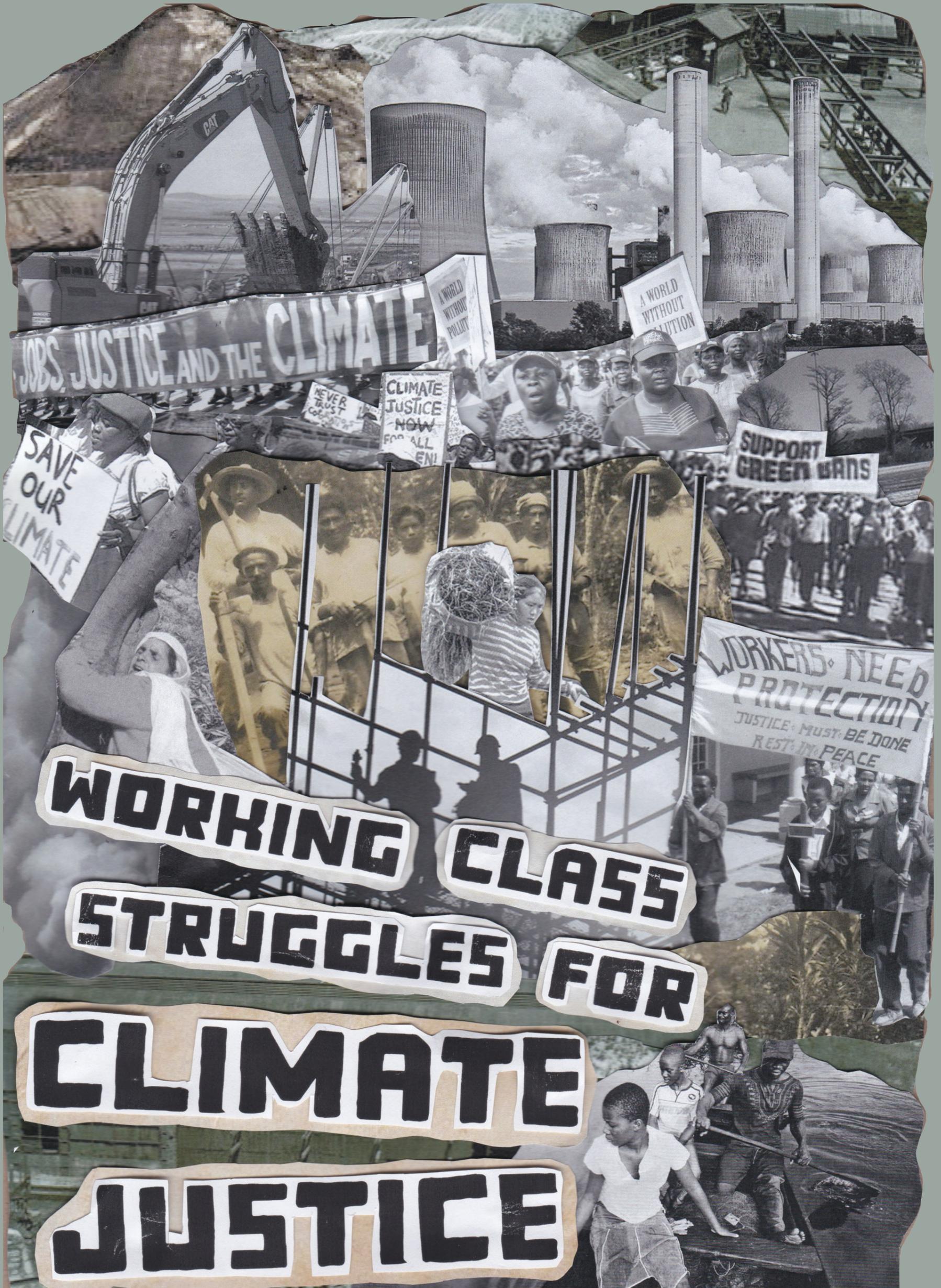




THE INTERNATIONAL LABOUR RESEARCH AND INFORMATION GROUP

# 2023 CALENDAR



# FIGHT FOR GLOBAL CLIMATE JUSTICE



## THE CLIMATE CRISIS AND GLOBAL INEQUALITY

The struggle for environmental justice can no longer be delayed. The world is experiencing climate catastrophe in the form of rising temperatures, natural disasters, food shortages, pollution, pandemics, displacement, and loss of species. This is the result of the destructive system of capitalism which exploits people and nature for profit. Until radical systemic change is fought for and won, the Earth's existence remains under threat.

While climate change is a global issue, it is important to recognise that it has differing impacts around the world, and that all countries do not and cannot share equal responsibility for the energy transition. The poor and working classes of the Global South – especially marginalised groups such as women, peasants and indigenous people – are experiencing the worst impacts of the climate crisis despite having contributed very little to causing it. Developed countries in Europe and North America have benefitted from carbon fuel for centuries longer than more-recently developing nations, and have contributed over 50% of global carbon emissions since 1751, despite containing only 25% of the world's population. These countries have enriched themselves through the labour and resources extracted from the Global South, and have more resources to protect themselves from climate breakdown.

