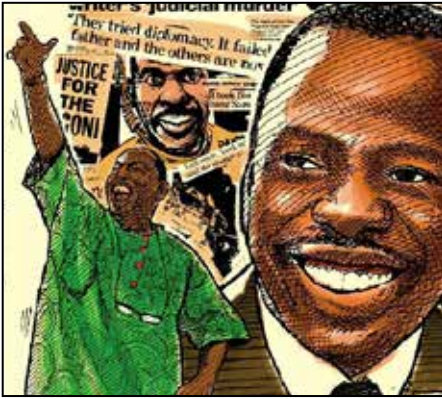
la paved way for other liberation movements in Southern Africa to establish bases for military training. For instance, the Zimbabwe African People's Union (ZAPU) and the South West African People's Organization (SWAPO) established bases in Angola. In 1976, the African National Congress (ANC) set up the Central Operations Headquarters of uMkhonto weSizwe (MK) and began a process of establishing military training camps in Angola.

11 November 1992 Church of England Votes to allow Women to become Priests

The Synod of the Church of England on this day voted to allow women to be ordained as priests, following a trend in the Anglican Church across the world. The Anglican Church of Southern Africa voted for the ordainment of women priests earlier in 1992, whilst countries such as Canada, New Zealand and the US had women priests ordained since the 1970s. The first female Anglican bishop was ordained in Canada in 1994, and the first Southern African female bishop in 2012. The Church of England's first female bishop was ordained only in 2015!

11 November 1995 Ken Saro-Wiwa is executed

Born in the Ogoni District of Nigeria, Ken Saro-Wiwa studied English at the Government College Umuahia. He took up a post as a Civil Administrator during the Nigerian Civil War and wrote a novel based on his experiences. In 1973, after serving as Regional Commissioner for Education in the River State Cabinet, he was dismissed for his support of Ogoni autonomy, and Saro Wiwa became a member of the Movement for the Survival of the Ogoni



People (MOSOP). A major issue faced by the Ogoni people, which MOSOP campaigned around, was that of the crude oil extraction in the region. Since the 1950's, Ogoniland had been dumped with oil waste, causing irreversible environmental damage. Saro Wiwa led a passive resistance campaign against the multi-national corporations, Royal Dutch Shell in particular, and was also critical of the Nigerian government for its reluctance in curbing the wastage of oil companies. Due to his outspoken views, Saro Wiwa was imprisoned by the Nigerian military government for several months, without trial. In 1994, four Ogoni chiefs were murdered, and although he had been denied entry into Ogoniland on the day of the murders, Saro-Wiwa and eight other MOSOP leaders were arrested for inciting the killings. Due to the false testimony of two witnesses, bribed by Shell officials, he was found guilty of murder and was sentenced to death by hanging. On 11 November 1995, Saro Wiwa was executed, as were the other eight defendants. The international community responded with outrage, and Nigeria was suspended from the Commonwealth for almost four years. Law suits were brought against Shell, as well as Brian Anderson, the head of the Nigerian operation at the time. Shell offered \$15.5 million to the families of the nine victims, but denied any responsibility for the executions.

12 November 1930 Black Sash leader and activist, Molly Blackburn born

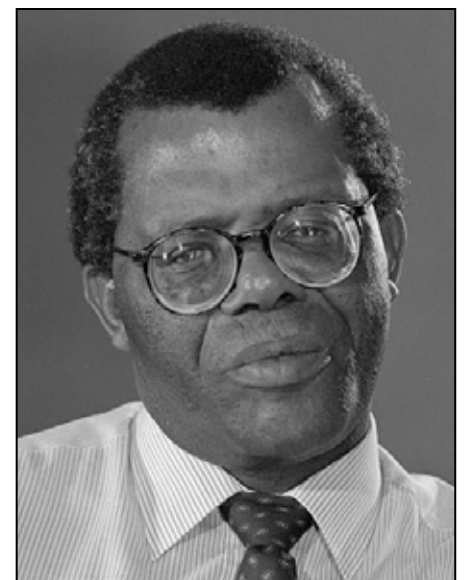


Political activist and civil rights campaigner Molly Blackburn was born in Port Elizabeth. In 1981 she started her political career by winning the Provincial Council seat of Walmer, Port Elizabeth, for the Progressive Federal Party (PFP). A year later she became involved in the advice office of the Black Sash, where she learned more about the problems that faced South Africa. The National Party (NP) regarded her as a trouble maker, for her constant questioning of police actions and the dealings of the Development Board in the upliftment of Black areas in the Port Elizabeth region. Her unselfish life of service came to an abrupt end on 28 December, 1985, when she died in a car accident.

