


Vuk'uzenzele

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Matric rewrite exams rescheduled
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Over-crowding to be reduced
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SASSA rolls out Social Relief of Distress Grants

APPLYING for the special R350 coronavirus relief grant will be easy and paperless.

More Matshediso

The Department of Social Development has relooked at and strengthened the criteria and payment methods for the COVID-19 Social Relief of Distress Grant.

Qualifying applicants of the new grant will receive R350 per month from May to October 2020.

The applicant should be a South African citizen, permanent resident or refugee registered on the Home Affairs system and living within the borders of the Republic of South Africa.

Department of Social Development Minister Lindiwe

Zulu says the full-scale implementation of the new grant is currently under way, following the successful pilot test of a contactless application system.

"We have set up a dedicated WhatsApp line, after having tested the concept through the Department of Health's WhatsApp platform," she says.

According to the department, 15 000 applications were loaded onto the system during the test phase and all qualifying applications were due to be paid by 15 May.

Minister Zulu says the department will remain vigilant and not tolerate any form of fraud and corruption.

"We have thus built in strong cyber security and monitoring

mechanisms in this regard. All instances of suspected fraud or corruption will be investigated thoroughly," she says. Appropriate action will be taken if misconduct is established.

How to apply

The special COVID-19 Social Relief of Distress Grant will be implemented in terms of the existing avenue provided for by the Social Relief for Distress channel, which is

■ **Minister of Social Development Lindiwe Zulu says the department will not tolerate any form of corruption related to the COVID-19 Social Relief of Distress Grant.**



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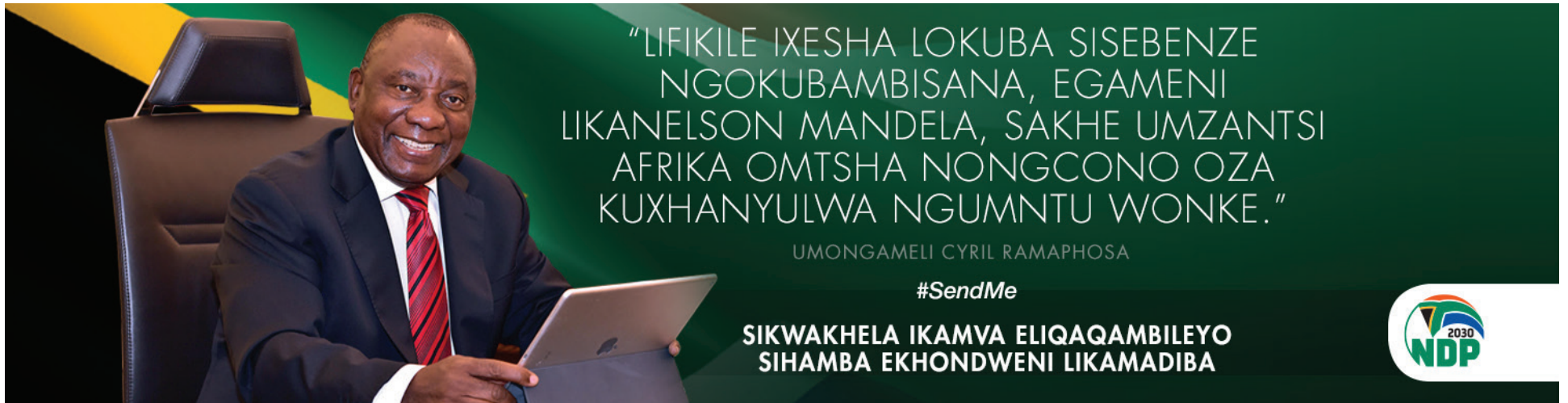
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"LIFIKILE IXESHA LOKUBA SISEBENZE
NGOKUBAMBISANA, EGAMENI
LIKANELSON MANDELA, SAKHE UMZANTSI
AFRIKA OMTSHA NONGCONO OZA
KUXHANYULWA NGUMNTU WONKE."