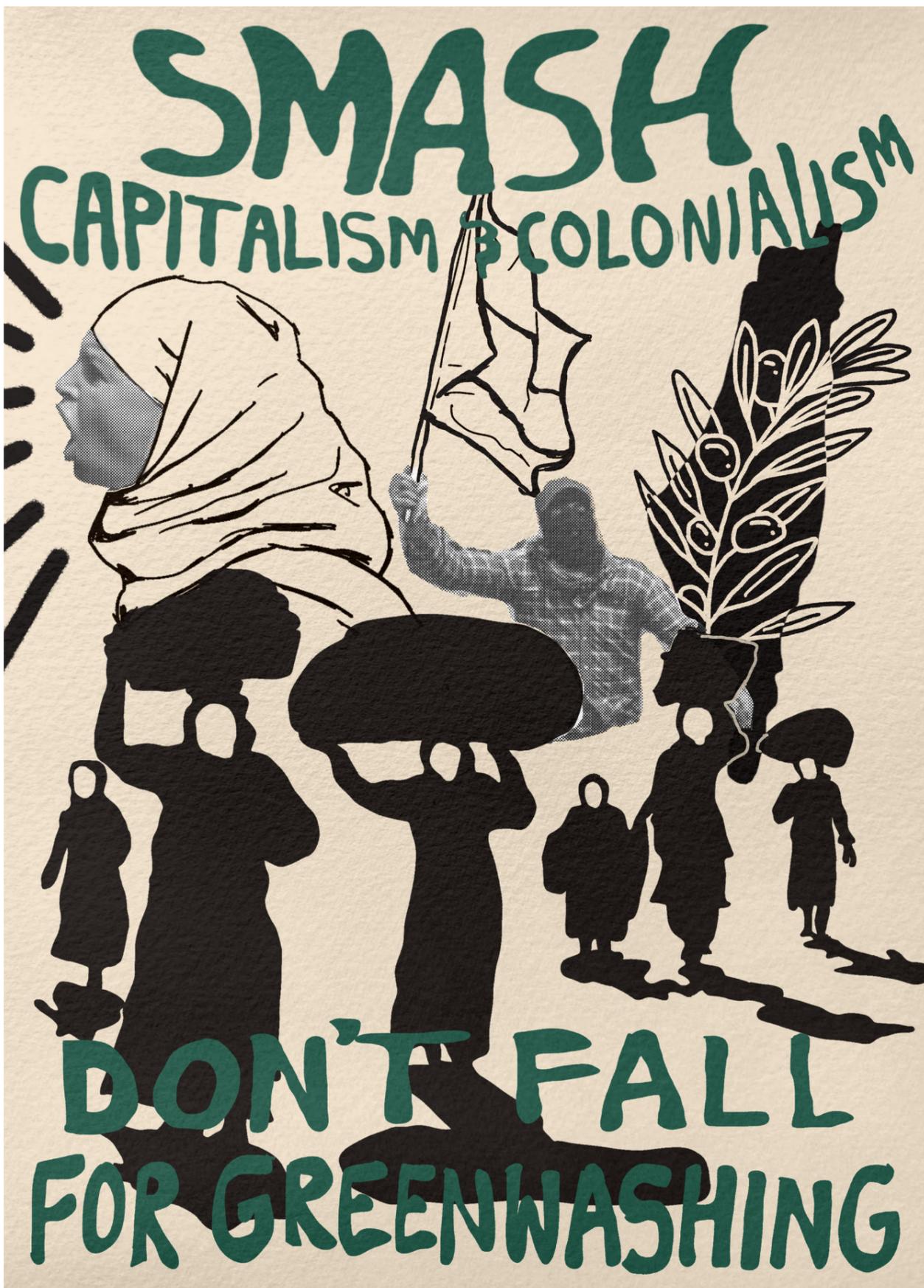
As climate activists in the Global South continue to hold their own governments accountable, it is critical that developed countries are pressured to reduce excessive consumption and carbon emissions, and provide technology and financing to enable developing countries to move away from carbon-based energy. Critically, developed countries must be made to pay climate compensation and reparations for slavery and colonialism.

The most exploited and impacted communities must lead the way in defining environmental justice. This will require making links between organisations across issues and contexts, and recognising the urgency required to avoid climate breakdown. Global solidarity between working-class movements is needed to address the climate crisis and build alternatives to capitalism.

Artwork by Nathaniel Sheppard III

# JANUARY 2023

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# GREENWASHING IN PALESTINE

Greenwashing is a tactic which involves using environmentalism to distract from harmful practices, or to profit from consumers' increasing concerns around climate change. For example, in 2015, car manufacturer Volkswagen was found to be faking its emissions reports so that it could advertise its cars as more environmentally friendly than its competitors. In the context of Palestine, greenwashing has been used by Israel to hide ongoing dispossession, military occupation, and settler colonialism. Palestinians, solidarity groups, and environmentalists have exposed Israel's hypocrisy in presenting itself as a global leader in sustainability while at the same time destroying and polluting Palestinian land.

Through forestation projects and the creation of new national parks, Israel claims to be "making the desert bloom". This is an attempt to justify the Israeli occupation through the colonial myth that Palestinian land was deserted and barren before Israel existed. In reality, Israel has been planting European pine trees over the remains of villages from which Palestinians were forcibly removed, erasing their histories. It has also established national parks to obstruct the planting of olive trees and to dispossess Palestinian farmers of their land and livelihoods. Far from being an environmentally protective state, Israel's illegal settlements dump sewage and wastewater into Palestinian areas and its apartheid wall has uprooted hundreds of thousands of trees. War is one of the most environmentally destructive activities, and Israel, as one of the world's top arms exporters, is deeply complicit in this.

Activists have organised against Israeli greenwashing through protests, sit-ins, planting indigenous trees, and by calling for boycotts, divestment and sanctions (BDS) of companies involved in eco-tourism and promoting Israel's green image. The international Palestine solidarity movement has also made efforts to educate the environmental justice movement about Israeli greenwashing. The struggle of Palestinians and radical climate activists against greenwashing reminds us to be critical of reforms or green 'solutions' within the context of capitalism and colonialism. These will not solve the climate crisis. A radically different society is needed for environmental justice.

Artwork by Sinalo Ngcaba

## FEBRUARY 2023

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# THE BOR MINE STRIKES

In the early 1900s, the rural town of Bor in Eastern Serbia (formerly part of Yugoslavia) underwent rapid urbanisation and development due to the discovery and mining of copper. This development negatively impacted the surrounding agricultural community, as the fumes released during the process of extracting the copper from the ore polluted the air and water, and caused acid rain which destroyed crops.

In 1908, the workers went on strike to demand an investigation into the extent of the damage that the mine was causing to the crops. The strikers were dismissed and ignored, and the mine continued to pollute. Over the following decades, worker organising faced severe repression, as the Yugoslav Communist Party and strikes were banned, limiting the possibility of any union activity in the mine. Despite this, 400 protestors gathered at the Bor police station in May 1935 to demand that mine authorities take steps to purify the fumes that were devastating their town. The protestors were once again ignored. The mineworkers and the agricultural workers recognised that they would be stronger together, and so they returned five days later, in a gathering of 4000 people. They added to their demands damages for failed crops, and employment benefits for those who could no longer make a living off the land as a result of the mine's pollution.

