

Vuk'uzenzele

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South Africa's economic recovery plan gets going



Silusapho Nyanda

A car parts manufacturing company that is owned by a black woman is on the road to success, despite only starting operations less than two years ago.

Aphelele Plastics makes car suspension bushings and washers – which are supplied to companies that deal in Volkswagens, BMWs and Audis; trolley tyres and newspaper cutting sticks.

Owner Nobuhle Gwala (53) says they make the products from polyurethane plastic material. “The polyurethane bushings and balls are used in a car’s gearbox and for the mounting of a car’s engine.

“We also make rubber newspaper cutting sticks, which are used by newspaper printing

companies to separate the different newspapers as they come off the conveyor belt,” she says.

Aphelele Plastics, which was started in February 2019, currently produces around 100 bushings a day but that is set to double as Gwala’s company has received specialist manufacturing machinery and a bakkie through a government empowerment programme.

Speaking at the launch of KwaZulu-Natal’s Department of Economic Development, Tourism and Environmental Affairs’ (DEDTEA) Operation Vula Fund, MEC Nomusa Dube-Ncube said: “We are handing over bakkies, bakery equipment, catering equipment, animal feed and other machinery to 12 emerging en-

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"BJALE KE NAKO YA GORE KA MOKA GA RENA RE ŠOME MMOGO RE HLOMPHE NELSON MANDELA, RE AGE AFRIKA BORWA YE MPSHA YA BOHLE."

MOPRESIDENTE CYRIL RAMAPHOSA

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RE GO AGELA BOKAMOSO BJO BOKAONE
RE ITHUTA GO MADIBA



Go šoma ka maatla la mafelelo go barutwana ba marematlou ba 2020

Barutwana ba marematlou ba 2020 ba thomile ka ditlhahlobo tša Setifikeiti sa Marematlou. Ke mafelelo a mengwaga ye 12 ya go tsena sekolo le ngwaga wa mafelelo wa bothata wa dipeakanyo. Go ba bantši wo ke motsotso wa lethabo, eupša woo o tletšego ka letšhogo.

Ditlhahlobo tša ngwaga wo di tla ngwalwa ka fase ga maemo a go se tlwaelege.

Re gare ga leuba la lefase. Go dula ka gae ga naga ka moka moo re ilego ra swanela ke go go gapeletša ka Hlakola go laola go phatlalala ga coronavirus go hlotše ditšhitišo tše dikgolo go bophelo bja mehlang gomme gwa senya diiri tše bohlokwa tša go ithuta le tša thuto.

Go tswalela sekgala seo se butšwego ke ditšhitišo tše, ditlhahlobo tša Setifikeiti sa Marematlou tša Phupu di bile tša šutišwa gomme di tla ngwalwa mmogo le ditlhahlobo tša marematlou.

Go letetšwe gore barutwana ba go feta milione ba tla ngwala ditlhahlobo tša marematlou tša 2020 tše di thomilego kgauswanyana.

Se se dira gore ditlhahlobo tše tša go kopantšhwa e be ditlhahlobo tša setšhaba tše dikgolo tše di se a kago tša ngwalwa ka Afrika Borwa.

Dikgoro tša Thuto ya Motheo tša diprofense le tša bosetšhaba di swanetšwe go leboģišwa ka dipeakanyo tša tšona tše dibotse go kgonthiša gore dilo di sepela gabotse. Se se akaretša go hlakiša disenthara tša di-



tlahlobo tša go ikema le tša setšhaba, go hwetša mafelo a tlaleletšo go swara palo ye kgolo ya barutwana, le go hlama melao go kgonthiša gore barutwana le bahlanke-di ba phethagatša melawana ya COVID-19.

Barutwana ba marematlou ba 2020 ba itemogetše maemo ao bao ba ngwadilego marematlou pele ga bona ba se a kago ba itemogela wona. Ba ile ba swanela ke go itlwaetša go fetša lenaneothuto le go thiba sekgoba sa diiri tše ba di lobilego. Le ge ba bangwe ba be ba ithuta difaleng tša inthanete le methopong ye mengwe, bontši ba ile ba swara bothata bja go hwetša materiale wa go ithuta le go ruta.

Ba itemogetše kgatelelo ya monagano ya go se kopane le batho, gomme e bile sebaka sa dikgwedi ba kgaogantšwe go kopana le bagwera le barutiši ba bona. Ga se ba kgona go kgatha tema mešongwaneng ya dipapadi, boitapološo le boiketlo yeo e lego bohlokwa go bophelo bjo bo lekanetšego bjo bobotse gape yeo e imollago

kgatelelo ya monagano ya go ithuta nako ye telele.

Le ge go le bjalo, le ge go bile le dilo tša go se tlwaelege tše di lego magetleng a bona, barutwana ba rena ba ikemišeditše go tsenela ditlhahlobo tše tše e lego mafelelo a sekolo sa bona.

Go bile bothata go barutiši ba rena. Ntle le kotsi yeo e tlišitšwego ke baerase le ditlhohlo tša methopo ka dikolong tša rena, bontši bja barutiši ba rena ba obametše boipiletšo bja go boela sekolong go boloka ngwaga wa dithuto.