UMONGAMELI CYRIL RAMAPHOSA

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SIKWAKHELA IKAMVA ELIQAQAMBILEYO
SIHAMBA EKHONDWENI LIKAMADIBA



Ulawulo lwethu lwentando yesininzi luza kusinceda siyoyise i-COVID-19

Ngamanye amaxesha siyithatha lula into yempilo yethu nolawulo lwentando yethu yesininzi oludlamkileyo. Kanti mhlawumbi kokona kukhulu sinako kumzabalazo wethu okhulayo ukoyisa ubhubhane wentsholongwane ye-corona.

Sinabona bemibabandakanyeka ngamandla kwezopolitiko ehlabathini. Uphando luvo lo-wama-2018 olwalusenziwa liziko lophando-nzulu i-Pew Research Centre lubonisa ukuba abemi baseMzantsi Afrika bathambekela ngamandla ekuthatheni amanyathelo ezopolitiko malunga nemiba abakholelwa ngamandla kuyo, efana nenkathalelo yezempilo, ezemfundo, ukuthetha ngokukhululekileyo norhwapilizo.

Olu phando luvo lungqina ngakumbi oko sesikwazi malunga nathi. Akukho nto siyonwabela kakhulu ngathi kukubandakanyeka ngamandla kwingxoxo eziphilileyo norhulumente wethu naphakathi kwethu kwimiba etshisa ibunzi yosuku. Sinoluntu olusebenzayo olusoloko lukulungele ukukhusela iinkululeko namalungelo wethu abalulekileyo.

Enye yeempumelelo zolawulo lwentando yethu yesininzi yeyokuba ummi ngamnye wase-Mzantsi Afrika ukholelwa ukuba uMgaqo-siseko uyamkhusela kwaye inkundla ngumlamleli ofanelekileyo nongakhethi cala kwiimfuno zakhe.

Ndizibhaq ndicinga ngayo le miba kutyelo lwam lwakutsha nje lwaseMpuma Koloni lokuhlola isimo sokulungela kweli phondo ukuqubisana nentsholongwane ye-corona.

Ndikhe ndabuzwa ngundo ndaba othile ukuba ingaba andixhalabanga na sisimangalo esifakwe enkundleni sithetha nje esicela umngeni kwizi-

bonelelo ezithile zoMthetho woLawulo lweNtlekele. Lo mthetho sisiseko semimiselo ekubhengezwe phantsi kwayo ubume bentlekele besizwe esithe sasibhengezela ukuthintela ukunwena kwentsholongwane ye-corona.

Ukususela ukuqala kwale ntlekele, linani elininzi labantu abasebenzise ilungelo labo lokuya ezinkundleni. Imimiselo yokumiswa ngxi kweentshukumo yaye yacelwa umngeni kwakwiveki yokuqala yokumiswa ngxi kweentshukumo ngummi waseMpumalanga obefuna ukunxaxha kokuthintelwa kwehambo kuba efuna ukuvunyelwa aye emngcwabeni.

Kwiiveki ezisixhenxe (7) eziye zalandela, kuye kwafakwa iqela lemingeni yezomthetho livela kwiqela labantu abazimeleyo, imibutho yezenkolo yakwalizwi, imibutho yezopolitiko, imibutho engekho phantsi kukarhulumente (ii-NGOs) nemibutho yezoshishino ngokuchasene nelineyela-linge emimiselo yokumiswa ngxi kweentshukumo okanye nangaphezulu abangaxolanga yiyo. Abanye baye baphumelela kwimingeni yabo yezomthetho abanye abaphumelelanga. Abanye baye ezinkundleni phantsi kwebango lokungxamiseka kwamatyala wabo apho iingxoxo zokungxamiseka kwamatyala wabo ziye zachithwa yinkundla abanye baye balandela ndlela zimbi ukufumana uncedo abebelufuna. Abanye kamva baye bazirhoxisa izicelo ababezifakile zemingeni emva kokuthethana norhulumente.

Nangona sinokuthanda ukuyiphepha imfuno yokuba kuthathwe nawaphi na amanyathelo ezomthetho achasana norhulumente, kufanele siyamkele eyokuba abemi abangaxolanga

nangalo naliphi na inyathelo urhulumente agqibe ukulifezekisa banelungelo lokuya ezinkundleni ukuya kufuna naluphi na uhlobo lo ncedo abalufunayo. Lo ngumthetho-siseko oqhelekileyo wolawulo lwentando yesininzi omiliselwe kumgaqo-siseko nendlela eyamkeleke ngokupheleleyo yokwenza kwilizwe elisekwe phantsi kolawulo lomthetho.