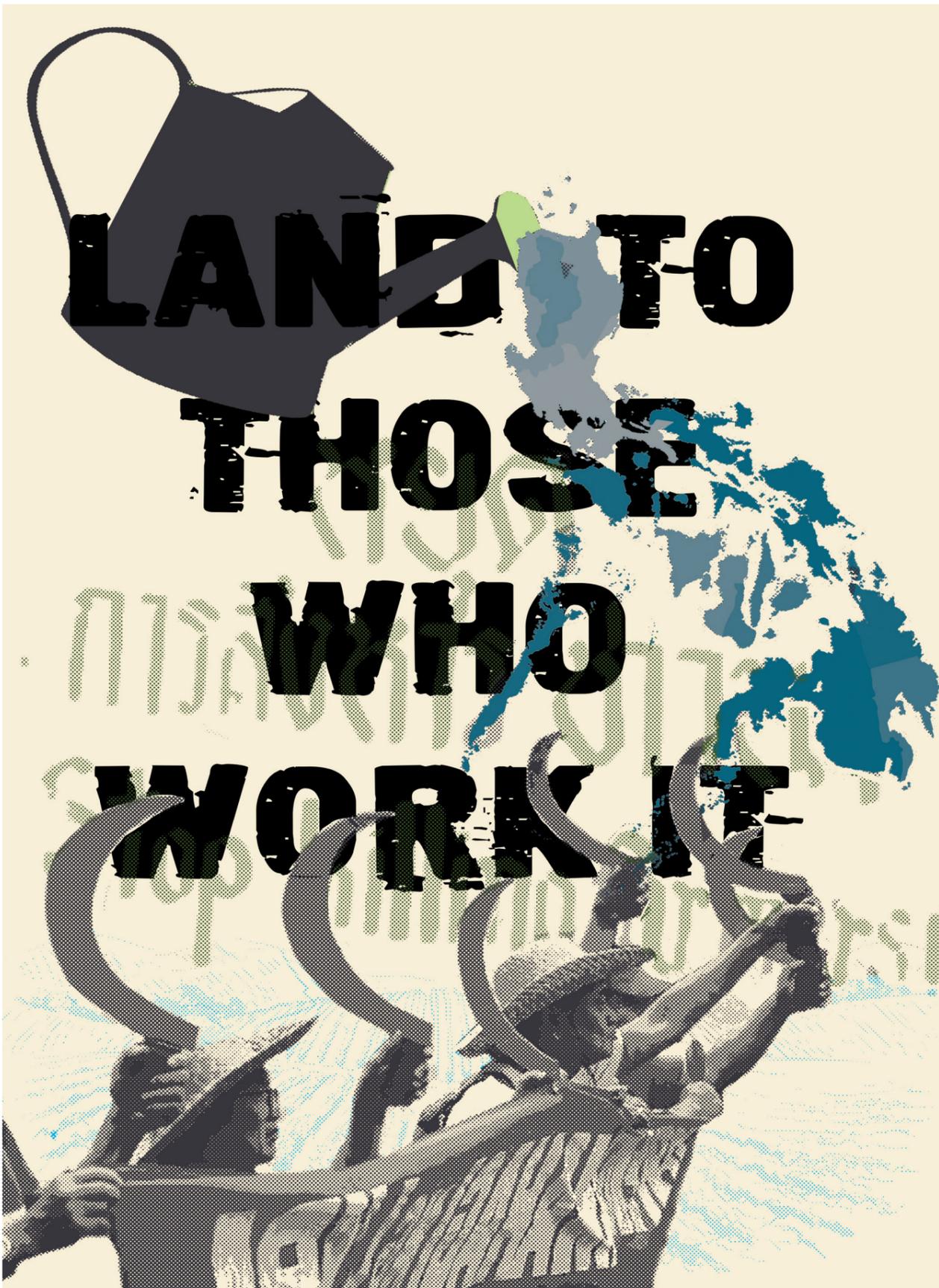
The authorities fired on the protestors, resulting in the death of one mineworker and many injuries. However, the brave actions and solidarity of these workers resulted in the installation of smoke purification facilities at the mine, stimulated trade union activity, and put environmental protection on workers' agendas in the years to come.

*Artist Đorđe Andrejević Kun witnessed the protests, and published a book titled 'Blood-soaked Gold'. The book documented the workers' struggles through a series of woodcuts and a poem, which contained the words 'our soil, our strength'.*

Artwork by Minenkulu Ngoyi

## MARCH 2023

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# PEASANT RESISTANCE IN THE PHILIPPINES

Peasants are small-scale agricultural workers. As a result of their connections to land and nature, peasant farmers are among the hardest hit by changing rainfall patterns, natural disasters and other impacts of climate change. These connections also mean that peasant organisations and movements hold critical knowledge and solutions for the climate crisis. In the Philippines, landless peasants make up the majority of the population. Filipino peasants organise in solidarity with indigenous groups against exploitation by landowning elites, and the government's attempts to push them off their land to make way for large agri-business plantations.

Alongside demands for protection and support in relation to climate catastrophe, the Filipino peasant movement has demanded land redistribution from the government. For peasant activists, the struggle to put land back in the hands of the working class is also a struggle for environmental justice. Peasant farmers all over the world have shown that they can feed large numbers of people using less land, in ways that are safe and sustainable. Peasant methods of production have also shown resilience in the face of climate change, as crop diversity is preserved and improved, and seed sharing is encouraged. Agriculture that is collective and diverse is less vulnerable to climate shocks and disease, and less likely to cause food scarcity. The resilience of Filipino peasants was clear in the context of the COVID-19 pandemic, as they were able to distribute food across extensive peasant networks when industrial food supply chains collapsed.

The work that peasants do to combat hunger, ensure food security, and integrate ecological approaches to production reflect that they should be supported and resourced to be able to scale up. Instead, Filipino peasants are neglected by their government, and in fact, under Duterte's regime, hundreds of peasant activists were imprisoned and assassinated. Their ongoing and militant struggle for land and food sovereignty requires significant and consistent international solidarity.

Artwork by Motlhoki Nono

## APRIL 2023

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# THE DAKOTA ACCESS PIPELINE PROTESTS

In 2014, a company called Energy Transfer Partners announced plans to construct a pipeline to transport large amounts of crude oil extracted from North Dakota, a state in the USA. The proposed pipeline and the likelihood of oil spills threatened Native American groups living nearby. The pipeline would cut across cultural sites including sacred burial grounds, as well as the Missouri River, an important water source. Indigenous groups, particularly the Standing Rock Sioux and the Cheyenne River Sioux tribes, were central to the resistance against this pipeline.