Ba ile mošomong letšatši le lengwe le le lengwe go thekga barutwana ba rena ba marematlou. Ba šomile diiri tša tlaleletšo gore barutwana ba rena ba fetše mošomo, ba dira tše dintši ka methopo yeo ba nago le yona go kgonthiša gore go ithuta go tšwela pele.

Ke leboga barutiši ba rena bao ba bilego gona go barutwana ba bona ge ba be ba hlokega kudu. Ba ikgafile kudu, bjalo ka batho le bjalo ka ditsebi. Ba beile barutwana ba bona pele gomme ka go

dira bjalo ba kgonthiša gape gore barutiši ba rena ba gare ga bašomi ba rena ba mmušo ba bakaone go feta ka moka.

Leuba le kopantše naga ya rena ka mekgwa yeo e sa kago ya itemogelwa pele, gomme se se bonagetše ditokišong tša ditlhahlobo tša marematlou.

Dikgwebo tše dintši di abile thekgo, tša thuša ka kabo ya theknolotši go swana le ditheplete mo dikolong le go thuša go abela disenthara tša mananeo a dikolo didirišwa.

Dikhamphani tša dinetweke tša megala di hlotše difala tša go ithuta ka inthanete nakong ya go dula ka gae mo go tla gašwago mananeo a go ithuta a go se lefelwe, go akaretša mananeo a dithuto tša barutwana ba marematlou.

Dialoga tša yunibesithi di dirile difala tša go ruta ka inthanete, ba fa thekgo ya go ithuta ya tlaleletšo ye ntši ye e hlokagalago ntle le tefo.

Lekgotlakgašo la Afrika Borwa (SABC) le baabi ba bangwe ba thelebišene ba abile dithutwana tša go thiba sekgoba se se lobilwego go barutwana ba marematlou ka Lenaneo la Kgoro ya Thuto ya Motheo la *Woza Matrics*, go kgontšha barutwana go ipeakanyetša ditlhahlobo.

Go na le kanegelo ye botse ya *Dendron Secondary School* ka Limpopo, moo sehlopha sa barutiši ba go ikgafa se buletšego barutwana magae a bona. Nakong ya matšatši a mathomo a go dula ka gae, ba abile dijo le madulo go dihlopha tše dinnyane tša barutwana ba marematlou, le go ba ruta.

Ga go na kgonono ya dika-

negelo tša mohuta wo tše dintši go dikarolo tše dingwe tša naga; tša barutiši bao ba dirago dihlopha tša go ithuta ka gae le barutwana ba bona le tša batswadi bao ba abago dijo, sekgoba sa go ithuta le methopo ye mengwe go bana ba bagwera ba bona.

Ka ntle ga thekgo ya batswadi, malapa le ditšhaba, tsela ya bafsa ba rena go ya ditlhahlobong tša marematlou nkabe e bile bothata kudu. Re leboga thekgo ya bona.

Le ge ngwaga wo o bile le ditlhohlo, ke ipiletša go barutwana ba Marematlou ba 2020 go ba le mafolofolo le go ba le maatla ka se, gomme ba šome ka maatla la mafelelo.

Go barutwana ba Marematlou ba 2020, ke le lakaletša tše dibotse.

Le fentše mathata ao a kgopago le batho ba bagolo ba go ba le maitemogelo ao a tiilego.

Mo mengwageng ye mennyane yeo le lego go yona, go na le dinyakwa tše dintši tše di lebeletšwego mo go lena. Go na le kgatelelo ya go ithuta ka maatla, kgatelelo ya go šoma gabotse kudu le go fihlelela dipelo tše o di hlokago go ithuta go ya pele. Gomme o fihlile mo.

Ge o tsena ka phapošing ya go ngwala ditlhahlobo mo matšatšing a a tlogo, magetleng a gago e tla bo e se fela phišegelo ya gago le ya balapa la gago ya go atlega. O tla ba gape o rwele phišegelo ya rena, batho ba Afrika Borwa.

Re ikgantšha kudu ka lena gomme re le lakaletša mahlatse le mahlogonolo.

Ditokelo tša batho ba LGBTI di šireleditšwe



Silusapho Nyanda

Moafrika Borwa yo mongwe le yo mongwe o na le tokelo ya go dula setšhabeng seo a ikwago a bolokegile le go šireletšega. Se se akaretša Basadi ba go ratana le basadi ba bangwe, Banna ba go ratana le banna ba bangwe, Batho ba go ratana

le ka moka basadi le banna, Batho bao ditho tša bona tša bong di fapanago le sebopego sa ge ba belegwa, le Batho ba go ba le ditho tša bong tša bosadi le tša bonna (LGBTI).

Batho bao ba welago ka fase ga setšhaba sa LGBTI, mo dinakong tša go feta e bile batšwasehlabele ba dikgaruru ka lebaka la dikgetho tša bona tša bong.