12 November 1938 Steve Tshwete born

Steve Vukhile Tshwete (1938–2002) was born in Springs on 12 November. He spent his childhood in the village of Peulton, and later in King William's Town and East London. His parents, Vuyelwa Nolayiti and Brongher Palamente Tshwete, were workers but set great store in education and kept young Steve in school despite being poor. As he was growing up, the treason trial of the 50's dominated the headlines and was

a catalyst for his consciousness and after leaving school he began working for the African National Congress (ANC). He joined the African Students Association, joined Umkhonto we Sizwe and became secretary of the regional command of the Border region MK. He was arrested in 1963 and sentenced to 15 years imprisonment on Robben Island, where he earned a BA from Unisa majoring in English and Philosophy. After his release in 1978, he worked as a teacher, continued his political activities, and during the 1980s became president of the UDF Border region. After being declared persona non grata by the apartheid regime, Tshwete left for exile, where he became Umkhonto we Sizwe commissar. On his return to South Africa in 1990 after the un-banning of the African National Congress (ANC) he became its National Organiser, responsible for rebuilding the organisation's structures, and later he also acted as the coordinator on sports matters. This is also when he got his nickname of "Mr Fixit" for his interventions to build non-racial sporting codes. In 1994 he became the first democratic Minister of Sport and Recreation and in 1999 President Thabo Mbeki appointed Tshwete as Minister of Safety and Security.



THIS WEEK IN HISTORY

INTERNATIONAL AND NATIONAL DAYS

6 – 12 November 2021

Source: www.un.org and *African Factbook* (www.au.int)

4 November

King Tutankhamun Day

King Tutankhamun was a pharaoh who ruled in Egypt during the 18th dynasty, from 1332 to 1323 BC. He became king at the age of 9, and ruled until his death at age 19. On 4 November 1921, British archaeologists stumble upon stairs that led into the ground, heralding the discovery of the grave of King Tut. His burial site at the Great Pyramids of Giza had lots of riches, including the Boy King's remains in a gold coffin. All 5000 artifacts, including his mummy, will be seen at the Grand Egyptian Museum in Al Haram. The announcement of the museum was first done in 1992, and it was to be opened this year, but delayed by COVID-19. Once completed, it's expected to be the largest archaeological museum in the world.

5 November

World Tsunami 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 culture 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 kilometres high, 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 environ-

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

6th November



THIS WEEK IN HISTORY

ment 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.

6 November World Saxophone Day

The saxophone is part of the wood instruments, designed in 1846 by Belgian Adolphe Sax. It gets its sound from the vibration of a single reed, and can be made of brass, silver, copper, etc. Famous African saxophone players include Manu Dibango from Cameroon (who died of COVID-19 this year), South Africans Kippie Moeketsi and Basil 'Mannenberg' Coetzee, Ethiopian Getachew Mekurya, and of course African American Charlie Parker.