In 2016 and 2017, indigenous communities rallied widespread support for their cause, connecting their own fight for sovereignty with broader environmental struggles around harmful fossil fuels. Thousands gathered to protest the pipeline by camping on the construction site, blocking highways, and locking themselves to construction equipment. The protestors raised international awareness around the pipeline, and successfully pressured the Obama administration to deny a permit for the pipeline to cross the Missouri River. This decision was reversed by the Trump administration, and the pipeline was completed in 2017. Eventually, private security and police violently clamped down on these demonstrations, using attack dogs and water cannons to clear the construction site of protestors.

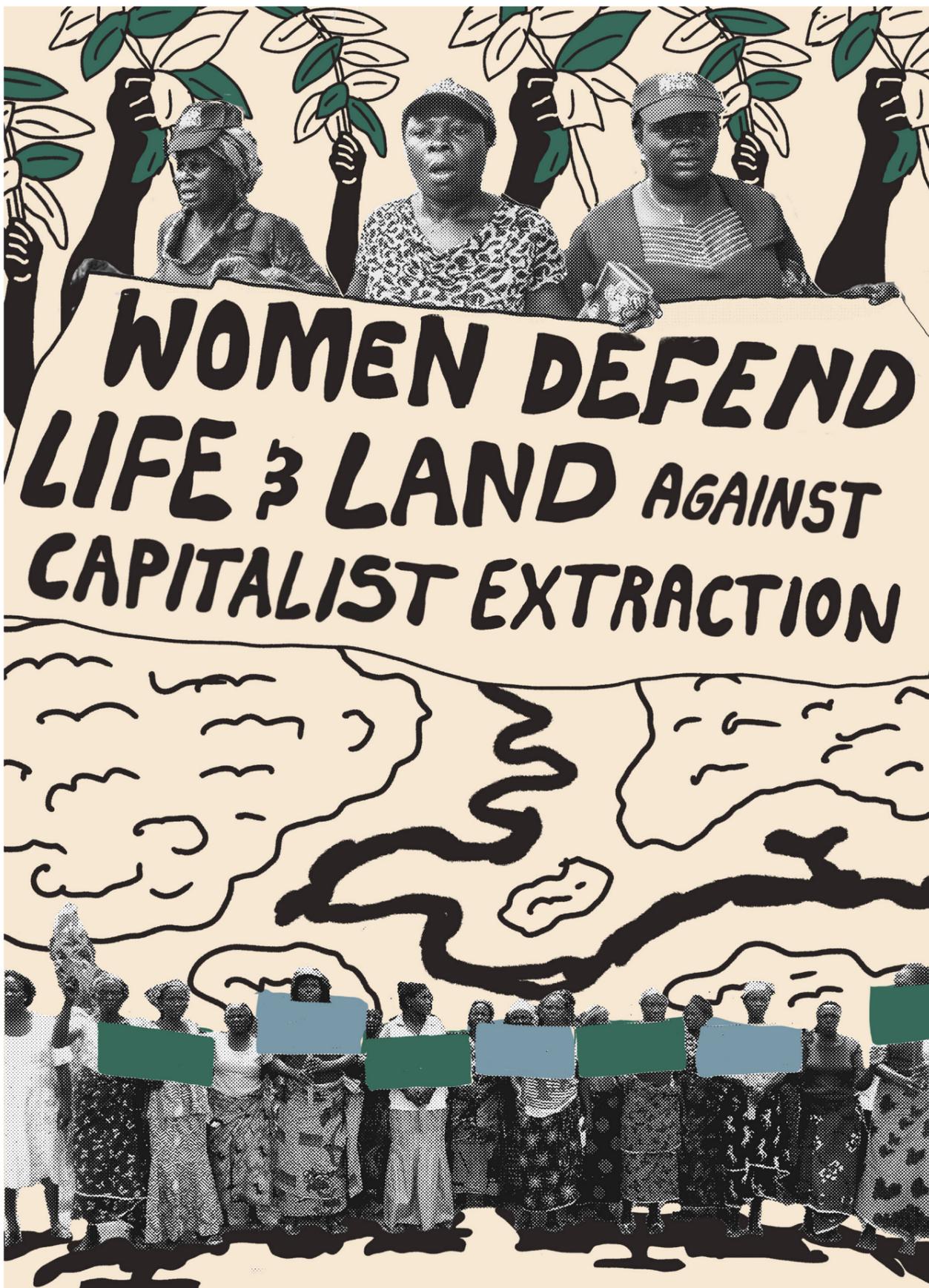
However, this did not deter the movement. The Standing Rock Sioux tribe took the fight to court, and won an historic judgement in 2020 which shut down the pipeline and ordered a comprehensive environmental review. The struggle to protect this land and the people who depend on it is not over, and will continue inside and outside of the courts.

In their perseverance and resistance to the pipeline, indigenous groups have highlighted the important role they play as preservers of the land and nature, and the need for governments to adequately consult them when undertaking development projects.

Artwork by Nathaniel Sheppard III

## MAY 2023

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# NIGERIAN WOMEN TAKE ON BIG OIL

All over the world, and particularly in the Global South, women face the worst impacts of the climate crisis, including scarcity and violence. At the same time, women continue to be on the frontlines of struggle against the big corporations and states which seek to plunder resources and profit at the expense of their communities. The actions of women in Nigeria against big oil companies is a clear example of this. In the 1990s, through the Federation of Ogoni Women's Association (FOWA), women participated in a broader movement of Ogoni people, led by environmental activist Ken Saro-Wiwa.

In 1993, this movement embarked on mass protests against Shell, whose oil exploration in the region had displaced entire communities, and devastated the environment and agricultural activity through air pollution and underground oil spills. These protests mobilised over 300 000 people, and led to Shell stopping production in the same year. FOWA, with over 50 000 members, is recognised as having played a key role in this mass mobilisation. FOWA also organised to rebuild the destruction caused by Shell, by rebuilding homes, providing shelter to refugees, and setting up health and education centres for young girls.