Sineendlela zokukhangela novavanyo ezikhoyo ukuqinisekisa ukuba zonke iinkalo zolawulo zingakwazi ukumelana nopicotho olugxile kumgaqo-siseko. Apho sifumaneke khona sibhadula, siza kwenziwa ukuba siphendule zinkundla kwaye, ngaphezu kwako konke, ngabemi bakuthi. Ngaphandle kweenkundla zethu, sinalo i-Ofisi yoMkhoseli WoLuntu kunye neKomishini yamaLungelo oLuntu yoMzantsi Afrika ukuphuhlisa amalungelo wabemi, ngokufanayo nemibutho enikwe uxanduva lokongamela nokubeka esweni ii-arhente zonyanzeliso mthetho.

Njengoko nditshilo kunondaba, ummi ngamnye waseMzantsi Afrika unelungelo lokubhenela ezinkundleni nkqu nam, njengoMongameli, andinako tu ukuthintela nabani na osebenzisa elo lungelo.

Bekusoloko kukho, kwaye kusezakuhlala kuqhubeka kukho, ukugxeka okudlamkileyo nokungqwalalala kwemiba eliqela endlela yethu yesizwe esiqubisana ngayo nentsholongwane ye-corona, ukususela ekusetyenzisweni kolwazi olukhoyo nokubonisa, ukuya kwimpembelelo yezoqoqosho lokumiswa ngxi kweentshukumo, ukuya kwimimiselo. Singurhulumente asikhange simeme ukuba kudanjiswe okanye kuthuliswe oko kugxekwa.

Ngokuchasene noko, ukugxekwa, apho kuneenjongo zokwakha khona, kuyasinceda sikwazi ukulungelelanisa size sihambe ngokugqadazayo ukuqubisana neemeko ezine-mingeni. Kutyebisa ingxoxo mpikiswano kawonkewonke kuze kusinike ukuyiqonda ngokubanzi imiba ekuphethwe yona.

Sisoloko sisitsho ukuba sixhomekeke kulwazi lobunzululwazi, loqoqosho nolwabhokhose ngamava xa kufanele sithathe izigqibo nokuqulunqa imimiselo malunga nokuqubisana kwethu nentsholongwane ye-corona. Ikakhulu apho kunokwenzeka khona phantsi kwezi meko zinemingeni, sizimisele ukufakana imilomo nothethathethwano. Sifuna wonke ummi waseMzantsi Afrika ukuba abe yinxalenye yeli linge lesizwe. Ilizwi labemi abaqhelekileyo kufuneka liqhubeke ukuhlala livakala kwixesha elinzima elifana neli langoku.

Ubhubhane wentsholongwane ye-corona namanyathelo esiwathathileyo ukuthintela kuye ekutsaliseni abantu bakuthi nzima. Kuye kwabangela ukuphazamiseka okukhulu nenzima. Nangona sinokubonakalisa inkqubela esiyenzileyo ekulibaziseni usuleleko lwale nentsholongwane, kuse kude ngaphambili. Iiveki neenyanga ezisezayo zisezakuba nzima kwaye zizakufuna nangakumbi kubantu bakuthi.

Ngoko ke lo bhuhane useza kuqhubeka ukubeka ubunzima obukhulukazi kuluntu lwakuthi nakumaziko. Nangona siluvula kancinci-kancinci uqoqosho, impembelelo kwiimeko zabantu bakuthi iza kuba buhlungu. Lo gama oku kusenjalo, ukulindeleka kokungaboni ngasonye, ukungavisisani nokungo-

neliseki kuya kuhlala kukho.

Njengoko sihamba sifunisa indlela kumanzi alephuzayo, uMgaqo-siseko wethu sesona sikhokelo sethu sibalulekileyo nolona khuseleko lwethu lulolona luxabisekileyo. Ulawulo lwentando yethu yesininzi oludlamkileyo lusibonelela ngamandla nokomelela esikudingayo ukuze siyoyise le ntlekele inzulu kangaka.