Kippie Moeketsi

Basil 'Mannenberg' Coetzee



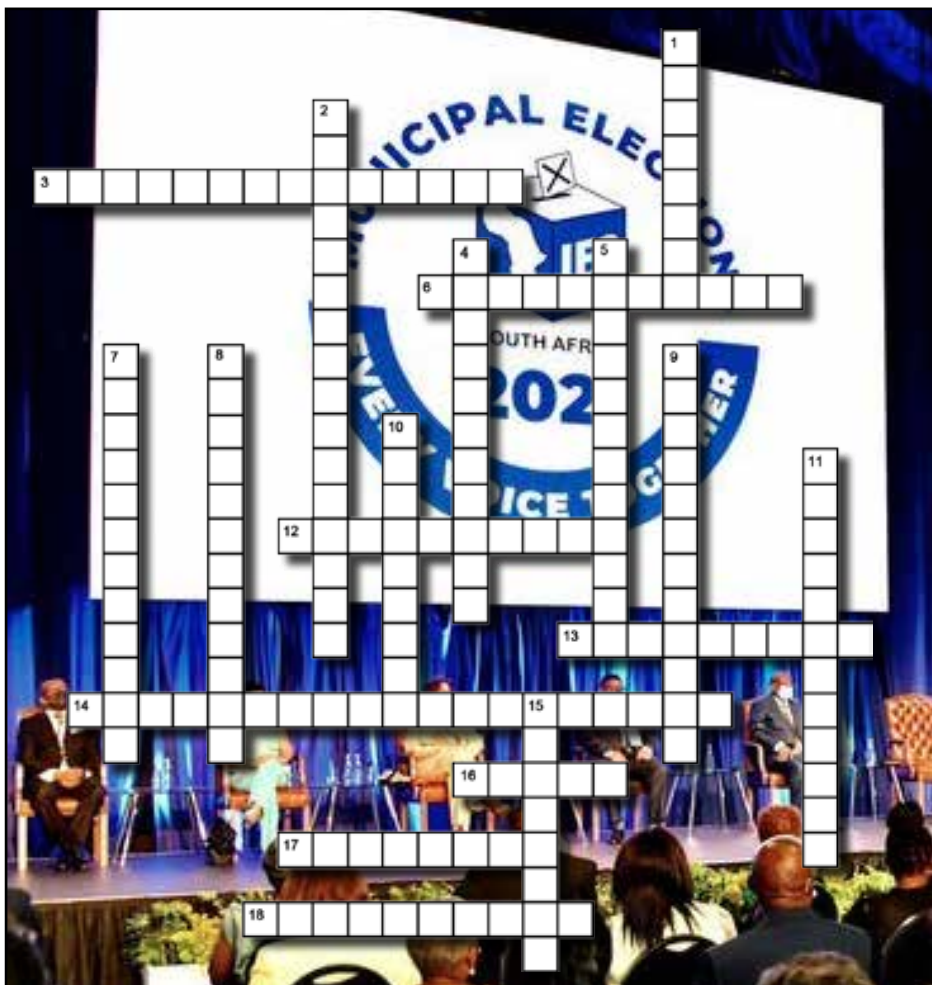
10 November World Science Day for Peace and Development



World Science Day for Peace and Development highlights the significant role of science in society and the need to engage the wider public in debates on emerging scientific issues. It also underlines the importance and relevance of science in our daily lives. By linking science more closely with society, World Science Day for Peace and Development aims to ensure that citizens are kept informed of developments in science. It also underscores the role scientists play in broadening our understanding of the remarkable, fragile planet we call home and in making our societies more sustainable.

X-WORD

Local Elections Results 2021



ACROSS

3. Poor turnout mainly in areas of ...
6. A local government with no party getting majority (50% + 1)
12. A party not in government becomes the ...
13. KZN city also hung council ...
14. Opposition party won councils in KZN.
16. Municipality with 7 years clean audit, won by ANC.
17. Mpumalanga capital city won by ANC.
18. City aerotropolis in Gauteng.

DOWN

1. Metro won again by DA.
2. Wards are won on the basis of ... system.
4. E. Cape Metro that ANC won convincingly in ...
5. 2021 LGE characterized by very low ...
7. First time ANC support dip below this.
8. Seats allocated based on ... representation.
9. Candidates who stood as individuals in wards.
10. Limpopo capital city that ANC won.
11. Economic heartland city ANC received less than 35%.
15. ANC birthplace metro won with just one seat.

WORD BANK

fifty percent
first past the post
opposition
Senqu
Cape Town
proportional

voter turnout
ANC support base
Buffalo City
Polokwane
eThekweni
Johannesburg

Independents
hung council
Mangaung
Mbombela
Inkhata Freedom Party
Ekurhuleni