Women also played a critical role in the wave of protests that swept through the Nigerian oil belt in 2002. In July, 600 women stormed a Chevron oil terminal and barricaded the entrances so nobody could enter or leave. They occupied the terminal for 11 days, halting production and causing huge losses to Chevron. The women were demanding jobs for their husbands and children, as well as investment in the local community. They threatened to strip naked – a powerful form of protest used by women to shame their oppressors – if their demands were not met. This occupation resulted in Chevron agreeing to create jobs for villagers and build local infrastructure. Women in other areas were inspired to embark on similar protests, securing victories for their own communities. Nigerian women continue to lead the struggle for justice and reparations in defence of their land and communities.

Artwork by Sinalo Ngcaba

## JUNE 2023

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# THOR CHEMICALS IN SOUTH AFRICA

**SOLIDARITY  
AGAINST  
TOXIC  
CAPITALISM**



In the 1980s, British-based Thor Chemicals came under pressure from the UK government over the high levels of mercury poisoning suffered by its workers. Mercury is an extremely toxic chemical, and exposure can lead to brain damage and death. Instead of making its facilities safer, Thor Chemicals closed its operations in the UK and set up a mercury recycling plant in the black working-class township of Cato Ridge in 1987, taking advantage of the lack of environmental regulation in South Africa at that time. This story makes clear the racial impacts of the climate crisis, as black workers and their communities are placed at risk and forced to suffer the worst outcomes of toxic capitalism.

In 1989, investigations into the extent of pollution in the Mngweni River behind the Thor facility, a water source that many communities and animals rely on, found the levels of mercury to be 1500 times higher than the level that is considered toxic. Thor Chemical workers were not provided protective clothing or warned of the dangers of mercury poisoning. Many became sick and at least four workers died in the early 1990s. Thor workers, alongside trade unions, community organisations, and environmental NGOs, took up a campaign against Thor and other multinationals which used South Africa as a dumping ground for toxic waste.

This campaign was an important alliance between workers, communities, and environmentalists, and successfully raised international awareness around the toxic waste trade. Protests spread to the US, as the anti-apartheid movement and workers at companies who were exporting toxic waste joined in solidarity. By 1994, Thor Chemicals gave in to pressure and stopped importing toxic waste. After decades of struggle by the community of Cato Ridge, the over-3000-tonnes of hazardous waste left behind by Thor is finally being removed at the company's expense. While some compensation claims have been paid out to workers through the courts, workers continue to fight for adequate compensation and for Thor Chemicals to be held accountable.

Artwork by Minkulu Ngoyi

## JULY 2023

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# GREEN BANS IN AUSTRALIA

A construction boom in Australia in the early 1970s provided a trade union with the opportunity to put forward radical demands, and broaden their struggle beyond working conditions and wages. Construction workers at that time were in huge demand because of the many high-rise developments going up. This gave them the power to interrupt or refuse work that they considered environmentally or socially harmful. Through the Builders' Labourers' Federation (BLF), and a form of protest called 'green bans', this is precisely what workers in the state of New South Wales did.

Green bans were placed on developments which would destroy natural bushland and parks, or which would demolish social housing in working-class areas. One high profile case was the ban placed on the Sydney Opera House, which was initially designed without a parking lot. Developers tried to push through a last-minute design for an underground car park which lacked adequate ventilation and would have destroyed historic trees in the nearby botanical gardens. The workers refused, and the Opera House was built without a parking lot, forcing the developer to spend extra money on a parking lot that was safe and did not damage surrounding trees or wildlife.

Every ban implemented by the BLF was debated and decided on democratically in a general meeting of construction workers, and the ban had to have the support of the affected community. The BLF worked closely with and demonstrated alongside working-class communities, and extended their bans to support the struggles of aboriginal communities, LGBTQIA+ people, and the rights of women to work in the construction industry. The union believed that workers must be engaged in all struggles which impacted the working class as a whole. The green bans preserved important social and environmental spaces, cost developers millions of dollars, and were an inspiration for how workers can use their labour power to build a better society for all.

*The slogan 'green bans forever' is from a union song of the same name by Mick Fowler.*

Artwork by Motlhoki Nono

# AUGUST 2023

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# BRAZILIAN RUBBER TAPPERS DEFEND THE RAINFOREST

The Amazon, the largest rainforest in the world, is shrinking as a result of deforestation. Seringueiros, or rubber tappers – the workers who collect latex used to produce rubber from trees – have been central in the long-standing fight to protect the Amazon in Brazil. In the 1970s and 1980s, Brazil’s military dictatorship encouraged deforestation in the Amazon, opening the door for commercial loggers and cattle ranchers who took over large estates and began clearing trees. Gunmen and fires were used to force the rubber tappers who had been living and working in these areas to leave. By the late 1980s, nearly 300,000 square kilometres of the rainforest had been destroyed.

The rubber tappers organised themselves, embarking on a trade union campaign in 1975 and setting up regional union branches. In 1977, workers in Xapuri set up the Xapuri Rural Workers’ Union. Worker leader Chico Mendes inspired Xapuri rubber tappers to draw the link between their own survival and the survival of the rainforest. The rubber tappers used an effective tactic called empates, in which groups of activists would convince workers who had been hired to cut down trees to lay down their chainsaws. The union experimented with worker cooperatives, set up schools which taught literacy and environmental awareness through popular education methods, and mobilised women and children from the rubber tapper communities into struggle. The Xapuri union also began to organise alongside indigenous people, forming a significant alliance between groups that had historically been in competition over the forest.

A National Council of Rubber Tappers was formed in 1985, and workers began to fight for extractive reserves. These are legally protected areas of forest set aside for workers to extract latex, resin and nuts without cutting down trees. While the rubber tappers faced harsh repression, including the assassination of Chico Mendes and other leaders, this working-class movement in Brazil was able to raise international awareness of their plight in the Amazon, influence environmental legislation, and protect tens of thousands of acres of trees from being cut down through the reserves.

Artwork by Nathaniel Sheppard III

# SEPTEMBER 2023

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## RESISTING MEGA DAM PROJECTS IN THAILAND

Mega dam projects are presented as a green alternative to fossil fuels, because of the energy they produce using hydropower, and their supposed role in preventing flooding. However, big dams have been criticised as a false solution with many devastating environmental and social costs. There is increasing evidence that big dams actually contribute to floods and droughts, and release large amounts of CO2 and methane into the atmosphere. Dam projects also displace large numbers of people and damage natural ecosystems. For these reasons, they have been a site of struggle for climate activists and impacted communities.