Kanye ngale ndlela urhulumente ekuqonda ukuba uninzi lwezicelo zemingeni ezifakwe enkundleni ziqhutywa bubuhle obuqhelekileyo, kufanele siquqonde ngokunjalo ukuba nezigqibo ezithathwa ngurhulumente zenziwa ngomoya olungileyo kwaye iinjongo zazo zintle, kwaye azenzelwanga ukwenzakalisa, iimfuno zabemi boMzantsi Afrika.

Owona mba wethu ubaluleke kakhulu kukusindisa ubomi. Isigqibo ngasinye esisithathayo siqhutywa yimfuno yokuqhutyelwa phambili kwamalungelo okuphila nelungelo lesidima njengoko kubhaliwe kuMgaqo-siseko.

Siza kuqhubeka ukwamkela iimbono ezahlukeneyo – nkqu nezo zinxaxhileyo – malunga nendlela yethu yokuqubisana nentsholongwane ye-corona yesizwe. Zonke iimbono ziyasinceda kwaye zisinceda ukuba sisebenze ngcono nakakuhle.

Ukusebenzisa ilungelo lokubaluleka kokuvakalisa izimvo ngokukhululekileyo, ukuzibandakanya nokuthetha ngokukhululekileyo yindlela esikhangela ngayo uxinzelelo kwimpilo entle yolawulo lwethu lwentando yesininzi. Kodwa okungaphezu koko, lamalungelo abaluleke kakhulu ekuphumeleleni komzabalazo wethu wesizwe nodibeneyo ekoyiseni kwethu intsholongwane ye-corona. **1**

Ukuvalwa kokuthengiswa kwemidiza kuya kusindisa ubomi babaninzi



Izigulo ezinganyangekiyo:

Umhlaza

Isifo sentliziyo nokufa icala

Umbefu

Isifo seswekile

Silusapho Nyanda

Abantu abatshayayo abanentsholongwane *i-corona* (COVID-19) bakumngcipheko wokubulaleka zimpawu ezimandundu.

I-COVID-19 yintsholongwane echaphazela ukuphefumla. Ngokunjalo, abantu abatshayayo basemngciphekweni wokubulaleka ngokuphindwe kabini ngaphezulu zimpawu ezimandundu kunabantu abangazange batshaya, utsho uGqirha Catherine Egbe, usonzululwazi oyingcaphephe leBhunga laseMzantsi Afrika loPhando-nzulu kwezoNyango ngoTywala, iCuba neZinye iziYobisi.

UGqi Egbe uthi ukutshaya kwaziwa njengonobangela wezigulo ezininzi ezinganyangekiyo abantu abaphila nazo ezayanyiswa neempawu ezimandundu ze-COVID-19.

Oko kuquka:

- umhlaza
- isifo sentliziyo nokufa icala
- umbefu
- isifo seswekile.

“Nkqu nokuba ukutshaya akubangeli lowo utshayayo asweleke ngokuthe ngqo yi-COVID-19, kusenokubangela oku ngokungathanga ngqo kuba abantu abatshayayo basemngciphekweni wokuba nezifo ezinokukhokelela ekuswelekeni kwabo ngenxa yale ntsholongwane,” utshilo.

Ukongeza apho, ukutshaya umdiza konzakalisa phantse ilungu ngalinye lomzimba kwaye ngokwesiqhelo kunciphisa amandla omzimba okulwa nezifo.

UGqi Egbe uthi ukutshaya icuba kuvelisa amachiza angaphezulu kwama-7 000; ama-250 walamachiza angqinwe njengawungcolisayo umzimba womntu. Kula machiza angama-250, angama-69 aziwa njengabangela isifo somhlaza. Oku kuyayicutha impilo yomntu

otshayayo kunye nabo basesichengeni somsi wokutshaya abawuphefumlayo bengatshayi benjalo bona, ucacisa atsho uGqi Egbe.

Uthi abo bazizigulana ze-TB nombefu nabo basemngciphekweni omkhulu ngokumalunga ne-COVID-19.