Leuba la bosenyi bjoo bo bego bo nepile setšhaba sa LGBTI bo dirile gore go thongwe mekgatlo ye mmalwa ya molao le mekgatlo ye e sego ya mmušo yeo e nepilego go šireletša ditokelo tša batho ba LGBTI.

Ye nngwe ya diinstitušene tšeo di hlomilwego go šireletša le go phethagatša ditokelo tša setšhaba sa LGBTI ke Sehlophatšhomo sa Bosetšhaba

(NTT) ka Tlhahloye e Theilwego go Bong le Thobalano – Dikgaruru tša Thobalano tšeo di Dirwago Kgahlanong le Batho ba LGBTI.

NTT ke mokgatlo wo o hlomilwego ke Kgoro ya Toka le Tlhabollo ya Molaotheo (DoJCD) woo o šomago le Khomišene ya Afrika Borwa ya Tekatekano ya Bong; gammogo le dihlopha tša ditokelo tša LGBTI tša go swana le *Gay and Lesbian Memory in Action (GALA)*; *OUT LGBT Well-Being (OUT)*; le Mokgatlo wa Ditokelo tša Batho (FHR) le bakgathatema ba bangwe.

Bjalo ka karolo ya mošomo wa yona NTT ka sehlopha sa karabelo ya tšhoganetšo sa bosetšhaba (RRT) e a bega, ya lekola, gomme ya potlakiša melato ya bosenyi bja lehloyo mo lenaneong la toka ya basenyi.

RRT e bopša ke DoJCD, NPA le Tirelo ya Maphodisa a Afrika Borwa (SAPS) gammogo le baemedi ba mekgatlo ya setšhaba ya segae.

Nepo ya RRT ke go šogana le melato ye e se ya hlwago e phethwa le yeo e begilwego mo

lenaneong la toka ya bosenyi moo go dirilwego bosenyi bja lehloyo mo bathong ba LGBTI.

Se se dirwa go kgonthiša gore melato ya lehloyo yeo e begilwego le yeo e sa lego lenaneong e a phethagatšwa le go phethwa ntle le go senya nako.

RRT e kgoboketša gape tshedimošo ka melato ye e begilwego ya lehloyo. Tshedimošo ye e akaretša maina ka botlalo a motšwasehlabele, tshedimošo ka botlalo ya mosenyi, letšatšikgwedi leo bosenyi bo dirilwego gammogo le gore bo begilwe neng gape kae.

Kgorotsheko le nomoro ya molato, dintlha tše dikopana ka bosenyi, maemo a molato, dipoele tša molato, tshedimošo ka kotlo ge e le gore mosenyi o romelwa kgolegong le tšona di dira karolo ya tshedimošo yeo e lego gona go tšwa go RRT.

Tshedimošo ye e tšweleditšwe ke Kgoro ya Toka le Tlhabollo ya Molaotheo.

Go hwetša tshedimošo ka botlalo ka ga RRT tsena go www.nationallgbttaskteam.co.za go hwetša taetšo ya diofisi tša profense. Go le lengwe o ka leletša DoJCD go 012 357 8107 go hwetša thušo ka ditaba ka moka tšeo di amanago le LGBTI le toka.

Community kitchen brings hope to Tholeni

Silusapho Nyanda

Arural community has turned its painful past into an opportunity to feed and grow its people, after being thrown into darkness by a serial killer.

The Phumalanga Nutrition and Development Project, which operates from the Tholeni White Door Centre of Hope in Tholeni Village in the Eastern Cape, feeds 120 elderly people living with disabilities and orphaned children.

The centre was started as a community kitchen in 2013, after convicted serial killer Bulelani Mabhayi raped and killed over 20 women and children in the village.

A beneficiary of the Phumalanga Nutrition and De-



Members of the Phumalanga Nutrition and Development non-governmental organisation serve meals to the community of Tholeni village in Butterworth, Eastern Cape.

velopment Project, Notheko Mabayi (70), says the village's women started the project due to the impact of poverty in the village. Community members donated R20 per

household for food and equipment.

"The families in our community had lost breadwinners and children were left orphaned by the killings.

After seeing the devastation, we decided to help those less fortunate by starting a food drive," Mabayi says.

When the project was up and running, the Department of Social Development took over the funding of the project, supplying food, cutlery, tables and stoves.

Mabayi says the meals are also helping to curb crime among the youth, as they now have something to eat. "In the past, we had a serious issue of theft, but this has decreased since the programme started."

The meals community members receive are nutritious, containing vegetables, starch and protein, and Mabayi is able to feed herself and her granddaughter. "Tonight, I will not have to cook supper. We will have

enough food from the meal that I collect from the centre," she says.

The non-governmental organisation's deputy chairperson Witness Madondo says the kitchen aims to foster a united community that looks after each other. "The idea was to have a place where the elderly in our community can be looked after and be safe and productive."

Madondo explains that the village's elders also use the centre to participate in skills development and recreational activities, including playing soccer and participating in athletics competitions.

"Our athletics team represented our municipality at the provincial athletics tournament for the elderly in 2018," says Mabayi. **U**