In the early 1990s, the government of Thailand embarked on a series of dam projects. Many of these were met with resistance. This was the fate of the Kaeng Suea Ten Dam, which was to be built on the Yom River. The river is a site of rich biodiversity and a water source for the many animals in the area. Communities along the river depend on it for agriculture, fishing and alcohol-production. These communities have started anti-dam campaigns, which at different moments have resulted in the Kaeng Suea Ten Dam project being abandoned.

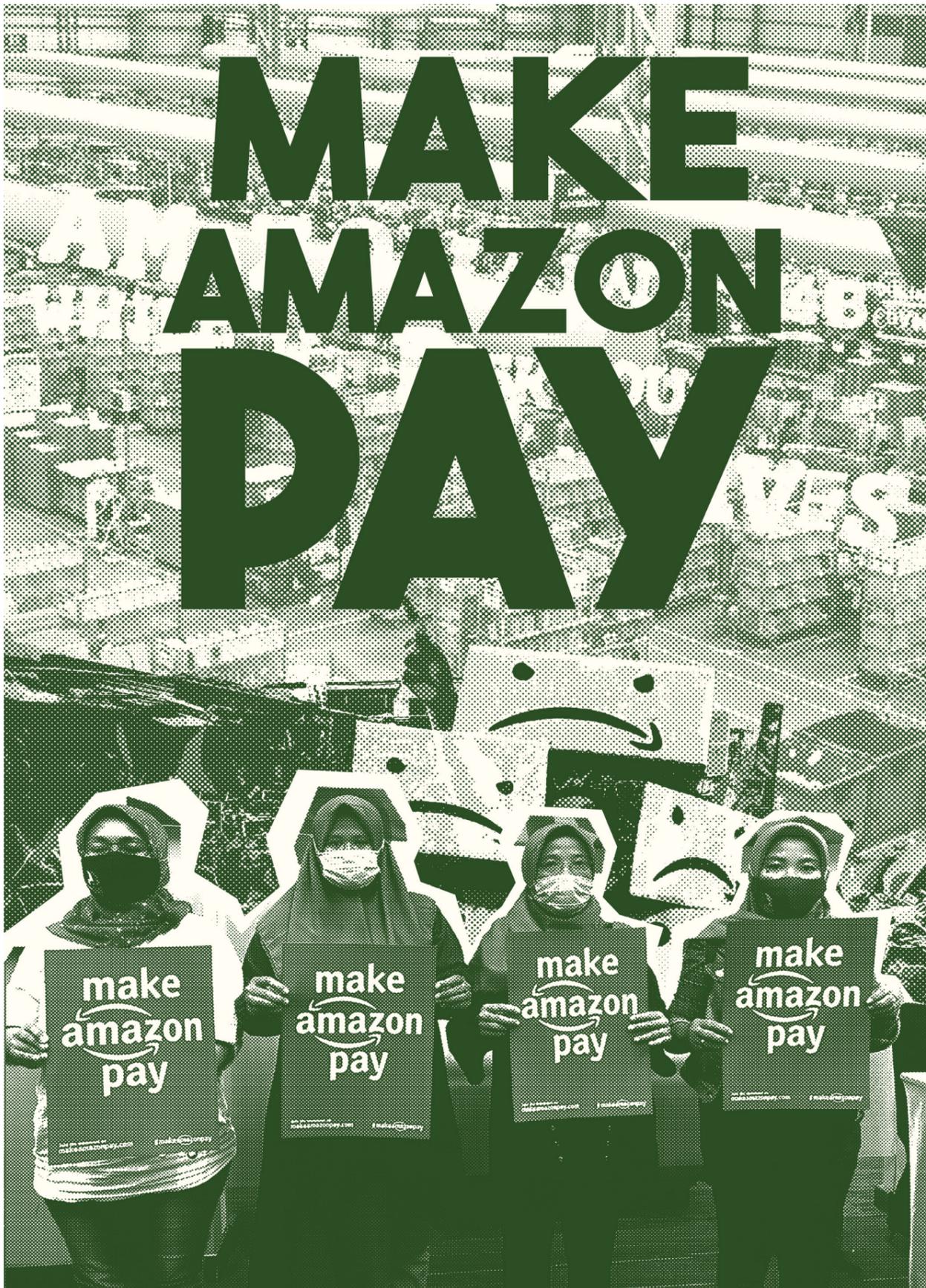
The anti-dam organisers implemented a range of tactics, including participatory action research undertaken by community members to build knowledge around the natural and cultural resources under threat. Roadblocks were set up to ensure that no one involved in the dam project could enter their village. During their demonstrations, they burned straw puppets of government officials. This is a powerful and threatening form of creative protest which symbolically punishes and places a curse on those it is aimed at. Villagers also used forms of spiritual resistance, praying to spirits to protect protestors and the forests, inspiring hope for their campaign.

Importantly, communities have come up with a practical alternative solution to the problem of flooding by designing structures called 'weirs' which redirect the river's flow without obstructing it. This design was submitted to the government, which has approved it and funded its implementation. In these ways, the community successfully fought against the dam project for over three decades.

Artwork by Sinalo Ngcaba

## OCTOBER 2023

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## GLOBAL STRUGGLES AGAINST MULTINATIONAL GREED

Multinational retail giant Amazon is notorious for unfair labour practices, avoiding taxes, and environmental destruction. The company is in many ways the perfect illustration of capitalist inequality and greed. During the COVID-19 pandemic, while warehouse workers risked their lives and global poverty increased, Amazon CEO Jeff Bezos became the first person in history to be worth over \$200 billion. Despite this enormous wealth, the company continues to underpay its workers and put profit ahead of the planet, while spending millions to stop workers from forming unions. Amazon has a carbon footprint that is larger than that of many countries, and has been accused of under-reporting its carbon emissions. Year over year, its carbon emissions have grown, despite its promise to achieve net zero carbon emissions by 2040. Through unsustainable packaging, Amazon contributes to millions of kilograms of plastic waste yearly, which have a devastating impact on the world's oceans and coastal communities.

In November 2020, Amazon workers joined in a coalition of fifty organisations under the banner #MakeAmazonPay. Strikes and protests against the company were organised in sixteen countries. Through these actions, better wages, benefits, and working conditions for Amazon workers were demanded, as well as an end to surveillance of workers and union-busting. The protestors also demanded that the company stop using tax havens and loopholes to avoid taxes, take steps to account for its environmental crimes, and reduce its carbon footprint.