“Ukuza kuthi ga ngoku, bukhona ubungqina obubonakalisa ukuba abo bagula ngumbefu basemngciphekweni wokuba neempawu ezimandundu okanye bangade basweleke xa benokosulelwa yi-COVID-19. Alukho uphononongo olushicilelweyo olubonisa ukuba izigulana ze-TB zisemngciphekweni kodwa uMbuthe wezeMpilo weHlabathi (WHO) ucebisa ngelithi asiyonto inokungalindeleki ukuba abantu abane-TB babe neziphumo ezingezihle kunyango xa benokosulelwa yi-COVID-19.

Uthi isigqibo sokuvala ukuthengiswa kwemidiza phantsi kwenqanaba langoku lokuvaleleka phantsi

kwemiqathango ethile kuhambelana ngqo neemfuno zoluntu.

Ukuthengiswa kwemidiza

UMongameli u-Cyril Ramaphosa ekuqaleni wathi wavakalisa ukuba phantsi kweNqanaba leSine, ukuthengiswa kwemidiza kuza kuvunyelwa kodwa ke urhulumente waphinda wasijika eso sigqibo emva kokuba iBhunga leSizwe loLawulo lweNtsholongwane *i-corona* lithe lafakana imilomo neengcali zezonyango kunye nabanye abadlali-ndima ababalulekileyo.

UGqi Egbe uthi ngaphandle nje kwempembelelo ukutshaya okunayo empilweni, amaxesha amaninzi umdiza kuyatshayiswana ngawo into leyo enokukhokelela kusuleleko olukhawulezileyo lwe-COVID-19 kuluntu lwasekuhlaleni.

“Khumbula, ukuba abantu bayacelwa ukuba bangaziphathi emlonyeni, iimpumlo namehlo. Xa umntu etshaya, akazokwazi ukuthobela lo mthetho wezem-pilo,” utsho uGqi Egbe.

Kwilizwe apho khona iNtsholongwane kaGawulayo/noGawulayo (HIV/AIDS), isifo sephepha (TB), ukusetyenziswa gwenxa kwezinyobisi notywala kugqubayo, phakathi kokunye, uGqi Egbe ukholelwa ekubeni urhulumente uthathe isigqibo esifanelekileyo.

Uthi urhulumente usebenzisa ulwazi analo ukuthatha amanyathelo okuhlala elumkile ukuqhubeka ukukhusela uMzantsi Afrika ukuba ungazibhaqi ukwimeko efana nombono obonwe kumazwe afana ne-Italy.

“Asikokuvalwa ngo-

kusigxina oku; abantu mabakukhumbule oko,” utshilo.

Ngokwangoku, uMzantsi Afrika unenani elimbalwa lezixhobo zokukhupha zingenise umoya kwaye ukuba kunokwenzeka ukuba inani labo bazidingayo ngeli xesha lalo bhubhane lonyuke, ilizwe lethu lakuzibhaqa lisengxingweni lize lingakwazi ukubanceda abo badinga uncedo.

“Izixhobo zokukhupha zingenise umoya esinazo zingaphezulu kancinci kuma-3 000. Khawufane ucinge xa kunokwenzeka ukuba abo bangaphezulu kweminyaka engama-65 batshayayo, banokudinga izixhobo zokukhupha zingenise umoya. Singadinga ngaphezulu kwe-10 000 lezixhobo zokukhupha zingenise umoya ukwenzela elo qela nje kuphela. Zezinye zezinto urhulumente azama ukuzithintela ukuba zingenzeki ezo. Siyatheмба ukuba abantu oku bayakubona njengesizathu esilungileyo sokuyeka ukutshaya,” utshilo. **U**

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Ubusazi na?

- Ungatsalela umnxeba iBhunga leSizwe eliChasene nokuTshaya kwa-011 720 3145 ukuze likuncede uyeke ukutshaya.
- UMbuthe woMhlaza waseMzantsi Afrika uqhuba inkqubo yomnathazwe/ye-intanethi, enikezela ngenkxaso nolwazi kubantu abatshayayo abangathanda ukuyeka ukutshaya kwa-<http://www.ekickbutt.org.za>.