The protests have repeated in November 2021 and 2022, each year increasing in size. In 2022, demonstrations were coordinated in over thirty countries. Calls have been extended to consumers to join the protests by boycotting Amazon. This movement is only expanding, and continues to place pressure on the company, encouraged by the slogan, "Amazon can afford to pay, but only if we make it". The global campaign against Amazon is an important example of international solidarity and movement-building across sections of the working class.

Artwork by Motlhoki Nono

# NOVEMBER 2023

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# A JUST TRANSITION FOR ALL?

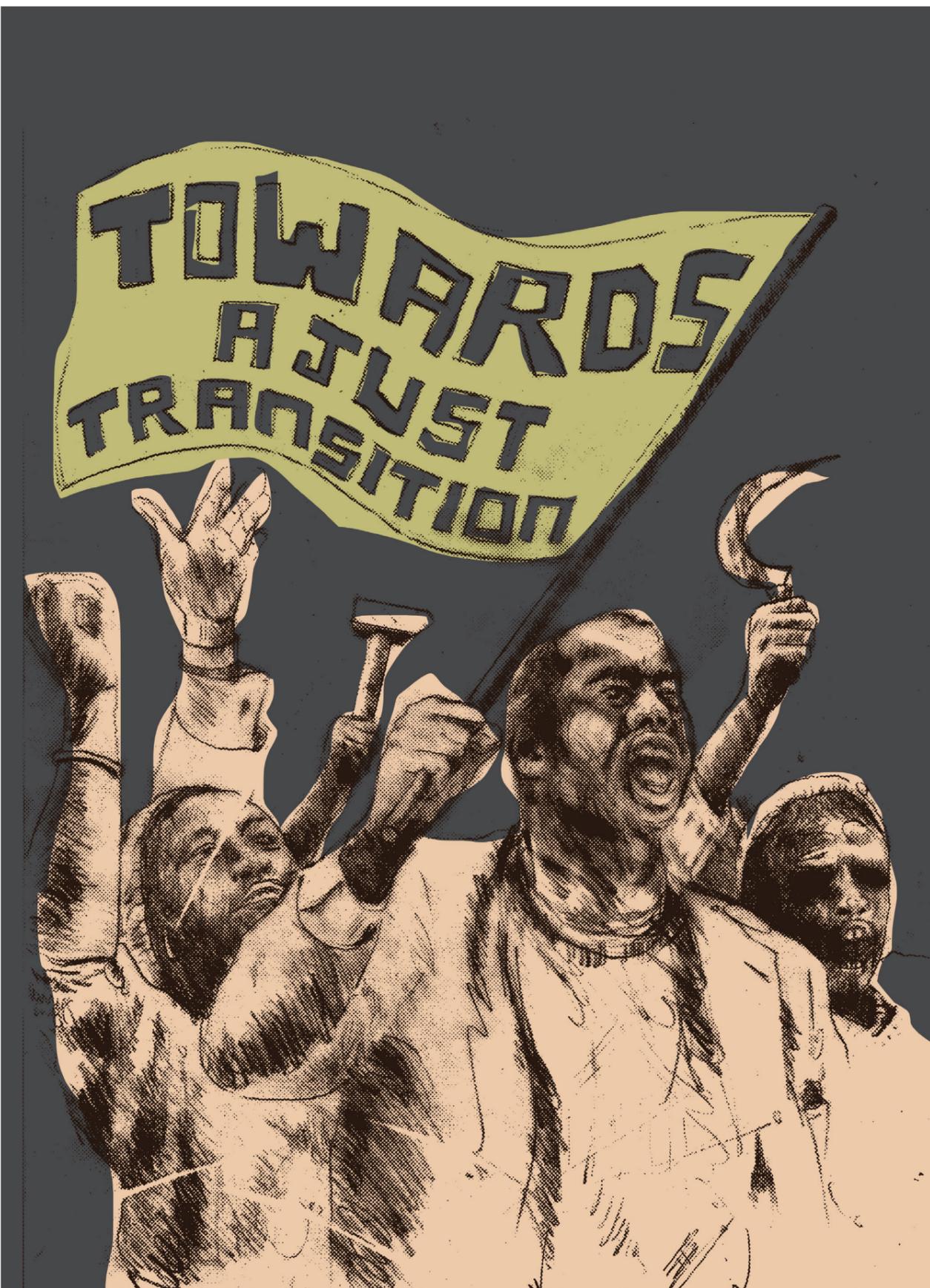
The concept of a 'just transition' emerged from trade unions in North America in the 1990s as a programme to support workers facing job losses in industries that were rapidly changing to meet new environmental regulations. Workers in 'dirty' extractive energy industries such as oil, coal and gas demanded that they be trained to take up new green jobs, and that impacted communities receive support and investment. Unions demanded to be consulted in the process of transitioning towards green economies. The notion of a just transition has since expanded to all vulnerable groups and sectors impacted by climate change.

Governments all over the world have adopted the language of a just transition in developing plans and frameworks targeted at 'greening' the economy. In practice, this has largely meant ongoing capitalist extraction and privatisation under the guise of environmentalism. Workers and communities continue to be excluded from decision-making and suffer shocks related to energy transition. Organisations struggling for a just transition must continue to resist this co-option by states and corporations.

For developing countries in the Global South which are heavily reliant on fossil fuels, the just transition presents additional challenges. Job losses are especially devastating in contexts of already high unemployment and poverty. New green jobs tend to be precarious, with lower pay and even worse working conditions than in more established sectors such as mining. So far, the inadequate green funding that comes from the developed world has mostly been debt-based, tends to be earmarked for supporting private investment, and does not reach workers and communities on the ground. It is increasingly clear that workers and communities in the Global South are effectively facilitating a just transition for the developed world. Colonial patterns of exploitation are continuing, as labour and natural resources are being extracted from countries in the Global South to set up green energy alternatives in the Global North.

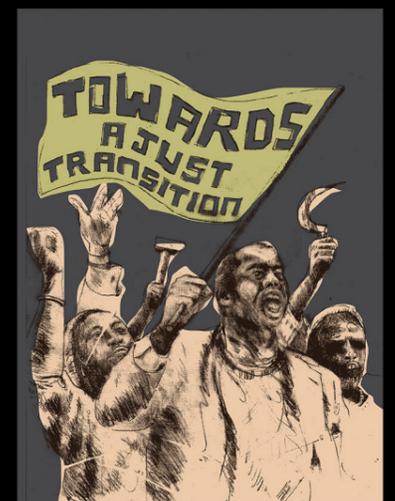
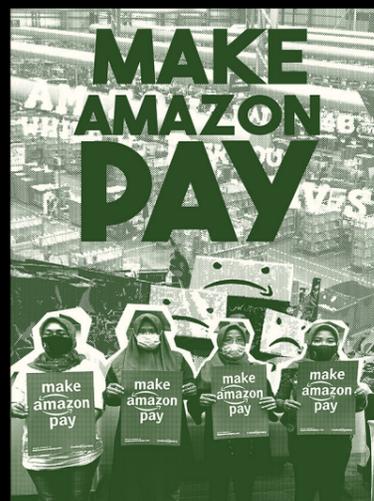
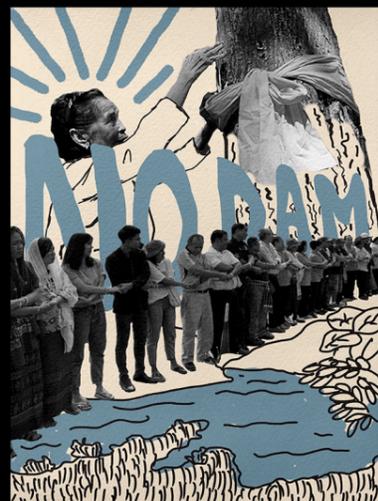
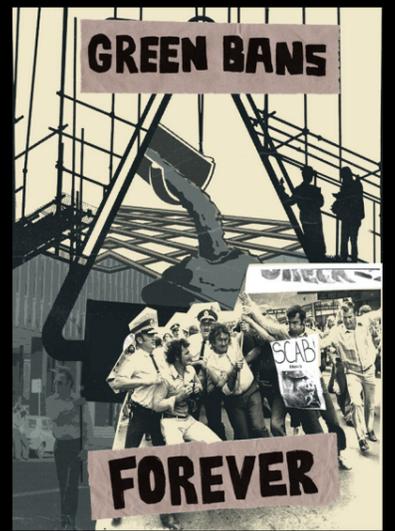
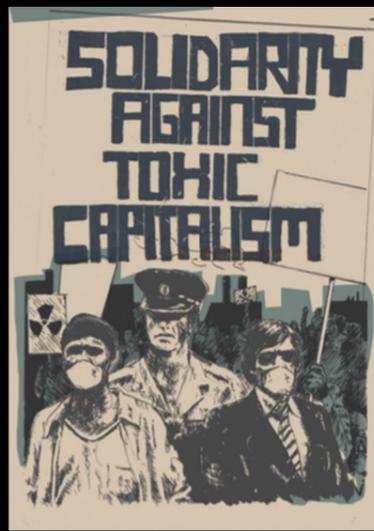
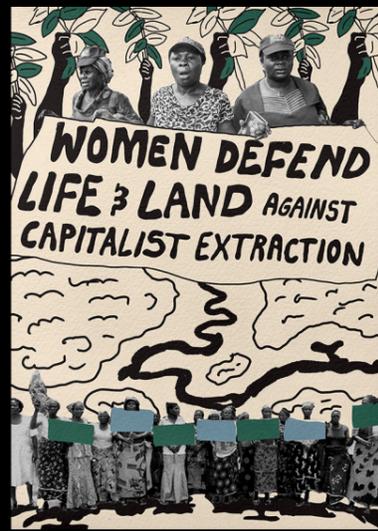
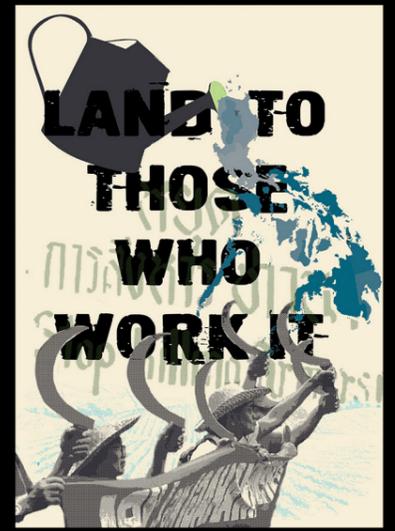
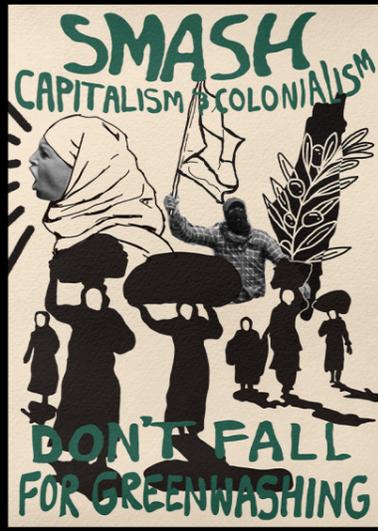
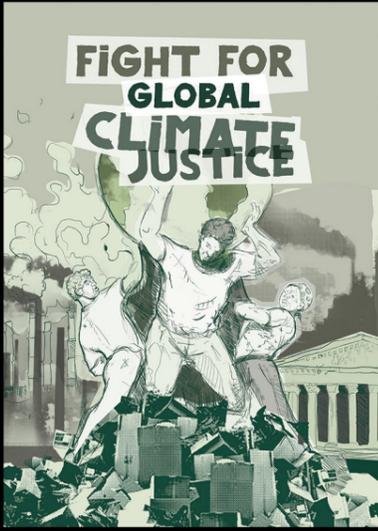
The working class must unite to set the agenda for a meaningful just transition for all, which takes historical and global inequality into consideration, and seeks to dismantle capitalism altogether.

Artwork by Minenkulu Ngoyi



## DECEMBER 2023

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## DANGER GEVAAR INGOZI

The artworks in this calendar were produced in collaboration with Danger Gevaar Ingozi (DGI) Studio, a multi-media print studio and gallery space based in Johannesburg. With special thanks to the artists who contributed to this publication: Sinalo Ngcaba, Minenkulu Ngoyi, Motlhoki Nono, and Nathaniel Sheppard.

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